

6. 376.

A  
COMMENTARY  
OR  
EXPOSITION  
UPON  
The four Evangelists,  
AND  
The ACTS of the APOSTLES:

Wherein the Text is explained, some Controversies are discussed, divers common places are handled, and many remarkable matters hinted, that had by former Interpreters been pretermitted.

Besides, divers other Texts of Scripture which occasionally occur are fully opened, and the whole so intermixed with pertinent histories, as will yield both pleasure and profit to the judicious Reader.

By *John Trapp* M.A. Pastour of *Weston upon Avon* in *Glocestershire*.

Phil 1. 21. *Only let your conversations be as become to the Gospel of Christ.*

Professò aut hoc non est Evangelium, aut nos non sumus Evangelici. *Thomas Linaker Anglus.*

Athenienses, cum haberent æquissima jura, sed iniquissima ingenia; moribus suis, quam legibus uti mallent. *Faler. Maximus.*

L O N D O N,  
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TO THE  
VVORSHIPVLL

Hismuch honoured Friend  
Colonell *JOHN BRIDGES*,  
Governour of *Warwick-Castle*,  
Justice of Peace for the County of  
*Warwick*, and one of the Honourable  
Committee for the Safety  
of that County.

*Worthy Sir,*

**T**His book of mine doth at once both  
crave and claim Your Patronage, for  
I cannot bethink me of any one that  
(all things considered) hath bet-  
ter right to it and me, then Yourself.  
I must never forget, how that being  
carried prisoner by the enemies, You  
soon set me off by exchange : and after that, being by  
them driven from house and home, You received me to  
harbour ; yea, being driven out of one Pulpit ( where  
they thought to have surprized me ) You presently put  
me into another, where I had a comfortable imploiment,  
and a competent encouragement. What hours I could then

A 2

well



The Epistle Dedicatory.

Thucid.  
Dion. Halicarn.  
Cicero de Sen.  
Senec. epist.

Senec. epist.

Cicero.

Amos 6, 6.  
Ysaiah  
Cant. in Ezck.  
pream.

2 Cor. 7, 6.

Cand. Elizab.

Virg. Eclog.

Diod. Sic lib 2.

well spare from that *pensum diurnum*, of praying and preaching, I gladly spent in these Notes upon the New Testament: as hating with the *Athenians*, *ἀποφύγων ἀπὸ τῆς πόλεως*, a fruitless *feriation*; and holding with *Cato*, that account must be given, not of our labour only, but of our leisure also. For that two-years-space (well-nigh) that I lived in Your Garison, I think I may truly say with *Seneca*, *Nallus mihi per otium exiit dies, partem etiam noctium studys vendicavi*, that I laboured night and day (amidst many fears and tears for the labouring Church, and bleeding State) *Ut ad vitam communem aliquem, saltem fructum ferre possem*; that I might be some way serviceable to the Public, and to You. And albeit I was even sick at heart sometimes of the affliction of *Ioseph*; and even ready thorough faintness to let fall my pen, as it befell *Hierom*, when writing upon *Ezekiel*, he heard of the sacking of the City of *Rome* by the *Goths*: yet as God (who comforteth those that are cast down) gave us any *lucida intervalla* (this last triumphant year especially) I took heart afresh to set closer to the work, which now by Gods grace is brought to some period: And because I have ever held ingratitude a monster in nature, a solecism in manners, a paradox in Divinity, an ugly sinne (yea, if there be any sinne against the holy Ghost, it is this, said Queen *Elizabeth* in a Letter of her to the King of *France*) therefore I could doe no lesse then dedicate this piece of my pains unto You, to whom I owe so very much; it being penned (most of it) within Your walls, and under Your wing, where I so long sat and sang,

*O Melibae, Deus nobis hec otia fecit.*

The Stork is said to leave one of her young ones, where she hatcheth them: The Elephant to turn up the first sprig toward heaven, when he comes to feed; both out of some instinct of gratitude. The *Egyptians* are renowned in Histories for a thankful people: And the *Israelites* were charged

The Epistle Dedicatory.

charged not to abhorre an *Egyptian*, because they were once strangers in his land, and had tasted of his courtesies. The unthankfull and the evil, are fitly set together by our Saviour. And, *Ingratum dixeris omnia dixeris*, said the Ancients. All that I can do by way of retribution for Your many free favours is, to make this publike acknowledgement thereof under mine hand; that if any shall reap benefit by what I have written, they may see to whom, in part, they are beholden. Now the good Lord that hath promised a Prophets reward to him that receiveth a Prophet in the name of a Prophet; He that ministrereth seed to the sower, and hath said, That whoso watereth shall be watered also himself: He that is able to make all grace to abound toward You, that You may abound to every good work: The same God All-sufficient multiply Your seed, and encrease the fruits of Your righteousness, being enriched in every thing to all bountifulness, which causeth through us, thanksgiving to God. This is, and shall be, Sir, the daily desire of

Deut. 23, 7.

Luk. 6, 35.

Mat. 20, 41.

Prov. 11, 25.

Ipsa pluvia erit, Kimchi.

2 Cor. 9, 8, 10.

11.

Your Worships,

affectionately observant

John Trapp.

## The Preface to the Reader.



He manifestation of the Spirit is given to every man to profit withall, saith S. Paul. And, as any man hath received the gift, so let him minister the same to others, saith S. Peter. We therefore learn that we may teach, is a Proverb among the Hebrews. And I do therefore lay in, and lay up, saith the Heathen, that I may draw forth again, and lay out for the good of many. Synesius speaks of some, who having a treasure of rare abilities in them, would as soon part with their hearts, as their conceptions: the canker of whose great skill shall be a swift Witnesse against them. How much better Augustus and Augustin! Of the former, Suetonius tells us, that, in reading all sorts of good Authors, he skilfully pickt out the prime precepts and patterns of valour and vertue, sending the same to such of his servants and under-officers for tokens, as he thought they might do most good unto. And for the latter, he accounted nothing his own, that he did not communicate: and somewhere professeth himself in the number of those, Qui scribunt proficiendo, & scribendo proficiunt, That write what they have learned, and learn yet more by Writing. His last Works are observed to be his best: And the reason is given by Melancthon, Quia docendo didicit, because by much trading his talent, he had much improved it. Of Melancthon himself, one of his Country-men gives this testimony: It appears (saith he) that Melancthon was on this wise busied abroad the world, that seeing and hearing all he could, he made profit of every thing; and stored his heart, as the Bee doth her hive, out of all sorts of flowers, for the common benefit. Pismires labour like Bees, but with this difference, Quod illa faciant cibos, hee condant, That the Bees make their meat, the Pismires gather it: both have their proper praise and profit. If I may be esteemed by thee (Courteous Reader) either the one or the other, it is enough: And that I may, Enitar sane (saith Gerson, and I wish him) I will endeavour out of other mens good Meditations and Collections, to frame to my self (but for thy use) some sweet honey-comb of truth, by mine own art and industry, in mine own words and method: And then envy it self cannot (likely) say worse of me (it cannot, truly, say so bad) as one doth of Hugo de Sancto

Victore:

## The Preface.

Victore: Ivonis deflorator est (saith he) quem per omnia fere divotius sequitur, He hath pickt the best out of Ivo, and transcribed him word for word almost. I never envied Zabarel, that arrogant brag of his, Hoc ego primus vidi, I was the first that ever found out this; and yet I have extreamly to be held a plagiarist. Remigius and Haymo seem to be two Friars under one hood. Cedrenus his Imperiall History is read (a great part of it) under the name of Joannes Curopalates: That's a foul blur to one of them, but to which, I know not. And that's no praise to Lactantius in Erasmus his judgement, that having read Aristotle and Pliny writing of the same subject that he did, and borrowing much out of them, he never so much as once mentioneth them; as he doth Tully; whom he names indeed, but disparagesh. Atqui candidius erat nominare eos per quos profecit, quam cum quem notat, saith Erasmus; I have not spared to profess by whom I have profited, to tell out of whom I have taken ought: and that I hope shall excuse me for that matter, with the more ingenuous; What faults else sever they may finde with me. Faults will escape a man betwixt his fingers, let him look to it never so narrowly, saith B. Jewel. Some plain solcismes, and harsh expressions have been found even in Tullies own Works, as Augustin noteth. And Erasmus addeth, Qualia nonnunquam excidunt, & horum temporum scriptoribus, & in his mihi quoque. Our times are (as one well observeth) partly accurately judicious, partly uncharitably censorious. The one likes nothing not exquisite, not sublimated; the other, nothing at all. Let them please themselves for me: I am of Hieroms minde, Si cui legere non placet, nemo compellit invitum. If any think good to read what I have written, let him: if otherwise, let him do as he will; but let him know, That every man cannot be excellent, that yet may be usefull, Honestum est ei, qui in primis non potest, in secundis tertiusve consistere, saith the Orator. An iron key may unlock the door of a golden treasure: yea, ferrum potest, quod aurum non potest. Iron can do some things that gold cannot. A little boat may land a man into a large continent, and a little hand thread a needle, as well as a bigger. Philadelphia had but a little strength, yet a great door opened, Revel. 3. 8. Quintilian saith, it is a vertue in a Grammarian, aliquid ignorare, to be ignorant of some things: but say a man knew never so much, yet, in Plinies judgement, it no lesse becomes an Orator sometimes to hold his tongue, then to speak his minde. Apelles was wont to say, That those Painters were in a fault qui non sentirent quid esset satis, that understood not when they had done enough. And he's a good huntsman, saith

Parrie. Junij  
Note in prim.  
Clementis ad  
Corinth. epist.

Gesner.  
Cajaubon.  
Erasm. in La.  
de opificio Dei.

Erasm. ibid.

lew. ag. Harb.

Erasm. ibid.

In ep. ad Aug.  
Στοιχειώτης θεο-  
λογος οὐδὲν εἰσάγει.  
Plutarch.  
Cicero.

Una est de Grā-  
matici virtuti-  
bus. Quintil.  
Non minus in-  
terdum est Ora-  
tori tacere quā  
dicere. Plin.  
Cic. de orat.

1 Cor. 12. 7.  
1 Pet. 4. 10.

Elmo. Helam-  
med. Prov. Rab.  
kintum.  
Cando & com-  
poro que non  
dipromere possū  
Ozi. 10. 10. 10.  
Tny. 10. 10. 10.  
Tny. 10. 10. 10.  
Eaq. ad vertū  
excepit, aut ad  
domesticos aut  
ad exercituum  
provinciarum  
reſtores mitte-  
bat, &c. Suet. l. 2.  
cap. 38.  
Joan. Manl. loc.  
com. p. 68.  
ibid. epist. ded.

Gerson de lau-  
de Script.

## The Preface.

*Petr. Nan.* *saith Nannius, qui plures feras capit, non omnes, that can catch some beasts, though he take not all.* *Lyfippus, that famous Carver,* *was wont to set forth his best pieces to publike view with this underwrit- ten, Nihil perfectum, aut a singulari consummatum industria,* *saith Columella, Nothing can be perfected at first. Let it be a praise proper to our Lord Christ, to be Authour and finisher all at once: and out of the mouths of babes and sucklings to perfect praise. Our first actions are usually but essayes and enterprizes: review may ripen things, and second thoughts mend that which former faulted in. But I cease to say more by way of Preface or Apology, having (as Octavius said to Decius, a captain of Anthonies) so the understanding spoken sufficient, but to the ignorant or ill-affected too much, had I said less.* *Doe thou (good Reader) but observe Epictetus his rule, to take me by that handle, whereby I may best be held, and then all shall be well betwixt us. There is yet one thing more that I have to tell thee, before we part, that what thou here readest, are verba vivenda non legenda, words that thou must live as well as read. Lest else some learned Linaker, observing such a vast difference betwixt our laws and our lives, break out again into this parabolicall protestation, Profecto aut hoc non est Evangelium, aut nos non sumus Evangelici, For certain, either this is not the Gospel, or we are not right Gospellers.*

*Heb. 12.2.*  
*Mat. 21.16.*

*Asuticai qest-  
viter Benteau.*

*Appian.*  
*Et quemq; and  
prebendas, qui  
commodè teneri  
queat.*

*Egid. Abbac.*  
*Nouiberg.*

*D. Stroughton.*  
*epist. ad Tola.*

## The Epistle to the Reader.

READER,



**T**HE worth of the Authour of this Book is already well known in the Church of Christ, by some former labours of his which are extant: and they which are well acquainted with him, cannot but know and testify, that he is a man of singular Prudence and Piety, of an acute wit, of a sound judgement, and of an indefatigable spirit; who hath wholly devoted, and given up himself to the service of Gods Church, and doth naturally care for the good thereof: witnesse his constant preaching, even whilst the burthen and care of a publicke School lay upon him: and now in these calamitous and bloody times, wherein he hath suffered deeply, being driven from his charge, and forced to shrowd himself in a Garrison of the Parliaments, yet notwithstanding his daily labours amongst the souldiers, and in the midst of the noises of gunnes and drummes, he hath betaken himself to writing of Commentaries upon the sacred Scriptures; and besides this present Book, he hath prepared for the Presse some notes upon

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upon Genesis, and now by the good hand of Gods providence, compleated a Comment upon the whole new Testament; the first volume whereof presents it self unto thee in this Book, and the later part is hastening after it, which thou mayest expect with all expedition. I presume that it will be superfluous for me to tell thee how usefull and advantageous his labours in this kinde may be; for though we have many Comments in Latine, yet but few in English; and for want thereof, and a right understanding of the Scripture, daily experience shews how wofully many persons are led aside into erroneous waies: For that which the Apostle Peter saith of S. Pauls Epistles, is true of all the word of God; 2 Pet. 3. 13. That therein some things are hard to be understood, which they that are unlearned and unstable pervert to their own destruction. Blesse God therefore for stirring up the hearts of those who are pious and judicious; to lay forth their labours this way: and amongst others, make use of this Comment, which by Gods blessing will prove no lesse pleasing then profitable, in regard of the variety and excellency of the matter contained therein; as also it will give great satisfaction to the more judicious in regard of his pains in noting all the Criticisms through these his labours: which that it may doe, his prayers shall not be wanting, who subscribes himself,

*Thine in the Lord*

S<sup>A</sup>. CLARK.

Chap. I.

I



## A COMMENTARY OR EXPOSITION upon the GOSPEL according to S<sup>T</sup> MATTHEW:

WHEREIN

The Text is explained, some Controversies are briefly discussed, divers Common-places handled, and many remarkable matters hinted, that had been by former Interpreters pretermitted.

CHAPTER I.

VERSE I. *The Book*]



That is, a roll or register, a catalogue or calendar (Heb. ספר) a cyphering and summing up. *Of the generations* ] That is, of the Genealogies, as touching his Humanity (S<sup>T</sup> Matthews main drift :) for as touching his Divinity (S<sup>T</sup> Johns chief scope and subject,) who can declare his generation? Isa. 53. 8. What is his name? and what is his sonnes name, if thou canst tell? Prov. 30. 4. He is without descent or pedigree, as Melchisedech, Heb. 7. 3.

Gen. 5. 1. This is Sepher toledoth, i. βιβλος γενεας, say the Septuagint,

A

B

of

*Of Jesus Christ* ] Jesus shews he was God (for besides me there is no Saviour, *Mat. 45. 21.*) Christ, that he was man, the Anointed, for in respect of his manhood, chiefly, is this anointing with gifts and graces attributed to Christ. The name of Jesus therefore favoureth of blasphemous arrogancy. One of their own gives the reason; because he hath communicated unto us the thing signified by the name Christ, but not by the name Jesus. And yet, it is notoriously known (saith Dr. Fulke, out of another of their own Writers) that the most honourable name of Christian, is in Italy and at Rome a name of reproach; and usually abused, to signify a Fool or a Dolt.

*The sonne of David* ] Gods darling, \* one that observed all his Willes, *Acts 13. 22.* and faithfully served out his time, ver. 26.

*The sonne of Abraham* ] The friend of God, and father of the faithfull, reckon'd here (for honours sake) as the next immediate father of Christ; whose day indeed he saw and joyced, he laughed, yea leapt for joy of this man-child to be born into the world. Who'e children we are, so long as we walk in the steps of his faith; that Christ, being formed in us, may see of the travail of his soul, and be satisfied: he may see his seed, and prolong his daies upon earth. Such honour have all his Saints, *Psal. 143. 9.*

*Verse 2. Abraham begat Isaac* ] The fruit, not more of his flesh, then of his faith: Whence he is said to be born after the Spirit, *Gal. 4. 29.*

*Isaac begat Jacob* ] After twenty years expectance, and many an hearty prayer put up therewith. So, Adam lived an hundred and twenty years ere he begat Seth, whom God set as another seed instead of Abel, *Gen. 5. 3.* with *Gen. 4. 25.* when Cains family flourished, and grew great in the earth. God usually stayes so long, that he hardly findes faith, *Luk. 18. 8.* till men have done expecting, and then he doeth things that they lookt not for, *Mat. 64. 3.* Wait therefore upon him who waits to be gracious; and know this, that he is a God of judgement, *Mat. 50. 18.* that is, a wise God, one that chuseth his times, and knows best when to deal forth his favours. See *Isa. 49. 8.* with *Psal. 69. 13.* Every thing is beautifull in its season, saith Solomon.

*Jacob begat Judah and his brethren* ] Brethren in iniquity (the most of them) a part of their fathers punishment, for that three-fold lye in a breath. Reuben was the beginning of his strength, exccelling in dignity and power, *Gen. 45. 3.* that is. (saith the Chaldee

Chaldee Paraphrast) in the Principality and the Priesthood. Both which he forfeited by his foul offence; the former to Judah, the latter to Levi. Howbeit, upon his return to God (though disinherited of the birth-right, yet) he had this honour of an elder-brother, that he was first provided for. But Judah was he, whom his brethren should praise (saith Jacob) in allusion to his name, and in reference to his privilege; for it is evident, that our Lord sprang out of Judah, *Heb. 7. 14.* that branch from on high, *Luk. 1. 78.* that Shiloh, which some interpret, His sonne: Others, Tranquillator, Savior, the Prosperer, Pacificator, Safe-maker, &c. Others, the son of her secundines, which is the Tunicle that wrapeth the child in the wombe.

*Verse 3. And Judah begat Phares and Zarah* ] Hierome is deceived, that deriveth the pedigree of the Pharisees from this Phares. They took their name either of Pharaoh, to expound, as Interpreters of the Law, *Rom. 2. 18.* Or of Pharus to separate, with a, stand further off for I am holier then thou. Josephus saith, That the Pharisees seemed to outstrip all others, both in height of holinesse, and depth of learning. As for Phares, he was a breach-maker (whence also he had his name, *Gen. 38. 29.*) He violently took the first-birth-right; and became both a father of the Messias, and a Type. For Christ by his strength broke the power of death, and hell: he broke down also the partition wall that was betwixt the Jews and Gentiles: who when they shall be fully born, then shall the Jews (typified by Zarah, who thrust forth the hand first, as those that willing to be justified by their works, and thinking to regenerate themselves, had the skarlet thread of the Law's condemnation bound upon their hands, which therefore they drew back and fell from God,) then shall they, I say, come forth again, *Rom. 11. 11, 12, 25. 26.*

*Of Tamar* ] A Canaanitess, but probably, a proselyte. The Jews say, she was Melchisedechs daughter the High-Priest, and was therefore to be burned, *Lev. 21. 8.* But this may well passe for a Jewish fable: Howbeit, that Melchisedech was a Canaanite, but a most righteous King and Priest of the most high God, and was therefore not molested or medled with by Kedar-laomer and his complices, I judge, not unlikely. This Tamar, out of desire, partly of revenge, and partly of issue, fell into the sin of incontinence. Rahab was an harlot, Bathsheba an adulteress; yet all these, grandmothers to our Saviour: Who as he needed not to be ennobled by his

Gen. 49. 8.

d. ἀντιπαρ.

d. τολμ.

R. David,

Tranquillator,

salvator, a the-

mate shalah,

unde shiloh,

tranquillitas,

Unde etiam

lat. Salvere,

Salvator, Sal-

vare. Amama.

ἀντιπαρ.

ἡ δὲ δόξα ἀπὸ

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stock, so neither was disparaged by his Progenitours; but took flesh of these greatest sinners, to shew that we cannot *commit* more then he can *remis*: and that by his purity he washeth off all our spots, like as the Sun washeth and wipeth away all the ill vapours of the earth and aire.

*Pareus in Gen.  
Funeius in  
Chronol. Com:  
Anno 2175.*

*And Phares begat Efrom,]* When he was but 14 years of age, the year before they went down to *Egypt*, say some: Others asfoill it otherwise. Let him that readeth understand as he can. Christ (the Arch-Prophet) when he comes again, shall teach us all things.

*From begat Aram*] While they journeyed in the Land of Egypt; a miserable home, where was nothing but bondage and tyranny. And yet, in reference to it, *Moses* (who was likewise born there) calls his son, *Gershom*, or a *stranger* there, because born in *Midian*. The sons of *Ephraim*, about the birth of *Moses*, sought to break prison before Gods goal-delivery: but this proved a great mischief to themselves, and no small heart-break to their aged father, *1 Chron. 7. 21, 22. P. sal. 78. 9*. Besides that, it gave occasion, likely, to that cruelledict of *Pharaoh*; *Let us deal wisely* (*S<sup>t</sup> Stephen* saith, sophistically, subtly) *lest they multiply and join also to our enemies, and fight against us* (as now they have fought against the *Gittites*, their own enemies, who detained from them the promised Land, till their sins were full) and so get them up out of the Land, as lately they had assayed to do. Therefore they did set over them taskmasters, to afflict them with their burdens, and to keep them from spawning so fast, after the manner of fishes (as the word imports) which multiply beyond measure. But God turned their wisdom into folly; they took a wrong course. For who knows not that your labouring men have the most and the strongest children? And notwithstanding this new *Pharaohs* craft and cruelty.

Acts 7.19.

Exd.,

1 Cont. c. 8.

Parallel. lib 2.  
p. 37.

Verſe 4. *Aram* began *Aminadab*, and *Aminadab* began *Na-  
aſſon*] Who was hang'd up in the wilderneſſe, among the reſt of  
the Rulers, for folly committed with their miſtreſſes of *Moab*.  
Neither ſcap'd the common ſort ſcor-free, for they fell in one  
day *three and twenty thouſand*, ſaith *S<sup>t</sup> Paul*. *Four and twenty  
thouſand*, ſaith *Moſes*; whereof a thouſand were the chief Princes,  
the other were inferiours, provoked to ſin by their example. But  
why doth the Apoſtle inſiſt in the ſpeciall puniſhment of the peo-  
ple? to ſhew, ſaith learned *Janini*, how frigid and ſlender their  
defense is, how ſhort their covering, who plead and pretend  
for

for their sins the example of their superiours.

for their liues the example of such superlatiue  
And Naaffon began Salmon] Called 1 Chron. 2. Salmab.  
There was also a Mount of this name (as touching the found,  
though with difference of one letter in the Originall) whiche *Abimelech* and his host reforted, *Iudg. 9. 48.* And whereof the Psalmist speaketh; *When the Almighty scattered Kings, they shall be white as snow in Salmon.* Now it is storied of *Andronicus*, the old Emperour of *Constantinople*; that, all things going croffe with him, he took a Pfalter into his hand, to resolue his doubtfull minde: And opening the same, as if it were of that heavenly oracle to aske counsell, he lighted upon this verse, and was thereby comforted and directed what to do for his greatest safery. To be *white as snow in Salmon*, is to have joy in affliction, light in darknesse. *Salmon* signifieth shady and darke: so this mount was with dens and glunnes; but made lightome by snow. *Hoc autem obiter.*

Turk. Histo.  
fol. 164.  
Psalm. 68. 14.  
explained.

Verle 5. *And Salmon begat Boos of Rahab.*] This the Evangelist might have by tradition. *Salmons* genealogy is set down, 1 Chron. 2. Ruth. 4. but whom he married, nothing is reported.

And Boos begat Obed of Ruth. Whiles Orpah wants bread  
in her own Countrey, Ruth is grown a great Lady in *Bethlehem*;  
and advanced to be great grandmother to the King of kings.  
There's nothing lost by Gods service.

ἡ μουνομαχία  
ἐστὶς ὅταν ἐν  
τῇ ἐκκλησίᾳ.

Retired it seems he was, and drawn much up into himself; neither thinking great things of himself, nor seeking great things for himself; but living among his own people; much of his son *David's* disposition, who loves his hook the better since he saw the Court, and finesse. *Beausile qui procul nogoyis.* &c.

Δᾶθῃ βιωτάς,  
 I've tibi, quam  
 tumq̃, potes,  
 praelustria vi-  
 ta  
 Horat.

*Non vixit male, qui natus moriensq. se felicit.*

Hee's not the least happy that is least observed.

Verſe 6. And Jeſſe begat David the King.] But that was not his chief title: He gloried more in ſtilling himſelf the ſervant of the Lord, Pſal. 36. 1. &c. So Theodoſius eſteemed it a greater honour, that he was *membrum Chriſti*, then *Caput Imperij*. *Numa* ſervam ſe Deo ſocietate ſocietate, *exiſtimabat*. *Numa* held the eſſiam of God the higheſt honour.

Plus. in vlt.

*David the King begat Salomon*] Whom Bellarmine reckoneth for a reprobate: but (besides that he was Gods *Corculum*, and by him called *Iedidiah*,) he calleth himself in his sacred Retractions, *Cobelesh*: which being interpreted, *The Preacher*, is a word of the

for amine termination, and by some rendered *Aggregata*, where understanding the substantive *Anima*, they conclude here-hence, that he was renewed by repentance, and reunited to the Church.

*Peccatum ta-  
me si ren-  
tuum, tamen in  
bonum. Aug.*

Of her that had been the wife of *Uriah*.] His best children he had by this wife: the fruit of his humiliation doubtlesse. The barren womens children are observed to have been the best, as *Isaac*, *Samuel*, *John Baptist* &c. for like reason.

*Eucholena*

Verse 7. And *Solomon* begat *Roboam*.] A child of forty years old, a soft-spirited man, the Scripture notes him, a *יָחִי*, easily drawn away by evil counsell. Green wood will be warping. Of him it might be said, as once it was of a certain Prince in *Germany*, *Est et alius, si esset apud alios*. But a man would wonder, that by to many wives *Solomon* should have but one sonne, and him none of the wisest neither. *Hieronymus* filij noxe. He might (like-ly) bewail his own unhappines in *Rehoboam*, *Eccles. 2. 18, 19.* as he is thought to do in *Jeroboam*, *Pro. 20. 21.* His mother was an *Ammonitess*: the birth followes the belly: the conclusion fol- lowes the weaker proposition.

And *Roboam* begat *Abiah*.] A man not right, yet better then his father: and for this to be commended, that he held and plead- ed the true worship and service of God as the beauty and bul- wark of his Kingdom: relying also upon God, he discomfited *Je- roboam*; *Deo confisi, nunquam confusi*.

*Numb. 25. 5.  
In 4 Hebr.*

*D. Hackwells  
Apolog.*

And *Abiah* begat *Asa*.] A better son, sprang of the seed of bad *Abiah*, of the soil of worie *Maachab*, whom *S. Jerome* makes to be a worshipper of that abominable idol *Priapus*, otherwise called *Baal-peor*. For thus he translates that, *1 King. 15. Insuper & Maachan matrem suam amovit, ne esset princeps in sacris Pri- api, & in lucis ejus. Nos, pudore pulso, stamus sub love, coelis apertis*, said the worshippers of *Priapus*. The people that came thereto (the sacrifice being ended) all stepped into a thicket, which was alwaies planted neer the altar of this God; and there, like brute beasts, they promiscuously satisfied their lusts: thereby, as they conceived, best pleasing their God. This villany *Maachab* may seem to have been guilty of, and was therefore worthily re- moved by her son *Asa*, from being Queen. *Sedes prima, & vici- ima*, suit not well together. *Dignitas in indigno est ornamen- tum in luto*, saith *Salvian*. Honour in a dishonest man, is as a jew- ell of Gold in a swines snout.

*id. Hieron.  
Epistol. vius.*

Verse 8. And *Asa* begat *Josaphat*.] A godly King, but late

*Wisteds*

Wisteds: and therefore paid for his learning, twice, at least, in holy history. One thing in the narration of his acts is very remark- able. He placed forces in all the fenced cities: yet is it not said there- upon, that the fear of the Lord fell on the neighbour Nations. But when he had established a preaching ministry in all the Cities, then his enemies feared, and made no warre: *Solidissima regia politia- basis*, (saith *Paradinus*) *est verum Dei cultum ubi vis stabilire*: *Alia, qui potest aut Deus Reges beare, a quibus negligitur, aut populus fideliter colere, qui de obsequio suo non recte instituitur*. The ordinances of God are the beauty and bulwark of a place and people.

*2 Chron. 17.*

*In Sym'oli.*

And *Josaphat* begat *Joram*.] That lived undesired, and died un- lamented. While he lived, there was no use of him, and when he died, no misse of him: no more then of the paring of the nails, or sweeping of the house. He lived wickedly, and died wretchedly, as it is said of King *Edwin*.

*2 Chron. 21.  
Hist. of  
Eng. 14.*

And *Joram* begat *Ozias*.] Here *Abaziah*, *Josab* and *Amazi-ah* are written in the earth, not once set down in the roll: perhaps it was, because they were impeded in the wicked family of *Ahab*. This *Ozias*, though a King, yet he loved husbandry, *2 Chron. 26.* Thrift is the fuel of magnificence. He was at length a leper, yet still remained a King. Infirmities may deform us, they cannot de- throne us. The English laws (saith *Camden*) pronounce, that the crown once worne, quite taketh away all defects whatsoever: Sure it is, that when God once crowns a man with his grace and favour, that man is out of harms-way for ever.

*Gen. 17.*

*Camdens Eli-  
zabeth, fol. 8.*

Verse 9. And *Ozias* begat *Josaphat*.] A pious Prince, but not very prosperous. Grace is not given to any, as a target against out- ward affliction.

And *Josaphat* begat *Ahaz*.] A sturdy Stigmatick, a branded re- bell. The more he was distressed, the more he trespassed. This is that *Ahaz*, *2 Chron. 28. 22.* How many (now adaies) are hum- bled, yet not humble? Low, but not lowly? *Qui nec fractis cervicibus inclinatur, as Hieron complaineth: quos multo fa- cilius frangeris, quam flexeris*, as another hath it. These are like the creature called *Monoceros*, who may be kild, but not caught. *Plectimur a Deo, saith Salvian, nec flentimur tamen: corripimur, sed non corrigimur*. But if men harden their hearts against cor- rection: God will harden his hand, and hasten their destru- ction.

*Humiliantur,  
& humiles  
non sunt, Bern.  
in Cantic. 34.  
In Epist.  
Incorrupti po-  
tati non pueri,  
Plin.*

*Abaz begat Hezekiah*] Who stands betwixt his father *Abaz*, and his sonne *Manasseh*, as a lily between two thornes, or as a Fuller between two Colliers: or, as that wretched Cardinall of *Toledo* in his preface before the Bible, printed at *Complutum* in *Spain*, said; that he set the Vulgar Latine betwixt the Hebrew and Greek, as Christ was set betwixt two thieves. Here observe (by the way) that *Judah* had some entercchange of good Princes; *Israel*, none: and that, under religious Princes the people were ever religious: as under wicked Princes, wicked. Most people will be of the Kings religion, be it what it will be, as the *Melchites* were of old, and the Papists still, if *M. Rogers* (our Protomartyr in *Q. Maries* daies) may be beleaved. The Papists, saith he, apply themselves to the present state: yea, if the state should change ten times in the year, they would ever be ready at hand to change with it, and so follow the cry, and rather utterly forsake God, and be of no Religion, then that they would forgoe lust or living, for God or Religion.

Niasphorm.

A. and Mon.

Verse 10. *And Ezechias begat Manasses*] Who degenerates into his grandfather *Abaz*, as the kernell of a well-fruited plant doth, sometimes, into that crab or willow, which gave the originall to his stock. This man was (till converted) as very a Non-tuch in *Judah*, as *Abaz* was in *Israel*; Yet no King of either *Judah* or *Israel* reigned so long as he. It was well for him that he lived so long, to grow better: As it had been better for *Asa* to have died sooner, when he was in his prime. But they are met in heaven, I doubt not: whither, whether we come sooner or later, happy are we.

Ban. 5. 22.

*And Manasses begat Amon*] Who followed his father in sin, but not in repentance. *And thou his son, o Belshazzar, hast not humbled thine heart, though thou knewest all this: But hast lifted up thy self against the Lord, &c.* It is a just presage and desert of ruine, not to be warned. This was a bloody Prince, therefore lived not out half his daies. *Q. Maries* reign was the shortest of any since the Conquest, *Richard* the third onely excepted: Yet she was *non naturus, sed pontificiorum arte ferox*, say some.

*And Amon begat Iosias*] Of whom that is true, that *S. Hierem* writes of another, *In brevi vita spacio tempora virtutum multa replevit*: Or as *M. Hooker* speaketh of *K. Edward 6.* He departed soon, but lived long: for life consists in action: *In all these is the life of my spirit*, saith *Hezekiah*, *Ila. 38. 15, 16.* but the want

ton

ton widow is dead while she liveth, *1 Tim. 5. 6.* That good King lived apace, and died betime, being *delicia Orbis*, as *Titus* was called: and *Mirabilia mundi*, as *Orho*: having at his death (as it is said of *Titus*) one thing onely to repent of, and that was his rash engaging himself in a needlesse quarrell, to the losse of his life, and the ruine of that state. When *Epaminondas* was once slain, his countrey men were no longer famous for their valour and victories, but for their cowardise and calamities. When *Augustine* departed this world, we feared, saith one, the worlds ruine, and were ready to wish that either he had never been borne, or never died. When God took away *Theodosius*, he took away with him almost all the peace of that Church and State: So he did of this, with *Iosias*, that heavenly spark, that plant of renown, that precious Prince,

*Qui Regum decus, & invicem flos, spesq; bonorum, Deliciae saeculi, & gloria gentis erat.*

as *Cardanus* sang of our English *Iosias*, *K. Edward the sixth.*

Verse 11. *And Iosias begat Iechonias.*] *Rob. Stephanus* restoreth and rectifieth the text thus; *Iosias begat Iakin and his brethren, and Iakin begat Iechonias.* For otherwise, the middle fourteenth, (whereby *S. Matthew* reckoneth) would want a man. *Iehoshaz*, younger brother to *Iakin* had, after his fathers death, stept into the Throne, but was soon ejected. Usurpation prospers not. *Abimelechs* head had stolen the crown, and by a blow on his head he is slain at *Shechem*. What got most of the *Casars* by their hasty advancement, *nisi ut citius interficerentur*? As one hath it. *Notandum*, saith the Chronologer, *quod nullus Pontificum, egregij aliquid a tempore Bonifacij 1. r. r. pro sedis Romana tyrannide constituens, diu supervixerit. Quod & huic Bonifacio accidit.* It is remarkable that no Pope, of any note for activity in his office, was long of life.

Verse 12. *And after they were brought to Babylon*] This the Evangelist inculcates, and rings often in the ears of his impious Countrey men, as a notorious publike judgement on a Nation so incorrigibly flagitious, so unthankfull for mercies, so impatient of remedies, so incapable of repentance, so obliged, to warned, so shamelessly, so lawlessly wicked, *quorum maxima beneficia, flagitia, supplicia*, as the Centurions set it forth. Abused mercy turns into fury.

*Iechonias begat Salathiel*] *Neri* begat him, naturally, *Iechonias*, legally; adopting him for his child, that was his nephew, *1 Chro. 3. 17.*

*Titus moriens se unius tantummodo repentere dixit. Id autem quid esset non aperuit, nec quisquam certo novit. Dio in Tito, Nec virtutibus Tebeant sed claudibus infirmitas Nea idcirco Orbis ruinam timerant. Paternulus. Par. hist. Eccl. hist.*

*Lu. lo. vico. 22. D. Justo, iam subita oratio est mutata, ut qui prius digito ex-lum attingere videbatur, nunc humi serpere, sideratos esse duces. Budaeus.*

Some think that *Pedaiah* (whose natural son *Zorobabel* was, *1 Chro. 3. 19*)

should be here reckoned, though he be not named, because he was born and died obscurely in *Babylon*.

*Vestitus. Fancius. Magdeburg. Prefat. ad. Centur. 5.*



Zech. 4. 8. 9.

Pomble of the  
Part in Mo-  
narchy.Rom. 14. 8.  
Rev. 1. 13.

And Salathiel begat Zorobabel.] Who brought forth the head stone of the second Temple with shoutings, crying *Grace, Grace, unto it.* He was a Chieftain in the first year of *Cyrus*, *Ezra* 2. 2. and he lived to see the building of the Temple, about the sixth year of *Darius Nothus*, which is a matter of a hundred years between. So he had a longer life then ordinary, which God granteth to some, because he hath something to be done by them. A short life in some cases is a blessing, 1 *King*. 13. 14. as grapes gathered afore they be ripe, are freed from the violence of the wine-press: as lambs slain before they be grown, escape many storms and sharp showres that others live to taste of. Some wicked live long, that they may aggravate their judgement; others die sooner, that they may hasten it. But they are blessed, that whether they live they live unto the Lord, or whether they die they die unto the Lord, and in the Lord, their works following them.

Verse 13. And Zorobabel begat Abiud.] *S. Luke* saith, *Rhesa*: Hence the diversity of number and names. *Matthew* descends by the posterity of *Abiud*: *Luke*, of *Rhesa*, down to *Ioseph*.

And Abiud begat Eliakim, and Eliakim begat Azor, &c.] These lived in those calamitous times of the people of God after the captivity: and were not Kings and Captains, as being held under by other Nations: but Law-givers they were, as *Jacob* prophesied, and principall men among that people, till *Shiloh* came, *Gen.* 49. 10.

Verse 14. And Azor begat Sadoc, and Sadoc begat Achim.] Of these and the rest, as the Scripture sets down nothing more then their bare names, so neither is there any Jewish record, at this day extant, of their acts. So many miseries they had, one in the neck of another, that little liberty was left them to write: though I doubt not, but the posterity of *David* were then carefully observed, by as many as lookt for the consolation of *Israel*. But among the Jews, since our Saviours time, after the sealing up of the Babylonish Talmud, that is, after the year of Christ 500. to the year 1000. there was little or nothing written, by reason of the grievous calamities that seized upon them.

Verse 15. And Eliud begat Eleazar, &c.] These might be private persons, some of them, as *Ioseph* and *Mary* were: it being the care and endeavour of the *Herods*, and those afore, that held the Jews in subjection, to suppress, as much as might be, the posterity of *David*: at least to keep them in a low condition; for

for as much as it was a certain and received truth among that people, that *Messiah the Prince*, *Dan.* 9. 26. should shortly come of that family. And this was that that held up the fainting hearts of the good people of those sad times, (when prophetic failed them, and prosperity too,) they looked for the *Desire of all Nations*, for the Consolation of *Israel*, having little else to relieve them, for the externall means: Unlesse it were that *קור קור*, that eccho heard in the Temple, they tell us of, which served them for an oracle: And the miracle of the pool of *Bethesda* granted by God to strengthen them in the true worship of God, under the persecution of *Antiochus* and other tyrants, till the daies of *John Baptist*, and the Lord Christ.

Verse 16. And Iacob begat Ioseph.] Whose genealogie is here recorded, and not *Maries*: it being not the custom of that people then, to set forth the genealogies of women. As at this day, the Jews have an over-bate conceit of that sex; saying that they have not so divine a soul as men, but are of a lower creation, &c. and therefore they suffer them not to enter the Synagogue, but appoint them a gallery without.

The husband of Mary, of whom was born Iesus.] This is the summe of all the good news in the world, such as surpasseth the joy of conquest, or of harvest, *Isa.* 9. 3. 5. 6. and should therefore swallow up all discontents whatsoever.

Who is called Christ.] The name of *Iesus* is *mel in ore, melos in aure, jubulum in cord*: as it was to *S<sup>t</sup> Paul*, who therefore names it nine severall times in the ten first verses of his first Epistle to the *Corinthians*, as loth to come off it. Yet is not the name *Iesus* alone half so sweet, as when Christ is added to it, as here. For *Iesus Christ* betokeneth such a Saviour as is anointed and appointed thereunto by God, consecrated to the office, according to his Godhead, and qualified for it, according to his manhood: In both nature a Saviour, and that *ex professo* (as you would say) and by consent of all three persons: The Son being anointed by the Father, with the Holy Ghost: And as *Sampson* when clothed with the spirit, saved the people: so Christ much more.

Verse 17. So all the generations, &c. are fourteen generations.] For memory sake, *Matthew* summeth up the genealogy of our Saviour into three fourteens: like as some of the Psalms are, for the same reason, set down in order of the Alphabet. *Discere volunt. Secrates, nihil aliud esse quam recordari, saith Tully. Magis autem. Christi.*

Blunts voyage  
into the Le-  
vant. p. 121.

Bern.

Tessirades  
cades.Tuf. quest  
ctry/oft.

*Christi meminisse debemus, quam respirare.* The soul should be as the Ark of God, the memory like the pot of Manna, preserving holy truths touching him that is the Way, the Truth, and the life.

Verse 18. *Now the birth of Jesus Christ* ] *A ymnus ad ymnem transit.* And being to relate a strange thing, and till then never heard of, he elegantly stirs up the hearers minde with this preface.

*Whenas his mother Mary was espoused* ] An ancient and commendable custom. *Adam took his wife* the first day of their creation, (the was espoused to him) but knew her not, till after the fall: *Lots daughters were espoused*, yet had not known man, *Gen. 19. 8, 14.* See *Dent. 22. 22.* Yea, the very Heathens had their *espousals*, *Iudg. 14. 1, &c.* *Placuit, despondi: nuptijs hic dictus est dies*, saith he in *Terence.* We agreed, were contracted, and the wedding-day appointed.

*To Joseph, before they came together,* ] Espoused they were by a speciall providence. 1. That *Mary* might not be held an harlot. 2. That being big, and needing necessary help, she might be provided for. 3. That the mystery of *Christ* might be made known by degrees.

*She was found with childe of the holy Ghost.* ] This wonderful conception of our Saviour is a mystery, not much to be pryed into, and is therefore called an *overshadowing*, *Luk. 1. 35.* Where also, lest any should mistake this (Of) in the text, for the materiall cause: as if the holy Ghost had begotten him of his own substance (as fathers do their children,) the whole order and manner of this conception, so far as concerneth us to know, is declared by the Angel.

Verse 19. *Then Joseph her husband being a just man* ] And yet withall a mercifull tender man of the Virgins credit. Hence that conflict and fear within himself, lest he should not doe right.

*And not willing to make her a publike example* ] That is, to wrong her, as the same word is used and expounded by the Author to the *Hebrews* of the Son of God, as here of the mother of God. *Heb. 6. 6.* with *Heb. 10. 29.*

*Was minded to put her away privily* ] Which yet he could hardly have done, without blame to himself, and blemish to her. So farre out we are (the best of us) when destitute of divine direction. How shamefully was that good *Josiah* miscarried by his passions to his cost, when he went up against *Pharaoh Necho*, without once advising with *Jeremiah*, *Zephany*, *Huldah*, or any

*Mirari licet, videri non licet.*

*non eorum quae videntur, sed quae non videntur.*  
*Noluit ipse eam nec penitus, nec infante, in drecrisui expone. Arct. in loc.*

any other prophet of God then living by him?

Verse 20. *But while he thought on these things* ] And was not so well advised upon his course, God, who reserveth his holy hand for a dead lift, expedites him. The *Athenians* had a conceit, that *Minerva* (their goddesse) drove all their ill counsels to a happy issue. The superstitious *Romanes* thought that an Idol, which they called *Vibilia*, kept them from erring out of their way. The divine providence is our *Vibilia*, that will not suffer us to miscarry, so long as we have an eye to the paterne that was shewed us in the Mount, *Exod. 25. 40.* In the Mount will the Lord be seen.

*Behold, the Angel of the Lord appeared unto him* ] As of old he had done to *Daniel*, being caused to flee swiftly or with weariness of flight (as the Hebrew hath it) with so good a will he did it, as thinking he could never come soon enough.

*Joseph, thou sonne of David* ] Albeit a poore Carpenter. A man may be as high in Gods favour, and as happy in rust, as in *Idiote*. I know thy poverty (saith *Christ* to that Church,) but, that's nothing, thou art rich.

*Fear not to take unto thee* ] viz. From the hands of her parents, who have, by all right, the dispose of their children, as a chief part of their goods: Therefore when Satan obtained leave to vex *Job*, and to touch him in his possessions, he dealt with his children also.

*For that which is conceived in her* ] That holy thing, *Luk. 1. 35.* that Holy of Holies wherein the Godhead dwelleth bodily, that is, personally; and is called the Sonne of God, saith the Angel there. Yet not in respect of his humane nature, for then there should be in the person of *Christ* two sonnes, viz. one of the Father, and another of the holy Ghost. Besides, *Heb. 7. 3.* he is *without father*, as Man, and *without mother*, as God. All that can be gathered out of that place in *Luke*, is, that he, that was so conceived of the holy Ghost, was the naturall Son of God. The union of three Persons into one nature, and of two natures into one Person, these are the great mysteries of Godlines. The well is deep, as the said, and we want wherewith to draw.

*Is of the Holy Ghost.* ] As the Efficient, not as the Materiall cause. The *virtus formatrix*, the formative faculty which the Virgin had not, is ascribed to the power of the Holy Ghost, framing and fashioning *Christ* of the substance of the Virgin sanctified miraculously.

*Jun Emblem.*  
*Ab erroribus*  
*viam Dea*  
*Vibilia liberat.*  
*Arnob. adver.*  
*Gentes.*  
*Gen. 22. 14.*  
*Prov. 2. 16.*  
*Beati in*  
*substitia tua*  
*(ait Rab. Solo-*  
*mon ex Talmud.*  
*Hierosol.) i. e.*  
*in rebus in qui-*  
*bus es sultus.*  
*aderit tamen*  
*ribi Dominus.*  
*Dan. 9. 21.*  
*Rom. 2. 29.*

*2. Tim. 2. 25.*  
*Job. 4. 12.*

raculouſly, and without mans help. But if no mother knows the manner of her naturall Conception; what presumption ſhall it be for fleſh and bloud, to ſearch how the Sonne of God took fleſh of his creature? It is enough for us to know, that he was conceived of the holy Ghoſt, not ſpermatically, but operatively, yet ſecretly and myſtically, the Virgin her ſelfe knew not how. Fearfully and wonderfully he was made, and curiouſly wrought in the loweſt parts of the earth. *Pſal. 139. 14, 15. with Ephes. 4. 9.*

Verſe 21. *And ſhe ſhall bring forth a Sonne* ] Shiloh the Son of her ſecundines: that Son, that Eve made account ſhe had got, when ſhe had got Cain: For, ſaid ſhe, *I have gotten a man from the Lord.* Or as others read it (and the Original rather favours it) *I have gotten the man, the Lord.* But how farre ſhe was deceived, the iſſue proved. *Fallitur angurio ſpes bona ſepe ſua.* Hope comes halting home many times.

*And thou ſhalt call his name Ieſus* ] Not of *ἰσους* to heale, as ſome *Helleniſts* would have it: Although it be true that he is *Iehovah Rophe*, the Lord the Phyſician, *by whoſe ſtrips we are healed:* But of *Iaſhang*, whence *Iehoſuah*, Ieſus. Two in the old Teſtament had this name. The firſt when he was ſent as a ſpy into Canaan, *Numb. 13. 16.* had his name changed from *Oſhea*, *Let God ſave*, to *Iehoſhua*, *God ſhall ſave.* Under the Law (which brings us as it were into the wildernes of *SIN*) we may wiſh there were a Saviour: but under the Goſpel we are ſure of ſalvation, ſith our *Iehoſuah* hath bound himſelf to fulfill all righteouſnes, and had therefore this name impoſed upon him at his circumciſion. For he aſumed it not to himſelf (though knowing the end of his coming, and the fullneſſe of his ſufficiency, he might have done it) nor received it from men, but from God; and that with great ſolemnity, by the miniſtery of an Angel, who talked with a woman about our ſalvation, as Satan ſometime had done about our deſtruction.

*For he ſhall ſave his people from their ſinnes* ] This is the notation and Etymon, or reaſon of his name, *Ieſus*, A name above all names, *Phil. 2. 9.* *Σωτήρ*, ſaith the Heathen Oratour, is a word to emphaticall, that other tongues can hardly finde a word fit to expreſſe it. Salvation properly notes the negative part of a Chriſtians happineſſe: *viz.* preſervation from evil; chiefly from the evil of ſin, (which is the mother of all our miſery:) from the damning and domineering power thereof, by his merit and Spirit, by

Exod. 15. 26.

Cover. A. B. C. in Verem.

his value and vertue. Jeſus therefore is a ſhort Goſpel, and ſhould worke in us ſtrongeſt affections, and egreſſions of ſoul after him, who hath ſaved us from the wrath to come. The *Gracians* being ſet free but from bodily ſervitude, called their deliverer a Saviour to them: and rang it out, *Saviour, Saviour*, ſo that the fowls in the aire fell down dead with the cry. Yea they ſo preſſed to come neer him, and touch his hand, that, if he had not timely withdrawn himſelf, he might have beſeemed to have loſt his life. The *Egyptians* preſerved by *Joſeph*, called him *Abrech*, or *Tender-Father*. The daughters of *Ieruſalem* met *David* returning from the ſlaughter of the *Philiftims* with ſinging and dancing. When the Lord turned again the captivity of his people, they were like them that dream, *Pſal. 126. 1.* And *Peter* enlarged, could ſcarce beleve his own eyes; with ſuch an extaſie of admiration was he rapt, upon that deliverance. Oh then how ſhould our hearts rejoyce, and our tongues be glad, *Aſ. 2. 26*? and how ſhould we be vext at the vile dullneſſe and deadneſſe of our naughty natures, that can be no more affected with theſe indelible ravillements? *Jacob* wept for joy at the good news, that *Joſeph* was yet alive. *Ioannes Mollins*, whenſoever he ſpoke of the Name of Jeſus, his eyes dropt. And another Reverend Divine amongſt us, being in a deep muſe, after ſome diſcourſe that paſſed of Jeſus, and tears trickling abundantly from his eyes, before he was aware, being urged for the cauſe thereof, confeſſed ingenuouſly, it was becauſe he could not draw his dull heart to prize Chriſt aright. Mr *Fox* never denied begger that asked in that Name: And good *Bucer* never diſregarded any (though different in opinion from him) in whom he could diſcern *aliquid Chriſti*: *Nonc* but Chriſt, ſaid that bleſſed Martyr at the ſtake. And another in the flames, when judg'd already dead, ſuddenly, as waked out of ſleep, moved his tongue and jaws, and was heard to pronounce this word, *Ieſus*.

Here alſo we have an excellent argument of our Saviours divinity and omnipotency; forasmuch as the Angel aſcribeth unto him, that which the *Pſalmiſt* affirmeth of *Jehovah*, that he ſhall redeem *Iſrael* from all his iniquities, *Pſal. 130. 8.* with *Heſ. 13. 4.*

Verſe 22. *Now all this was done, that it might be fulfilled* ] An Angels teſtimony is not to be taken, if it be beſide or againſt the written word. I am of them that keep the ſayings of this book, ſaith the Angel to the Apoſtle. For ever, O Lord, thy word is ſettled in Heaven, *Pſal. 119. 89.*

Verſe 23.

1 Theſ. 1. 10. σωτήρ, σωτὴρ. Plutar in vita Flamin.

Tindal in his Annotat.

Fox Martyr. log. f. 855. de. Wels.

Ward's Serm.

Job's Lamberts. Iulius Palmer. Aſ. and Mon. Jul. 1761.

Λογῶνται. G. 11/15/15. au. tem. non Paer. ſαῖμα ἐστὶν ἁπλοῦς.

Rev. 22. 9.

Verse 23. Behold, a Virgin, &c.] *העלמה*, that Virgin, *העלמה*, that famous Virgin fore-told, *Isa. 7. 14.* That he should be the seed of the woman, was made known, to Adam, but not of what Nation, till Abraham, nor of what Tribe till Jacob; nor of what sex, till David, nor whether born of a virgin, till Esay. Thus by degrees was that great mystery of godlinesse revealed to mankind. If any Jew object, saith *Chrysostom*, How could a Virgin bring forth? *Dic ei, quomodo peperit sterilis & vetula?* Ask him, How could Sarah, when old and barren, bear a childe? The Bees have young, yet know not marriage. The Phoenix, they say, hath no parents. This head-stone of the corner was cut out of the mountain without hands: this flower of the field, this rose of Sharon, hath Heaven for his father, and earth for his mother. Was it not as easie to frame this second Adam in the wombe, as that first Adam out of the mire? Herein see a miracle of mercy, that the incomprehensible God, that circle (whose center is every where, whose circumference no where) should be circled and coop'd up for 9 moneths together, in the narrow womb of a pure Virgin.

And shall bring forth a Son] Who in the birth opened the womb, *Luk. 2.* and to put her to pain, likely, as other women. He hid the glory of his eternall nativity under a mean and temporary birth, to purchase for us an heavenly and eternall birth. Whether the blessed Virgin were *Deipara*, the Mother of God, raised great storms in the Council of *Ephesus*, and came to commotions in the secular part, and excommunications among the Bishops; inso-much as the Emperour declared both sides Hereticks. But forasmuch as she brought forth a Son that was God, we doubt not to stile her the Mother of God; not *Mari* Gods maid, as one hath lately slandered some of us in print. At *Rome* (it is said) was seen, at the same time, about the Sun, the likenesse of a woman carrying a childe in her armes: And a voice heard, *Pan* the great God is now about to be born, &c.

And they shall call his name Immanuel, &c.] By a wonderfull and unsearchable Union; the manner whereof is to be beleaved, not discussed; admired, not pried into: personall it is, yet not of persons: of natures, and yet not naturall. As soul and body are one man; so God and man are one person, saith *Athanasius*. And as every beleever that is born of God, saith another, remains the same intire person that he was before, receiving neverthelesse into him a divine nature, which before he had not: So *Emmanuel*, continuing the

Dim. 2.  
Cant. 1.1.

Empedocles.

The female  
Glory.

Bisset on the  
Creed.

the same perfect person, which he had been from eternity, assumeth neverthelesse a humane nature, which before he had not, to be born within his person for ever. This is so much the more wonderfull, because the very Angels (which are far greater in glory then man) are not able to abide the presence of God, *Isa. 6. 2.* But this is our ladder of ascension to God, *Ioh. 3. 12.* Faith first layes hold upon Christ as a man; and thereby, as by a mean, makes way to God, and embraceth the Godhead, which is of it self a consuming fire. And whereas sin is a partition wall of our own making, denying us access, God is now with us: and in Christ, we have boldnesse and access with confidence by the faith of him. Christs humanity serves as a skreen to save us, from those everlasting burnings; and as a conduit, to derive upon us from the Godhead, all spirituall blessings in heavenly places. If any *Assyrian* invade us, we may cry as they of old, *The stretching out of his wings doth fill thy Land, O Immanuel*; and we shall have help.

Verse 24. Then Joseph being raised from sleep, did as the Angel, &c.] As well assured that it was of God, whom he was ready prest to obey without solicitation.

*Iussa sequi, tam velle mihi, quam posse, necesse est.* If some Princes will not endure that subjects should scan their laws, but require absolute obedience: If Generals excuse not in a souldier the neglect of their commands, but severely punish even prosperous disorders: If Jesuits exact blinde obedience of their wretched novices (our *Throgmorton* durst not give up the ghost till he had obtained leave of his Superiour) should not we much more obey God in his commands, counsels, promises, prohibitions, comminations, all?

Verse 25. And knew her not till she had brought forth.] We thinke hardly of him that taketh to wife the widow and relief of another, that is left great with childe, before she hath laid down her burden; how much more in this case? Besides this might be part of the Angels charge to him: that after she had brought forth her Son Jesus: she continued still a virgin, *pie credimus*: but it is neither Article of our Creed, nor principle of our Religion. But that she vowed virginity, is both false and absurd. For how could she promise virginity to God, and marriage to Joseph: sure it is, the blemish will never be wiped off from some of the Ancients, who, to establish their own Idol, of I know not what virginity, have written most wickedly, and most basely of marriage, which

Ephes. 2. 12.

Ephes. 1. 3.  
Isa. 8. 8.

*Lelius Caesar*  
apud *Lucan.*

*In articulo  
mortis nolebat  
obire, non impe-  
trata a superi-  
ore, ventu.*  
*De Prid. contra  
Eudæm.*

C

both

1 Tim 4.1.

both Christ honoured with his first miracle, and the holy Ghost, by overshadowing the betrothed virgin. As for the Papists that disgrace it, they appear herein more like devils then Divines. If the same God had not been the authour of virginity and marriage, he had never countenanced virginity by marriage, as he did in the Virgin Mary.

## CHAP. II.

Verse 1. Now When Jesus was born in Betlehem.]

Joh. 1. 14.

**T**He house of bread, that bread of life that came down from Heaven, and dwelt amongst us in this City of David, otherwise called Ephrata, that is, fruit-bearing; and situate (they say) in the very navell and center of the earth, because in him all Nations should be blessed: Here was Jesus born, by meer accident, in regard of his parents, (who were brought hither by a tyrannicall edict of the Emperour, forcing all, even great-bellied women, to repair to their own City, to be taxed, though it were in the deep of winter) but by a sweet providence of God, to fulfill the Scripture, and to settle our faith.

*In the daies of Herod the King*] When the Scepter was departed from Judah, and the times were grown deplored and desperately wicked. Joseph found his brethren in Dothan. 1. in defection: so did Christ, when he came: Scarce were there four, or fewer found, that waited for the consolation of Israel. Then also, when among the poor Gentiles, a plentiful harvest, a very great number of elect were ready ripe. Mat. 9. 37. Luk. 10. 2. Joh. 4. 35. Then, when *concordia & continua totius generis humani aut pax fuit, aut paxio*, then came the Prince of peace into the world, when all was at peace thorowout the world.

*Behold there came Wise-men*] Neither Kings nor cunning men, but sages of the East, *εὐαγγελιστῶν*, contemplative persons, Philosophers, interpreters of the Laws of God and men. The tale of the three Kings of Cullen is long since exploded.

*To Jerusalem*] So misreckoning of a point, they mist the haven, and had like to have run upon the rocks. Had they met with the Shepherds of Betlehem, they had received better intelligence, then they could from the learned Scribes of Jerusalem. God hath chosen the weak of the world to confound the wise. *Surgunt indocti*

1 Cor. 1. 27. 28.  
August. Gen.  
Jes. lib. 8. cap. 8.

*indocti & rapiunt calum, & nos, cum doctrinis nostris, deridimur in Gehennam.* None are so far from Christ, many times, as knowing men. Some of the Scribes and Pharisees were very Atheists, for they knew neither the Father nor the Son. *Ulpian* the chief Lawyer, *Galen* the chief Physician, *Porphyry* the chief Aristotelean, *Plotinus* the chief Platonist, *Libanius* and *Lucian* the chief Orators of that age, were all profest enemies to Christ. No Church was founded at Athens, Acts 17. which yet *Demosthenes* calls the soul, sun and eye of Greece, *Enripides*, the Greece of Greece, *Thucydides* and *Diodorus*, the common school of all men, the Mart of good learning, &c. The greatest Clerks are not alwaies the wisest men in the affairs of God. Howbeit, learned *Nathanael*, *Joseph of Arimathea* and *Nicodemus*, masters in Israel, were Disciples to our Saviour: lest if he had called simple men only, it might have been thought, *quod fuissent ex simplicitate decepti*, that they were deceived out of their simplicity, saith one.

Verse 2. Saying Where is he that is born King of the Jews? ] As presupposing a common notice. But the Kingdom of God cometh not by observation, neither is it of this world. Christ is somewhat an obscure King here, as *Melchisedech* was; and his Kingdom consists in righteousness, and peace, and joy in the holy Ghost, which the stranger worldling meddles not with: The Cock on the dunghill esteems not this Jewel.

*For we have seen his starre in the East*] Some rumour of the starre of Jacob they had heard and received, likely, either from *Balaams* prophecy, *Numb. 24. 17.* who was an East Country-man: Or from the Chaldean *Sibyl*, or from the Jews in the Babylonish captivity, and now they make their use of it. But the Scripture giveth more grace, *Iam. 4. 6.* Only take heed, that ye receive not the grace of God in vain, 2 Cor. 6. 1.

*And are come to worship him*] With a religious worship: to kisse at his mouth, as the word signifieth: and as *Pharaoh* said to *Joseph*, they shall all kisse at thy mouth. Wo worth to us, if we kisse not the Son with a kisse of faith and love: sith he is now so clearly revealed unto us, not by the sight of one star only, as to these, but by a whole Heaven bestrangled with stars, though not in every part, yet in every zote and quarter of it, as one faith of our Church. We have a word of Prophecy (how much more is this true of the holy Gospel?) more sure then the voice that came from Heaven in the holy mount (saith *St Peter*,) whereto we shall do well

*Ἰωάννης, ὁ ἁγίος, καὶ ὁ βασιλεὺς ἰσραὴλ. ἰσραὴλ ἐξ ἑλίου. καὶ οὐρανὸν πᾶν αὐτὸν ἀνέβη. πᾶν.*

*Ioannes de Turris cremata.*

*Luk. 17. 23.*

*Rom. 14. Prov. 14. 10.*

*Hugo Bossid. fol. 15.*

*apost. 17. 2.*

*Phil. 2.*

*1 Pet. 1. 19.*

to take heed, as unto a light shining in a darke place. Besides the works of God, those *Regij professores*, as one calleth them, those Catholike Preachers, *Psalm. 19. 2. 3.* those reall Postilles of the Divinity; Christ is purposely compared to sensible objects, as to the Sun, Stars, Rose, Rock, &c. that through the creatures, as so many Optick glasses, we might see him that is invisible, having the eyes of our minde turned toward Christ, as the face of the Cherubims were toward the Mercy-seat.

Verse 3. *When Herod the King heard these things, he was troubled.* At that wherein the Sages and Shepherds rejoiced. It is fair weather with the Saints, when foulest with the wicked. *Abraham* stands upon the hill, and seeth the smoke of the Cities ascend like a furnace. *Behold, my servants shall rejoice, but ye shall be ashamed: my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, &c. and ye shall leave your name for a curse unto my chosen.* *Ælian* compareth tyrants to swine, which if a man but touch, they begin to cry, as dreaming of nothing but death, forasmuch as they have neither fleece nor milke, nor any thing else, but their flesh only to forfeit: But *si præsepe vagientis Herodem tantum terruit, quid tribunal judicantis?* laith one: If Christ in the earth were so terrible, what will he be on the tribunall?

*And all Jerusalem with him* ] Perhaps to comply and ingratiate with the tyrant (as the *Arabians*, if their King be sick or lame, they all feign themselves so,) Or, as *homines ad servitium parati*: to *Tiberium* called the *Romanes*, who gave publike thanks for all, even the wicked acts of their Emperours: or as fearing some new stirs in the state, as the burnt childe dreads the fire.

Verse 4. *And when he had gathered all the chief Priests.* The true picture of Popish Councils, who propound grave questions, as this was, Where Christ should be born? and pretend to worship Christ, but intend to worry him: The Council of *Trent* was carried, against the simplicity of Christ, with such infinite guile and craft, as that themselves will even smile in the triumphs of their own wits (when they hear it but mentioned) as at a master-stratageme. It passed in *France* in manner of a Proverb, That the modern Council had more authority then that of the Apostles, because their own pleasure was a sufficient ground for the decrees, without admitting the holy Ghost.

Verse 5. *And they said unto him, In Bethlehem.* Lo, how readily and roundly, out of the Scriptures, they could answer to this capital

*Isa. 65. 14, 15.*  
*Histor. animal*

*Tacitus.*

*Hist. of*  
*Counc. of*  
*Trent, l. 8. 12.*

capital question; giving such signes of the Messias, as did evidently agree to Jesus Christ. Yet were they for their obstinacy so insatuated, that when God shewed them the man to whom their own signes agree, they cannot allow of him. Unlesse the Lord give a minde as well as means; sight, as well as light, and irradiate the organ as well as the object, we grope, as blinde men in the darke; we erre in heart, as not knowing Gods waies: yet cannot wander so wide, as to misse of hell; to originall blindness, we adde actuall stubbornnesse, the devil holding his black hand (as it were) afore our eyes, that we may not see and be saved, *Acts 26. 19.*

Verse 6. *And thou Bethlehem, in the Land of Judah, art not the least.* Thou art the least, saith *Micah*, viz. in comparison of greater Cities, yet not the least, saith *Matthew*; because out of thee shall come a Gouverneur, &c. In Scripture, the place of holy mens birth is remembered and registred: God loves the very ground his servants tread on. *The Lord shall count, when he numbresth up the people, that this man was born there*: how much more the man Christ Jesus? Any interest or relation to him, ennobleth whatsoever place or person; and may justly comfort us against whatsoever troubles. The Prophet *Micah*, whose words are here cited, opposeth the birth of this babe of *Bethlehem*, to all the troops and troubles of *Assyria*.

*For out of thee shall come a Governour* ] No sooner is this childe born, this Son given to us, but the government is laid upon his shoulders; as the key of the house of *David* was upon *Eliakims*, *Isa. 22. 22.* send ye therefore a Lamb to this Ruler of the Land, *Isa. 16. 1.* do him all hearty homage and fealty.

*That shall rule my people* ] Or feed them; for the art of feeding and ruling are sisters. *David* was taken from following the ewes, to feed Gods people; so was *Moses*, in whose absence, how soon was *Israel*, as silly sheep, gone out of the way? Christ is the Arch shepherd, that feeds his people daily, daintily, plentifully, pleasantly, among the lilies, *Cant. 2. 16.* yea, in his garden of spices, in green pastures of his word, and by the still waters of his Sacraments, where *we go in and out, and finde pasture*, *Joh. 10. 8.* such as breeds life, and life in more abundance, *ver. 10.* We lie down in peace, *Ier. 23. 4.* and need not fear the spirituall *Assyrian*, *Micah 5. 5.* Whiles we keep us within the hedge, and run to the foddering places; submitting to the Ministers, those under-shepherds, *Cant. 1. 7, 8.* who are charged to feed Christs sheep, his

*Isa. 59. 10.*  
*Psalm 95.*

*Mic. 5. 2.*

*Psalm 87. 6, 7.*

*Mic 5. 1, 2.*

*Isa. 9. 6.*

*παιμαίνε.*  
*Mat. 28. 19.*  
*Αρχιποιμαίνων*  
*ποιμὸς αὐτῶν*  
*ὁ Χριστός.*  
*1 Pet. 5. 4.*  
*Can. 2. 14.*  
*Psalm 23. 2, 3.*



Joh. 1. 16.  
exp. unded.

exp. unded.

exp. unded.  
exp. unded.  
exp. unded.

Exod. 18. 11

Deus quem  
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tat.

os. 10.  
Doula.

2 Cor. 3. 19.  
exp.

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sheep with golden fleeces; yea to do it (as the Syriack hath it) for me, for my sake (saith our Saviour) to whom Peter cannot better seal up his love, then by taking care of his Cure. I know how Bellarmine glosseth that text, *Feed my sheep*, that is, *Regis more impera*, Rule like an Emperour: *Supremum in Ecclesia dominum tibi asserere*, saith Baronius; Domineer over the Church: because the word here used (and to in *Jobu*) signifieth as well to govern as to feed. But what will they say to *Baronius*, the other word there twice used by our Saviour; which alwaies signifieth to feed, and not at all to govern? But these men catch at government, let text only of feeding by together.

TIGHTLY

BOUND

These he taketh; he catcheth and keepeth as beasts in a gin (so the word signifieth) and that in their own craft: when they have wrackt their wits, and wrackt their fortunes, to effect their fetches; when they have done their utmost (as the word imports) to bring about their devillish devices.

That I may come, and worship him] When he meant to worship him. Obate dissimulation! such was that of those Incendiary fugitives of *Rhemes*, *Giffard*, *Hodgson* and others: who at the same time, when they had set up, and set on *Savage* to kill *Oz. Elizabeth*, they put forth a book, wherein they admonished the English Catholics, not to attempt any thing against their Prince. In like sort *Rob. Parsons* (that Arch-traitour) when he was hatching

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an horrible treason against his naturall Prince, and native countrey, he set forth his book of Christian Resolution; as if he had been wholly made of devotion. So *Garnet* (a little afore the Powder-plot was discovered) wrote to the Pope, that he would lay his command upon our Papists, to obey their King, and keep themselves quiet. *Herod* here, when he was whetting his sword, yet promised devotion, saith *Chrysostom*. A fair glove upon a foul hand. The Panthers skin is fairest, but his friendship is fatall, and his breath infectious. The above-mentioned *Garnet*, upon a treatise of Equivocation plaistered on this title, *A Treatise against lying, and fraudulent dissimulation*.

Quando gladium acuitur, devotionem pro ceteris.

Verse 9. And lo, the Star, A Star either new created, or, at least, strangely carried: for it stands one while, moves another, appears in the lower region, is not obscured by the beams of the Sun: so that some have thought it was an Angel. It moved slowly, as might be best for the pace and purpose of these Pilgrims.

Angelus in specie sideris figuratus.

Till it came, and stood over where the young child was.] They shew still at *Bethlehem* a little hole over the place where our Saviour was born; thorow which, the Star fell down to the ground. But who will not conclude, but there was a vertigo in his head, who first made a Star subject to the falling sicknesse?

Fullers History of Holy War.

Verse 10. When they saw the Star.] The sight whereof they seem to have lost, when they turned out of the way (it led them to *Jerusalem*. But this text is excellently paraphrased and applied by *Bishop Hooper*, Martyr, in a letter of his, written to one *Mrs Anne Warcup*, in these words: Such as travelled to finde Christ, followed only the Star: and as long as they saw it, they were assured they were in the right way, and had great mirth in their journey. But when they entered into *Jerusalem* (whereas the Star led them not thither, but unto *Bethlehem*) and there asked the Citizens the thing that the Star shew'd before: As long as they tarried in *Jerusalem*, and would be instructed where Christ was born, they were not only ignorant of *Bethlehem*, but also lost the sight of the Star, that led them before. Whereof we learn in any case, whilst we be going to seek Christ, which is above, to beware we lose not the Star of Gods word, that only is the mark that shews us where Christ is, and which way we may come unto him. But as *Jerusalem* stood in the way, and was an impediment to these wise men: so doth the Synagogue of Antichrist (that bears the name of *Jerusalem*, that is, the vision of peace, and among the people now is called the Catho- like

A. and Mon.



like Church) stand in the way, that pilgrims must go by, thorow this world to Bethlehem, the house of sanctuary and plentifulness; and is an impediment to all Christian travellers. Yea, and except the more grace of God be, will keep the pilgrims still in her, that they shall not come where Christ is adored. And to stay them indeed, they take away the Star of light. viz. the Word of God, that is cannot be seen, as you may read that other Star was hid from the wise men, while they asked of the Pharisees at Jerusalem, where Christ was born. You may see what great dangers hapned to these wise men, while they were a learning of liars, where was Christ: first, they were out of their way, and next, they lost their guide, &c.

Furta  
quidam  
Johann. Martyr.  
contra Tryph.  
Epiphanius be-  
ref. 51. Bulch.  
de seor. Euan.  
Orig. lib. 1.  
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Verse 11. And when they were come into the house. ] Not a Palace prepared for the purpose, as the Porphyrogeniti in Constantinople had, but in an Inn where Christ born, as ready to receive all that come unto him, and in a hole of the earth, an under-ground den, as Justin Martyr, Epiphanius, Eusebius and Origen witness. In hoc terra foramine (saith St Hierom, ad Marcell. tom. 1.) colorum conditor natus est, hic involutus pannis, hic visus a pastribus, hic adoratus a magis, hic circumcissus, &c. In this cell or hole was the worlds Creatour born, swathed, visited, adored, circumcised.

They saw the young child. ] For this Ancient of daies, by joyn- ing his Majesty to our vileness, his power to our weakness, suspended and laid aside his own glory, wherewith he was glorified with the Father before the world began, and voluntarily abased himself to the shape and state of a poor, feeble, helpless infant, that we might come to the fullness of the age in Christ.

With Mary his Mother. ] Without any other assistance or attendance. Joseph haply was at work, or otherwise absent, lest the wise men should mistake him for the true father of the child.

And when they had opened their treasures, they presented unto him gifts. ] No great matters to make him rich: for then, what needed the holy Virgin, at her Purification, to have offered two young Pigeons, as a token of her penury, that could not reach to a Lamb? Yet something it was; gold, frankincense and myrrhe, (sent them in by a speciall providence of God) to helpe to bear their charges unto Egypt, whither they were now to flee.

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Revel. 4.

Proprietary and Lord of all. Of the Elephant it is reported, that coming to feed, the first sprig he breaks, he turns it toward Heaven. Of the Stork Pliny tells us, that he offers the first-fruits of her young ones to God, by casting one of them out of the nest. God is content we have the benefit of his creatures, so he may have the glory of them: this is all the loan he looketh for: and for this as he indents with us, Psalm 50. 15. to the Saints stipulate, Gen. 28. 22. But he cannot abide that we pay this rent to a wrong Landlord, whether to our selves, as Deut. 8. 17. or to our fellow-creatures, as they to their sweet hearts, Hos. 2. 5.

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Verse 12. And being warned of God in a dream, &c. ] Thus were they pulled, by a sweet providence, out of the Lions mouth, as Paul was: as Athanasius and Basil often: as Luther also, and Q. Elizabeth of famous memory: for whose execution a warrant once came down under seal, Gardner being the chief engineer. And when, thorow a sea of sorrows, she had sworn to the crown, treasons there were every year, so many, that she said in Parliament, she rather marvelled that she was, then mused that she should not be. But no man is master of his own life, much less of anothers, as our Saviour told Pilate: See Job. 24. 22. My times are in thy hands, saith David, Deliver me from the hands of mine enemies, and from them that persecute me. So Q. Elizabeth at Woodstock, after a great deliverance, Lord, look upon the wounds of thy hande, said she, and dispise not the work of thy hand. Thou hast written me down in thy book of preservation with thine own hand. Oh read thine own hand-writing, and save me, &c. And God heard her, and hid the silver thread of her precious life, in the endless maze of his bottomles mercies. M. Fox makes mention of one Larewouth, alias Williamson, Chaplain to Lady Anne of Cleve,

Lib. 10. cap. 12.  
Hinc pietatis  
cultrix a Lati-  
nu dicitur, Ha-  
sida ab ore.  
vris.

Anasij Tien

iva pūtole m-  
uortēs nō hē ov  
gortadē mōziv.  
vlat.

Suttons Disce  
vivere.

2 Tim. 4. 17.

Englands  
Elizabeth.  
Cambdens  
Elizabeth,  
Pretace.

Plal. 31. 15.

Englands  
Elizabeth.



a Scotchman, to whom, in prison, it was said, as he thought, Arise and go thy waies; whereto when he gave no great heed at first, the second time it was so said; upon this, as he fell to his prayers, it was said the third time likewise to him, which was half an houre after. So he arising upon the same, immediately a peece of the prison-wall fell down: And as the officers came in at the outer-gate of the prison, he leaping over the ditch escaped. And in the way meeting a certain begger, changed his coat with him, and coming to the sea-shore, where he found a vessel ready to go over, was taken in, and escaped the search, which was straitly laid for him all the country over.

Verse 13. *Behold, the Angel of the Lord appeareth to Joseph in a dream* ] Angels cannot enlighten the minde, or powerfully incline the will (that's proper to the holy Ghost to do) but, as spirits and instruments of the holy Ghost, they can insinuate themselves into the phantasie (as here to Joseph) stir up phantasies of good things, propound truth to the minde, advise and perswade to it, as Counsellours, and inwardly instigate, as it were, by speaking and doing after a spirituall manner, suggesting good thoughts, as the apostate Angels do evil. How oft had we fallen, had not these guardians hindered (as Michael opposed Satan) by removing occasions, or casting in good instincts into us, either asleep or awake, &c.

*Take the young child, and flee into Egypt.* ] Perhaps throw that terrible and roaring wilderness of Arabia: However, this was a part of his passion; for, from his cratch to his crosse, he suffered many a little death all his life long. And as it is said of that French King, That he acted more wars, then others ever saw: so our Saviour suffered more miseries, then we ever heard of. Banished he was betime, to bring back his banished to Paradise that is above, their proper country; toward the which we groan and aspire, as oft as we look towards Heaven: waiting, as *with stretched out necks*, for the manifestation of the Sons of God: and saying with Siferas mother: *Why is his chariot so long in coming? Why tarry the wheels of his chariots?* Make halte, my beloved, and be like a Roe or young Hart upon the mountains of spices.

*For Herod will seek the young child to destroy him* ] The Devil in Herod, Rev. 12. 4. So Rev. 2. 10. *The Devil shall cast some of you into prison, &c.* Is the Devil become a Justice, to send men to prison by his imps and instruments, (such as Herod was, that abuse

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their authority) Satan exerciseth his malice against the Saints, lending them his 7 heads to plot, and his 10 horns to push, but all in vain, Psal 25.

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Arbor æstivâ recreatur aurâ:  
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*And departed into Egypt* ] A country, for its fruitfulness and abundance, anciently called, *publicum Orbis horrenum*, the Worlds great granary or barn: And to this day, so far as the River waters, they do but throw in the seed, and have four rich harvests in less then four moneths, saith a late traveller. Hither fleeth the Son of God, as to a sanctuary of safety. And some say, that at his coming thither, all the Idols fell to the ground. Sure it is, that when the love of Christ once cometh into the heart, all the idol-desires of the world and flesh, fall to nothing. Hosea 14. 8.

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*Magnus est animus qui se Deo tradidit.*  
Senec.

Hor. lib. 1. OJ.  
3<sup>o</sup>

*Mortuum unde haureatur.*  
Plin. Niela,  
Blanis voyage into the Levant pag. 37.

*Epiphanius vult hoc bien. via post natum Christum contineri.*

Act. and Mon.  
tel. 1243.

Jude 3.

Deut. 8. 15.

Hen 4.

*Wrote and drew.*  
Rom. 8. 19.  
Judg 5. 18.  
Cant. 8. 14.

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Puritas  
martyr.  
Iustin Martyr.  
contra Tryph.  
Epiphanius be-  
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de dem. Euan.  
Orig. lib. 1.  
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Ephes. 4.

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Lib. 10 cap. 13.  
Hinc pietatis  
cultrix à Lati-  
nis dicitur, ita  
fida ab iis  
breui.

Anasij Trem

ira μηρολε π-  
υαρις το θεου  
αγαπαι πωρι-  
ναι.

Suttons Disce  
vivere.

1 Tim. 4. 17.  
England  
Elizabeth.  
Cambden  
Elizabeth.  
Prelate.

Psal. 31. 15.

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a Scotchman, to whom, in prison, it was said, as he thought, Arise and go thy waies; whereto when he gave no great heed at first, the second time it was to said; upon this, as he fell to his prayers, it was said the third time likewise to him, which was half an houre after. So he arising upon the same, immediately a peece of the prison-wall fell down: And as the officers came in at the outer-gate of the prison, he leaping over the ditch escaped. And in the way meeting a certain begger, changed his coat with him, and coming to the sea-shore, where he found a vessel ready to go over, was taken in, and escaped the search, which was straitly laid for him all the countrey over.

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Arbor æstiva recreatur aurâ:  
Quod latæ mundi nebula, malusq;*

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*And departed into Egypt* ] A countrey, for its fruitfulness and abundance, anciently called, *publicum Orbis horreum*, the Worlds great granary or barn: And to this day, so far as the River waters, they do but throw in the seed, and have four rich harvests in lesse then four moneths, saith a late traveller. Hither fleeth the Son of God, as to a sanctuary of safety. And some say, that at his coming thither, all the Idols fell to the ground. Sure it is, that when the love of Christ once cometh into the heart, all the idol-desires of the world and flesh, fall to nothing. Hosea 14. 8.

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*Magnus est a  
nimus qui se  
Deo tradidit  
Senec.*

*Hor. lib. 1. OJ.  
34.*

*Morrem unde  
baveatur.  
Plin. Mel.  
Blunt voyage  
into the Le-  
vant pag. 37.*

*Epiphanius  
vult hac bien-  
nio post natum  
Christum contu-  
gisse.*

*Act. and Mon.  
fol. 2543.*

*Jude 9.*

*Deut. 8. 15.*

*Hen 4.*

*2 Peter 2. 14.  
Rom. 8. 19.  
Judg 5. 18.  
Cant. 2. 14.*

Gen 49:3.  
Plutarch.

1 Chron. 15:2.

Qui non no-  
strat ut re,  
I sedam vult  
esse dolus quod  
suaserit, &  
mens. Horat.

Melius est He-  
roli esse por-  
cu quam fi-  
lium. Macro-  
bius. Satur-  
cap 4.  
Regardus.  
Basilianus imp-  
Getaui fratrem  
sua matru  
fectus multo  
undante sa-  
guine obtu-  
rabat, cum qui-  
dem ille clama-  
ret, Mater, per-  
opē, interfuor.  
Hieron Cali-  
na.  
Beqa.  
Ad. and Mon.  
fol. 153.  
Deu. 33:11.

man; a short madness, as we see in *Saul*, whom the Devil posselt by this passion, *Ephes. 4.17.* in *Lamech*, who slew a man in his heat, and boasted of it: as *Alexander Pherus* consecrated the Javeling wherewith he slew *Polyphron*: in *David*, who swore a great oath what he would do to *Nabal*, by such a time: And when *Uzziah* was smitten, for his carting the Ark, how untowardly spake he? (so did *Jonas* too) as if the fault were in God, (doggs in a chafe some- times bark at their own masters.) Lastly, in *Theodosius* at *Thessalonica*, where being enraged at the slaughter of certain Judges, slain by sedition, he did to death at hand of seven thousand men. Anger begins in rashness, abounds in transgression, *Prov. 22.22.* ends in repentance. *Jonathan* therefore rose from the table in fierce anger, *1 Sam. 20.34.* and to prevent further mischief, went into the field to shoot: And *Ahasuerus*, to slake the fire of his wrath conceived against *Haman*, walked into his garden, ere he pronounced any thing against him, *Esth. 7.7.*

*All the children* ] His own son also: which *Augustus Caesar* hearing of, said, It were better be *Herods* twine then his son. So *Philip King of France*, ventured his eldest son twice in the wars against those ancient Protestants, the *Calbigenses*, at the siege of *Tholouse*. And *Philip K. of Spain*, suffered his eldest son *Charles* to be murdered by the cruel Inquisition, because he seemed to fa- vour Lutherans: For which, that mouth of blasphemy, the Pope gave him this panegyric, *Non pepercis filio suo, sed dedit pro nobis*, He spared not his own son, but gave him up for us.

*According to the time which he had diligently enquired* ] Some thinke, the wise men came before the Purification, but *Epiphanius* will have it well-nigh two years after. *Herod* was curious in the search, that he might make sure work: but God defected him. I kept the ban-dogs at slaves-end (saith *Nicol. Smetterden*, Martyr) not as thinking to escape them, but that I would see the foxes leape above ground for my blood, if they can reach it, &c.

Verse 17. *Then was fulfilled, that which was spoken* ] Fulfil- ling of Prophecies is a convincing argument of the divinity of the Scriptures. *Moses* had fore-told, that God should dwell between *Benjamin's* shoulders. This was fulfilled 440 years after, when the Temple was set up in the Tribe of *Benjamin*: so the prophecies of the coming of Christ, and of Antichrist, and others in the *Revela- tion*, which we see daily accomplished.

Verse 18. *Lamentation, weeping and great mourning* ] How impatient

impatient was *Jacob* in the loss of *Joseph*, *David* of *Abigail*, &c. Grief for sin (then which none more deep and soaking) is set forth by this unparalleled lamentation. *Zech. 12.10.* *Matth. 5.4.* Blessed are they that mourn, as men do at the death of their dear- est children. But let such say to God, as *S<sup>t</sup> Hierome* advileth a friend of his in like case, *Tulisti liberos, quos ipse dederat: non con- tristor quod recepi: ego gratias quod dedisti*: Thou hast taken away whom thou hadst given me: I grieve not that thou hast taken them, but praise thee, Lord, that was pleased to give them.

*Rachel weeping* ] That is, *Bethlehem*, in the way whereto *Ra- chel* died in child-birth, and was buried. Give me children, or else I die: Give her children, and yet she dies.

*For her children* ] Those dear pledges and pieces of our selves, called *Chari* by the Latins, and *παῖδες* by the Greeks, darlings, in whom is all our delight, *Ezek. 24.25.* yet are they certain cares, but uncertain comforts.

*And would not be comforted* ] This confutes him in *Plautus*, that said, *Mulier nulla dolet corducitum ex animo*. These mourned beyond measure, utterly refusing to be comforted by any fair words of the murderers, excusing the matter (likely) to the mi- serable mothers, and promising amends from the King by some other means, or by any other way. But immoderate sorrow, for los- ses past hope of recovery, is more sullen then usefull: our stomach may be bewrayed by it, not our wisdom: and although something we may yeeld to nature, in these cases, yet nothing to impatency.

*Because they were not* ] A just judgement of God upon them for their unnaturallness to the Son of God, whom they shut our into a stable. The dullness and dissoluteness of these *Bethlehems* required thus to be raised and rowled up, as by the sound of a Trumpet, or report of a Musket. Happy for them, if they had hearts to hear the rod, and who had appointed it. But we many times mi- stake the cause of our misery, groping in the darke as the *Sodomites*, crying out upon the instrument, seldom reflecting, our mindes be- ing as ill set as our eyes, we turn neither of them inwards.

Verse 19. *But when Herod was dead* ] Not long after this but- chery at *Bethlehem*, he fell into a foul and loathsome disease, where- of he died: so did *Sylla* that bloody man before him; so did *Max- iminus* and others after him; *Iohn de Roma* a cruel Monk and Inquisitioner, (who used to fill boots with boyling grease, and so putting them upon the legs of those whom he examined, to tie them

md. 172.

Ad Julian.

Lambin. in  
Menech. Plau-  
ti. Ad. 1. Scen.  
1. Domi domi-  
tus sui usq. cum  
charis meis.  
Filius dicitur  
a παῖς.

Nic. 6. 9.  
Lenio calore  
torrebat. ipsa  
quod verenda  
patre, illa se-  
tebat verbi-  
culi. Iosephi  
Ant. 1. 17.  
Sylla (sunt ita  
ut obov. & d.  
ebus, & d.  
& esset. 1. 1.  
tarchi. In ra-  
stio. predia  
pelliculari cor-  
to perit.  
h. 2. 2. 2. 2. 2.  
tutus. 1. 1. 1.  
is. 1. 1. 1. 1.  
en. 1. 1. 1. 1.  
tia. 1. 1. 1. 1.

cherit backward to a form with their leggs hanging down over a small fire, &c.) was smitten by God with an incurable disease, so loathsome, that none could come nigh him, so swarming with vermine and so rotten, that the flesh fell away from the bones by peece-meal, &c. *Tisford* (who was executioner of *Fritch*, *Besfield*, *Basham*, *Lambert* and other good men) died rotting above ground, that none could abide him. So did *Alexander* the cruell keeper of *Newgate*, and *Iohn Peter* his son in law, who commonly, when he would affirm any thing, used to say, If it be not true, I pray God I rot ere I die. *Stephen Gardner* rejoicing upon the news of the Bishops burnt at *Oxford*, was suddenly seized by the terrible hand of God as he sat at meat; continuing, for the space of 15 daies, in such intolerable torment, that he could not void by ordure, or otherwise, any thing that he received; whereby his body being miserably inflamed (who had inflamed so many good Martyrs before) was brought to a wretched end; his tongue hanging out all black and swollen, as Archbishop *Arundels* did before him. But to return to *Herod*: when he saw he should die indeed; that there might not be no mourning at his funerall, he commanded the Jew with Nobility (whom he had imprisoned for that purpose in the Cattle of *Hippodromus*) to be all slain as soon as ever he was dead. And being at point of death, he commanded his son *Antipater* to be executed in the prison, whom but a little afore, he had declared heir of the Kingdom. In *November 1572*, appeared a new Star in *Cassiopeia*, and continued 16 moneths. *Theodor Beza* wittily applied it (saith Mr *Cambden*) to that Star at Christs birth, and to the infanticide there, and warned *Charles* the 9<sup>th</sup> to beware in this vertie,

*In vero, Herodes sanguinolento, time.*

The fifth moneth after the vanishing of this Star, the said *Charles*, after long and grievous pains, died of exceeding bleeding. *Constat fama illam, dum è varijs corporis partibus sanguis emanaret, in lecto saepe volutatum, inter horribilium blasphemiarum diras, tantam sanguinis vim projecisse, ut paucus post horum mortuus fuerit: Persecutours (as they say of the Devil) go out with a stench. Arise* (saith one) voiding out his guts, lent his soul, as a harbinger to hell, to provide room for his body: He was brought to confusion by the prayers of *Alexander* the good Bishop of *Constantinople*, and his death was *precations opus, non morbi*. So, likely, was *Herod*.

Behold

*Behold, an Angel* Glad of an office to serve the Saints, *Heb. 1. 14.* They rejoyce more in their names of office, then of honour: to be called Angels, Watchmen, &c. then Principalities, powers, &c. It was long etc *Ioseph* heard from Heaven, but Gods time he knew, was the best, And although he leave his people, to their thinking, yet he forsakes them not. *Nor: what he doth not, saith the Author to the Heb.*

Verse 20. *For they are dead, which sought the young childes life* God hid him as it were, for a little moment, until the indignation was overpast. So he did *Jeremy*, *Baruch*, *Athanasius*, *Luther* in his *Passion*, (as he used to call the castle of *Wormsburg*,) where when the Pope had excommunicated him, and the Emperour proscribed him, the Lord put into the heart of the Duke of *Saxony* to hide him for ten moneths. In which space the Pope dyed, the Emperour had his hands full of the French wars, and the Church thereby obtained an happy victory. As when some spectacle it was to behold *Christ* striving with *Antichrist* for mastery. For whatsoever the Pope and his Champions could do to the contrary, all fell out rather, as at *Philippians* the first battle of the Gospel. So was it here in *Q. Maryes* times: do what they could, the Christian Congregation in *London* were, sometimes fourty, sometimes a hundred, sometimes two hundred. I have heard of one (saith *M. Fox*) that being sent to them to take their names, and to elpy their doings, yet in being among them was converted, and cryed them all mercy. *Harpsfield* hearing that the Queenly a dying, halted home from *London* to burne those six that he had in his cruel custody. Those were the last that were burnt. Many others escaped by the Queens death.

Verse 21. *And he arose and came into the land of Israel* Glad they were got out of such a hell as *Egypt*: where the Israelites having been for a time, brought back with them a golden Calf: *Jeroboam* brought home two; and the good soules could not but get and gather guilt of grates. Hence *David* pined at *Mosch*, for vacation at *Sodom*, *Sodomites* with for a comage in the wilderness, far enough off from those sinners and abominables of uncharitable men, table sacrificing. *Sodomites*, of whom it might be said, as *Aaron* of the people, that they were *wholly set upon sin*, *Exod. 32.22. 1 Id. 9.19.* But some of the Saints say, take heed (saith *Marcellus* the Martyr) and commit shamefull sins, full ends; that, if it please God, *Christ* may come against one of *Egypt*.

Verse 22.

Act. and Nov.  
ol. 860  
Ibid. 11, 6.

Act. and Mon.  
fol. 1022.

Iosephus.

Cant. Elizab.  
usan. fol. 165.

Act. and Mon.  
1549.

Socrat. lib. 11.  
cap. 15.

Dan. 4. 23.

2d. 2. 1. 1. 1.  
ἐκκαταλίσσεται  
Heb. 13. 5.

Isa. 25. 10.

Phil. 1. 11.

Act. and Mon.  
1811.  
Ibid. 1002.

Ezek. 30. 7, 8.

Ps. 110. 5.

Ier. 9. 2.

Act. and Mon.  
fol. 143.

Verse 22. *But when he heard that Archelaus* ] Neither good egge, nor good bird, as they say. *Caracalla*, (saith Dio) *nihil cogitabat boni, quia id non didicerat, quod ipse fatebatur*: never thought of any good, for he had never learned it. No more had this *Archelaus*. Pope Paul the third, when his sonne *Farnesis* had committed an unspeakable violence on the Person of *Cosmus* *Cherius* Bishop of *Fannum*, and then poisoned him, held himself excused, that he could say, *Hac vitia, me non commonstratore, didicit*: He never learned this of the father. But *Archelaus* though he could never attaine to his fathers craft, yet he had learnt his cruelty. For he was, but foolish; savage, but silly, a slug, a slowbelly, an evil beast: wherefore the Jews soone rebelled against him; and *Augustus* (after ten yeares abuse of his authority) banished him to *Vienna*, or, as others say, to *Lions* in *France*: setting up in his stead his brother *Herod*, the same that derided and set at nought our Saviour at his passion, as *S<sup>t</sup> Hierome* writeth.

Verse 23. *And he came and dwelt in a city called Nazareth* ] Hence an opinion among the people, that he was borne there, and so could not be the Messiah, as the Pharisees on that ground perswaded: for can any good come out of *Nazareth*? The devils also, though they confest him the Holy One of God, *Mark* 1.24. 25. Yet they cunningly call him *Iesus of Nazareth*, to nourish the error of the multitude, that thought he was borne there, and so not the Christ. When one commended the Popes legate at the Council of *Basil*, *Sigismund* the Emperour answered, *Tamen Romanus est*. So let the devil speake true or false, fair or foul; yet he is a devil still: beware of him.

*That it might be fulfilled which was spoken by the Prophets* ] For the book of Judges was written by sundry Prophets, in severall ages. And there be very grave Authors of opinion, that *Ezra* (that skillfull scribe,) either himself alone, or with the helpe of his colleagues godly and learned men like himself, inspired by the holy Ghost, compiled and composed those books of *Ioshua*, *Judges*, *Samuel*, and *Kings*, out of diverse Annals, preserved by the Churches of those ages, wherein those things were acted.

*He shall be called a Nazaren* ] That great Victory, whereof *Samson* and the rest of his order were but types and shadowes. The very name signifieth one separate and set apart from others, as *Ioseph* was separate from his brethren, *Gen.* 49.26. And it is ascribed to three sorts of men, usually set above others, (as Divines have

Joh 7.42.

Satan aliquando verax, sepius mendax, semper fallax.

have well observed.) 1. To such as are set apart to singular sanctimony, as the high Priest, whose crown is called *Nezer*, *Exo.* 29.6. 2. To such as in dignity and authority are set above others, as Kings, whose diadem is called *Nezer*, *2 Sam.* 1.10. 3. To such as were separated by some religious vow, as to the order of the *Nazarites*, whose hair encreasing on their heads, as an externall sign of their vow, was called *Nezer*, *Numb.* 6.18. As for our Saviour, it is not likely that he nourished his hair; because the Apostle saith (in that age) it was uncomely for men to have long hair. It was enough for him, that he was a *Nazarene*, in the truth and substance of that Law; and a singular comfort it is to us, that although we have broken our vows, and so deeply galled our consciences, as *Jacob* did, yet so long as it is of infirmity and forgetfulness, not of obstinacy and maliciousness, this famous *Nazarene*, this arch-votary, hath expiated our defaults in this kinde; and through him we are in Gods sight, as *Ierusalem Nazarenes*, *Lam.* 4.7. *Purer then the snow, and whiter then the milk*. And therefore lish God thinks not the worse of us, let not us think the worse of our selves, for the involuntary violation of our vows.

1 Cor. 11.14.

Gen. 28.20, &c. with chap. 31. 17.

## CHAP. III.

Verse 1. *In those daies came John the Baptist* ]

**W**Hom *Chrysologus* fitly calleth, *fibulam legis & gratia*, the bond or buckle of both Testaments. He standeth, as that Angel, with one foot on the sea (the law) and with the other foot on the land (the Gospel.)

Revel. 10.1.

*Preaching in the Wilderness of Iudea* ] A place, wherein we finde six cities with their villages, *Josb.* 15.61. But called a wilderness, because more thinly inhabited. In which sense we may say of *Germany*, that *Acheldama* or field of blood; and many other once rich and fertile countries, that they are become a wilderness, warre being a tragedy that alway destroyeth the stage whereon it is acted: but for the wickedness of them that dwell there, it is, that a fruitful land is turned into a wilderness, saith *David*. And the Heathen historian saith little else, when he tels us that the ruine and rubbish of *Troy*, are set by God before the eyes of mer, for an example of that rule, that, *Great sinners have great punishments*.

Psalm 107.24. Iam/eges est ubi Troia fuit. Herodot.

D



*Isidor. soliloq.* punishments. Now *alterius perditio sit tua cautio*, saith an Ancient, Not to be warned by others, is a sure preface of ruine. *Scipio* beheld and bewail'd the downfall of *Rome*, in the destruction of *Carthage*. And when *Hannibal* was beleaguering *Saguntum* in *Spain*, the *Romans* were as sensible thereof, as if he had been then beating upon the wals of their Capitoll. A storm, oft-times, begins in one place, and ends in another. When the sword rides circuit (as a Judge) it is in commission, *Ezek. 14. 17. Jer. 47. 6. 7.* And, *When I begin* (saith God) *I will make an end*, *1 Sam. 3. 12.* We cannot but fore-see a storm, unlesse we be of those in *Bernard*, who seek straws to put out their eyes withall. If we break not off our sin by repentance (that there may be a lengthning of our tranquillity) a remouall of our Candlestick may be as certainly fore-seen and fore-told, as if visions and letters were sent us from heaven, as once to the Church of *Ephesus*. God may well say to us, as to them of old, *Have I been a wilderness unto Israel, a land of darknesse?* Or, as *Themistocles* to his *Athenians*, *Are ye weary of receiving so many benefits by one man?* *Bona à tergo formosissima*. Our sins have long since solicited an utter dissolution and desolation of all; and that we should be made a heap and a hissing, a waste and a wilderness: *Quod Deus avertat.*

Verse 2. *And saying, Repent ye* Change your mindes now at the preaching of the Gospel, as they changed their garments at the promulgation of the Law, *Rent your hearts and not your garments*, plough up the fallows of your hearts; grieve for your sins, even to a transmutation, as those *Corinthians* did, and as *Simon Peter* counselled *Simon Magus*, that snake that had cast his coat, but kept his poison. For although he carried the matter so cleanly and cunningly, that *Philip* took him for a true convert, and baptized him; yet *Peter* soon saw that he was in the gall or venom of bitterness (for the word us'd, *Dent. 29. 18.* whereunto the Ap<sup>le</sup> alludes, signifieth both) and therefore prescribes him an Antidote, the very same that *John* doth here, this generation of vipers, *Repent, if perhaps the thoughts of thy heart may be forgiven thee*. His wicked thought is called *invidia*, the godly change of minde that the Apostle perswaderh him unto, is called *iudicia*, he that by some mischance hath drunk poison, must cast it up again as soon as he can, ere it get to the vitals. Repentance is the soules vomit, which is the hardest kinde of physick, but the wholsomest.

*Ad mentem reducere*, *Erasm.*  
As the Prodigali came to himself, who till converted, had been beside himself.  
See a like phrase, *2 Chron. 6. 37.*  
*Act. 8. 22. 23.*  
*WNT*  
*707d*

wholsomest. Happy is he, that by the dung-pore of his mouth (in a sorrowfull confession) can disburden himself of the sinne that both clogs and hazards his soul to death eternall. We run from God by sin to death, and have no other way to return, but by death to sin.

*For the kingdom of heaven is at hand.* ¶ *9. d.* Ye have a price put into your hands, a fair opportunity of making your selves for ever. Will ye (like the vine and olive in *Joshams* parable) not leave your sweetnesse and fatnesse, your *diserta delicta*, beloved sins, although it be to raige, yea and that in Gods kingdome? Knowest thou not that the goodnesse of God should lead thee to repentance? Is there not mercy with God therefore, that he may be feared? Should not men rent their hearts, because God is gracious, and turn to the Lord, because he will multiply pardon? To argue from mercy to liberty, is the devils logick; and makes God repent him of his favours to such, as *David* did of his kindness to *Nabal*. Rather we should argue from mercy to duty, as *Joseph* did to his master in a temptation: from deliverance to obedience, with *David*, *Psal. 116. 8. 9.* And therefore return to our fathers house, with the Prodigell, because there is bread enough; therefore repent, because his Kingdome is at hand, and would be laid hold on. As *John Baptist* was Christs fore-runner into the world: so must repentance be his fore-runner into our hearts.

Verse 3. *For this is he which was spoken of.* Whether these be the words of the Baptist, or of the Evangelist, it appears not, skills not. The most say, of the Evangelist concerning the Baptist.

*By the Prophet Isaiah.* Thus one Testament unfolds another, as those wheels in *Ezekiel*: And the Law preacheth faith in Christ, as well as the Gospel, *Rom. 10. 6. 7.*

*The voice of one crying.* Loudly and hastily; lifting up his voice as a trumpet, or as the sound of many waters. Semblably *S. Paul* was ordained to be a crier, *1 Tim. 1. 11.* and so is every faithfull Preacher, *2 Tim. 4. 2.* He must cry, and be instant, stand to the work, and stand over it; *See cum diligantia*, saith the Syriack there, *clangite, clamate*, *Jer. 4. 5.* Ye have to doe with deaf men, dead men, living carcases, walking sepulchres of themselves. Now therefore as our Saviour lifted up his voice, when he said, *Lazarus, come forth*: So must Christs Ministers (when they

*Nehem. 3. 14.*  
*Heb. 12. 1.*

*Jud. 9. 9.*

*Rom. 2. 4.*  
*Psal. 130. 4.*  
*Joel 2. 12.*  
*Mat. 11. 7.*

*Boaniti,*  
*Vociferantur.*  
*clangere,*  
*clamare.*

*Isa. 58. 1.*  
*Clamant enim ut stentores vincent.*



Ephes. c. 14.  
Eph. 5. 15.

they speak to such as lie rotting and stinking in the graves of their corruptions) cry aloud, *Awake thou that sleepest, and stand up from the dead, that Christ may give thee light.* Ecclesia (the Church) is a word in use among the *Athenians*, and signifies an Assembly of Citizens, called out of the multitude (as it were) by name, or in their ranks, by the voice of the public Crier, to hear some speech or sentence of the Senate. The Church in like sort is a company called out of the kingdom of Satan, by the voice of Gods Ministers, as it were criers, to hear the doctrine of the Gospel revealed from heaven. There are that observe, that *John Baptist* entered upon his calling in the year of Jubilee, which used to be proclaimed by a Crier with the sound of a trumpet, and that in allusion thereunto, he is called, *The voice of a crier.*

*Prepare ye the Way of the Lord.* ] Suffer the terrors of the Lord to seize upon your souls: take not up bucklers against the strokes of Gods Law: bring not your buckets to quench the motions of his Spirit, knocking at your hearts by the hammer of his Word: Make much of the least beginnings of grace, even those they call repressing; since they prepare the heart for conversion. Open the everlasting doors, that the King of glory may come in, that Christ may dwell in your hearts by faith. As *Esther* leaned upon her two maids, when she came before the King: So let the soul lean upon attrition of the Law, and contrition of the Gospel: so shall the King of glory stretch out the golden Scepter of his grace, and we shall live. As *John Baptist* was Christs fore-runner into the world: so must repentance be his fore-runner into our hearts: for he that repenteth not, the Kingdom of God is far from him: he cannot see it, for his lusts that hang in his light.

*Make his paths straight.* ] Walk exactly, precisely, accurately, by line and by rule; walk as in a frame, make straight steps to your feet, or else there is no passing the strait gate: so strait, that as few can walk in it, so none can halt in it, but must needs goe upright. Plain things will joyn in every point one with another; not so round and rugged things. In like sort, plain spirits close with Gods truths, not those that are swollen, &c. The old heart will never hold out the hardship of holiness.

Verse 4. *And the same John had his raiment of Camels hair.* ] Suitable to *Elias* (in whose spirit and power he came) who was thus habited. So those worthies, of whom the world was not worthy, wandered about in *Sheep-skins* and *Goats-skins*: but they were

ετοιμασται.  
Heb. 13. 18.  
40. Viam aper-  
tan & oculis  
inuentum con-  
spicuum facite.  
Obstant enim  
offensa mundi-  
ni, &c. Erasm.  
in Auser.  
Bradford.  
Eph. 5. 15.  
Heb. 13. 18.

were like the Ark, without, covered with Goats-hair, within, all of pure gold. God clothed our first parents in leather, when there was means of better cloathing, to humble them, doubtless: and to shame all such as are proud of their cloather, which are the ensignes of our shame, and came in with sin, as it's cognizance.

*And a leathern girdle about his loins.* ] So had *Elias*, and God takes notice of it, and records it: when the pomp and pride of many Monarchs lie hid in obscurity, buried in oblivion. Such love beareth the Lord to his people, that every thing in them is remarked and registred. He thinks the better of the very ground they goe upon, *Psal.* 87. 2, 3, 4, 5, 6. their walls are ever in his sight, and he loveth to look upon the houses where they dwell, *Isa.* 40. 16.

*And his meat was locusts.* ] These creatures have their name in Greek from the top of the ears of corn, which, as they fled, they fed upon. That they were mans meat in those Eastern Countries appears, *Levit.* 11. 22. and *Pliny* testifieth as much. Course meat they were: but nature is content with little, grace with less. *Cibus & potus sunt divitia Christianorum*, saith that Father. Bread and water with the Gospel are good cheer, saith another. Our Saviour hath taught us to pray for bread, not for manchet or junkets, but down right household bread: and himself gave thanks for barley-bread and broiled fishes. A little of the creature will serve turn to carry thee thow thy pilgrimage. One told a Philosopher, If you will be content to please *Dionysius*, you need not feed upon green herbs. He replied, And if you can feed upon green herbs, you need not please *Dionysius*; you need not flatter, comply, be base, &c. The Ancients held green herbs to be good cheer: and accounted it wealth enough, *qui diuitem se non erant*, not to be thrifty, nor cold, saith *Calen*. But what miscreants were those Jews that for *axelids*, locusts, read *axelids*, sweetmeats, as *Epiphanius* noteth against the *Ebionites*. The best, we see, are liable to be belied.

*And wilde honey.* ] Such as naturally distilled out of trees; as did that which *Jonathan* tasted with the tip of his rod, called honey of the wood, *1 Sam.* 14. 27. God made *Ishtarum* suck honey out of the rock, and oil out of the flinty rock, *Deut.* 32. 13. Hence *Judea* was called, *Sumen totius orbis*. And *Strabo*, that spitefully affirmeth it to be a dry, barren country, had not so much inge-

*Sape sub arvi-  
ta latitat (api-  
entia vestit.  
Vestes sunt pec-  
cati testes.  
Vestium curio-  
sitas deformita-  
tis mentium es-  
morum indicium  
est.* Bern.

axelids.

*Lib. 1. cap. 19.  
Hieron. in ep.  
Greenham.  
Horat. Opposit  
panem tibi &  
placentia, lib. 1.  
epist. 10.*

*Adulator eff  
qui ollam sellat.  
tem. Beeman.  
Holus ab elav.  
Prisci nihil ob-  
scuri sibi deesse  
existabant  
mundo deesse  
solus.*

*Heidelberg.  
Lib. 16.*

naiv as that railing *Rabshakeh*, 2 *King.* 18.32.

Vol. 5. Then went out to him Jerusalem.] Hitherto the proph-  
etography of the Baptist: Follows now the report that was made  
unto him; for by his divine doctrine and austere life, he had merit-  
ed among many to be taken for the *Messiah*, Joh. 1.

And all India] That is, very many, as the word (*All*) is many times elsewhere taken in the new Testament.

And all the region round about Jordan.] Stirred up by the noise of that new preacher. So sundry amongst us will be content to hear, if there goe a great report of the man; or, if he deliver some new Doctrine; or, deal in deep points, as *Herod*, *Luk* 23. 8. But these soon grow weary, and fall off as those Jews did from *Iohn*, for the which they were justly taxed by our Saviour.

Verfe 6. And were baptized of him in Jordan.] Baptizing of  
precisely: it was in use among the Jews, before the daies of John  
Baptist. From this custome (saith *Broughton*) though with-  
out commandment, and of small authority, Christ authoriseth a  
seal of entering into his rest, using the Jews weaknesse as an allur-  
ment thither. As from bread and wine, used with the Paschall  
Lamb, being without all commandment of *Moses*, but resting  
upon the common reason given by the Creatour, he authoriseth a  
seal of his flesh and blood.

*In Jordan.* At Bethabara, Joh. 1.28. that is, at that very place, where the people of *Israel* pass'd over *Jordan*, and possess'd the Land. Baptisme then was there first administered, where it had been of old fore-shadowed. Here also we see, that the acts of *Ishmael* and *Iesus* took their happy beginning; at one and the same place. And like as the people, after they had pass'd over *Jordan*, were circumcised, before they received the Land by lot of inheritance : So, after we have been baptized, and thereby enrolled among the Citizens of the new *Ierusalem*, the remnants of sinne, and superfluity of naughtinesse must be daily pared off by the practice of mortification ere we can come to the Kingdome of Heaven.

*Confessing their sins*] In token of their true repentance. For as only the man, that is wakened out of his dream, can tell his dream; so only he that is wakened out of his sins, can clearly confesse them. And this confession of sin, joynd with confusion of sin (without the which, confession is but winde, & the drops of contrition, water) is that which in baptisme we stipulate. *Not the putting away*

See *Wilson's*  
*Dictionary*.

Joh. 5. 35.  
Matth. 11.

In *Daniel* 9.

Iam. 1. 11.  
ἡ περὶ αὐτὰς τιμὴ  
καταξίας. I. al. u-  
tion to the gar-  
bage and excre-  
ments of the  
sacrificed beast.  
ἐξήσυχον ἡ δὲ αὖ  
ἐστὶν ἀπὸ τοῦ  
καταξίας. I. al. u-  
tion to the gar-  
bage and excre-  
ments of the  
sacrificed beast.  
ἐξήσυχον ἡ δὲ αὖ  
ἐστὶν ἀπὸ τοῦ  
καταξίας. I. al. u-  
tion to the gar-  
bage and excre-  
ments of the  
sacrificed beast.

of the filth of the flesh, but the confident answer of a good conscience toward God, 1 Pet. 3. 21. A clearing, cheering conscience, a hearty waite from wickednesse in this laver of regeneration, the baptism of repentance, the washing of the new birth, the being baptized with the holy Ghost and with fire, this *seventh*, saith S. Peter. Not as the efficient cause of salvation, for that is Christ alone: nor yet as a necessary instrument, for that's faith alone: but only as a badge of the saved, and a pledge of their salvation. As on the other side, God will not own a viperous brood, though baptized, that bring not forth fruits meet for repentance. To such, baptism is not the mark of Gods choice, but the brand of a fool, that maketh a vow, and then breaketh it, *Eccles. 5. 3.* For the font is *Beerseba, The Well of an Oath*: and there we (wear *as David did*) to keep Gods righteous judgements. Now, if *Zedekiah* and *Shimei* paid to dear for their piety, for their fast and loose with men; how will God revenge the quarrell of his Covenant? The Spanish converts in *Mexico* remember not any thing of the promise and profession they made in baptism, save only their name, which many times also they forget. In the Kingdom of *Congo* in *Affric*, the Portugals, at their first arrivall, finding the people to be *Heathens*, without God, did enduce them to a profession of Christ, and to be baptized in great abundance, allowing of the principles of religion; till such time as the Priests prest them to lead their lives according to their profession: which the most part of them in no case enduring, returned again to their Gentilisme. Such renegades we have amongst us, not a few; that give themselves up to Christ. *Quod Sacramenti perceptionem*, by externall profession, but when it comes once *ad viam sanctificationem*, to holiness of life, there they leave him in the open field, forsaking their colours, renouncing their baptism, and running away to the enemy. Now for such there is but one law, and it is Martiall law, Heb. 10. 39. *If any With-draw, or shall from his Captain* (as the military train there used importeth) he doth it to perdition; he is even a son of perdition, as *Judas*; who was circumcised indeed, as well as *Peter*, but better he had not. As it had been better for him, never to have been born, so, being born, never to have been circumcised, and thereby bound to the Law. Unregenerate *Israel* is an *Ethiopia*, *Amos 9. 7.* And it had been happy that font water had never been spilt on that face, that is afterwards hatcht with impudent impiety, *Jer. 3. 3. 4. 5.* D 4 Versé

Pfal. 119. 106.

153.10.

*Brierwoods en-  
quiries ex Ben.*

Archb. Abbots.  
Geog p.179.

*Augustin.*

ἐπισημαίνονται.  
Heb. 10, 38.

• Mark. 14. 21.

## Verse

De his legi Jo-  
seph de bello.  
Judit. 2. c. 10.  
Antiq. Jud. lib. 3.  
cap. 17.

Verse 7. *But when he saw many of the Pharisees and Sadducees.* Two leading sects among the Jews, but notable hypocrites, yet pressing to the ordinances. A *Doeg* may set his foot as far within the Sanctuary as a *David*, and let him. He may be caught, as those catch-poles sent to apprehend our Saviour, as *Saul's* messengers coming to *Naioth* were turned from executioners to Prophets: Come (saith *Lutymr*) to the holy Assemblies, though thou comest to sleep; for God, perhaps, may take thee napping.

*He said unto them, O generation of vipers* ] Or adders, which are outwardly specious, inwardly poisonous: so are all hypocrites a meer outside: but God will wash off their paint with rivers of brimstone. Of the viper it is said, that when he hath stung a man, he makes haste to the water, and drinks or dies for it. So did these Pharisees to baptism, hoping, by the work done, to avoid the wrath to come. But a man may goe to hell with foot-water on his face: unless with the water of baptism he have grace to quench the fiery darts of the devil: as that holy virgin, whereof *Luther* reports, that she beat back Satans temptations with this only argument, *I am a Christian*. The enemy quickly understood (saith he) the virtue of baptism, and the value of that vow, and fled from her. There are that boast and beat themselves bold on their *Christendome*; but hath not many a ship, that hath been named *Safe-guard* and *Good-speed*, miscarried at sea, or fallen into the hands of pirates? This generation of vipers conceited themselves to be *Abraham's* seed: so doe many of the Serpents seed now adaice, because of their baptism; but all in vain, unless they walk in the steps of that faith of our father *Abraham*. The old Serpent hath stung them, neither is there any antidote for such, but the flesh (not of the biting viper, but) of the slain *Messiah*, fore-shadowed by the brazen Serpent. See *Isa. 27. 1*. God hath promised to *break for us the Serpents head*, who hath so deeply set his liars in us: yea, with his sore, and great and strong sword, to punish *Leviathan* that piercing Serpent, and to slay the dragon that is in the sea.

*Who hath forewarned you?* ] Who hath privily and under-hand, as it were, shewed you, and set you in a course of avoiding the danger, that hangs over your heads, as by a twined threed. The wrath of God is revealed from heaven, and hell hath enlarged her self, and even gapes for you: who gave you an inkling thereof, and sent you hither for help, &c?

From

Legitur de qu.  
dam sancta vir-  
gine que quo-  
ries tentata est,  
non nisi baptis-  
mo suo recog-  
nata, dicens  
brevis sum, Chris-  
tiana sum. In-  
tellectu enim  
boni statim  
virtutem ba-  
ptismi & fi-  
dei, & fugit ab  
ea. *Luther*.  
*Rom. 2.*  
Singular derived  
of a viper a vi-  
per.

De his legi Jo-  
seph de bello.  
Judit. 2. c. 10.  
Antiq. Jud. lib. 3.  
cap. 17.

*From the wrath to come* ] Called the damnation of hell, Chap. 23. 23. which hath torments without end, and past imagination. For, *Who knoweth the power of thine anger*, saith *David*? Even according to thy fear, so is thy wrath. That is, as I conceive it, Let a man fear thy wrath never so much, he is sure to feel a fair deal more thereof, then ever he could have feared. When but a drop of Gods displeasure lights upon a poor soul in this present world. What intolerable pain is it put to? *The spirit of a man may sustain his infirmity*, saith *Solomon*, q. d. some sorry shift a man may make to rub thorow an outward affliction, and to bear it off by head and shoulders, *But a wounded spirit who can bear?* q. d. the stoutest cannot possibly stand under it: there's no proportion between the back and the burden; it's able to crush and crack the mightiest amongst us. *Judas* chose an halter rather then to endure it: and well he might, when as *Iob* (with whom God was but in jest, in comparison) preferred strangling, and any death before such a life. But all this (alas) is but present wrath, and nothing at all to the *wrath to come*. A phrase of speech that involves and carries in it stings and horrors, woe and alas, flames of wrath, and the worm that never dieth, trembling and gnashing of teeth, seas of vengeance, rivers of brimstone, unutterable and unsufferable tortures and torments. We read of racking, roasting, hanging, stoning, putting men under harrows of iron, and saws of iron, scratching off their flesh with thorns of the wilderness, pulling their skins over their ears, and other exquisite and unheard of miseries that men have here been put unto. But what's all this to the *wrath to come*? not so much as a flea-biting, as a prick with a pin, or fillip with a finger: no, though a man should go thorow a thousand cruell deaths every hour, his whole life thorowout. Oh blesse and kiss that blessed Son of God, that bore for us the brunt of this unsupportable wrath, even *Jesus* that delivered us from the *wrath to come*, 1 *Thess. 1. 10*. And shun sin, that draws hell at the heels of it. Is it nothing to lose an immortal soul to purchase an ever-living death?

Verse 8. *Bring forth therefore fruits* ] q. d. You cannot wash your hands in innocency, wash them therefore in tears: there's no way to quench hell flames, but by the tears of true repentance; to prevent the wrath to come, but by bearing those fruits of righteousness that are by Christ *Jesus* to the glory and praise of God, *Phil. 1. 11*. *Optima & aptissima penitentia est nova vita*, saith *Luther*.

Psal. 90. 11.

Prov. 18. 14.

Job 7. 15.

ἐν τῇ καρδίᾳ σου.  
sup. Heb. 1. 4

*Luther.* Which saying, though condemned by Pope *Leo*, is certainly an excellent saying.

Cor. 7.

1 Thes. 1. 3.

A<sup>o</sup> *Εὐαγγ.* το  
ἀγίου

Ila 64. 6.

1 Cor. 1.

Neh. 13. 12.

Heb. 6. 6.

ἐξ ὁμῶν, i. e.

κατὰ φύσιν

καὶ θεός

μετὰ τὸν

τοῦ θεοῦ

Jan. 1. 22.

*Meets for repentance.* That weigh just as much as repentance, that may parallel, and prove it to be right, evince and evidence it to be a repentance never to be repented of. There is no grace but hath a counterfeit. See therefore that your graces be of the right stamp, an effectual faith, labourous love, patient hope, &c. as the Apostle hath it. See that your performances and whole course be such as becomes repentance, and may justify it; as may bear weight in the balance of the sanctuary, and amount to as much as repentance comes to. And albeit your righteousnesses be but as a mentitious clout, and your works at best (if tried by the fire of the Word) would burn (which made good *Nehemiah* to pray for pardon of his reformations) yet upon your true repentance for the evil that cleaves to your best works, your souls may be saved from the wrath to come; yea they are such as accompany salvation, and comprehend it, as the Greek Scholiast expounds that text. Labour therfore to have a heart full of goodnesse, as those *Romans*, Chap. 15. 14. and a life full of good works, as *Tabitha*, *Act. 9. 33.* such as may beseech amendment of life.

Verse 9. *And thinke not to say within your selves.* Hypocrites are never without their starting-holes, out of which they must be ferretted. There are infinite turnings and windings in the heart of man, studios of deceiving it self by some paralogisme. Therefore the Apostle so oft premiseth, *Be not deceived*, when he reckons up reprobates, 1 Cor. 6. 9. Eph. 5. 6 &c.

*We have Abraham to our father.* What of that? so had *Ismael* an cut-cast, *Esau* a castaway, &c. Externall priviledges profit not, where nothing better can be pleaded. *Nabal* the fool was of the line of faithfull *Caleb*, *Qui implevis post me, Followed me fully*, saith God, *Numb. 14. 24.* Vertue is not, as lands, inheritable. Why should these men brag they had *Abraham* to their father, when they might have observed, that God had raised up of this stone, a son to *Caleb*?

*God is able.* His power is, 1. Absolute, whereby he can do more then he doth. 2. Actual, whereby he doth that only that he willeth. Some things he can do; but will not, as hero, and *Mark. 26. 53.* *Rom. 9. 18.* Some things he neither will nor can, as to lie, to die, to deny himself. 2 *Tim. 2. 13.* *Tit. 1. 3.* *Heb. 6. 17.* for these things contradict his essence, and imply impotency. But

But whatsoever he willeth, without impediment he effecteth, *Ila. 46. 6.* *Psal. 115. 3.*

*Of these stones to raise up children to Abraham.* This he could doe, though he will not. And yet he doth as much as this, when he takes the stone out of the heart: when of carnall he makes us a people created again, *Psal. 102. 18.* when cut of a hollow person (one as empty and void of heart, as the hollow of a tree is of substance) is fetcht out heart of oak, and of a wilde asse-colt-born, is made a man: See both these similitudes, *Job 11. 12.* It was a strange change that Satan mention'd and motion'd to our Saviour of turning stones into bread. But nothing so strange as turning stony hearts into hearts of flesh. This is a work of Gods Almighty power, the same that he put forth in raising Christ from the dead, *Ephes. 1. 19.* (where the Apostle, the better to set forth the matter, useth a six-fold gradation in the Originall) and in creating the world, *Psal. 51. 10.* 2 *Cor. 5. 17.* The Prophet *Isaiah* tells us, That he plants the heavens, and laies the foundation of the earth, that he may say to Zion, Thou art my people. And although mans heart be an emptinesse, as in the Creation, as herbs in Winter, or as a breathelesse clod of earth, yet that hinders not, saith the Prophet.

Job 11. 12.  
expounded.

Isa. 51. 16.

Isa. 41. 5, 6.

Verse 10. *And now also is the axe laid to the root of the tree.* *q. d.* God is now taking aim where to hit, and how to fell you: as a man laith his axe at that very place that he intends to to smite at) he seeth well enough that all his patience and pains in digging, in dunging, and in dressing you, is to no purpose. He comes seeking fruit from time to time, but findeth none, *Luk. 13. 7.* Now therefore he hath laid down his basket, and taken up his axe, as resolved to ruine you, unless present course be taken. Neglect not the present Now, lest ye be cut off for ever. God will not alway serve you for a sunning-stock. Since ye have a Preacher, repent or perish. Let this spring distinguish between dead and living trees.

Luk. 13.  
Ultima despo-  
rationis indicium  
est, quod se-  
curus admove-  
tur radici.  
Eraf. Annot.

*Every tree that bringeth not forth good fruit.* So God is graciously pleased to stile our poor performances; in every of which there is something of his, as well as something of our own. That which is his, he accepts: that which is ours he pardons. But good it must be, quoad fontem, the Spirit of God: and quoad finem, the glory of God. Negative goodnesse serves no mans turn to save him from the axe. It is said of *Israhel*, that the hatred of the

Hieronym.

M. Hooker ex-  
Sulpitius



Hinc baptizatus  
dicitur, quod  
est.

1.

2.

Joh. 3.

Segnis quasi  
ignis, id est, frigidus, ignavus.  
Tardus mentis  
virtus non facile committitur. Cic.

De Cæſare  
Lucan. 2. & batf.

3.

2 Cor. 3. ult.

4.

Joh. 6.  
Heb. 12. 1.  
The least spark  
of fire will en-  
deavour to rise  
above the air :  
so the Spirit.

5.

*men de lumine*, from the father of lights, who giveth his spirit to them that ask it. It must be a coal from his altar, which when you have once gotten, your heart must be the hearth to uphold it; your hands, the tongs to build it; Gods ordinances, the fuel to feed it; the Priests lips, the bellows to blow it up into a flame: So shall we finde it (according to the nature of fire) 1. To lighten us, as the least sparkes of fire lightens it selfe at least, and may be seen in the greatest darknesse. 2. To enliven and revive us; for *Whatsoever is of the spirit is spirit*, that is, nimble and active, full of life and motion. A bladder is a dull lumpy thing, so is a bullet: but put winde into the one, and fire to the other in a Gun, and they will flee farre. Fire is the most active of all other elements, as having much form, little matter; and therefore the Latines call a dull dromish man, a fireless man, which God cannot away with, *What thou doest, doe quickly*, laid our Saviour to *Indas*: So odious to him is dulnetie in any business. *Baruch*, full of the spirit, repaired the wall of *Jerusalem* earnestly, *Nehem.* 2. 20. *Se accendis*, he burst out into heat; and so finish'd his part in shorter time, *I presse toward the mark*, saith *Paul*, *doxus*, I persecute it, *Phil.* 3. 14. Never was he so mad in persecuting the Saints, *Act.* 26. 11. as after his conversion, he was judg'd to be, the other way, 2 Cor. 5. 13.

--- Paulus in omnia preceps.

*Nil actum credens, cum quid superesset agendum.*

3. To assimilate: As fire turns fuel into the same property with it self; so doth the spirit inform the minde, conform the will, reform the life, transform the whole man more and more, into the likeness of the heavenly pattern, it spiritualizeth and transubstantiateth us, as it were, *into the same image from glory to glory*, as the Sunne (that fire of the world) by often beaming with its beams, upon the pearl, makes it radiant and orient, bright and beautifull like it self. 4. To elevate and carry the heart heaven-ward, as fire naturally aspieth, and the spark fleeth upwards, to kindle our Sacrifices, and make us heavenly-minded; to break out at length, though for a while it lie under the weight of sin, that doth so easily beset us: as fire may lie puffing and blowing under green wood, as almost smothered. 5. To purifie us (as fire doth metals) from our drosses, and to take away all our sinne, *Isa.* 1. 25. 1 Cor. 9. 11. For he is like a refiners fire, and like fullers sipe, *Mal.* 3. 2. whereby we are purified, by obeying the truth, un-

10

to unfeigned love of the brethren, 1 Pet. 1. 22. 6. And that's the least property of the holy Ghost and of fire. (that I now insist upon) *Congregat homogenea, segregat heterogenea*; it unites them to Saints, and separates them from sinners: for *What communion hath light with darknesse*? It maketh division from those of a mans house, if not of his heart; and yet causeth union with *Gentile*, *Barbarian*, *Scythian*, if truly Christian, *Coloss.* 3. 11. Obget this fire from heaven: So shall you glorifie God, *Matth.* 5. 16. and be able to dwell with devouring fire (which hypocrites cannot doe, *Isa.* 33. 14.) get warmth of life and comfort to your selves, give light and heat to others, walk surely as *Israel* did by the conduct of the pillar of fire, and safely, as walled with a defence of fire. And if any man shall hurt such, *fire shall proceed out of their mouths to devour them*. So that a man were better anger all the witches in the world, then one of those that are baptized with the holy Ghost and with fire, &c. especially if they be much mortified Christians, such as in whom this fiery spirit hath done with the body of sin, as the King of *Moab* did with the King of *Edom*, *Am.* 2. 1. burnt its bones into lime.

Verse 12. *Whose fanne is in his hand* ] Though the devil and wicked men mightily strive to wring it out of his hand; for what, say they, need this shedding and this (noaling)? This distinguishing and diffrencing of men into Saints and sinners? *Are not all the Lords people holy*? Is there any man lives and sinneth not? but yet there is as wide a difference between sinner and sinner, as is betwixt the bosome of *Abraham*, and, and the belly of hell. 1. The godly man projects not sin as the wicked doth; but is preoccupied by it, against his generall purpose. 2. He arts not the sin that he acts: he sins not sinningly; he is not transformed into sinnes image, as the wicked are, *Mica.* 1. 5. *His scum rests not in him*, he works that out by repentance, that he committed with reluctance. 3. He is the better for it afterwards. His very sin (when bewailed and disclaimed) maketh him more heedfull of his waies, more thankfull for a Saviour, more mercifull to others, more desirefull after the state of perfection, &c. Whence grew that paradox of *M. Iohn Fox*, That his graces did him most hurt, and his sinnes most good. Whereas wicked men grow worse and worse, *Deceiving and being deceived*, till at length by long trading in sin, being hardened by the deceitfulness thereof, they are utterly deprived of all (even passive) power

6,

2 Cor. 6.

Zech. 2. 5.

Revel. 11. 5.

Numb. 16. 3.

Luk. 16. 26.

πνευματι  
G. 1. 0. 1.  
δ' πνευ ματι  
1 Joh. 3.  
Ezek. 24. 11.

πνευματι  
δ' πνευματι  
Capit. of tem-  
ptations.  
2 Tim. 3. 13.  
Heb. 3. 13.

power of recovering themselves out of the devils snare; which is a conformity to the devils condition. This their covering therefore is too short. Christs fan is in his hand to take out the precious from the vile; and the Ministers of Christ must separate (as the Priests of old did) the clean from the unclean, drive the chaff one way, and the wheat another: For what is the chaff to the wheat, saith the Lord? See this enjoined them, *Isa. 3. 10, 11. Zuinglius*, as in his publike lectures, he would very sharply rebuke sinne; so ever and anon he would come in with this proviso, *Probe vir, hac nihil ad te*, This is nothing to thee, thou godly man. He knew that he could not beat the dogs, but the children would be ready to cry, whom therefore he comforted.

*And he will thorowly purge his floor* ] That is, his Church, called Gods threshing floor in *Isaias*, because usually threshed by God with the flail of affliction. That is one way, whereby the Lord Christ doth purge his people, and separate between the Sonne that he loves, and the sin that he hates. This he doth also by his Word and Spirit: *Sanctifying them by his truth, his Word is truth, John 17. And such were some of you, but ye are washed, but ye are justified, but ye are sanctified in the Name of our Lord Iesus Christ, and by the Spirit of our God.* Thus Christ purgeth his floor here incoactively and in part, hereafter thorowly and in all perfection. In all which we may observe (saith a Divine) this difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us: the devil hath a sieve in his hand, and he sifteth us. Now a fan casteth out the worst, and keepeth in the best: a sieve keepeth in the worst, and casteth out the best. Right so Christ (and his trials) purgeth chaff and corruption out of us, and nourisheth and increaseth his graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth it; what faith or other good thing soever, he weakeneth it. But Christ hath praid for his (though never so hard laid at) that their faith fail not, and giveth them in time of fanning, to fall low at his feet, as wheat, when the wicked, as light chaff, are ready to flee in his face, as murmuring at their hard measure, with those miscreants in the wilderness.

*And gather his Wheat into the garner* ] *Mali in area nobiscum esse possunt, in horreo non possunt.* The wicked may be with us in the floor, they shall not, in the garner: for there shall in no wise enter into the City of the lamb, any thing that defileth, or that worketh

*Tim. 2. 23.*  
*Jer. 18.*  
*Jer. 23.*  
*Scolast. carnal.*  
*Isa. 11. 10.*  
*1 Cor. 6. 11.*  
*Isa. 22. 3.*  
*Con-*  
*cusum notat*  
*u. benedictissi-*  
*mam, que ma-*  
*hribus & genibus*  
*sternenda sunt*  
*effereudo, nunc*  
*avaro latere*  
*ad alterum agi-*  
*tando.*  
*August.*

worketh abomination; Heaven spewed out the Angels in the first act of their Apostacy; and albeit the devil could scorne himself into Paradise, yet no unclean person shall ever enter into the Kingdom of Heaven. Without shall be dogges, and evil-doers; no dirty dogges doth trample on that golden pavement, no dross is with that gold, no chaff with that wheat; but the spirits of just men made perfect, amidst a panegyric of Angels, and that glorious Amphitheatre, *Heb. 12. 22.* In the mean while, *Dei frumentum ego sum* (may every good soul say, with that Father) *I am Gods wheat*: And although the wheat be as yet but in the ear, or but in the blade, yet when the fruit is ripe, he will put in the sickle (because the harvest is come,) and gather his wheat into his barn, into his garner. It doth the husbandman good at heart to see his corn come forward, though the harvest be not yet.

*But will burn up the chaff with unquenchable fire.* ] In reference to the custom of those countries, which was, to cast their chaff into the fire. But this (alas) is another manner of fire then that. A metaphorical fire double, and differs from material fire. 1. In respect of the violence, for it is unquenchable, 2. Of the durance, for it is unquenchable; 3. Of illumination, for though it burn violently to their vexation, yet it shines not to their comfort. 4. Of operation, for it consumes not what it burneth; they ever fry, but never die; *vivere nesciunt, mori nesciunt*; they seek death, but finde it not, as those *Rev. 9. 6.* A just hand of God upon them; that they that once might have had life, and would not, now would have death, and cannot.

*Vers. 13. Then cometh Iesus from Galilee.* ] Our Saviour came far to seek his baptism. Let not us thinke much of any pains taken, that we may partake of the Ordinances. The Shunammite went (ordinarily) every Sabbath and new-moon, on horseback, to hear the Prophet: The good people in *Dauids* time, passed thorow the valley of *Baca*, from strength to strength, to see the face of God in *Sion*, though but in that dark glasse of the ceremonies. And in *Daniels* time, they ran to and fro to increase knowledge. In *Zecharies* daies, the inhabitants of one City went to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of host: I will go also. Our Saviour took it ill, that men came not as far to hear him, as the Queen of *Sheba* did, to hear *Solomon*. The Eunuch came as far to worship in the Temple. And of our fore-fathers in *K. Henry* the eighth time, *M. Fox* saith thus: To see their travels, earnest

*Rev. 11. 17.*  
*Dei frumentum*  
*ego sum, v. do.*

*Rev. 21. 8.*

*Ignatius.*

*Mark. 4. 28.*  
*29.*  
*Spes alit arri-*  
*colas, sed adhuc*  
*mea messis in*  
*berba est.*

*2 King 4. 23.*

*Psal. 84. 6.*

*Dan. 12. 4.*

*Zech. 8. 21.*

*Mat. 22.*

*Acts 8.*

Att. and Mon.  
Jul. 750.

Ibid. 1823.

Stendal ob.  
it. & prohibe-  
ba; ad om-  
propositionis  
did. capitulum  
dant.

Zech. 3. 11.

D. Hal.

Ovid.

Consensu in-  
est, et sed a ma-  
nu Joannem  
constitutum ve-  
rare Jesum.  
Eraton.

Interdum.

earnest seeking, burning zeal, readings, watchings, sweet assemblies, love, concord, godly living, faithfull marrying with the faithfull, may make us now in these our dayes of free profession to blush for shame. *George Eagles*, Martyr, in *Q. Maries* daies, for his great pains in travelling from place to place to confirm the brethren, was surnamed, *Trudge-over-the-world*, &c.

*To be baptized of him* ] Not for any need he had (for he was a Lamb without blemish of naturall corruption, and without spot of actuall transgression, 1 *Pet.* 1. 12.) but meely for our benefit, to sanctifie baptisme to us, and to grace his own ordinance for us.

Verse 14. *But John forbid him* ] Flatly forbid him, and kept him out of the water, with both hands, earnestly; not out of disobedience, but reverence; though faulty and erroneous. The very best have their blemishes. *Omnibus malis punicis inest gravum p- tre, dixit Crates*: And the fairest Apple-tree may have a fit of barrenesse. But for involuntary infirmities, and those of daily incur- sion, there is a pardon of course, if sued out. And although Satan stood at the right hand of *Jehoshuab* the high Priest, because (as some will have it) his accusation was as true as vehement, and so Satan seemed to have the upper hand of him: Yea although he was so ill clothed, yet he stood before the Angel: Christ did not abhor his presence, nor reject his service.

*I have need to be baptized of thee* ] There can be no flesh with- out filthinesse, as a grave Divine noteth upon this text. Neither the supernaturall conception, nor aystere life of *John* could exempt him from need of baptisme.

*And comest thou to me?* ] *Amica dissidii*, a friendly falling out, but quickly made up. Most of our jarrings grow from mistakes. *Be swift to hear, slow to wrath*; easily satisfied. Not like glasses, which being once broken, cannot be peeced again.

*Qua modo pugnabant jungunt sua rostra columbe.*

Verse 15. *Suffer it to be so now* ] Or, Let be, now: for the Bap- tist seems to have laid hands upon Christ, to keep him off. Our Sa- viour assents to that *John* had said, but yet shews cause, why he should suffer it to be so, for present.

*To fulfill all righteousness* ] Not legall only, and of equality, but that of his pretent condition also, and of equity; to the end, that all kinde of sinners might have all kinde of comfort in Christ, an ab- solute and all-sufficient Saviour.

*Then he suffered him* ] *The wisdom from above is gentle, and* *case*

*ease to be perswaded*, when better reason is alledged: as in *Peter*, *Joh.* 13. 8. first peremptory, but, after conviction, pliable. An hum- ble man will never be an heretick; shew him his error, and he will soon retract it. *Joannes Bugenhagen* (a Reverend Dutch Di- vine) lighting upon *Luthers* book *de captivitate Babylonica*, and reading some few pages of it, as he sat at supper; rashly pronoun- ced him the most pestilent and pernicious heretick, that ever the Church had been troubled with, since the times of Christ. But, a few daies after, having seriously read over the book, and well weighed the businesse, he returned to his Collegioners, and recanted what he had said amongst them; affirming and proving, that *Luther* only was in the light, and all the world besides in grosse darknesse, so that many of them were converted by him to the truth. *Joannes Donckius* (a learned *Bavarian*) held this heresie, That no man or Devil should be damned e- ternally, because God willeth that all should be saved; and Christ saith, *There shall be one shepherd, and one sheep-fold*. *Ibitem.*

But, being an humble minded man, he was convinced and con- verted by *Oecolampadius*, and died, of the plague (but piously) at *Basle*, Anno 1538. Of *Swenckfeldins* the heretick, be- cause he praid ardently, and lived unblameably, *Bucholcerus* the Chronologer was wont to say, that his heart was good, but his head not well regulated. But how that could be, I see not, so long as he lived and died in his detestable opinions, and would not for- o them. If the leprouse were gotten into the head, the Priest was to pronounce such utterly unclean, *Levit.* 13. 44. And the Prophet pronounceth his soul, that is lifted up with pride and pertinacy, not to be upright in him. *Habak.* 1. 4.

Verse 16. *And Iesus when he was baptized*. ] Many of the An- cients held, that the day of Epiphany, was the day of our Saviours baptisme. But that, I think, is but a conjecture. The Habassines, a kinde of mongrell Christians in *Africke*, baptise themselves every year on that day in lakes or ponds; thereby to keep a memoriall of our Saviours baptisme in *Jordan*. This is (as *Tindall* was wont to say of a like matter) to passe by the provision, and lick the signe-post.

*Went up straightway out of the water*. ] And stood upon the shore, apart from the company, that all might see and hear what was now to be done. *S<sup>t</sup> Luke* addeth, that he fell thereupon his knees and prayed; thereby teaching us, with what deep devotion, *Luk.* 3. 21.



we are to receive the Sacraments: Which are given us of God, to signify, as by signs, to assure, as by seal, and to convey, as by instrument, Jesus Christ and all his benefits: the Father, Son and holy Ghost are there one in covenanting and working thy salvation. Stir up thy self therefore to hope and faith at the Sacrament: speak to thy faith, as *Deborah* did to her self, *Awake, awake, Deborah, utter a song*: Give glory to God, lay claim to the covenant: lean on Christ's bosom at that supper, and bethink thy self, with *Hester* at the feast, what suit thou hast to commence, what *Haman* to hang up, what lust to subdue, what grace (chiefly) to get growth in, &c. But, for most communicants, urge them to prayer afore, in, and after Sacrament, and they must say (if they say truly,) as *David* did of *Sauls* armour, *I cannot go with these, for I have not been accustomed to them.*

*And, lo, the heavens were opened unto him* ] As he was praying; for prayer is the key of heaven, wherewith we may take out of Gods treasury plentiful mercy for our selves and others. He cannot possibly be poor, that can pray, *Rom. 10. 12.* One said of the Pope, that he could never want money, so long as he could hold a pen in his hand; of the faithfull Christian it may safely be affirmed, He cannot want any good thing, while he can call to God for it. If he can finde a praying heart, God will finde a pitying heart, and a supplying hand. Now, he is worthily miserable that will not make himself happy by asking. The Ark and the Mercy-seat were never separated. God never said to *Israel*, *Seek ye me in vain*: The hand of faith never knockt at Heaven gates, but they were opened, and the Spirit, descended, though not so visibly as here, at the baptism of our Saviour, nor a voice heard so audibly from Heavens then, yet, as truly and effectually to the support of the poor suppliant: Who while he prayeth in the holy Ghost, Jude 20. receiveth new supplies of the Spirit, *Phil. 1. 19.* and is sweetly, but secretly, sealed up thereby to the day of redemption.

*And he saw the Spirit of God descending* ] From the Father, (who spake from the most excellent glory) upon the Son, who stood upon the shore, so that here was *concilium augustissimum*, a most majestically meeting of the three Persons in Trinity, about the worke of mans redemption, as once about his creation, *Gen. 1. 26.* Let us make man: The Hebrews interpret it, *I and my Judgement-hall*; by which phrase, the Trinity, of old, was implied. For *Judgement-Hall* in *Israel* consisted of three at least; which, in their

Judg. 5. 12.

1 Sam. 17. 33.

Hsa. 45. 19.

omgawia.  
Epact. 1. 13.

2 Pet. 1. 16.

Savada

their close manner of speech, they applied to God; but their posterity understood it not. And as in the matter of manifestation, and redemption, so likewise of his far & nearer glorification, remarkable is that of the Apostle, *1 Cor. 12. 4. 5. 6. 7.* where the diversities of gifts are said to be of the Spirit: the diversities of ministries (whereby these gifts are administered) of the Lord, that is, of Christ, and the diversities of operations (effected by the gifts and ministries) to be of God, the Father.

*Like a dove, and lighting upon him* ] This was shadowed, of old, by *Noahs* dove lighting upon the Ark: and serveth to denote Christ's innocency, purity, love to his little ones, *non ideo descendit, sed propter innocentiam.* And another thus;

*Fille columba caret, rostro non cedit, & ungues possidet innocuos, pura q, granalegis.*

That was more then ridiculous (nay it was blasphemous) that those Pilgrims, that went to *Jerusalem* to fight in the Holy war (as they called it,) did carry a goose before them, pretending it to be the holy Ghost. These were drunk with the wine of the whore of *Babylons* abominations: and not filled with the Spirit, as *S<sup>t</sup> Stephen* was, and *Barnabas*, and others of old; as of late, among many, that famous *Beza*; de quo collega sepe dicebant, *enim sine felle vivere.* And himself reports of himself, and his colleagues, in an Epistle to *Calvin*; that, disputing with a Spanish Jesuit about the Eucharist, the Jesuit (saith he) called us *vulper, & simias, & serpentes*, foxes, apes, serpents. My answer was this, *Non magis habere credere, quam transire aurationem.* So that *Angel John Bradford* (as one calleth him) when he reasoned with *Alphonse a Carstroz*, the Frier was in a wonderfull rage, and spake so high, that the whole house rang again, chafing with one and cho, saith *M<sup>r</sup> Fox*. But *Bradford* answered him with meekness of wisdom, and like the waters of *Siloe* at the foot of *Sion*, ran softly. He had been baptized with that holy Ghost that descended upon our Saviour, who received not the spirit by measure, but had a fullness, not of abundance only, but also of redundancy; *John 1. 14.*

Verse 17. *And lo, a voice from Heaven* ] whereupon *S<sup>t</sup> Peter* foundeth the certainty of Christian faith and doctrine, *1 Pet. 1. 12.* especially since we have a more sure word of prophecy: for that former might have been slandered, or suspected for an imposture.

*Saying, this is my beloved* ] My darling, he on whom my love resteth;

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1 Cor. 12. 4, 5, 6. exp.

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Hsa. 3. 6.

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Mat. 17. 2.

fasting into fasting, Zech. 8. 19. The devil took advantage of the place here, to assault our Saviour in the desert, but was beaten on his own dunghill; that we might overcome through him that loved us, Rom. 8. the fiend being already foiled by Christ.

To be tempted of the devil.] No sooner was Christ out of the water of Baptisme, then in the fire of Temptation. So David, after his anointing, was hunted as a partridge upon the mountains. Israel is no sooner out of Egypt, then Pharaoh pursues them: Hezekiah no sooner had kept that solemn Passover, then Sennacherib comes up against him. St. Paul is assaulted with vile temptations after the abundance of his revelations: And Christ teacheth us, after forgiveness of sins obtained, to look for temptations, and to pray against them.

1 Cor. 13.

Mat. 6. 13.

Aq. 19. 13.

Whiles Jacob would be Labans drudge and pack-horse, all was well; but when once he began to flee, he makes after him with all his might. All was jolly quiet at Ephesus before St. Paul came thither, but then, there arose no small stir about this way. All the while our Saviour lay in his fathers shop, and meddled only with Carpenters chipps, the devil troubled him not. But now, that he is to enter more publicly upon his office of Mediatorship, the tempter pierceth his tender soul with many sorrows, by solicitation to sin. And deals he so with the green tree, what will he do with the dry? Temptations (besides those that come from God, which are only probationis, not perditionis, as the other) are of two sorts: for either they are of seducement, Jam. 1. 15. or of buffetings and grievance, 2 Cor. 12. 7. either of allurements or afflictment. In the former we are pressed with some darling corruption, whereto our appetites by nature or most propense: In the later, we are dogged with foulest lusts of Atheisme, Idolatry, blasphemy, murder, &c. that Nature startles at: In these the devil tempts alone, and that so grossly, that the very flesh is ashamed of it. But in the former, that came more immediately from the flesh, the devil only interposeth himself, and speaks his good word for them: whence they are called messengers of Satan, 2 Cor. 12. and Eph. 4. 26. we are said in anger to give place to the devil: and in resisting of lusts, we resist the devil, Jam. 4. 7.

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He was afterward abused.] Our Saviour was tempted all that forty dayes space, saith St. Luke: but these three worst assaults were reserved to the last. So deals the devil with the Church (which is Christ mystically) He never ceaseth tempting, though never so often repulsed; and is therefore called Beelzebub as some

τὰς ἀγνάδας.  
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Luk. 4. 2.

1 Cor. 13. 12.

novum. Por-  
tur apud Ho-  
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sunt, &c.  
Cael. lib. 9. c.  
52.

u. 2. 1. 2.

o. 1. 2. 3. 4.

Heb. 11. 37.

Metab. Adam.

will have it, *the Lord of flies*, because the fly is noted for an impudent creature, that will soon return to the bait, though beaten away but erewhile. Hence those many bickerings and buffetings we meet with all our life long; and hence those sharpest encounters and terrible conflicts many times at the hour of death. The *Israelites* met with many tryals and troubles in the wilderness: *Amalec* and the *Amorites*, sore thirst, and fiery serpents, &c. but were never so put too't, as when they came to take possession of the promised land, for then all the *Kings of Canaan* combined to keep them out. So the devil, furious enough at all times, most of all belittles him at last cast, because he knows his time is but short, *Apoc. 12. 12.* For death sets a Saint out of his gun-shot. Satan may compass the earth, but not enter the lists of heaven. He tempted *Adam* in the earthly Paradise, he cannot tempt in the heavenly. Hence his malice whiles he may. *Morientium nempe bestiarum violentiores sunt morsus, (ut ille olim de semidivina Carthagine:)* Beasts that have their deaths-wound bite cruelly, sprunt exceedingly.

Verse 3. *Then came unto him the Tempter* ] So called, because he politickely feels our pulses which way they beat, and accordingly fits us a penny-worth. He sets a wedge of gold before covetous *Achan*, a courtesan *Cozbi* before a voluptuous *Zimri*, a fair preferment before an ambitious *Absolom*: and findes well that a fit object is half a victory. So dealt his agents with those ancient Christians, *invidiosus, invidiosus*, they were *sawn asunder*, they were tempted, saith the Apostle; to wit, with the proffers of preferment, would they but have renounced their religion, and done sacrifice to an idol. So the Pope tempted *Luther* with wealth and honour. But all in vain: he turned him to God, *Et valde proteus sum*, saith he, *me nolle sic satiari ab eo*; he said flat, that God should not put him off with these low things. Here was a man full of the Spirit of Christ. The tempter came to Christ, but found nothing in him; that matter was not malleable. In vain shall the devil strike fire, if we finde not tinder: In vain shall he knock at the door, if we look not out to him at the window. Let us but divorce the flesh from the world; and the devil can do us no hurt. *Ita cave tibi, ut caveas tui sum.* From that naughty man my self, good Lord deliver me, said one.

*If thou be the Son of God.* ] As the devil quarrel'd and questioned the Law given in Paradise, as ought, or oughter to do, so

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he here the voice from heaven, as a meer imposture. And this he did out of deep and desperate malice; for he could not be ignorant nor doubtfull. Neither is his dealing otherwise with us (many times) who are too ready (at his instigation) to doubt of our spirituall sonne-ship. We need not help the tempter, by holding it a duty to doubt: this is to light a candle before the devil, as we use to speak. Rather let us settle and secure this, that we are indeed the sons of God, and heirs of heaven, by passing thorow the narrow womb of repentance, that we may be born again, and by getting an effectual faith; the property whereof is to adopt as well as to justify, *viz. ratione objecti*, by means of Christ the object upon whom faith laeth hold, and into whom it engrafts the believer, after an unspeakable manner. Now ye are all the children of God by faith in Christ Jesus, *Gal. 3. 26.* *Ioh. 1. 12.* who hath both laid down the price of this greatest privilege, *Heb. 9. 15.* *Gal. 4. 5.* and sealed it up to us by his Spirit, crying *Abba Father in our hearts*, what ever Satan or our own misgiving hearts objects to the contrary, *Gal. 4. 6.* *Rom. 8. 15.* *Ephes. 1. 13.*

*Command that these stones be made bread.* ] And so distrust the providence of God for relieving thy body in this hunger; help thy self by working a preposterous miracle. In this point of Gods providence for this present life. Satan troubled *David* and *Jeremy*, and so he doth many good souls at this day; who can sooner trust God with their souls then with their bodies, and for a crown then for a crust, as those Disciples, *Matth. 16. 8.*

Verse 4. *But he answered and said, It is written* ] With this his fore, and great and strong sword of the Spirit, doth the Lord here punish *Leviathan* that crooked piercing serpent, *Isa. 27. 1.* With these shafts out of Gods quiver, with these pibbles chosen out of the silver streams of the Scriptures, doth he prostrate the *Goliath* of hell. The Word of God hath a power in it to quail and to quash Satans temptations, farre better then that wooden dagger, that leaden sword of the Papists, their holy water, crossings, grains, dirty reliques, &c. It is not the sign of the crosse, but the word of the crosse that overthrows Satan. He can no more abide by it, then an owl by the shining of the Sunne. Set therefore the Word against the temptation, and the sinne is laid. Say, I must not do it, I may not, I dare not: for it is forbidden in such a place.

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102. 103.

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110. 111. pierce  
112. 113. morrow.

114. 115. Irritation,  
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118. 119. Terriculamen-  
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τὸς ἀγῶνας.  
1. 2. 3.  
ἐστὶν ἀγῶνας.

ἐστὶν ἀγῶνας.  
Exercitatio animi  
o ultra se spectat.  
ἐστὶν ἀγῶνας.  
1. 2. 3.

Luk. 4. 20

1 Cor. 13. 12

καρποφ. Πο-  
τις apud Ho-  
merum pro val-  
de impudens :  
quia in ipse  
periclitatur  
pari, &c.  
Cant. 4. 9. c.  
51.

α. 2. 1. 1.

3. 1. 1. 1.

Heb. 11. 37.

Matth. 11. 11.

will have it, the Lord of flies, because the fly is noted for an impudent creature, that will soon return to the bait, though beaten away but erewhile. Hence those many bickerings and buffetings we meet with all our life long : and hence those sharpest encounters and terrible conflicts many times at the hour of death. The *Israelites* met with many tryals and troubles in the wilderness : *Amalek* and the *Amorites*, sore thirst, and fiery serpents, &c. but were never so put too't, as when they came to take possession of the promised land, for then all the Kings of *Canaan* combined to keep them out. So the devil, furious enough at all times, most of all baiting him at last cast, because he knows his time is but short, *Apoc. 12. 12.* For death sets a Saint out of his gun-shot. Satan may compass the earth, but not enter the lists of heaven. He tempted *Adam* in the earthly Paradise, he cannot tempt in the heavenly. Hence his malice whiles he may, *Adorientium nempe bellorum violentiores sunt morsus, (ut ille olim de semidivina Carthaginis)* Beasts that have their deaths-wound bite cruelly, sprunt exceedingly.

Verse 3. Then came unto him the Tempter ] So called, because he politickly feels our pulses which way they beat, and accordingly fits us a penny-worth. He sets a wedge of gold before covetous *Achan*, a courtesan *Cozbi* before a voluptuous *Zimri*, a fair preferment before an ambitious *Absalom* : and findes well that a fit object is half a victory. So dealt his agents with those ancient Christians, *ἐν δυνάμει, ἀντιπροσώπων, they were sown asunder, they were tempted*, saith the Apostle ; to wit, with the proffers of preferment, would they but have renounced their religion, and done sacrifice to an Idol. So the Pope tempted *Luther* with wealth and honour. But all in vain : he turned him to God, *Et valde protestatus sum*, saith he, *me nolle sic satiari ab eo*, he said flat, that God should not put him off with these low things. Here was a man full of the Spirit of Christ. The tempter came to Christ, but found nothing in him ; that matter was not malleable. In vain shall the devil strive fire, if we finde not tinder : In vain shall he knock at the door, if we look not out to him at the window. Let us but divorce the flesh from the world, and the devil can do us no hurt. *Ita cave sibi, in caveas te ipsum.* From that naughty man my self, good Lord deliver me, said one.

If thou be the Son of God ] As the devil quarel'd and questioned the Law given in Paradise, as nought, or naught : so doth

Harb.

he here the voice from heaven, as a meer imposture. And this he did out of deep and desperate malice ; for he could not be ignorant nor doubtful. Neither is his dealing otherwise with us (many times) who are too ready (at his instigation) to doubt of our spirituall sonneship. We need not b:lp the tempter, by holding it a duty to doubt : this is to light a candle before the devil, as we use to speak. Rather let us settle and secure this, that we are indeed the sons of God, and heirs of heaven, by passing thorow the narrow womb of repentance, that we may be born again, and by getting an effectuall faith ; the property whereof is to adopt as well as to justify, viz. *ratione objecti*, by means of Christ the object upon whom faith laeth hold, and into whom it engrafts the believer, after an unspeakable manner. Now ye are all the children of God by faith in Christ Jesus, *Gal. 3. 26.* *Ioh. 1. 12.* who hath both laid down the price of this greatest privilege, *Heb. 9. 15.* *Gal. 4. 5.* and sealed it up to us by his Spirit, crying *Abba Father in our hearts*, what ever Satan or our own misgiving hearts objects to the contrary, *Gal. 4. 6.* *Rom. 8. 15.* *Eph. 1. 13.*

Command that these stones be made bread. ] And so distrust the providence of God for relieving thy body in this hunger ; help thy self by working a preposterous miracle. In this point of Gods providence for this present life. Satan troubled *David* and *Jeremy*, and so he doth many good souls at this day ; who can sooner trust God with their souls then with their bodies, and for a crown then for a crust, as those Disciples, *Matth. 16. 8.*

Verse 4. But he answered and said, It is written ] With this his fire, and great and strong sword of the Spirit, doth the Lord here punish *Leviathan* that crooked piercing serpent, *Isa. 27. 1.* With these shafts out of Gods quiver, with these pibbles chosen out of the silver streams of the Scriptures, doth he prostrate the *Goliath* of hell. The Word of God hath a power in it to quail and to quash Satans temptations, farre better then that wooden dagger, that leaden sword of the Papists, their holy water, crossings, grains, dirty reliques, &c. It is not the sign of the crosse, but the word of the crosse that overthrows Satan. He can no more abide by it, then an owl by the shining of the Sunne. Set therefore the Word against the temptation, and the sinne is laid. Say, I must not ; it, I may not, I dare not : for it is forbidden in such a place.

Motive 48

Cant. 4. 4.

Ezek. 4. 1.

1 Peter 2. 6.

History of Bell  
and the Bra-  
gon, Jer. 33.  
Ezek. Young.  
All and Mon.  
King. 10. 8.  
French-Chro-  
nicle.

again in such a place. And be sure to have places of Scripture ready at hand (as *Saul* had his spear and pitcher ready at his head, even while he slept) that ye may resist the devil, steadfast in the faith, grounded on the Word. *Joseph* overcame him by remembering the seventh Commandment: And *David*, by hiding this Word in his heart, *Psal. 119. 11*. Wicked therefore was that advice of *D. Bristow* to his Agents, to labour still to get heretics out of their weak and false Castle of holy Scriptures, into the plain fields of Councils and Fathers. The Scriptures are our armoury (farre beyond that of *Solomon*) whether we must retort and furnish our selves. One favoury sentence thereof shall doe us more service, then all the pretty, witty sayings and sentences of Fathers and Philosophers, or constitutions of Councils.

*Man liveth not by bread alone*] Though ordinarily, as having a nourishing property inherent in it, for such a purpose: yet so, as that the operation and successe is guided by Gods power and goodness; whereon (as on a staff) this staff of life leaneth. *A wife woman builds her house*, *Prov. 14. 1*. As the Carpenter lays the plot of the house in his head first, and contrives it: so doth she fore-cast, and further the well-doing of her family: and yet, except the Lord also build the house, they labour in vain that build it, *Psal. 127. 1*. So, the diligent hand, and the blessing of God (meeting) make rich, *Prov. 10. 4*, and 20.

*But by every Word Sec.*] That is, by any thing else besides bread, what soever God shall think good, what soever he shall appoint and give power unto, to be nourishment. Therefore if bread fail, stand on faith, *Psal. 37. 3*. So *Junius* reads that text, *Jehobaphat* found it soveraign, when all other help failed him. And the captive Jews lived by faith, when they had little else to live upon, and made a good living of it, *Habak. 2. 4*. To this Text the Jews seem to allude in that fiction of theirs, that *Habakuk* was carried by the hair of his head, by an Angel into *Babylon*, to carry a dinner to *Daniel* in the den. It was by faith that he stopped the mouths of Lions, and obtained promises, *Heb. 11. 33*. And by faith that he answered the perfitious, *If you take away my meat, I trust God will take away my stomach*. And made the ravens feed *Elias* that were more likely (in that famine) to have fed upon his dead carcase: and, another time caused him to go fourty daies in the strength of one meal. *Asterlyn* was nourished a fortnight to-  
ther

ther with one egg a day, laid by a hen that came constantly to that hay-mow, where he lay hid, during the massacre of *Paris*. And who hath not read or heard, how by a miracle of his mercy, God relieved *Rachel* in a strait siege, by an innumerable company of fishes cast in upon them? Faith fears no famine: and although it be but small in substance and in shew (as the Manna was) yet is it great in vertue and operation. The Rabbins say, that *Manna* had all manner of good tastes in it: So hath faith. It drinks to a man in a cup of *Nepenthes*, and bids him be of good chear, God will provide for him. The Bishop of *Norwich* kept *Robert Samuel*, Martyr, without meat and driok; whereby he was unmercifully vexed, saying that he had every day allowed him two or three morsels of bread, and three spoonfuls of water, to the end he might be referred to further torment. How oft would he have drunk his owne water? But his body was so dried up with long imprisonment, that he was not able to make one drop of water. After he had been famished with hunger two or three daies together, he fell into a sleep, as it were one half in a slumber. At which time one cloathed in white, seemed to stand before him, which ministered comfort unto him by these words, *Samuel, Samuel, be of good chear, and take a good heart unto thee: for after this day, thou shalt never be either hungry or thirsty*: For speedily after this, he was turned: and from that time, till he should suffer, he felt neither hunger nor thirst. And this declared he, to the end, as he said, that all men might behold the wonderfull work of God. He likes not to be tied to the second ordinary causes, nor that (in defect of the means) we should doubt of his providence. It's true, he commonly worketh by them, when he could doe without: that we may not neglect the means, as being ordained of him. (*David* shall have victory, but by an ambush, *2 Sam. 5. 19 - 24*. Men shall be nourished, but by their labour, *Psal. 128. 2*.) But yet so, as that he doth all in all by those means (he made grass, corn and trees, before he made the Sunne, Moon and starres, by the influence whereof they are and grow.) Yea to shew himself chief, he can and doth work (other whiles) without means, *2 Chron. 14. 11*. and against means, suspending the power and operation of the naturall causes; as when the fire burnt not, the water drowned not, the Sunne went back ten degrees, the rock gave water, the iron swam, &c. And then when he works by means, he can make them produce an effect diverse from

Charissima / em  
permutera / aut  
auctor que  
preciosa / a. i.  
Hiles / a. nem  
non, or / dat.

Alf and Mon.  
fol 15 17.



Jan. 5. 17. 18.

Hef. 1. 11.

Deut. 8. 1.

from their nature and disposition, or can hinder, change or mitigate their proper effect; as when at the prayer of *Elias* it rained not for three years and a half: And he prayed again, and the heaven gave rain, and the earth brought forth her fruits. A man would have thought that after so long drought, the roots of trees and herbs should have been utterly dried up, and the land past recovery. But *God heard the heavens* (petitioning to him, that they might exercise their influence for the fructifying of the earth) and the *Heavens heard the earth, and the earth heard the corn, the wine and the oil, and they heard Jerzeel*. Let all this keep us, as it did our Saviour here, from diffidence in Gods providence; and make us *possesse our souls in patience*, Luk. 21. Hang upon the promise, and account it as good as present pay, though we see not how it can be effected. God loves to goe away by himself, *He knows how to deliver his*, saith *S. Peter*, 2 Epist. 2. 9. and he might speak it by experience, *Asa*. 12. 9. if ever any man might. *The King shall rejoyce in God*, saith *David* of himself, when he was a poor exile in the wilderness of *Judah*, Psal. 63. 11. But he had Gods word for the Kingdome, and therefore he was confident, seemed the thing never so improbable or impossible. We trust a skilfull work-man to go his own way to work: shall we not God? In the 6. year of the reign of *Darius Nothus* was the temple fully finished. That sacred work which the husband and sonne of an *Esau* crossed, shall be happily accomplished by a bastard. The *Israelites* thought that *Moses* should presently have delivered them, and he himself thought as much, and therefore began before his time, to doe justice upon the *Egyptian*, whom he slew and hid in the sand. But we see, God went another way to work: He sent *Moses* into a farre countrey, and the bondage was for forty years after exceedingly increased upon them; yet all this to *humble and try them, and to doe them good in their later end*. He crosseth many times our likeliest projects, and gives a blessing to those times and means, whereof we despair. He breaks in pieces the ship that we think should bring us to shore, but calls us upon such boards as we did not expect. Let us then any particular means (saith one) it is but the scattering of a beam, the breaking of a bucket, when the Sunne and the fountain is the fount. But we for the most part doe as *Hagar* did: when the bottle was spent, she fals a crying, she was undone, she and her child: should die: till the Lord opened her eyes to see the fountain.

ain. It was neer her, but she saw it not: when she saw it, she was well enough. *If thou hadst been here* (saith *Martha*) *my brother Lazarus had not died*. As if Christ could not have kept him alive, unless he had been present. So if Christ will come and lay his hands on *Tairus* his daughter, and *Elisba* stroke his hand over *Naamans* leprosie, they shall be cured. So the Disciples believed that Christ could feed so many thousands in the wilderness, but then he must have two hundred peny worth of bread. But our Saviour gave them, soon after, an ocular demonstration of this truth, *That man liveth not by bread alone*, &c. Dan. 11. 34. *They shall be holpen with a little help*. Why a little? that through weaker means we may see Gods greater strength.

Vers 5. *Then the devil taketh him.*] Not in vision only, or imagination, but really and indeed: as he was afterwards apprehended, bound and crucified by that cursed crew. Spirituall assaults may be beaten back by the shield of faith: Bodily admit of no such repulse. A daughter of *Abraham*, may be bound by Satan, A *Mary Magdalen* posselt, a *Job* vexed, a *Paul* boxed, &c. As for the souls of the Saints, they are set safe out of Satans scrape. Shake his chain at them he may, mulster his forces, *Revel*. 12. 7. which may band themselves, and bend their strength against *Michael* and his Angels, Christ and his members: but they are bound by God, who hath set his on a rock that is higher then they: So that the fouds of temptation (that the serpent caits out of his mouth after them) cannot come so much as to their feet. Or, if it touch their heel, yet it can come no higher. *There is no forcery against Jacob*, because *God was a Unicorn*, to take away the venom (saith *Balaam* the forcerer) as waters, when the Unicorns horn hath been in them, are no longer poisonable, but healthfull.

*Into the holy City.*] Things are called holy, either by nature, as God, who is truly, alway, and only of himself holy: or by separation, or being set apart to a holy use or end; which *Origen* calleth, *sancta sanctificatio*, by accession of externall holinesse from without: So *Jerusalem* is here called, *holy*, because the City of God, where he was daily worshipped. And for the same cause was the ground, whereon *Moses* and *Ioshua* trod, called *holy ground*, and *Tabor*, the *holy Mount*. And when we stand in our Churches, saith *Chrysostome*, we stand in a place of Angels and Arch-

D. Freſton

Mar. 5. 12.  
1 King. 1. 11.  
Mar. 6. 37.

Luk. 17. 16.

2 Cor. 12. 7.

Phil. 6. 1.  
Psal. 31. 6.Gen. 2. 15.  
Numb. 23. 22.  
23.1 Cor. 12. 3.  
Rom. 12. 1.

2 Pet. 1. 12.

Arch.



about 1000.  
1 Cor. 14.

Arch-angels, in the Kingdom of God, and heaven it self; which they that profane, may justly fear to be whipt, like dogs, out of th: heavenly temple, and City too. And surely it were to be wished, that such profane *Esau* now-adaies, as dare prate or sleep, or laugh and play the parts of jesters, or doe any thing else, unbecoming the service of God, would keep themselves from Gods sanctuary: or that we had such Porters to keepe them out, as they had under the Law, 2 *Chronicles* 23. 19.

And sette: *him upon a pinnacle of the Temple* ] Height of place giveth opportunity of temptation. The longest robe contracts the greatest soil: neither are any in so great danger, as those that walk on the tops of pinacles. Even heighth it self makes mens brains to swim: As in *Diocletian*, who not content to be Emperour, would needs be adored as a god: and *Caligula*, of whom it was said, *That there was never any better servant then he, nor worse Lord*. *Vespasian* is reported to have been the only man, that ever became better by the Empire conferred upon him. It is both hard and happy, not to be made worse by advancement. *Tiph* signifies both honour and lesse; *Chabadh*, heaviness: and honour; *Honoro* and *onero* shew, that honour goeth not without a further. *Fruetus bonos oneris, fructus honori, onus*. Pope *Pim* *Quintus* said thus of himself: *Cum essem religiosus, sperabam bene ac salute anima mee: Cardinalis factus, extimui: Pontifex creatus, pauci asperso*. When I was first in orders, without any further ecclesiasticall dignity, I had some good hopes of my salvation: When I became a Cardinall, I had lesse; since I was made Pope, least of all: The same thoughts of himself had *Clement* the 8<sup>th</sup> his immediate successeur, saith the same Authour. *Non insulse Auditor eccl. moral. cap. 12. Propositioni quos accidunt? Unum. Quid? Casus tantum. Quot casus? Duo. Qui? Accusativus, & ablativus. Hac enim Prælatum oportet timere, accusari a crimine, & auferri a regimine, & sic ignominiose cadere*.

Verse 6. *And he saith unto him.* ] The devil usually tempteth by speech, inward or outward. *Senarclaus* telleth of a plain Countrey-man at *Friburg* in *Germany*, that lying on his death-bed, the devil came to him in the shape of a tall, terrible man, and claimed his soul, saying, Thou hast been a notorious sinner, and I am come to set down all thy sins: And therewith he drew out paper and ink, and sat down at a Table that stood by, and began

Chudius Senarclaus in  
crist. ad Mart.  
hæc. præ-  
fixa historie  
re, de morte  
Joannis Dia-  
ni, a fraire  
Alphonso in-  
diti.

to write. The sick man answered, My soul is Gods, and all my sins are nailed to the crosse of Christi. But if thou desire to set down my sins, write thus, *All our righteousnesses are as a filthy rag, &c.* The devil set down that, and bad him say on: He did: But thou, Lord, hast promised, for thine own sake to blot out our iniquities, and to make our scarlet sins white as snow. The devil passed by those words, and was earnest with him to goe on in his former argument. The sick man said with great cheerfulness, The sonne of God appeared to destroy the works of the devil. With that the devil vanished, and the sick man departed.

*If thou be the Son of God, cast thy self, &c.* ] This is the devils Logicke, to argue from mercy to liberty, to doe wickedly with both hands earnestly. Whereas the Heathen could say, *In maxima libertate minima licentia*. And the Father, *Ides deteriores sumus, quia meliores esse debemus*: Therefore are we worse, because we ought to be better. Remember but this, that thou art sonne to a King (said once to *Antigonus*) and that will keepe thee from base courtes. Take thou those spoils to thy self (said *Themistocles* to his friend that followed him) *οὐ γὰρ εἶς ἐστὶς Ὀνησιππίης*, for thou art not *Themistocles*, as I am: they are poor things, farre below me. Shall such a man as I see? Shall I doe any thing to the dishonour of my heavenly father? and therefore sin, because grace hath abounded? That is not the guise of any of Gods children. They walk honestly, bravely, gallantly, *Worthy of God*, who hath done so great things for them. The more priviledges, the more engagements. *Scipio*, when a harlot was offered unto him, said, *Vellem, si non essem Imperator*. It was an aggravation of the fall of *Solomon*, that God had appeared unto him twice; and of *Saul*, *That he fell, as if he had not been anointed*: So it is of any of Gods Saints, to sin, as if they had not been adopted.

*Cast thy self down.* ] Here our Saviour is tempted to self-murder, by an old man-slayer. And when *Moses*, *Elias*, *Jonas*, and others of the best sort of Saints were in a fit of discontent, and grew weary of their lives, wishing for death, Divines doubt not but Satan gave a push at them with his ten horns, to dispatch, and ease themselves of the present trouble, by cutting off their own daies. A dangerous and hideous temptation; yet such as may befall the best, and few scape it that live out their time. But in all the book of God, we read not of

F

any

Mica. 7. 3.

Salvian.

Aveλθ' σου ὦ Πλάτ.

Nehem. 6. 11.  
Rom. 6. 1.καλὰς ἐν χειρὶ  
ναὶς ἀξίους τοῦ  
Θεοῦ &c.1 King. 11. 9.  
2 Sam. 1. 21.





Why the *Archimedes* his pigeon, equally poised with it's own weight. But why took he our Saviour into so high a mountain? That he might thence have the fairer prospect: And perhaps in imitation of God, taking up *Moses* into the Mount. The devil delights to be Gods ape, that he may, by counterfeiting the like to God, bring his holy Ordinances into disgrace. Thus the Heathens had their sacrifices, washings, tithes, oracles, &c. *Venus* and others tell us, that the Temple of *Diana* at *Ephesus*, and her image therein, were made of Cedar. So for Christ bruising the serpents head, Satan hath set up *Hercules*, killing the *Lernæan Hydra*. Which fable who seeth not plainly to have been hateful in hell, and suggested to the Poets, in an spish imitation of God, merely to chide his oracle? The like may be said of the fable of *Orpheus* his wife, suddenly snatched from him, for looking back upon him: which was made out of the story of *Lots* wife: So their *Hercules* with his ten labours, was the Scripture *Samson*. And their *Pharaoh* King of *Egypt*, and Priest of *Pulcan* (who was helped from heaven by his God against *Sesostris* King of *Affrica* that invaded him) who could it be else, but *Hazekiah* King of *Judah*? *Ima disubolus (operum Dei Mimus) per Egyptios hoc agit, ut avium miraculum in Indas editum vilesceret, fides & authoritatem amitteret, & tanti operis gloria ad turpissimam idola rediret.* Thus the devil attempted by his *Egyptians* to transfer the glory of a divine miracle upon himself.

Hercules.

Pharaoh.

Why wouldst  
thou that  
devillish  
man?

Why wouldst  
thou that  
devillish  
man?

And powereth him all the Kingdoms of the earth.] In their beauty and bravery. A bewitching sight, doubtlesse, and would have moved much with a carnall heart. But here the devils fire till upon wet tinder, and therefore took not. Gain and glory? rule and riches? *Quis nisi mentis inops*, &c. Set but a wedge of gold in fight, and *Iosua* (that could stay the course of the Sun) cannot stay *Achan* from lusting and laying hold on it. *Balaams* Ass never gallops fast enough after preferment. And *Zimri* will have his Coward, though he die for it. These three Enchantresses, *The lust of the flesh, the lust of the eye, and the pride of life*; Pleasure, power and preferment (the worldly mans Trinity) whom have they not bewitched, besfooled, becheasted? *S. Iohn* the weth that a man may be very mortified, a father, and yet wondrous subject to dote on the world. Of the which, nevertheless, we may say (as *Saunders* of the people) 'tis wholly set upon wickedness: Or, as another sometimes said of an Histrorian, *Both the words and flows*

of it are full of sound. It promiseth (as the devil here) great matters, but payeth, *pro thesauro carbonem*, in stead of mines, coles-pits. Captain *Forbisher*, in his voiage to discover the Straits, being tossed up and down with foul weather, snows and unconstant winds, returned home, having gathered a great quantity of stones, which he thought to be minerals. From which, when there could be drawn neither gold nor silver, nor any other metal, we have seen them cast forth (saith *M. Camden*) to mend the high-wales. How oft do the devil and the world give men stones and serpents in stead of fish and bread, even the bread of death, that proves gravell in the teeth? How oft are they disappointed that hunt after *lying vanities*, and so forsake their own merits, as *Ionas* freely acknowledged, for it had like to have cost him choking? What got *Balaam* by running after his wages of wickedness, but a sword in his ribs? *Achan* by his wedge, but the stones about his ears? *Indas* by his thirty pieces, but the halter about his neck? *Cranmer* by his subscription, but such a wretched condition, as that there was left him neither hope of better, nor place of worse, as *Cole* could say in a Sermon, at his recantation? Many of the *Romish* runnagates, that run thither for preferment, what little respect have they often times, and as little content in their change? *Roffensis* had a Cardinals hat sent him, but his head was cut off, before it came. *Allin* had a Cardinals hat, but with fothing lining (means, I mean, to support his state) that he was commonly called the starvelling Cardinall. *Stapleton* was made Professor of a petty University, scarce so good as one of our free-schools in *England*. *Saunders* was starved. *William Rainolds* was nominated to a poor vicarage under value. On *Harding* his holiness bestowed a Prebend of *Gannet*, or to speak more properly, a *Gannet* Prebend. Many others get not any thing, so that they wish themselves at home again; and sometimes return in the same discontent in which they went.

And the glory thereof.] wherewith he hoped to dazle our Saviour's eyes (those windows of the soul) and so to imprison his affections. But he mistook himself. This heavenly Eagle had *oculorum iterum*, nothing moved with these tempting objects. But how many are there (alas) that have died of the wound of the eye? that have fallen by the hand of this vile strumpet, the world? who by laying forth her two fair breasts of profit and pleasure, hath cast down many wounded, as *Solomons* harlot, *Prov. 7. 26.*

Caed Eliah,  
Job. 1. 8.

Prov. 10. 17.

Jon. 2. 8.

Numb. 31. 8.

Adco ut neq;  
speem meliori,  
nec locum pejo-  
ri fortunæ re-  
liquerit. Ut  
jam nec honeste  
morietur vivere  
in honeste li-  
cetur, Melch.  
Adam.

D Featleys.  
Transubst. ex-  
ploded.

Ecc.

And by the glistering of her pomp and preferment, hath misled millions; as the going fire leads men into hedges and ditches: or, as the serpent *Seyale*, which when she cannot overtake the fleeing passengers, doth with her beautifull colours astonish and amaze them, so that they have no power to pass away till she have flung them to death.

Verse 9. *And he saith unto him, All these things will I give thee.* A great catchure: even just nothing: for he shewed our Saviour only shews and shadows, apparitions and resemblances of things. The word also used in the former verse for (*glory*) signifieth an opinion or imagination. So *S<sup>c</sup> Luke* styles all *Agrippa's* pomp, but a fantasie. *David* tells us, that man walketh in a vain shadow. Now a shadow is something in appearance, nothing in substance: So the Apostle calleth all these things, that the devil prefers our Saviour, *an accidentall mathematicall figure*, without solidity or substance. And further tells us, that this figure *passeth away*, is ever *in transitu*, like the streams of a river, that passing by the sides of a City, no man can stop: or if we could retain the things of this life, yet not the world only passeth away (saith the Apostle) *but the lusts thereof*. So that a man cannot make his heart delight in the same thing still. *Vom p<sup>er</sup> n<sup>on</sup> p<sup>er</sup> n<sup>on</sup> sustidio sunt.* We loath after a while what we lusted after (as *Amnon* did *Tamar*) and quickly finde a satiety, yea an unsatisfyingnesse in the creature. *For he that loveth silver shall not be satisfied with silver*, nor though he could heap up his hoards to the stars, and ingrosse a monopoly of all the wealth in the world. *Non plus satietur cor auro, quam corpus aur<sup>o</sup>.* You may assoon fill a bag with wildome, a chest with vertue, or a circle with a triangle, as the heart of man with any thing here below. All that earth can afford, is, *fumus aut fumus* (saith one) *nuage & vapeur*, saith another: Vanity and vexation, saith *Solomon* the wise: To whose impartiall verdict (grounded upon good experience) we shall doe well to subscribe, without believing the devils crakes, or trying any further conclusions. The Centurists interpret, *All these things will I give thee*, thus; *I will make thee Pope*. And indeed many Popes were advanced to that Sea immediately by the devil, as Histories relate. Who, had they but observed what is usually done at their inthronization, would never have been so hasty. For before the Pope is set in his Chair, and puts on his tripple Crown, a peece of row, or wad of straw

is  
D. ready at  
S. P. 10. by  
L. 10. 11.

is set on fire before him, and one appointed to say, *Sic transit gloria mundi*. The glory of this world is but a blaze. This is only matter of form and Ceremony: As is also that, that one day in the year the Pope Almoner rideth before him, casting abroad to the poor certain peece of brasie and lead, saying, *Silver and gold have I none, but such as I have I give you*. Whereas that tearlet Wivre holds a golden cup in her hand, and her merchants that trade with her, are the Grandees of the earth, *Revel. 18.* and are made rich by her, *vers. 15.* The Cardinal of *Toledo* hath a hundred thousand pound a year coming in; The Arch-bishops of *Germany* are free-Priests (many of them) and have revenues accordingly. *Petrarch* reporteth, that in the treasury of Pope *John* the 22. were found after his death 250. tons of gold. And of *Boniface* the eighth it is storied, that when he was taken by *Philip* the fair, King of *France*, and his palace rifled, there was more treasure found, then all the Kings of the earth were able to shew again. *Otto*, one of the Popes *Mice-catchers* (as the story calleth them) sent hither by *Gregory* 9. after three years raking together of money by most detestable arts, at last departing hence, he left not so much money in the whole Kingdom, as he either carried with him, or sent before him. Judge by this, what they did thorowout all Christendom. The Pope, saith one, could never want money so long as he could hold a pen in his hand. Thus it was then; but how now? *Bellarmino* complains, that since by us the Pope was cried down for Antichrist, his Kingdom hath not only not encreased, but every day more and more decreased. And *Cotton* the Jesuite confesseth, That the authority of the Pope of *Rome* is incomparably lesse then it was: And that now the Christian Church is but a diminutive. Hereupon also the Cardinals (who were wont to meet oftener) meet but once a week, because the businisses of the Court of *Rome* grow fewer. And albeit the Popes good, and his blood, his honours and manners rose together; yet abates he as little of his former pomp and pride, as the devil doth since his fall, in taking upon him here to dispose of all the Kingdoms of the earth, as his: and requiring our Saviour (the true Lord of all) *so fall down and worship him*. The Cardinals he still createth with these words, *Esse fratres nostri & principes mundi*. And, as another *Diocletian* (who was the first that affected that honour) he holdeth forth his feet to be kissed, having the sign of the crosse shining with pearls and precious stones upon his

Petrarch in Apo.  
18.

Petrarch.  
Sphinx. Philo.  
p. 603.

Museulatores.  
It was truly  
and timely  
said by Pope  
Innocent 4.  
Verè tortus de-  
luctum Epia  
fuit tun Ang-  
lia & p<sup>er</sup> p<sup>er</sup> in-  
exhaustum.  
Non molis, non  
crevit ejus im-  
petum sed im-  
petum ac  
nuge ac evit,  
lib. 1. de Pap.  
Rom. 6. 11.  
Ignatij Concla-  
ex Syria Tho-  
mas 1. 15. c. 4.  
de p<sup>er</sup> d<sup>er</sup> d<sup>er</sup>.  
Basil.  
Or Pope &  
ulus Diaboli,  
in eodem sunt  
praducendo.  
Sphinx Phil.  
601.

In fine, *Te plenis faucibus crucem Christi derideat*, faith mine Ant. cur. In a word, with his pomp and primacy, gain and glory, rich and riches, fat Bishopricks and Cardinalships, as he might to ensnare *Luther*, and gain him to his side: so he gets and makes not a few taint to that rotten religion. *Pauper Lutherus multis fecit discipulos*, said *Erasmus*; it being then the ready way to preferment to write and rail against *Luther*, as *Eccius*, *Coccinus*, and others found it. But Christ will one day whip such money merchants, and their customers out of his house, as he did them in the Gospel; chase them out of his presence, as *Nehemiah* and *Samballatus* in Law; *Curse them with a curse, that runne grievously after the error of Balaam for reward*. Let the *Romish Balaam* offer as large as the devil doth here, every one that hath any thing of Christ in him, will answer with that noble Italian convert (*Galeacius Caracciolus* Marquisse of *Vico* in *Naples*) who being tempted by a Jesuite to revolt for money, cried out, *Let their money perish with them, who esteeme all the gold in the world worth one daies society with Jesus Christ, and his holy Spirit. And cursed be that Religion for ever, &c.*

*If thou wilt fall down and worship me.* ] *Luke* faith, *Worship becom me*. So that to worship before an Idol is to worship the Idol, whatever the *Romish* pretend and plead to the contrary. And not only so, but to fall down, as the devil would have had our Saviour here (though it be not come to worshipping) is a grievous sinne. *S<sup>t</sup> John* had not yet worshipped the Angel, but only fallen down, as desirous to worship, and is taken up by the Angel, for that idolatrous gesture. Woe then to those *Rimmonites*, that plead for an upright soul in a prostrate body; and alleadge for their warrant, that of *Apocryphall Baruc*, Chap. 6. *Wherefore when ye see the multitude of people worshipping them behinde and before, say ye in your hearts, O Lord, it is thou that oughtest only to be worshipped*. Serve we God with our bodies also; and say with *David* and Christ, *Lord, a body hast thou given me; Lo, I come to doe thy will therewith*. But what a desperate and detestable boldnesse was it in the devil, to move speech of such a sin as this, to our Saviour Christ? It was extreme sawcinesse in Satan to adjure our Saviour (whom he there calls, *The Sonne of the most high God*) not to torment him, it was horrible impudency. But nothing comparable to this in the Text, to worship

ship the devil in person: then which, what can be imagined more odious? We see then to what execrable sins the best may be tempted. A man is to expect (faith one) if he live out his daies, to be urged to all finnes, to the breach of every branch of the ten Commandments: and to be put to it in respect of every Article of our Creed. Have you not been tempted (faith another) in this or that kinde? It is because God in mercy would not lead you into temptation. Yea this is, in some sort, more to be acknowledged in victory, when ye were tempted. For not to be tempted is more immediately from God, and less in mans power, then to prevail against temptation. For nothing doth overcome us without our will: but without our will doth God lead us into triall: for he knoweth we would taste little of these, if we might be our own carvers. *Simon, Simon* (faith our Saviour) *Satan hath desired to have you to winnow you* (that is, to trouble and hurt you, faith a Father) as a challenger desireth to have one of the other side to combat with: as *Goliath* called for a man to match him. Now either God denies him, or delivers us, so that that evil one toucheth us not, viz. *Tactu qualitativo*, with a mortall touch, as *Cajetan* glosseth that Text, *I have praied for thee*, faith our Saviour, *that thy faith fail not*. He praied for all, but especially for *Peter*, because more violently tempted. As, because more shamefully foiled, therefore, *Go tell my Disciples and Peter, that I am risen*; and that thereby he is justified. I have praied; so that the remedy was ready made before the disease, the salve before the sore, or else it might have come too late: As those that are stung by a scorpion, if they be not presently anointed with oil of scorpions, die for it: and as those that have drunk poison, if they take not an antidote immediately, ere it get to the vitals, perish infallibly. God in Christ hath all plaisters and pardons ready made and sealed. Else, we might die in our sins, whiles the pardon is providing.

Verse 10. *Get thee hence, Satan.* ] Avaunt, avoid, be packing. This was an indignity not to be endured, as great every way, as if the basest scoundrell upon earth should assault the chastity of the greatest Emperesse. Our Saviour therefore will endure him no longer, but commands him out of his presence, with utmost indignation. And surely madnesse, in case of Gods dishonour, is farre better then meeknesse. Here, *if we be besides our selves, it is to God*, as *Paul* said to the *Corinthians*; and as he did, when

Capell of Ten.

Hains letters.

Luk 11. 21.  
Tupōsai  
End. See  
Theophylast.

1 Joh. 5. 18.

Rom. 4. ult.  
Mt. 12. 7.

2 Cor. 5. 13.

Agg. 1. 13.  
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he dealt with *Elymas* that first-born of the devil, when he saw him perverting the deputy, *He set his eyes upon him*, saith the Text, as if he would have run thorow him. After which lightning follows that terrible thunder-crack, *Full of all subtilty and of all mischief, &c.* So the Angel of *Ephesus* could not abide those counterfeits, *Revel. 2. 2.* Nor could *David* brook the workers of iniquity: he calteth down the gauntlet of defiance against them, as his utter enemies, *He hateth them with a perfect hatred.* *Hozekiah* pulled down the brazen Serpent (when the people idolized it) and called it a péece of brasle. And *Josiah* would not let stand the horses of the Sunne, and other monuments of Idolatry, upon any intreaty. King *Edward* the 6<sup>th</sup>, being laboured by some of his best friends, to permit the Lady *Mary* his sister, to have Masse in her house, answered, *He would rather spend his life, and all he had, then to agree and grant to that he knew certainly to be against the truth.* And another time, in his message to the Rebels of *Devonshire*: *Assure you, most surely*, said he, *that we, of no earthly thing under heaven, make such reputation as of this one, to have our law obeyed, and this cause of God which we have taken in hand, to be thorowly maintained. From the which we will never remove an hairs breadth, or give place to any creature living, much lesse to any Subject; wherein we will spend our own royall Person, our Crown, Treasure, Realm, and all our State, whereof we assure you of our high honour.* Now Gods blessing be on that blessed heart, that hath such a stomach against Gods dishonour; and can entertain all wicked attempts and assaults with this *Apoge* of our Saviour. And woe to them that cry *Engage* to such. Whether we may say to the Tempter, as our Saviour did, *Get thee hence*; and not rather as the Angel, *The Lord rebuke thee*, is questioned by some; because it is his only, to command the devil. But that we may, and must say to him, no man doubts, as our Saviour did to the Pharisees, *Why tempt ye me, ye hypocrites?* as *Naboth* did to *Abab*, *God forbid me any such wickedness*: As *Solomon* to his mother, *Ask the Kingdom also*: As the Witch of *Endor* to *Saul*, *Why seekest thou to take me in a snare, to cause me to die?* Thus, *Resist*, saith *Peter*: *Stand fast*, saith *Paul*: *Resist*, and *Satan* will flee, he is but a coward. Stand, and then *Satan* will fall. Not to yeeld, is to conquer: if he cast us not down, we are then accepted, as if we did cast him down. We doe ever overcome, saith that great Apostle, because in our head

head Christ we overcome before we fight, and are sure of victory, *Revel. 12. 1.* *Quare apage sis, Diabole, & tela tua in hoc semen mulieris converte: hunc si viceris, me quoq; viceris*, said one, *Devil*, doe thy worst to Christ: conquer him and take all.

For it is written ] This two-edged sword our Saviour had found to be metall of proof, and therefore holds him to it. Only the Scriptures scare the devil, as only faithfull praier can charm him. *Athanasius* writeth that evil spirits may be put to flight by that 68. Psalm, *Let the Lord arise, and his enemies be confounded.* But this is true of the whole word of God, which is armour of proof against the devil.

Thou shalt worship the Lord thy God. ] *Thou shalt fear the Lord thy God*, saith *Moses*. So *Matth. 15. 9.* with *Isa. 29. 13.* See *Psalm. 2. 11.* *Josh. 24. 11.* *Heb. 12. 27.* *Solomon* sets the feets of God as the basis and beginning of Gods work and worship, in the beginning of his works. And again, in the end of them, makes it the end and upshot of all. For they that fear the Lord will keep his Covenant, *Psalm. 103. 13.---18.* Yea, they will work hard at it, as afraid to be taken with their tasks undone, *Act. 10. 35.* They will give him both the shell of outward adoration, and the kernell of inward devotion; truly, without halting, and totally without halting; truly, both for matter and manner; totally, both for subject and object; as *David* who did all the wils of God, and with all his heart, all the daies of his life. The Gentiles could say, that God must be worshipped ὡς θεός, ἡμῶν ὅλος, either to our utmost, or not at all. And *Plutarch* compares our duty to a certain fish, which eaten sparingly, hurteth; but being eaten up all, is medicinale.

And him only shalt thou serve. ] With inward worship, as before with outward. And so God only is to be served; for it supposeth omniscience, omnipresence and omnipotence, which are in none else but God. *Sunt qui colendi verbum, ἀπὸ τοῦ κολάουεν, dictum volunt, ἐδὲ quod plerunq; Dei hominumq; cultus cum adulatione & hypocrisis est conjunctus. Sic ἀπαύειν, Gallicum & nostrate flatter. Sic adorare quidam dictum volunt ab ore, tamen si mente magis, quam ore vera fiat adoratio. Quinetiam adorare antiquis idem fuit quod agere.*

Vers 11. Then the devil left him. ] If Christ command him away, there's no abiding for him. Here he was foiled and quelled, and, as it were, cast down and killed by Christ our Champion.

Solomon G. f. nerus apud Melch. Adam.

Isa. 16. 16.  
Praier is called שְׁחָוָה a Charm.

Prov. 1. 7.  
Eccl. 1. 2. 5.  
Deum sicus parum metu t, valde convenit; Eujus qui non memorat beneficentiam, augeat injuriam. Fulgent. Sedulius. Act. 13.

Struchius de sacrificiis Geatitū Charles 8. in his expedition against Naples, came into the field like thunder and lightning, but went out like a snuff: more then a man at first, lesse then a woman at last. Guicciard.

Veget. l. 1. c. 24  
Nulla major  
tentatio quam  
nulla tenuior  
ne pulvis  
Bachel.

Revel. 2. 10.

Prov. 30. 13.  
Hob. 12. 2.

1 King. 19. 10.  
D. 19. 8. & 10.  
12. Luk. 1. 10.  
Ad. 6. 4. &  
17. 3.

pion. He came into the field like another *Goliath*, cracking and calling craven, but ere he went thence, was made to hop head-lesse, as he. *First a terrour, afterward a scorn*, as it was anciently said of those Chariots, armed with fitches and hooks. Henceforth therefore, though we are ever to expect temptations, till such time, as we have gotten that great gulf between the devil and us, *Luk. 16. 26.* Yet fear none of those things that ye shall suffer. Behold, the devil shall (by his imps and instruments) cast some of you (not all) into prison (not into hell) that ye may be tried (not destroyed) and ye shall have tribulation ten daies (so long, and no longer.) Be thou faithful unto the death, and I will give thee a crown of life. Satan can look for no Crown, he is in perdition already. His aim and endeavour is, to draw us into the same condemnation. This we escape, if we resist, stedfast in the faith: for then he perceives Christ, the chief Captain of our salvation to be there; and therefore flees his presence, ever since he felt his prowess. *Christom* faith, That by the Sacrament of the Lords Supper we are so armed against Satans temptations, that he fleeth from us no otherwise, then if we were so many *leones ignem ex-puentes*, lions that spit fire. It is not silly peoples defying the devil, and sperting at his name, that avails any thing: for they spert not low enough; they spert him not out of their hearts: yea, they admit him therinto by yeelding to his suggestions; and are miserably foolish, as if men should startle at the name of fire, and yet not fear to be scorched with the flame thereof. Our last way is to run to *Ithiel* and *Ucal*, as *Agur* did, to Christ, the Author and finisher of our faith; who here gave the devil such an inglorious foil, trampled him in the mire, triumphed over him, and hath promised to tread him under our feet shortly, *Rom. 16. 20.*

And loe, the Angels came and ministered unto him. ] Perhaps food to his body, as once to *Elias*; but certainly comfort to his soul, as to *Jacob*, *Hagar*, *Daniel*, *Zecharias*, *Joseph*, *Cornelius*, *Paul*, &c. *Socrates* and *Theodoret* tell us of one *Theodorus*, a Martyr, put to extream torments by *Julian* the Apostate, and dismissed again by him, when he saw him unconquerable. *Kes-sinus* tells us, that he met with this Martyr, a long time after this trial, and asked him, Whether the pain he felt were not un-sufferable? He answered, That at first it was somewhat grievous: but after a while, there seemed to stand by him a young man in white,

who

who with a soft and comfortable handkerchief, wiped off the sweat of his body (which through extream pain and anguish was little lesse then blood) and bad him, *Be of good cheer*. Inso-much as that it was rather a punishment then a pleasure to him to be taken off the rack, sith, when the tormentours had done, the Angel was gone. And how many unspeakable comforts ministered the good Angels to the modern Martyrs in their prisons, at the stake, and in the fire? Christ indeed was not comforted by them, till the temptation was over; but to us they minister, many times, in the hour of temptation. They have power over the devils, to restrain them: and (though invisibly and insensibly) are as ready to help and comfort us, as the evil Angels to tempt and trouble us: else were not our protection equall to our danger, and we could neither stand nor rise. An Angel stood at *Zecharias* right hand, *Luk. 1. 11.* (as the devil did at *Jehoshuabs* (*Zech. 3. 1.*) to shew how ready and handy they are to defend and support the Saints. It was as he was burning incense. The Angels are busied about us, when we are in Gods work: which to set forth, the hangings of the Tabernacle of old were full of Cherubims within and without. He said unto him, *Fear not, Zechary*. The blessed spirits (though they do not often vocally expresse it, doe pity our humane frailties, and secretly suggest comfort to us, when we perceive it not. Alway they stand looking on the face of God to receive commandments, for the accomplishment of all designs for our good; which they have no sooner received, then they readily dispatch, even with wearinesse of flight, as *Dan. 9. 31.* with so much swiftnesse, as if they had wearied themselves with fleeing. I read of a Frier that undertook to shew to the people a feather of the wing of the Angel *Gabriel*. A plume of whose feathers it might better have become the Pope to send to *Tyrone* the Irish Rebell, then that plume of Phoenix-feathers he sent to honour and encourage him; had his holinesse such command over Angels, as they say he hath, or did he not rather collude in one thing, as that Frier did in another.

Verse 12. Now when Iesus heard that Iohn was cast into prison ] For *Herodias* his sake, though under pretexts of fear of sedition, because of the great multitudes that followed and admired him, as *Josephus* hath it. This hath ever been an ordinary accusation cast upon the most innocent, to be seedsmen of sedition, and troublets of the State. *Ieremy* was held and called a Traitor,

*Elijah*

B Carleton:  
Thamf. Rem.  
of Gods men;  
cic. p. 174.

Ioseph. l. 18.  
27.



Εὐφρανέτω ὁ  
τῶν τῶν ἀποστόλων  
Act. 14. 5.

Cand. Elizab.  
fol. 163.

Smitten, Annot.  
vol. 1. p. 414.

*Elijah* a troubler of *Israel*, *Paul* a pest, *Luther*, *tuba rebellis*, the Trumpet of rebellion, &c. *Iuvenius apud Tacitum frequentatus accusationes Majestatis: unicum crimen eorum qui crimine vacabant*, saith *Lipsius*. There was some colour of right, yea of piety laid upon the French massacre, and by edicts, a fair cloak sought, to cover the impious fraud, as if there had been some wicked conspiracy plotted by the Protestants against the King, the Queen-mother, the Kings brethren, the King of *Navarre*, and the Princes of the bloud. For there was coyn stamped in memory of the matter, in the fore-part whereof, (together with the Kings picture) was this inscription, *Virtus in rebellis*. And on the other side, *Pietas excitavit justitiam*. Not many years before this, *Francis* King of *France*, when he would execute to the Princes of *Germany* (whose friendship he then sought after) that cruelty he had exercised against the Protestants, he gave out that he punished Anabaptists only, that bragged of *Enthusiasmes*, and cried down Magistracy, stirring up the people to sedition, as they had done, not long before in *Germany*. This foul aspersion cast upon true Religion, gave occasion to *Calvin* (then a young man of 25. years of age) to set forth that incomparable work, called his institutions of Christian Religion. Concerning which, *Paulus Melissus* long since sang,

*Præter Apostolicas post Christi tempora chartas,  
Hinc peperere libro sacula nulla parem.*

Since Christs and the Apostles time no such book hath been written.

He departed into Galilee ] *Succenturiatus prodit Ioanni*, saith a learned Interpreter. He therefore went into *Galilee* (which was under *Herods* government) to be, as it were, a supply and succour to *John*, whom *Herod* had imprisoned. How well might the tyrant say of the Church, as those *Persians* did of the *Athenians*, *βδουραν ἡ πόλις πρὸς ἡμᾶς, ὡς βορέωνται. We overrun them, and yet they fall not; we wound them, and yet they fear not.* *St Basil* had the persecuted Christians tell the tyrant with a bold and brave spirit, *Εὖν γὰρ πάλιν ἰσχύετε, πάλιν ὑπὸ ἡμῶν.* If ye prevail again, yet surely ye shall be overcome again. For there is neither power nor policy against the Lord. *Charles* the fifth (then whom all Christendome had not a more prudent Prince, nor the Church of Christ (almost) a forer enemy) whom he had in his hand *Luther* dead, and *Melancthon* and *Pomeranus*.

The Atheniensium  
Perse camp  
Marathonio  
victi, apud Sto-  
bæum  
E. 61. Enar. in  
Iia 8. ubi  
hæc verba in  
γενικῶν jux-  
ta LX.

and certain other Preachers of the Gospel alive, he not only determined not any thing extremely against them, or violated their graves, but also entreating them gently, sent them away, not so much as once forbidding them to publish openly the doctrine that they professed. For it is the nature of Christs Church, the more it flouriseth and encrease, the more it flourisheth and encrease, as the Palme-tree spreadeth and springeth the more it is oppressed: as the bottle or bladder, that may be dipped, not drowned; as the Oak that taketh heart to grace from the maims and wounds given it, and sprouts the thicker; as Fenugreek, which the worse it is handled (saith *Pliny*) the better it proves. This made *Arrius Antoninus* (a cruell persecutor in *Asia*) cry out to the Christians, who came by troops to his tribunall, and proclaimed themselves *Christians* (so offering themselves to death) *O miseri, si libet perire, num vobis rupes aut vestes desunt? O Wretched men, if ye be so desirous to die, have you neither rocks nor halters, wherewith to dispatch your selves?* *Dioctetian* after he had in vain done his utmost to blot out Christs Name from under heaven, and could not effect it (such was the constancy of the Primitive Christians, that no sufferings could affright or discourage them, but that they grew upon him daily, doe what he could to the contrary) laid down the Empire in great discontent, and betook himself (as *Charles* the fifth also did) to a private course of life. As Lambs breed in winter, and Quails came with the winde: So good Preachers and people spring most in hard times. No fowl is more prey'd upon by hawks, kites, &c. then the Pigeon, yet are there more doves then hawks or kites for all that, saith *Optatus*. So the sheep; and so the sheep of Christ, *A little little flock*, he calleth it, but such as all the Wolves on earth, and devils in hell cannot possibly devour. The Christians of *Calabria* suffered great persecution, Anno 1560. for being all thrust up in one houte together, as in a sheep-fold, the Executioner cometh in, and amongst them taketh one, and blindfoldeth him with a muffler about his eyes, and so leadeth him forth into a larger place, where he commandeth him to kneel down: Which being done, he cutteth his throat, and so leaving him half dead, and taking his butchers knife and muffler all of gore bloud, cometh again to the rest, and so leading them one after another, he dispatcheth them all, to the number of 88. All the elder went to death more cheerfully, the younger were more timorous.

All. and Mon.  
1785.

Durur illex  
tonsa bipenni-  
bus, per dam-  
na, per exdes ab  
ipso Ducit o-  
pes animumq;  
ferro, Horat.

Tertul. ad Sca-  
tulam.  
Ω δειλότες θε-  
λετε ἀποδύσ-  
θαι, ἡγήμενος ἡ  
θεός ἔχειτε?

Bucholcer.  
Chronol.  
Numb. 11. 31.

μικρὴν  
παιμνὴν.  
Luk. 12. 32.

Alt. and Mon.  
fol. 859.

Cade of the  
Church, p. 113.

Reliquias vni-  
vers hereticorum  
in Gallica vi-  
nea stabulantii  
propedem pro-  
fugatum iit.  
B. Hall's answ.  
to Pope Urban  
his Inurbanity,  
p. 6.  
Babylon altera  
adhuc stat, citò  
itidem casura, si  
cesset iuri.  
Fevras. de rem.  
ut. fort. dial.  
118.  
Philip. le Beau.

Sands his rela-  
tion of W. H.  
Relig.  
Unlawf of  
Toler. by Ga-  
briel Pomey, p.  
21.  
D. Prideaux  
contra Eudæ.  
mon. loan.

rous. I tremble and shake (saith a Roman-Catholike, out of whose letter to his Lord this is transcribed) even to remember how the executioner held his bloody knife between his teeth, with the bloody muffler in his hand, and his arms all in gore-bloud, up to the elbows, going to the fold, and taking every of them one after another by the hand, and so dispatching them all, no otherwise then doth a butcher kill his calves and sheep. Notwithstanding all which barbarous cruelty the Waldenses or Protestants were so spread, not in France only their chief seat, but in Germany also, many years before this, that they could travell from Colen to Millain in Italy, and every night lodge with hosts of their own profession. It is not yet a dozen years since Pope Urban the eighth (that now sitteth) upon the surrender of Rochel into the French Kings hands, sent his Breve to the King, exasperating him against the Protestants in France, and eagerly urging, yea, enforcing the destruction of all the heretikes, *stabling in the French vineyard*, as his Inurbanity is pleased to expresse it. *But what shall be given unto thee? Or what shall be done unto thee*, thou foul tongue? *Sharp arrows of the mighty with coals of Juniper* (Psalm. 120. 4, 5.) which burn vehemently, and smell sweetly. God shall shortly put into the hearts of the Kings of the earth (and this King among the rest of the ten) to hate the whore, to eat her flesh, and to burn her with fire, Revel. 17. 16. There are not many ages past, since one of his predecessours broke open the gates of Rome, mouldred the wals, disperfed the Citizens, and condemned the Pope to a dark dungeon, lading him with bitter scoffs and curfes. There are not many years past, since the Realm of France was ready, upon the Popes refusall, to rebleffe K. Henry 4. upon conversion to them, to with-draw utterly from the obedience of his Sea, and to erect a new Patriarch over all the French Church. The then Arch-bishop of Burges was ready to accept it, and but that the Pope (in fear thereof) did hasten his benediction, it had been effected, to his utter disgrace and decay. Before he would doe it, he lashed the King in the person of his Embassadour, after the singing of every verse of *miserere*, untill the whole Psalm was sung out. *Sed exorfo Evangelij jubare, sagaciore, ut spero, principes, adnutum huius Orbis non solvent subjugacula*, saith a great Divine of ours. King Henry the eighth and the French King (some half a year before their deaths) were at a point to have changed the Masse in both their Realms into a Communion.

munion: Also to have utterly extirped the Bishop of Rome, &c. Yea, they were so thorowly resolved in that behalf, that they meant also to exhort the Emperour to doe the like, or to break off from him. The same Emperour to be revenged upon Pope Clement his enemy, abolished the Popes authority thorowout all Spain, his native Kingdome, declaring thereby (the Spaniards themselves for example) that ecclesiasticall discipline may be conserved without the papall authority. The Eastern Churches have long since separated; the other four Patriarchs dividing themselves from the Bishop of Rome, and at their parting using theseor the like words; *Thy greainesse we know, thy covetousnes we cannot satisfie, thy encroaching we can no longer abide, live to thyself*. Neither are the Western much behinde, especially since all was changed in that Church, manners, doctrine, and the very rule of faith in the Trent-council. Then (according to some Expositours) did the second Angel pour out his vial upon the sea (upon that conflux of all sorts at Trent) and it became as the bloud of a dead man (those deadly decrees are written with the bloud of heretikes) and every living soul died in that sea, as once the fish of Egypt. For none that worship the beast have their names written in the book of life of the lamb, slain from the foundation of the world, Revel. 13. 8. Slain, I say, as in his fathers decree and promise, as in the Sacrifices of the Law, and faith of his people; so in his members and Martyrs, beheaded as John Baptist, or otherwise butchered for the witnesse of Jesus, and for the Word of God. But the bloud of the Martyrs was the seeding of the Church. God was never left without witnesses, as is seen in our Catalogues; but although John was cast in prison, yea beheaded in the prison, as if God had known nothing of him (quoeth that Martyr) yet there never wanted a Jesus to goe into Galilee: And that guilty Edomite Herod was sensible of it, Matth. 14. 2. when he said to his servants, *This is John Baptist, he is risen from the dead*. In like sort the Romish Edomite, after he had done to death Christs two ancienter witnesses, that (Baptist-like) came in the spirit and power of Elias, to confute and confound their Baal-worships, yet to his great grief and regret, he hath seen them revive and stand upon their feet again, in that heroically Wickliff, who is said to have written more then 200. volumes against him, in that Goole of Bohemia, that Swan of Saxony (those three famous Angels, That flew in the midst of heaven, having

Alt. and Mon.  
Ex te testimonio  
Cranmeri, fol.  
1135.  
Anno 1526.  
Scult. Annal.  
Decad. 1. p. 2.

Odi fastum il-  
lum ecclesie.  
Basil. apud Ba-  
ron. Annal. rom.  
4.  
Cade of the  
Church, ex D.  
Field, Gerson,  
& Carleton,  
Revel. 16. 3.  
Brightman  
Parew, &c.

Sanguis Marty-  
rum, semen Ec-  
clesie. Tert.  
Testes veritatis  
per Illyricum.  
D. Featleys  
Catalogue,  
Protestants  
Calendar,  
Revel. 11. 10,  
11.  
Parew in Apo.  
14. 6.  
He in that  
language sig-  
nified a goole,  
Luther a swan,  
and John Huss  
at his death  
prophecied it.

Revel. 19. 6.  
1. 19 3ule pap.  
Rom esp. 31.  
Alfred Chron.  
p. 472.

Scilla religionis  
conferget, mag.  
no. et ceterum de-  
stru. et reli. so-  
num, timendum  
ne caput a dor-  
mitantibus bu-  
quaria. Lib. ac  
intelligentia  
scriptis.  
Bucholz Chron.

having the everlasting Gospel to preach to them that dwell on the earth,) together with those other noble Reformers in all Christian Churches. By whom, ever since the Pope was declared to be *Antichrist*, his authority (saith *Bellarmino*) hath not only not encreased, but daily more and more decreased. The fourth beast hath loft ahead, as *Cusanus* the Cardinall had prophesied, *Anno Domini* 1464. and after him *Trihemius* the Abbot, *Anno* 1508. *A sect of Religion*, saith he, *shall arise once within this thirtie years, to the great destruction of the old Religions.* It is to be feared that the fourth beast will lose one of her heads. This he writeth in his book concerning Angels and Spirits. What kinde of spirit it was (black or white) that dictated unto him this prophecy, which fell out accordingly, and was fulfilled in *Martin Luther*, I cannot tell. But the godly learned suspect it was from that evil spirit, who is said to have sung before.

*Rem, tibi subito motibus ibit amor.*

As the Emperour *Frederick* is reported also to have fore-told in this distich :

*Roma d'ùn titubans, variis erroribus acta,*

Corruet; & nūdi desinet effe caent.

Verse 13. *And leaving Nazareth* ] Where he had had his conception and education ; and did therefore in a speciall manner affect them, and seek their good, *but they would not.* For when *he would have healed Israel, then the iniquity of Ephraim broke out,* as the leprosie in their fore-heads, *Hof. 7.1.* they refused to be reformed, they hated to be healed. Some few sick folk he healed there, and that was all he could doe for them, more then *marvell at their unbelief.* He could doe there no mighty work, saith *S<sup>t</sup> Mark;* and therefore *left them,* saith *S<sup>t</sup> Matthew;* then the which he could hardly have done them a greater displeasure ; For, woe be unto you, if I depart from you, *Hof. 9. 12.* In the 9, 10, and 11. Chapters of *Ezekiel,* God makes divers removes : And till as he goes out, some judgement comes in, till at length he was quite gone out of the City, *Chap. 11. 23.* And then followed the fatal calamity in the ruine thereof. O pray that the Sunne of that dismall day may never arise, wherein it shall be said, *That our Candle-stick is removed,* that our Sunne is eclipsed, that the glory is departed from our *English Israel,* that Christ hath turned his back upon this our *Nazareth,* *Mittimus preces & lacrymas,*  
corda

*cordis legatos, taich Cyprian, Currat pœnitentia ne præcurrat  
sententia, taich Chryſologus.* Wiſh we for our Church, as  
*Ferus* did for the *Romiſh* Synagogue, that we had ſome *Moſes* to  
take away the evils and abuſes therein. *Nam non unum  
tantum vitulum, ſed multos habemus.* And then ſing as ano-  
ther did,

*Ah, ne diem illum posterì  
Vivant mei, quo pristinum  
Vertantur in lutum aurea  
Quæ nos beârunt secula !*

*He came and dwelt in Capernaum* ] Happy town in so sweet and precious an Inhabitant ! and is therefore said to be lifted up to Heaven, *Matth. 11. 23.* as *Revel. 7.* among those that were sealed of the severall Tribes *Judah* is first reckon'd of all *Leahs* children, because our Lord sprang out of *Judah* : and *Nephthali* (of all those of *Rachels* side ) because at *Capernaum*, in that Tribe, he dwelt, *Ut utrobiq; superemineret Christi prerogativa*, saith an Interpreter, That Christ may be *all*, and in *all*. Here he dwelt in an house, either let or lent him : for of his own he had not where to rest his head, *Matth. 8.* Here he paid tribute as an inhabitant : and hither he resorted and retired himself, when he was tired at any time with preaching and journeying, and was willing to take rest ; which yet hardly he could doe, thorow the continual concourse, but was glad to get into a ship or desert to pray, eat or sleep.

Which is upon the sea-coast.] That is, hard by the lake of *Genesaret* in *Galilee* of the *Gentiles*. *Iosephus* calls it a Town, *κωμη*, because it was without wals (belike.) For *Strabo* writeth that *Pompey* had commanded the wals of all fenced Cities in those parts, to be pulled down. *S<sup>t</sup> Hierom* also saith it was a Town, and that it continued till his times. But *S<sup>t</sup> Matthew*, and *S<sup>t</sup> Luke* name it a City, wherein there was a Synagogue of the Jews, and a Garison of *Herods* souldiers, because it bordered upon *Arabia*. It had fifteen thousand inhabitants at least, there being no Town in *Galilee* that had fewer, saith *Iosephus*. The inhabitants might be of the same minde with those of the *Hage* in *Holland*, who will not wall their Town, though it hath 2000. households in it, as desiring to have it counted rather the principall village of *Europe*, then a lesser City.

In the borders of Zebulun and Naphtali. ] In the former  
G 3 whereof

G 3

*Medes in Apo-  
calyps.  
Sic Aquin par.  
2 q 40. art 3.  
juxta Hieron.  
in Mat. 8.*

Joseph. *in vita*  
*sua.*  
Strabo *l. 16.*  
Hieron *in*  
*nom. Hebr.*

*De bello Iudaico. l. 3. c. 2.*

Plur in nom.  
Hebraicū.

whereof is *Galilee*, in the later this *Galilee of the Gentiles*, where stands the Town of *Capernaum*, and near unto it is a well of the same name, and of apt signification. For *Capernaum* (saith *S<sup>t</sup> Hierom*) is by interpretation, the Town of consolation. It was situate on this side *Jordan*, over against *Bethsaida* (otherwise called *Julias*) not farre from *Tiberias*, and *Tarichea*, famous places, lying likewise upon the lake.

Verse 14. *That it might be fulfilled, &c.* The two Testaments may be fitly resembled to the double doors of the Temple, one whereof infolded another: The Old is the new enfolded; the new is the old explicated. For there are above 260. places of the old Testament cited in the new: so that almost in every needfull point the harmony is exprest.

Bulling in Isa.  
17.

By the Prophet *Isaias* That Evangelicall Prophet, that speaketh of Christs nativity, preaching persecution, apprehension, death, resurrection, ascension and second coming to judgement so lively as no Evangelist goes beyond him.

1 Sam. 10. 17.

Verse 15. *The land of Zebulon, and the land of Nephthali, &c.* In *Zebulon* were *Nazareth*, *Bethsaida*, *Tiberias*, *Cana* (where our Saviour turned water into wine) and *Naim*, where he raised the widows son; so that she was twice a mother, yet had but one child. In *Nephthali* were the City of *Abel* (where they asked counsell of old, and so they ended the matter). *Harosheth* the City of *Sifera*, *Riblah*, *Cesarea*, *Philippi* and *Capernaum*. This burrough was the seat of the Evangelicall Kingdome; and it was fitly choien for such a purpose, as that which by reason of the wonderfull wholsomnesse of the air, fertility of the soil, nearnesse to the river *Jordan*, and lake of *Gennesareth*, neighbour-hood of many great Towns and famous Cities, promised a plentifull increase and income of the Evangelicall harvest. Here the com was white unto the harvest (as at *Samarita*) and solicited labourers. It is a Ministers wisdom to seat himself, as near as may be, where most need is, and greatest likely-hood of doing good, as *S<sup>t</sup> Paul* did often. No Church was founded at *Athens*, no good to be done there among those wits of *Greece*. The Apostle tarried at *Ephesus*, whiles a door was opened, and then departed to other places. If thou perceive thy self unfit to doe more good in any place, though it be not any fault of thine (saith a grave Authour) away to another. If the commodity of the place prevail more with thee, there to abide, then the promoting of

Come over in-  
to Macedonia,  
and help us.  
Act. 16. 9.  
Thou hast  
well done that  
thou art come,  
Act. 10. 33.

of Christs Kingdome, to use thy talent elsewhere, it is to be feared, thou wilt either lose thy gifts, or fall into errors and heresies, or, at least, become a frigid and dry Doctour among such a people as have once conceived an incurable prejudice against thee.

Relloc. com in  
Job. 4. 44.

*Galilee of the Gentiles* ] So called, either because it bordered upon the *Gentiles*, or, because it was given away by *David* to *Hiram* King of *Tyre*, or, because it was inhabited by the *Affyrians*, who carried the people captive, and dwelt in their room.

Verse 16. *The people which sat in darknesse, saw a great light* ] For the day-spring from on high visited them, the bright Sunne of righteousness (which had all *Palestine* for his *Zodiack*, the twelve Tribes for his signs) staied longest in *Zebulon* and *Nephthali*: and (*S<sup>t</sup> Hierom* observeth) as these two Tribes were first carried into captivity, and seemed furthest from heaven, as bordering on the *Gentiles*, and in many things symbolizing with them, having learned their manners; so redemption was first preached in these Countries. Physicians are of most use where diseases abound. The Prophets in *Elisba's* daies planted at *Bethel*. There was at once the golden calf of *Ieroboam*, and the school of God.

Luk. 2. 78.  
Mal. 4. .

*Sat in darknesse, and in the region and shadow of death.* ] Note here, that a state of darknesse is a state of death. This is condemnation, this is hell-above-ground, and afore-hand, that light is come into the world, and men love darknesse better then light, *Ut liberius peccent libenter ignorant*. Now surely they shall one day have enough of their so much desired darknesse. They know not the light, saith *Iob*: They hate it, saith our Saviour: They spurn and scorn at it, saith *Solomon*; therefore shall they be filled with their own waies, whiles they are cast into utter darknesse: a darknesse beyond a darknesse, as it were a dungeon beyond a prison, where they shall never see light again, till they be enlightened with that universall fire of the last day, to their everlasting amazement.

Joh. 3.

Bernard.  
Prov. 14. 14.  
Job 24. 16.  
Job 3. 10.

Prov. 2. 12.  
Eccl. 12. 7.  
Ecc. 1. 12.

*Light is sprung up.* ] He brought them out of darknesse into his marvellous light. So he did the *Samaritans* by *Philips* preaching and miracles, whereupon there was great joy in that City. So by the ministry of *Paul*, *Vincent*, *Calvin*, and others, he drew the *Genevians* out of the dark midnight of damned Popery. In a

1 Pet. 1. 9.  
Act. 8.

thankfull

Prov. 4.

Алматы 1978

Ab ävra, de-  
mentia & m.  
7. p. 10/2.

Luk. 15: 17.  
 ἀποκριθεὶς.  
 Rom. 12: 2.  
 Ἀποκριθῶ.  
 Job. 3: 30.

And to say, *Repent* ] Both for *sinne* by contrition, and from *sinne* by conversion. Change your mindes and mannes, your constitution and convelation, from worle to better : Recover your lost wits with the Prodigall ( who repenting is said to come to himself ) and become wiser after your folly. Pull down the very frame of the old man, *unmake* your selves, as *St Peter* hath it, *1 Pet. 2. 24.* Undoe what you had done before, and be yet *transformed* and metamorphosed by the *renewing of your mindes*; For, *Except a man be born again*, not *d-super* onl-; but *de-nu*, from above, but a second time ( as *Nicodemus* understood our Saviour ) except he goe over all again that is past, rejecting it as unprofitable, and begin anew, he cannot see the Kingdom of God; where *old things are past, all things are become new*, *2 Cor. 5. 17.* a whole new creation.

For the kingdom of heaven is at hand. ] See what is said to this whole vertē, Chap. 3 2. For this was the summe and substance of the Baptists, our Saviours, and his Apostles Sermons; and had need to be daily pressed and preached, such it is our *perpetuum diurnum*, the first and continuall work of Gods Spirit in the faithfull, who because they cannot wash their hands in innocency, wash them in tears: and by renewing their repentance, work and wear out all brackish and finfull dispositions, as sweet water will doe the salt sea, coming into it: as wine or honey calteth out the scum, as fast as it ariseth. Christ biddeth us as oft to pray, *Forgive us our trespasses*, as we pray, *Give us this day our daily bread*. He not only waits for repentance from the wicked, but would also have his dearest children daily meet him, condemning themselves, *Luk. 13 5. If ye repent not also more and more, when ye see the examples of Gods wrath upon others, ye shall likewise perish*. Besides, some sins are past in time that are not past in deed,

2 P.L.3.9.

Verse 18. *And Iesus walking by the sea of Galilee* ] Not for recreation sake, or to deceive the time (for he had a great multitude attending upon him to hear the Word of God, as *S<sup>t</sup> Luke* noteth) but: as laying hold on the opportunity of calling *Peter* and *Andrew*; and, after that, *James* and *Iohn* to the Apostleship. Our Saviour knew that a well chosen season is the greatest advantage of any action: which, as it is seldom found in haste, so is it too often lost in delay. The men of *Issachar* were in great account with *David*, because they had understanding of the times, to know what *Israel* ought to doe, and when to doe it. So are they in great account with the tonne of *David*, who regard and improve (as he did here) the season of well-doing; which they that lose are the greatest losers, and the wastefullest prodigals: For of all other possessions two may be had together: but two moments of time (how much lesse two opportunities of time?) cannot be present together. Some are *semper victuri* (as *Seneca* saith) ever about to doe better: they stand *staring* and *whiling* out the time to long, till they have trifled and fooled away their own salvation. Let us sit ready in the door of our hearts (as *Abraham* did in the door of his tent) to apprehend occasions of doing good, as he to entertain passengers; to set a word or work upon it's wheels, that it may be as apples of gold, and pictures of silver, pleasant and profitable; for every thing is beautiful in its season, and how forcible are right words? As the Bee (to soe as ever the Sunne breaks forth) flies abroad to gather honey and wax: So be thou ready to every good work, waiting the occasion thereof, *Tit. 3. 1.* Now, now, saith *David*, and after him *Paul* because (for ought we know) it is *Now* or *Never*, to day, or not at all. Opportunities are headlong, and, once past, irrecoverable, *Ex hoc momento pendet aeternitas*. God hath hanged the heaviest weights upon the weakest wires. Be quick therefore, and abrupt in thine obedience, *Thou knowest not what a great bellied day may bring forth*: Yea, thou maist the very next hour be cut off from all further time of repentance, acceptance, and grace for ever.

**He saw two brethren.] He knew them and admitted them into his**

1 Chron. 12.33

Prov. 25. 11.  
Ecclel. 3. 11.  
Job 6 25.

Plal 116.16,17  
2 Cor. 6.2.

August.

Prov. 27.1.  
Nescis quid se-  
rus vester ve-  
bat.

his friendship well nigh a year before, *Ioh. 1. 39.* but now calleth them from being fishers, to be fishers of men. *Peter* is famous for his first draught, *Act. 2.* whereby he caught and brought to the Church three thousand souls.

*Casting their net into the sea. ]* God calleth men when they are bulie; Satan, when they are idle. For idleness is the hour of temptation, and an idle person the devils Tennis-ball, which he tosseth at pleasure, and sets a work as he liketh and listeth. God hath ordained that in the sweat of his brow man should eat his bread. The Hebrew hath it, *In the sweat of his nose;* for he must labour till the sweat runne down his nose. Which, if he doe, God hath promised, that *manus molitans*, the diligent, humble handed man shall not stay long in a low place. He shall stand before Princes, as these painfull fisher-men were to stand before the Prince of Peace, and to be of his constant retinue. As till then, their busie attendance on their calling was no lesse pleasing to Christ, then an immediate devotion. Happy is that servant, whom his Lord when he comes shall finde serving God and man with his fat and sweet, as the Fig-tree and Vine in *Iothams* Parable.

*For they were fishers. ]* *Alms* elegit Christus, & idcirco (saith one) sed orulavi in prudentes, simulq; dona dedit & ministeria. Christ sends forth none to preach, but whom he giveth: where the comfort is, that a small hand may thread a needle, and a little bark doe better in a small river, then a great ship.

*Verse 19. He saith unto them, Follow me. ]* And together with his Word there went forth a power inclining them to follow: whereby it appears, that they were not only of the many that are called, but of those few that are chosen. The Lord knoweth who are his, saith *S. Paul.* But this knowing of his is carried secret, as a river under ground, till by effectually calling he separates them from the rest; till they can call upon the Name of the Lord, and depart from evil. This, when they are once taught of Christ, they must be acting; when he hath tuned and touched us, we must make musick; and whilst the spirit embreathes us, we must turn about as the Mill: and follow the Lamb wheretoever he goeth, as these Disciples did.

*And I will make you fishers of men. ]* Of live men, as fishers desire to catch fish alive, because they are more vendible. An apt metaphor,

Veteres Romani  
Agenoriam,  
Stimulan &  
Strenam intra  
mentia pro die  
coluerunt.  
Quidem vero  
extra urbem  
constituerunt.  
Spec. vite  
hum.  
Gen. 3. 19.  
Prov. 10. 4.  
Prov. 22. 19.

Judg. 9. 9.

Beddingf.

Luk. 5. 17.

2 Tim. 2. 19.

Revel. 14. 4.

Luk. 4. 10.  
ἀνθρώπους ὡς  
ῥεῖν.

metaphor, wherein, 1. The world is compared to the sea, for it's unsettlednesse, tumultuoufnesse, the oppression that is in it (the lesser fish being devoured of the greater) the sway that Leviathan the devil bears there, *Psalm. 104. 26.* 2. The Church is compared to a boat, because it is continually tossed with the waves of affliction, as *Noah, Ionah*, the Disciples, *Paul* and those seafaring men, *Psalm. 107. 27.* That stagger like a drunken man, and all their cunning is gone. 3. The fish to be caught out of this sea, and to be brought into this ship, are men. Nature hath (as it were) spawned us forth into this worldly sea; where we drink iniquity like water, wandering confusedly up and down; till caught and cast into the fish-pool, for the masters use and service. Unwittingly we are caught, and unwillingly we are kept, as fishes labour to get out of the net, and would fain leap back out of the boat into the water. 4. Ministers are fishers. A busie profession, a toilsome calling; no idle mans occupation, as the vulgar conceits it, nor needlesse trade, taken up alate, to pick a living out of. Let Gods fisher-men busie themselves as they must, sometimes in preparing, sometimes in mending, sometimes in calling abroad, sometimes in drawing in the net, That they may separate the precious from the vile, &c. And no man shall have just cause to twit them with idleness, or to say they have an easie life, and that it is neither sin nor pity to defraud them.

*Verse 20. And they straightway left their nets. ]* As the woman of Samaria did her pitcher, *Matthew* his toll-book, and blinde *Barthimeus* his cloak, when Christ called for him. Look we likewise to this Author and finisher of our faith; and for love of him, cast away every clog, and be sinne that doth so easily beset or surround us. Divorce the flesh from the world, and there is no great danger. Admire not over-much, rest not in; dote not on, cleave not to the things of this life! (those nets and snares of Satan, whereby he entangleth and encumbreth us) that we may attend upon the Lord (or sit close to him) without being haled away, or distracted by these lusts of life. The deeper any man is drowned in the world, the more desperately is he divorced from God, deadned to holy things, and disobedient to the heavenly call, as the recusant guests in the Gospel.

*And followed him. ]* Immediately, and without sciscitation. When Christ calls, we must not reason; but runne, as *Paul*, *Gal. 1. 16.* not dispute, but dispatch, with *David*, *Psal. 119. 60.* Go

12n. 1. 4.  
M. c. 8. 24.

Hirons spiritu-  
ali fishing.

1. r. 15. 19.  
M. c. 13. 48.

Heb. 12. 2.

ἐν μέσσοις  
Heb. 12. 1.

ἐν τῷ κόσμῳ  
καὶ ἐν τῷ  
ἐκείνῳ.  
1 Cor. 7. 35.  
M. c. 13. 4.

God loveth  
curious, not  
quarrelsome, faith  
Labour,

we

Isa. 21. 12.

Cicer. off. ad  
Attic. 1. 2. 67. 12

Cant. 2. 8.

Revel. 3. 10.

Hos. 9. 12.

Heb. 2. 3.

Mat. 8.

we know not whither, with *Abraham*; doe we know not what, with *Gideon*. If ye will enquire, enquire, saith *Isaiah*, return, come. A quick passage, and full of quickning. Like that of the Oratour; *Si dormis, exurgiscere; si stas, ingredere; si ingrederis, curre; si curris, advola*. Courts have their *ciro, ciro*, quick; and Courtiers use to observe and improve their *mollissima fandi tempora*: So must Christians. God is but a while with men in the opportunities of grace. He comes leaping on the mountains, and skipping on the hills: and, being come, he stands at the door and knocks, by the found of his Word, and motions of his spirit. He sits not, but stands: while a man is standing, we say, he is going. And *woe be unto us, if he depart from us*. God hath his season, his harvest for judgement, *Matth. 13. 30*. And is now more quick and peremptory in rejecting men, then of old: *For how shall we escape, if we neglect so great salvation, as is now preached?* Our Saviour would not suffer the man that said he would follow him, to let so much time, as to bury his father. Excuses he takes for refusals, delays for denials. As *Saul* lost his Kingdom: so doth many a man his soul, by not discerning his time: And troops of them that forget God, goe down to hell, *Psal. 9. 17. Quare castigamus mores & moras nostras*. Let us up and be doing, that the Lord may be with us.

Verse 21. *He saw other two brethren, James, &c.* Three pair of brethren, at least, our Saviour called to the Apottle-ship; to shew what brotherly love should be found amongst Ministers; what agreement in judgement and affection. There the Lord commands the blessing, and life for ever more. As *where envying and strife is, there is confusion, and every evil work*, *Jim. 3. 16*. Hence the devil laboureth (all he can) to set Ministers at variance, and to sow dissension amongst them (as betwixt *Paul* and *Barnabas*) that the work may be hindered. *Divide & impera*, Make division, and so get dominion, was a maxime of *Machiavel*, which he learnt of the devil. What woefull tragedies hath he raised alate betwixt the *Lutherans* and *Zuinglians*? What comedies have the Papists composed out of the Churches tragedies? To foster the faction, they joyned themselves to the *Lutherans* in that sacramentary quarrell: they commended them, made much of them, and almost pardoned them all that losse they had sustained by them. This, that holy man of God *Oecolampadius* bitterly bewaileth, in a letter to the *Lutherans* of *Suevia*. The errors (saith

For a labant,  
in pectus babe-  
bant, aut tantum  
non signo/cebant  
q/3, &c. Scul.  
Annal. 255.

saith he, may be pardoned through faith in Christ, but the discord we cannot expiate with the dearest and warmest blood in our hearts. They on the other side (in their syngname or answer) handled that most innocent man so courteously, *Ut non oburgatione, sed execratione dignum sit*, saith *Zuinglius*, that they deserved not to be confused, but to be abhorred of all men. This was as good sport to the Papists, as the jars betwixt *Abraham* and *Lot* were to the *Amorites*. But that one consideration (that we are brethren) should conjure down all disagreements (as betwixt them) and make us unite against a common adversary. The Low-country suspecting the English (*Anno 1587.*) stamped money with two earthen pots, swimming in the sea (according to the old fable) and wittily inscribed, *Si collidimur, frangimur*. If we clash, we are broken. The *Thracians*, had they been all of one minde, they had been invincible, saith *Herodotus*. And *Cornelius Tacitus* (who had been here in *Britany* with his father-in-law *Agricola*) reporteth of our fore-fathers, that they fell into the hands of the *Romans*, by nothing so much as by their dissensions amongst themselves. *Pliny* telleth of the stone *Thyrreus*, that though never so big while it is whole, it floreth upon the waters: but being broken, it sinketh. And who hath not read of *Silurus* his bundle of arrows? To break unity, is to cut asunder the very veins and sinews of the mysticall body of Christ, as the Apostle intima- teth, *1 Cor. 1. 10*. to hinder all true growth in godlinesse, *Eph. 4. 16*. and inward comfort, *Phil. 2. 1*. to drive away God, who appeared not to *Abraham* till the difference was made up, *Gen. 13. 14*, &c. and to undoe our selves. As the dragon sucketh out the blood of the elephant: and the weight of the falling elephant oppresseth the dragon, and so both perish together. To prevent all which, and to compose all quarrels in this *Aegypt* of the world, let it be remembered, as *Moses* told the two striving *Israelites*, that we are brethren, And oh how good, and how pleasant it is for brethren (in the Ministry especially) to dwell together in unity.

Verse 22. *And they immediately left the ship and their father.* These were wise merchants, that parted with all to purchase the pearl of price. So did many Martyrs, and knew they made a fayers bargain. *Nicolaus Shetterden* writeth thus in a letter to his mother; What state soever your fathers be in, leave that to God, and let us follow the counsell of his Word. Dear mother, embrace it with hearty affection: read it with obedience; let it be

Error condona-  
ri potest, modo  
fides adit in  
christum: dis-  
cordiam, neq; si  
sanguinem fun-  
damus, expia-  
mus. Ib. 25.

Camd. Elis. 356

Rarus duobus  
tribusve civi-  
tatum conven-  
tus. Ita dum  
singuli pur-  
gant, universi  
vincantur.  
Tac.

vanequeque  
Praesentis loco,  
& vigente  
contentione,  
Dum non appa-  
ruit, Pat. in 102.  
Pun. 1. 8. 12.

Psal. 133. 1.

And Mox.  
fol. 17.

be your pastime, &c. So shall we meet in joy at the last day : or else I bid you farewell for evermore. So *Nicolas of Jenvile* (a young man newly come from Geneva) was condemned to die, and set in the Cart. His father comming with a staff, would have beaten him. But the officers, not suffering it, would have struck the old man. The sonne, crying to the officers, desired them to let his father alone, saying, he had power over him, to do in that kinde what he would : but Christ was dearer to him then the dearest friend on earth, &c. That of *S<sup>t</sup> Hierom* is well known to most, and often alledged ; If my father stood weeping on his knees before me, my mother hanging on my neck behinde me, and all my brethren, sisters, children, kinsfolk, howling on every side, to retain me in sinfull life with them, I would fling my mother to the ground, despise all my kinred, run over my father, and tread him under my feet, thereby to runne to Christ when he calleth me. *Reberies* and *Danville*, two French Martyrs, having been sorely racked, at night rejoyced together. After that, *Reberies* cried twice or thrice, Away from me, Satan. His fellow being in bed with him, asked, why he cried, and whether Satan would stop him of his course ? *Reberies* said, that Satan felt before him his parents, but by the grace of God, said he, he shall do nothing against me.

Verse 23. *And Jesus went about all Galilee* ] Not (as the *Circumcelliones* of old) to make shew of their holinesse ; nor as the Jesuites (into whom the Pharisees have fled and hid themselves) to gain profelytes and passengers, *That goe right on their waies*, Prov. 9. 15. but *he went about doing good*, saith *S. Peter*. The chiefest goods are most active : the best good a meer act. And the more good we doe, the more God-like we be, and the more we draw nigh to the heavenly patern. Religion is not a name, goodnesse a word : but as the life of things stands in goodnesse : So the life of goodnesse, in action. So much we live, as we doe. *O Lord, by these things men live*, saith *Hezekiah*, and in all these things is the life of my spirit. And he that keepeth my Commandments shall live in them, as the lamp lives in the oil, the flower in the earth, the creature by food. *Nos non eloquimur magna, sed vivimus*, said the ancient Christians. And holy *Bradford* accounted that hour lost, wherein he had not done some good, with tongue, pen or hand. God hath set us our time, and our task, *Job* 14. 5, 6. *David* is said to serve out his time ; and *John Baptist*, to

finish his course, Act. 13. Up therefore and be doing, that ye be not taken with your task undone. Fruitlesse trees shall be cut down : short shooting loseth many a game. The master is an *auferer man*, and looketh for his own with usury. It is an easie thing when the candle is out, and all still without din, to fall a napping : which will prove to your cost, when God shall send forth summons for sleepers.

*Teaching in their Synagogues.* ] Houses dedicated to the worship of God, wherein it was lawfull (and usuall) to pray, preach, and dispute, but not to sacrifice, Act. 15. 21. The Temple at *Ierusalem* was the Cathedrall Church : The Synagogues, as petty Parish-Churches, belonging thereunto. There were 480. of them in *Ierusalem*, as *Manahen* the Jew reporteth.

*And preaching* ] Which is a further matter then *teaching*, and is therefore set after it here, as an addition. It signifieth to publish, and (as a Herald) to deliver a matter in the hearing of a multitude with greatest majesty, constancy, fidelity, and liberty of speech : not budging or balking any part of the truth : not *huckstering* the Word of God, or handling it deceitfully ; but as of *sincerity*, but as of God, in the fight of God, speaking in Christ.

*And healing all manner of sicknesse and disease.* ] Both acute and chronicall. None came amisse to this *Iehovah Rophe*, the Lord that healeth, as he stileth himself ; This *Sun of righteousness*, that hath healing under his wings. To an Almighty Physician (saith *Isidore*) no disease can seem incurable. He healed with a wet finger (as *wesay*) such patients as all the Physicians in the Countrey cast their caps at, and could not tell what to say to.

Verse 24. *And his fame went thorow all Syria.* ] Fame followeth desert, as a sweet sent the rose. This gave occasion to the Poets to feign, That *Achilles* his tomb was ever garnished with green amaranth. A good name is better then great riches, saith *Solomon*. And if I can keep my credit I am rich enough, said the Heathen. Blessing and good report are exprest by one and the same word in the old Testament, *Prov.* 27. 21. to shew what a blessing of God it is. And it could not but be a great comfort to *David*, that whatsoever he did pleased the people. *Cicero* saith, that perfect glory consisteth in these three things ; If the multi-

*Dies brevis est, & opus multū. & operarij pauci, & paterfamilias urget.*  
Rab. Simcon.

*Apud Genebr. in Chronica.*

*κηρυττον.*

*καταλαβοντες.*  
2 Cor. 2. 17.  
Corrupting, as men doe by their false wares, or mixt wines.

*μαλακία προπrie significat ignaviam & machi.*  
*Νόσος, morbum vehementiorem.*  
Exod 15. 26.  
Mal. 4. 2.

*Omnipotens medicus nullum insanabile occurrat morbum.*  
Prov. 22. 1.  
*Ego si bonam famam servasse, sat diversere.*  
Plaut.

2 Sam. 3. 36.  
Lib. 2. Offic. 6. 5.

*uide*



Indignus de  
infirmitate  
et a se glo-  
ria capto  
res natus  
Cicero.  
Seneca.  
Bacchan.

rude love a man, if they will trust him, and if they hold him worthy of admiration, praise and honour. Now none of these were wanting to our Saviour, as appeareth in this holy History, and as others have fully set forth. Do worthily in *Ephrata*, and so be famous in *Bethlehem*, Ruth 4 11.

And they brought unto him all sick people ] All that were in ill case and taking: For, *Si valet, bene est*, saith one. And, *Vim non est vivere, sed valere*, saith another. The Latines call a sick man *Eger*, which some derive of *aias*, the voice of complaint and grief. And the *Stoikes* when they affirmed, that to live agreeably to nature, is to live virtuously and valiantly, although the body be never so out of order, they perceived when their own turn came to be sick (saith one) *Se magnificentius locutus esse quam verius*, that they had spoken more trimly then truly.

That were taken with divers diseases and torments ] That were besieged and hemmed in on every side, as by an enemy straitened and perplexed, so that they knew not whither to look, only their eyes were toward Christ.

Diseases and torments ] As of those that are put upon the rack: *Pharaoh* was so when God extorted from him that confession, *I have sinned*: which (being gotten off) he soon bit in again. The word here used in the Originall, properly signifieth the Test or Touch-stone, wherewith gold is tried: and, by a borrowed kinde of speech, is applied to all kinde of examination, and (peculiarly) to inquisition by torture, so to any pain or painfull diseases, as of the palsey, lunacy, &c. in this text, and Chap. 8. 6. As also to the torments of hell, *Luk. 16. 23.* whereof sicknesses are but a beginning, a fore-taste, a very typical hell to those that have not the fruits of their sicknesses. And this is all the fruits, even the taking away of their sinne, *Isa. 27.* I blash not to confesse (saith a great Divine of Scotland) that I have gained more sound knowledge of God and of my self, in this sickness, then ever I had before. Happy sickness, that draws the sick matter out of the soul. Physicians hold, that in every two years, there is such store of ill humours and excrements ingendred in the body, that a vessel of one hundred ounces will scarce contain them. Certain it is, ther's a world of wickednesse and superfluity of naughtinesse (that bed of spirituall diseases) daily gathered and got together in the sinne-sick-soul: which therefore we must labour to purge out by the practice of mortification; lest God purge and whiten us to our

Hier. Wolf  
in Titian tab.  
Philosoph.  
Pythagoras.

Adon G.

Morbus virtua-  
tus offensus  
vocat Ambro-  
sius.  
Non crube-  
proferit, &c.  
Reluctat  
Mel. Adam.  
18.  
The new  
London cure,  
p. 23.  
Dan. 11. 35, &  
12. 10.

our sorrow, by some sharp sickness: as he did *Gehazi*, whose white fore-head had made him a white soul, his disease cured him, as some are of opinion.

Possessed with devils. ] Such as whose mindes and senses the devil perverted.

Those that were lunatique. ] Or such as had the falling-sickness, as appeareth by those symptoms of this disease, set down by S<sup>c</sup> Matthew, Chap. 17. 17. This is otherwise called *Morbus sacer*. For the Priests of old (that they might thereby enrich themselves) feigned, that the gods tormented men with this, among other sudden and fearfull diseases.

Verse 25. And there followed him great multitudes. ] A good house-keeper shall not (likely) want company. O thou that hearst prayers (and so sollicitest others) to thee shall all flesh come. Christ's miracles drew multitudes after him, then; and should still affect us with admiration and strong affection to the Gospel, as the Authour to the Hebrews sheweth, *Heb. 2. 3, 4.*

Sculter exerc.  
Evan 12. 12.  
Becman de o-  
rig. ling. Latina.

Psalm 65. 1.

#### CHAP. V.

Verse 1. And seeing the multitudes, ]

As sheep without a shepherd, or as corn ripe and ready, falling, as it were, into the hands of the harvest-man. The children cried for bread, and there was none to break it. His eye therefore affected his heart, and out of deep commiseration,

Lam. 4. 4.

He went up into a mountain. ] This Mount was his pulpit, as the whole Law was his Text. It is said to be in the Tribe of *Nephthali*, and called *Christ's mount* to this day. As *Moses* went up into a Mount to receive the Law: so did *Messias* to expound it, and so must we to contemplate it. *Sursum corda.* Winde we up our hearts, which naturally bear downward, as the poyes of a clock.

Hist. of holy  
warre, f. 31.

And when he was set, ] Either as being weary, or as intending a longer Sermon. This at his first onset upon his office, and that at his last (when he left the world, and went to his Father, *Joh. 14. 15, 16, 17.*) being the longest and liveliest that are recorded in the Gospel. He preached (no doubt) many times, many hours together. But as his miracles, so his oracles are no more of them

H

written,

John. 6. ult.

Sordus Annal.  
epist. 2. 116.Galat. Heb.  
anagor.Luk. 10. 39.  
Deut. 33. 3.  
Act. 22. 2.

1 Tim. 4. 12.

written, then might suffice to make us believe, and live through his name: As the Prophets of old, after they had preached to the people, set down the summe of their Sermons, the heads only, for the use of the Church in all ages: So did the Apostles record in their day-books, the chief things in our Saviours Sermons, out of which they afterwards (by the instinct and guidance of the Spirit of God) framed this holy history.

*His Disciples came unto him* ] To sit at his feet, and hear his word. Among the Jews the *Rabbi* late, termed רב or the *father*; the scholar רבנא, or one that lieth along in the dust, a token of the scholars humility, subjecting himself even to the feet of his teacher. Thus *Mary* late at Jesus feet, and heard his word. Thus all Gods Saints are said to sit at his feet, every one to receive his Word. Thus *Paul* was brought up at the feet of *Gamaliel*, a great Doctour in *Israel*. And this custome it is thought *Saint Paul* laboured to bring into the Christian Church, 1 Cor. 14.

Verse 2. *And he opened his mouth.* ] This phrase is not superfluous (as some may conceit) but betokeneth free and full discourse, *Ephes. 6. 19.* of some weighty and important matter, *Psal. 78. 26.* uttered with great alacrity of spirit, and vehemency of speech.

*And taught them, saying,* ] He taught them sometimes (saith *Theodore*) when he opened not his mouth, sc. διὰ τὸ βίβηθαι αὐτῶν; by his holy life and wonderous works. A mirrour for Ministers, who as they should open their mouths with wisdom (Heaven never opened in the *Revelation*, but some great matter followed) to their lips should be consonant to the tenour of their teaching, a very visible Comment on the audible word. *Timothy* must be a stamp, a standard, a patern, a president to the believers, both in word and conversation. *Aaron* must have both bells and pomegranates on his vesture. And Ministers should (as *Gideons* souldiers) carry trumpets of sound doctrine in one hand, and lamps of good living in the other. There should be a happy harmony, a constant consent between their lips and their lives, ἵνα συνδραμῇ λόγος καὶ ἔργον, that their doctrine and conversation may run parallel, as *Isidor* saith in one place; or (as he hath it more emphatically in another) ἵνα ὁ λόγος ἡ ἀπό τῆς προφητείας ἐμμελῶς ῥηθῇ, that their preaching may have life put into it by their practice. *Nolite* (saith one) *magis eloqui magna, quam vivere. Vivite concionibus,*

concionamini

concionamini moribus: Οὐδὲ ποιεῖτε, ἀλλὰ ποιεῖτε: λέγοντες πρακτικῶς, ἀκούοντες ἀκούως: Sic vocalissimi eritis praecones, etiam cum taceris. Speak not, but live Sermons, preach by your practice: the life of teaching is the life of the teacher.

Verse 3. *Blessed.* ] The word signifieth such as are set out of the reach of evil, in a most joyous condition, having just cause to be everlastingly merry, as being, *beati re & spe*, blessed in hand and in hope, and such as shall shortly transire a spe ad speciem, for theirs is the Kingdom of heaven. They are already posselt of it, as by turf and twig. There were eighty opinions among Heathens about mans blessednesse. These did but beat the bush: God hath given us the bird in this golden Sermon.

*Are the poor in spirit.* ] Beggars in spirit: such as have nothing at all of their own to support them, but being nittily needy, and not having (as we say) a crosse wherewith to blesse themselves, get their living by begging, and subsist merrily upon alms. Such beggars God hath alwaies about him, *Matth. 26. 11.* And this the Poets hammered at, when they feigned that *Lise* or prayers were the daughters of *Jupiter*, and stood alwaies in his presence. Lord, I am hell, but thou art heaven, said *Hooper*, I am a most hypocrittall wretch, nor worthy that the earth should bear me, said *Bradford*. I am the unmeetest man for this high office of suffering for Christ, that ever was appointed to it, said sincere *Saunders*. Oh that my life, and a thousand such wretches lives more (saith *John Carelesse*, Martyr, in a letter to *M. Bradford*) might go for yours! Oh! Why doth God suffer me and such other Caterpillars to live, that can doe nothing but consume the alms of the Church, and take away you so worthy a work-man, and labourer in the Lords vineyard? But woe be to our sins, and great unthankfulness, &c. These were excellent paterns of this spirituall poverty, which our Saviour here maketh the first; and is indeed the first, second and third of Christianity, as that which teacheth men to finde out the best in God, and the worst in themselves.

*For their's is the kingdom of heaven.* ] Heaven is that true *Macaria*, or the blessed Kingdom: So the Island of *Cyprus* was anciently called, for the abundance of commodities that it sendeth forth to other Countries, of whom it craveth no help again. *Marcellinus*, to shew the fertility thereof, saith, That *Cyprus* aboundeth with such plenty of all things, that, without the help of any

H 2

other

μακάριοι, quasi  
μυκηλὶ τροφῆς.  
μαῖνοι: vel ἀπὸ  
τῆς μαλίστα χαί-  
ρειν. ἀνίστοι.

Mendici spiri-  
ta. Tertul. &  
alij.  
Qui suarum vi-  
rium agnoscunt  
vulnera, bi  
pauperes spiritu  
Homer,  
Od. and Men.  
lib. 15. 508.  
Ibid.

Ibid. 1744.

other forraign countrey, it is of it self able to build a tall ship, from the keel to the top-sail, and so put it to sea, furnisht of all things needfull. And *Sexius Rufus* writing thereof, saith, *Cyprus famosa divitijs, paupertatem populi Rom: ut occuparetur, sollicitavit.* Cyprus, famous for riches, tempted the poor people of Rome to seize upon it. What marvell then if this Kingdome of heaven sollicite these poor in spirit, to offer violence to it, and to take it by force, sith it is all made of gold? *Revel. 21.* yea search is made there thorow all the bowels of the earth, to finde out all the precious treasure that could be had, gold, pearls, and precious stones of all sorts. And what can these serve to? only to shadow out the glory of the wals of the new Jerusalem, and the gates, and to pave the streets of that City.

Verie 4. *Blessed are they that mourn* ] For sinne, with a generall sorrow (as the word signifieth) such as is expressed by crying and weeping, *Luk. 6. 25.* such as was that at Megiddo, for the losse of good *Josiah*: or as when a man mourns for his only sonne, *Zech. 12. 10.* This is the work of the spirit of grace and of supplication: for till the windes doe blow, these waters cannot flow, *Psal. 147. 18.* He convinceth the heart of sinne, and makes it to become a very *Hadadrimmon* for deep-soaking sorrow, upon the sight of him whom they have pierced. When a man shall look upon his finnes as the weapons, and himself as the traitour, that put to death the Lord of life, this causeth that sorrow according to God, that worketh repentance never to be repented of.

For they shall be comforted.] Besides the comfort they finde in their very sorrow (for it is a sweet sign of a sanctified soul, and seals a man up to the day of redemption, *Ezek. 9. 4.*) they lay up for themselves thereby in store a good foundation of comfort against the time to come, that they may lay hold on eternall life, as the Apostle speaketh in another case, *1 Tim. 6. 19.* These April showres bring on May flowers: they that here sowe in tears shall reap in joy; they that finde Christs feet a fountain to wash in, may expect his side a fountain to bath in. Oh how sweet a thing is it to stand weeping at the wounded feet of Jesus, as that good woman did! to water them with tears, to dry them with sighes, and to kisse them with our mouths! None, but those that have felt it, can tell the comfort of it, *The stranger meddleth not with this joy.* When our merry Greeks, that laugh themselves fat, and light a

candle

candle at the devil for lightfomenesse of heart, hunting after it to hell, and haunting for it ale-houses, conventicles of good fellowship, finfull and unseasonable sports, vain and waterish fooleries, &c. when these mirth-mongers (I say) that take pleasure in pleasure, and jeer when they should fear, with Lots sonnes-in-law, shall be at a foul stand, and not have whither to turn them, *Isa. 33. 14.* Gods mourners shall be able to dwell with devouring fire, with everlasting burnings, to stand before the sonne of man at his second comming. Yea, as the lower the ebbe, the higher the tides to the lower any hath descended in humiliation, the higher shall he ascend then in his exaltation. Those that have helped to fill Christs bottle with tears, Christ shall then fill their bottle (as once he did *Hagar*) with the water of life. He looked back upon the weeping women, & comforted them, that would not vouchsafe a loving look, or a word to *Pilate*, or the Priests. Not long before that, he told his Disciples, *Ye shall indeed be sorrowfull, but your sorrow shall be turned into joy.* And further addeth, *A woman when she is in travell, hath sorrow, &c.* comparing sorrow for sinne, to that of a travelling woman. 1. For bitterness and sharpnesse for the time, throws off the new birth. 2. For utility and benefit: it tendeth to the bringing a man-child forth into the world. 3. For the hope and expectation that is in it, not only of an end, but also of fruit; this makes joy in the midst of sorrows. 4. There is a certain time set for both, and a sure succession, as of day after night, and of fair weather after foul. Mourning lasteth but till morning: *Though I fall, I shall arise; though I sit in darknesse, the Lord shall give me light,* saith the Church. *Jabes* was more honourable then his brethren, saith the Text, for his mother bare him with sorrow, and called his name *Jabes*, that is, sorrowfull. But when he called upon the God of Israel, and said, *Oh that thou wouldst blesse me indeed, and enlarge my coast,* &c. God granted him that which he requested. And so he will all such Israelites indeed, as ask the way to Zion, with their faces thitherward, going and weeping as they goe, to seek the Lord their God, he shall wipe all tears from their eyes (as nurses do: from their babes that cry after them) and enlarge, not their coasts (as *Jabes*) but their hearts (which is better) yea, he shall grant them their requests, as him. So that as *Hannah* (when she had praied, and *Eli* for her) she looked no more sad: yea, as *David* when he came before God in a woe-case many times, yet when

H 3

he

*Job & David*  
ex morte em-  
torum. *Steph.*  
As the wi-  
dow of *Naim*,  
as *Isaac* for *Is-*  
*rahel*, as *David*  
for his *Absalon*.  
There balanes  
was forbidden,  
here called for.  
*Isa. 40. 13.*  
*Zech. 12. 10.*

1 Cor. 7. 10.

Zech. 12. 10.

Zech. 13. 1.

Joh. 16. 20, 1.

Psal. 30. 5.  
Micah 7. 8.1 Chron. 4. 9,  
10.

Jer. 50. 45.

1 Sim. 1. 16.

Psal. 126. 6.

N. Philpot.

Cetero Hist.  
Christi.

he had poured forth his sorrowfull complaint there, he rose up triumphing, as *Psal. 6. &c.* So shall it be with such. They goe forth and weep, bearing precious seed, but shall surely return with rejoycing, and bring their sheaves with them; Gripes of gladnesse (said that Martyr) when *Abraham* the good household-er shall fill his bosome with them, in the Kingdome of heaven. Then as one hour changed *Iosephs* fetters into a chain of gold, his rags into robes, his stocks into a charriot, his prison into a palace, his brown bread and water into manchet and wine: So shall God turn all his peoples sadnesse into gladnesse, all their sighing into singing, all their musing into musick, all their tears into triumphs, *Luctus in laetitiam convertetur, lachryma in risum, saccus in stricium, cineres in corollas & unguentum, jejunium in epulum, minimum retortio in applausum.* He that will rejoyce with this joy unspeakable, must stirre up sighes that are unutterable.

Verse 5. *Blessed are the meek.* Meeknesse is the fruit of mourning for sinne: and is therefore sily see next after it. He that can kindly melt in Gods pretence, will be made thereby as meek as a lamb: and if God will forgive him his ten thousand terrors, he will not think much to forgive his brother a few faults. Hence the wisdom from above is, first, *pure*, and then *peaceable, gentle, easie to be entreated, &c.* *Jam. 3. 17.* And love is said to proceed out of a pure heart, a good conscience and faith unfeigned. And when our Saviour told his Disciples they must forgive till seventy times seven times, *Lord, increase our faith*, said they, Give us such a measure of godly mourning, as that we may be bold to believe that thou hast freely forgiven us, and we shall soon forgive our enemies. *David* was never so rigid, as when he had sinned by adultery and murder; and not yet mourned in good earnest for his sinne. He put the *Ammonites* under saws and harrows of iron, and caused them to passe thorow the brick-kilne, &c. which was a strange execution, and fell out, while he lay yet in his sinne. Afterward we finde him in a better frame, and more meekned and mollified in his dealings with *Shimei* and others, when he had soundly soaked himself in godly sorrow. True it is, that he was then under the rod; and that's a main means to make men meek. The Hebrew words that signifie *afflicted* and *meek*, grow both upon the same root, and are of so great affinity, that they are sometimes by the Septuagint rendered the

one

one for the other, as *Psal. 36. 11. Adversus enim hominem mansuetum reddunt*, saith *Chemnitz*: And, how ever it goe with the outward man, *The meek shall find rest to their souls*, *Mat. 11. 29.* Yea the meek in the Lord shall encrease their joy, *Isa. 29. 19.* And for outward respects: Meek *Moses* complains not of *Miriams* murmurings, but God strikes in for him the more. And he that said, *I seek not mine own glory*, addes, *But there is one that seeketh it, and judgeth.* God takes his part ever that fights not for himself, and is champion to him that strives not, but, for peace sake, parteth with his own right, otherwhiles.

*For they shall inherit the earth.* One would think that meek men, that bear and forbear, that put up and forgive, committing their cause to him that judgeth righteously (as Christ did) should be soon baffled, and out-sworn out of their patrimony, with honest *Naboth*. But there's nothing lost by meeknesse and yeeldance. *Abraham* yeelds over his right of choice: *Lot* taketh it. And behold, *Lot* is crossed in that which he chose, *Abraham* blessed in that which was left him. God never suffers any man to leese by an humble remission of right, in a desire of peace. *The heavens, even the heavens are the Lords: but the earth hath he given to the children of men:* Yet with this proviso, that as heaven is taken by violence, so is earth by meeknesse. And God (the true proprietary) loves no tenants better, nor grants longer leases to any, then to the meek. *They shall inherit*, that is, peaceably enjoy what they have, and transference it to posterity, they shall give inheritance to their childrens children. As on the other side, frowardnesse forfeits all into the Lords hands, and he many times taketh the forfeit, and outs such persons, comes upon them with a *firme rejections*, as upon *Amalek*, *Abimelech*, and others. *Abraham* was *avare* & *egredia*, said *Plato*. The Lord Treasurer *Burleigh* was wont to say, *That he overcame many a will more by patience then pertinacy.* His private estate he managed with that integrity, that he never sued any man, no man ever sued him. He was in the number of those few (saith *M. Camden*) that lived and died with glory. For as lowliness of heart shall make you high with God: even so meeknesse of spirit and of speech shall make you sinke into the hearts of men, said *M. Tindall* in a letter of his to *John Frith*, afterwards his fellow-Martyr.

Verse 6. *Blessed are those that hunger and thirst after righteousness.* The righteousness of Christ hath beened and

Joh. 8. 50.

1 Pet. 2.

Psal. 115. 16.

Prov. 13. 22.

Cetero Hist. fol.

299.  
All. and Man.  
fol. 987.Simp.  
fals.  
data.  
imper  
ita

1 Chro. 11. 18.

ἐλάσσον· Sept.  
Animal. 16 c. 9.  
Lucet. lib. 3.  
Oppian. lib. 2.  
Plin. 4. 1.  
Plin. 11. 9. 10.

1 Sam. 30. 12.

Psal. 51. 17.  
Eccl.

The desire of  
the fleshfull  
killeth him,  
Eccl.  
Prov. 21. 25.  
Mat. 19. 24.

parted. That is in Christ for us, being wrought by his value and merit, and is called the righteousness of justification. This is in us from Christ, being wrought by his virtue and spirit, and is called the righteousness of sanctification. Both these the blessed man must hunger and thirst after, that is earnestly, and *efficitim* desire, as *Rachel* did for children, she must prevail or perish, as *David* did after the water of the well of *Bethlehem*, to the jeopardy of the lives of his three mightiest: as the hunted *Hart*, or (as the Septuagint readeth it) *Hinde* braieth after the water brooks. The Philosophers observe of the *Hart* or *Hinde*, that, being a beast thirsty by nature, when she is pursued by dogs, by reason of heat and losse of breath, her thirst is encreased. And in females the passions are stronger then in males: so that she breaths and braies after the brooks, with utmost desire: so panteth the good soul after Christ, it panteth and fainteth, it breatheth and breaketh for the longing that it hath unto his righteousness at all times. She fainteth with *Jonathan*, swooneth and is sick with the Spouse, yea, almost dead with that poor astamished *Amalekite*. And this spiritual appetite and affection ariseth from a deep and due sense and feeling of our want of Christ, whole Christ, and that there is an absolute necessity of every drop of his blood. There must be a sad and serious consideration of mans misery, and Gods mercy. Whence will arise (as in hunger and thirst) 1. A sense of pain in the stomach. 2. A want and emptinesse. 3. An eager desire of supply from Christ, who is the true bread of life, and heavenly Manna; the Rock flowing with honey, and fountain of living water, that reviveth the fainting spirits of every true *Jonathan* and *Samson*, and makes them never to thirst again after the worlds tastelesse fooleries: Like as his mouth will not water after homely provision, that hath lately tasted of delicate sustenance.

*They shall be satisfied.* ] Because true desires are the breathings of a broken heart, which God will not despise. He poureth not the oil of his grace, but into broken vessels. For indeed, whole vessels are full vessels, and so this precious liquour would run over, and be spilt on the ground. There may be some faint desires (as of wishers and woulders) even in hell-mouth; as *Balaam* desired to die the death of the righteous, but liked not to live their life; *Pilate* desired to know what is truth, but staid not to know it: That faint *Chapman* in the Gospel, that cheapen'd heaven of our Saviour, but was loth to goe to the price of it. These were but

fits and flashes, and they came to nothing. Carnall men care not to seek, whom yet they desire to finde, saith *Bernard*: Fain they would have Christ, but care not to make after him: as *Herod* had of a long time desired to see our Saviour, but never stirred out of doors, to come where he was, *Luk. 22*. But now, *The desire of the righteous that shall be satisfied*, as *Solomon* hath it, that shall be well filled, as beasts are after a good bait (as our Saviours word here signifieth.) Desires, as they must be ardent and violent, such as will take no nay, or be set down with silence or sad answers (whence it is that desire and zeal goe together, *2 Cor. 7. 11*.) So if they be right, they are ever seconded with endeavour after the thing desired. Hence the Apostle contents not himself to say, that if there be first a willing minde, God accepts, &c. *2 Cor. 8. 12*. but presently adds, *Now perform the doing of it: that as there was a readinesse to will, so there may be a performance also*, that is, a sincere endeavour to perform: as a thirsty man will not long for drink only, but labour after it; or a covetous man wish for wealth, but strives to compass it. And thus to runne is to attain, thus to will is to work, thus to desire is to doe the will of our heavenly father: who accepts of pence for pounds, of mites for millions, and accounts us as as good as we wish to be. He hath also promised, *To fill the hungry with good things*, to rain down righteousness on the dry and parched ground, to fulfill the desires of them that fear him. So that it is but our asking, and his giving: our opening the mouth, and he will fill it: our hungering and his feeding, our thirsting and his watering, our open hand and his open heart. The oil failed not, till the vessels failed: neither are we staid in God, till in our own bowels. Dear wife (saith *Lawrence Saunders* the Martyr) riches I have none to leave behind, wherewith to endow you after the worldly manner; but that treasure of tasting how sweet Christ is to hungry consciences (whereof, I thank my Christ, I doe feel part, and would feel more) that I bequeath unto you, and to the rest of my beloved in Christ; to retain the same in sense of heart alwaies. Pray, pray: I am merry, and I trust I shall be, maugre the teeth of all the devils in hell. I utterly refuse my self, and resign me to my Christ, in whom I know I shall be strong, as he seeth needfull.

Verse 7. *Blessed are the mercifull.* ] They that from a compassionate heart (melting with sense of Gods everlasting mercy to self, and yerning over the miseries of others) extend and exercise

Carnales non  
curant querere,  
quem tamen de-  
siderant inveni-  
re: cupientes  
consequi, sed  
non & sequi.  
Bern.

ἡγοράδιστος  
ὁὐς proprie di-  
citur de armen-  
tiis. Nam ἡ  
πρεστὶς granum  
aut patulum.

2 Cor. 6. 12.

Ab. and Mon.  
fol 136r.  
ἐλαφύως.

1 Thess. 5. 14.

Mt. 25.  
Aquin. 2da. 32.  
quest. 31. art. 1

Ephes. 4. 28.

Money-hoard-  
ers have no  
quick silver, no  
current coyn,  
W. 27. 1.Luk. 16. 9.  
expounded.Isa. 53. 10.  
עליונותו?

cise spirituall and corporall mercy. The former ( which teacheth a man to warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men, &c. The School-men thus, *Consule, castiga, solare, remitte, ser, ora*, usually excels and exceeds the later (which fits a man up to feed the hungry, clothe the naked, visit the sick, &c.

*Visto, poto, cibo, redimo, tego, colligo, condo.*)

1. In the nature of the gift, which is more noble, 2. In the object (the soul) which is more illustrious. 3. In the manner, which is transcendent, as being spirituall. 4. In the kinde, which is more heavenly, as that which aims at our brothers endlesse salvation. And this way the poorest may be plentifully, and enrich the richest with spirituall alms. As also the other way, something must be done, by all the Candidates of true blessedness. They that labour with their hands, must have something to give to him that needeth; be it but two mites, nay a cup of cold water, it shall be graciously accepted from a sincere heart, and certainly rewarded. And here the poor *Macedonians* may shame (and many times doe) the rich *Corinthians*, that have a price in their hands, but not a heart to use it. For it is the love, and not the lack of money, that makes men churls and misers. And hence it is, that the richer men are, many times, the harder, as *Divus* being herein like children, who when they have their mouths full, and both hands full, yet will rather spoil all, then give any away. But doe men give to Gods poor? Or, doe they not rather lend it to the Lord, who turns pay-master to such? Doe they not lay it out for him, or rather lay it up for themselves? The safest chest is the poor mans box. Make you friends with the *Mammon of unrighteousnesse* (God hath purposely branded riches with that infamous adjunct, that we might not over-love them) *that when ye fail, they may receive you into everlasting habitations*, that is, either the Angels, or the poor, or thy well-employed wealth, shall let thee into heaven. Only thou must draw forth not thy sheaf alone, but *thy soul also to the hungry*: shew bowels of mercy, as our Saviour did, *Matth. 15. 32.* to bleed in other mens miseries. This is better then alms. For when one gives an alms, he gives something without himself; but by compassion we relieve another by somewhat within, and from our selves. And this is properly the mercy, to which mercy is here promised, and blest-  
ness to boot.

*For they shall obtain mercy.*] *Misericordiam, non mercedem*, Mercy, not wages: it being a mercy (and not a duty) in God, to render unto every man according to his works, *Psal. 62. 12.* how much more according to his own works in us? But mercy he shall be sure of, that sheweth mercy to those in misery. *His soul shall be like a watered garden.* The liberal soul shall be made fat, saith Solomon, and he that watereth shall be watered also himself. Or (as *Kimchi* expounds it) He shall be a sweet and seasonable showre to himself and others. His body also shall be fat and fair-looking. Thy health shall spring forth speedily, and thy bones shall be made fat, *Isa. 58. 10, 11.* Or if he be sick, the Lord will strengthen him upon the bed of languishing; he will make all his bed in his sickness. As he did for that faithfull and painfull Preacher of Gods Word (while he lived) *M. William Whately*, Pastour of *Banbury* (whom for honours sake I here name) the most bountifull Minister to the poor, I thinke (saith a learned Gentleman, that knew him thorowly) in *England*, of his means. He abounded in works of mercy (saith another grave Divine, that wrote his life) he set apart, and expended, for the space of many years, for good uses, the tenth part of his yearly commings in, both out of his temporall and ecclesiasticall means of maintenance. A rare example: And God was not behinde hand with him: for in his sickness, he could comfort himself with that precious promise, *Psal. 41. 1, 3.* *Blessed is he that considereth the poor, Qui praeoccupat vocem petitoris*, saith *Austin*, that prevents the poor mans cry; as he did, for he devised liberal things, seeking out to finde objects of his mercy, and not staying, many times, till they were offered. Therefore by liberal things he stood, as God had promised; his estate (as himself often testified) prospered the better after he took that course above-mentioned. For (in the next place) not getting, but giving is the way to wealth, as the *Sareptan* found it, whose barrell had no bottome: and as *Solomon* assureth it, *Eccles. 11. 1.* The mercy of God crowneth our beneficence with the blessing of store. *Thine horn shall be exalted with honour, and thou shalt not want.* Say not then, *How shall our own doe hereafter?* Is not mercy as sure a grain as vanity? Is God like to break? Is not your Creatour your Creditour? Hath not he undertaken for you and yours? How sped *Mephibosheth* and *Chimham* for the kindenesse their fathers shewed to distressed *David*? Were they not plentifully provided for?

Prov. 11. 25.  
Etiam ipse pla-  
via erit, juxta  
Kimchi. Infig-  
nis hyperbole,  
&c. Merc.  
Psal. 41. 3.

M. Edw. Leigh.

M. Hen. Scud-  
der.

Aug. in Psal.  
103.

Isa. 58. 11.  
Psal. 112. 9.  
Prov. 28. 27.

for ? And did not the *Kenises*, that were born many ages after *Isaiah's* death, receive life from his dust, and favour from his hospitality ? *1 Sam. 15. 6.*

Verse 8. *Blessed are the pure in heart.* ] That wash their hearts from wickednesse, that they may be saved, *Jer. 4. 14.* Not their hands only, with *Pilate*, but their inwards, as there ; How long shall thy vain thoughts lodge within thee ? These, however the world censure them (for every fool hath a bolt to shoot at that purity, which yet they professe, and pray for) are the Lords darlings, that purifie themselves (in some truth of resemblance) as God is pure.

*Pura Deus mens est, pura vult mente vocari :*

*Et puras iussit pondus habere preces.*

He will take up in a poor, but it must be a pure heart : in a homely, but it must be a cleanly house : in a low, but not in a loathsome lodging. Gods Spirit loves to lie clean. Now the heart of man is the most unclean and loathsome thing in the world, a den of dragons, a dungeon of darknesse, a stie and stable of all foul lusts, a cage of unclean and ravenous birds. The Embassadors of the Council of *Constance*, being sent to Pope *Benedict* the XI, when he, laying his hand upon his heart, said, *Hic est Arca Noe*, Here is *Noahs Ark* ; they tartly and truly replied ; In *Noahs Ark* were few men, but many beasts, intimating, that there were seven abominations in that heart, wherein, he would have them to believe, were lodg'd all the laws of right and religion. This is true of every mothers childe of us. The naturall heart is *Satans* throne, he filleth it from corner to corner, *Act 5. 3.* he sits abroad upon it, and hatcheth all noisome and loathsome lusts, *Ephes. 2. 2.* There (as in the sea) is that *Leviathan*, and there are creeping things innumerable, crawling bugs and baggage vermine. Now as many as shall see God to their comfort, must cleanse themselves from all filthinesse of flesh and spirit, and perfect holiness in the fear of God. This is the mighty work of the holy Spirit, which therefore we must pray and strive for : beseeching God to break the heavens and come down : yea to break open the prison doors of our hearts by his Spirit, and to cleanse this *Augean* stable. He comes as a mighty rushing winde, and blows away those litters of lusts, as once the East-winde of God did all the locusts of *Egypt* into the red Sea. And this done, he blows upon Gods garden, the heart, and causeth the spices thereof so to flow forth, that *Christ* faith

In 117. Concil.  
Constant.

Pl. 104. 25, 26.

2 Cor. 5. 1.

Isa. 64. 1.

saith, I am come into my garden, my sister, my spouse : I have gathered my myrrhe with my spice. *Cant. 5. 1.*

For they shall see God ] Here in a measure, and as they are able : hereafter in all fullnesse and perfection ; they shall see as they are seen. Here, as in a glasse obscurely, or as an old man thorow spectacles, but there, face to face : Happier herein then *Solomons* servants, for a greater then *Solomon* is here. A good man is like a good Angel, ever beholding the face of God. He looketh upon them with singular complacency, and they upon him to their infinite comfort. He seeth no iniquity in them ; they no indignation in him. He looketh upon them in the face of *Christ* : And although no man hath seen God at any time, yet God, who commanded the light to shine out of darkenesse, hath shined in our hearts, saith the Apostle, to give the light of the knowledge of the glory of God in the face of *Jesus Christ*. Pure glasse or crysell hath light comming thorow : not so stone, iron or other grosser bodies. In like sort, the pure in heart see God, he shines thorow them : And as the pearl by the beams of the Sun becomes bright and radiant as the Sun it self : so we all with open face, beholding, as in a glasse, the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit of the Lord *2 Cor. 3. 18.*

Verse 9. *Blessed are the peace-makers* ] There are, that like *Salamanders* live alwaies in the fire, and like *Trouts*, love to swim against the stream ; that, with *Phocion*, thinke it a goodly thing to dissent from others ; and like *Sampsons* foxes, or *Solomons* fool, carry about and cast abroad fire-brands, as if the world were made of nothing but discords, as *Democritus* imagined. But, as *S<sup>t</sup> John* speaketh in another case ; these are not of the Father, but of the world. He maketh great reckoning of a meek and quiet minde, because it is like to his own minde, which is never stirred nor moved, but remaineth still the same to all eternity. He loves those that keep the staffe of binders unbroken, *Zech. 11. 7, 14.* that hold the unity of the Spirit, and advance the bond of peace among others as much as may be. The wicked are apt (as dogs) to enter, tear and woorry one another : and although there be not a disagreement in hell (being but the place of retribution, and not of action) yet on earth, there is no peace among the workers of iniquity, that are trotting apace towards hell by their contentions, *Rom. 2. 8.* But what pity is it, that *Abraham* and *Lot* should fall.

*Cant. 3. ult.*  
& 5. 1.

*1 Cor. 13. 12.*  
as they are seen.

*Joh. 1. 18.*

*2 Cor. 4. 6.*

*1 Joh. 1. 16.*

*1 Pet. 3. 4.*

*Eph. 4. 3.*

M<sup>at</sup> 2. 4.

1 Cor. 3. 3.

2 Cor. 12.

T<sup>at</sup> 11.

1 Tim. 2.

1 Cor. 6. 7.

Cicer. Philo-  
pic. 9.August.  
Act. 4. 22.  
xai ba sy co  
eury. did.  
xai n. i. i. i. i. i.  
Bz. ex Bedi.

fall out? that two Israelites should be at strife amid the Egyp-  
tians? that Johns disciples should join with Pharisees against Je-  
sus? that Cerinthians (for their contentions) should hear car-  
nall, and walke as men? that Lutherans and Calvinists should  
be at such deadly feuds? Still Satan is thus busie, and Christians  
are thus malicious, that, as if they wanted enemies, they flee in one  
another's faces. There was no noise heard in setting up the Temple:  
In Lebanon there was, but not in Sion: whatever tumults there  
are abroad, 'tis fit there should be all quietnesse and concord in the  
Church. Now therefore, although it be, for the most part, a  
thanklesse office (with men) to interpose, and seek to take up  
strife, to peece again those that are gone aside, and asunder, and to  
found an *Irenicum*: yet do it for Gods sake, and that ye may (as  
ye shall be after a while) called and counted (not medlers and  
busie-bodies, but) the sons of God. Tell them that jarre and jangle  
(upon mistakes for most part, or matters of no great moment)  
that it is the glory of a man to passe by an infirmity, and that in  
these ignoble quarrels, every man should be a law to himself, as the  
Thracians were: and not brother go to law with brother, because  
he treads upon his grassle, or some such poor businesse, *ubi & vin-  
cere inglorium est, & alteri sordidum*. Now therefore there is  
utterly a fault amongst you, because ye go to law one with an-  
other, saith the Apostle. Not but that the course is lawfull, where  
the occasion is weighty, and the minde not vindictive. But the  
Apostle disgraceth (in that text) revenge of injuries, by a word that  
signifieth disgrace, or losse of victory: And a little before: *I speak  
to your shame*, saith he, *Is it so, that there is not a wise man a-  
mongst you?* no, not one that shall be able to judge between his  
brethren, and compromise the quarrell? *Servius Sulpitius* (that  
heathen Lawyer) shall rise up in judgement against us, *quippe  
qui ad facilitatem, equitatemq; omnia contulit, neq; constituere  
litium actiones, quam controversias tollere maluit*, as Tully te-  
stifieth. *Concedamus de jure*, saith one, *ut careamus lite*: And,  
*ut habemus quietum tempus, perde aliquid*. Lose something for a  
quiet life, was a common proverb, (as now amongst us) so of old  
among the Carthaginians, as St. Austin sheweth. It were happy  
surely, if now, as of old, the multitude of believers were in *pacis*,  
of one heart, and of one soul. And, as in one very  
ancient Greek copy it is added, that there was not one controver-  
sie or contention found amongst them.

For

For they shall be called the children of God ] They shall both  
be, and be said to be, both counted and called, have both the name  
and the note, the comfort and the credit of the children of God.  
And if any Atheist shall object, What so great honour is that?  
Behold, saith St. John, what manner of love the Father hath be-  
stowed upon us, *that we should be called the sonnes of God*. It  
was something to be called the son of Pharaohs daughter, to be  
son in law to the King, with David, to be heir to the Crown, with  
Solomon: but farre more, that God should say of him, *I will be  
his father, and he shall be my sonne*; and *I will establish his King-  
dom*, 2 Sam. 7. 14. This is the happy effect of faith: for to them  
that believe on his name, gave he power and priviledge to become  
the sonnes of God. Now faith ever works by love, and love cover-  
eth a multitude of sins; not by any merit or expiation with God,  
but by seeking and feeling peace among men. And this is as sure  
and as sweet a signe of a son of the God of peace, as the party-co-  
loured coats were, anciently, of the Kings children.

Verse 10. *Blessed are they that are persecuted.* ] To be per-  
secuted (as simply considered) is no blessed thing; for then it were  
to be desired and praid for. But let a man love a quiet life, and la-  
bour to see good daies, saith those two great champions, David and  
Peter, who themselves had indured a world of persecution, and  
paid for their learning. The like counsell gives St. Paul, and the Au-  
thour to the Hebrews: For they felt by experience, how unable  
they were to bear crosses when they fall upon them. It was this  
Peter that denied his master, upon the sight of a silly wench that  
questioned him: And this David, that changed his behaviour be-  
fore Abimelech, and thereupon gave this advice to all that should  
come after him.

For righteousness sake ] This is it that makes the Martyr, a  
good cause and a good conscience. *Martyrem facit causa, non sup-  
plicium*, saith one Father; Not the suffering, but the cause makes a  
Martyr. And, *Multum interest, & qualis quis, & qualis quisq;  
patiarur*, saith another: It greatly skillerh, both what it is a man  
suffereth, and what a one he is that suffereth. If he suff:r as an evil-  
doer, he hath his mends in his own hands: but if for righteousness  
sake, as here, and if men say and do all manner of evil against you  
(falsly and lyingly) for my sake, as in the next verse, and for the  
Gospels sake, as Marke hath it, this is no bar to blessednesse. Nay,  
it is an high preferment on earth, Phil. 1. 29. and hath a crown  
abiding

1 Joh. 3.

Heb. 11. 24.

Eccles. 10.

John 1. 12.

1 Pet. 4. 8.

2 Sam. 13. 18.

Phil. 3. 4. 13.

1 Pet. 3. 10.

1 Tim. 2. 2.

1 Thel. 4. 11.

Heb. 12. 11.

Aug.

Greg.

Talis quisq;  
lucet quatinus  
quisq; facit.  
Leudsp. 1701.



Quid est, inquit, novis occulta? que occulta? &c. What secrets of the heart, saith he, are those that God is here said to know?

Forc. videt. Quod est, inquit, novis occulta? que occulta? &c. What secrets of the heart, saith he, are those that God is here said to know?

Scullet. Annal. deced. 2. p. 32.

Burton.

D. W. Set up. on Dan. 1.

abiding it in Heaven, beyond the which mortall mens wishes cannot extend. But let all that will have share in these comforts, see that they be able to say with the Church, *Psal. 147. 21. 22. Thou knowest, Lord, the secrets of the hearts, that, for thy sake, we are slain continually.* Upon which words excellently *S<sup>t</sup> Austin*, *Quid est, inquit, novis occulta? que occulta? &c.* What secrets of the heart, saith he, are those that God is here said to know? Surely these; that for thy sake we are slain, &c. slain thou maist see a man, but wherefore or for whose sake he is slain, thou knowest not; God only knoweth. *Sunt qui causa humana gloria pererentur*, as that Father goeth on. There want not those that would suffer death (and seemingly for righteousness sake) only for applause of the world and vain glory. As *Lucian* telleth of *Peregrinus* the Philosopher, that meeter for the glory of it he would have been made a Martyr. The Circumcelliones (a most pernicious branch of the heresie of the Donatists) were so desirous to obtain (by suffering) the praise of Martyrdom, that they would seem to throw themselves down headlong from high places, or cast themselves into fire or water. *Alexander* the Copper-smith was near martyrdom, *Acts 19. 33.* who yet afterward made shipwrack of the faith, and became a bitter enemy to the truth, that he had professed, *1 Tim. 1. 19. 20. & 4. 14. 15.* *Felix Marcius*, an Anabaptist of *Helvetia*, being put to death for his obstinacy, and ill practices at *Tigre*, praised God that had called him to the sealing up of his truth with his blood, was animated to constancy by his mother and brother, and ended his life with these words, *Lord, into thy hands I commend my spirit.* What could any hearty *Hooper*, trusty *Taylor*, or sincere *Saunders* have said or done more in such a case? It is not then the suffering, but the suffering for righteousness sake that proveth a man blessed, and entitleth him to heaven. The *Philistines* died by the fall of the house, as well as *Samson*; *sed diverso fine, ac furo*, as one saith. Christ and the thieves were in the same condemnation: *Similis parricida dissimilis causa*, saith *Austin*: their punishment was all alike, but not their cause. *Baltasar Gerardus* the *Burgundian* that slew the Prince of *Orange*, 1584. Jun. 30. endured very grievous torments: But it was pertinacy in him rather than patience, stupidity of sense, not a solidity of faith, a wretched disposition, not a confident resolution. Therefore no heaven followed upon it, because he suffered not as a Martyr, but as a malfactor.

For

For theirs is the Kingdom of Heaven ] Surely, if there be any way to heaven on horseback, it is by the crosse, saith that Martyr, *Brad.*

that was halting thither in a fiery charret. The *Turks* account all them, whom the Christians kill in battell, Mahomeran Saints and Martyrs; assigning them a very high place in Paradise. In some parts of the *West-Indies* there is an opinion in grosse, that the soul is immortall; and that there is a life after this life, where, beyond certain hills (they know not where) those that died in defence of their countrey, should remain after death in much blessednesse; which opinion made them very valiant in their fights. Should not the assurance of Heaven make us valiant for the truth? Should we not suffer with joy the spoiling of our goods? yea the loss of our lives for life eternall? Should we not look up to the recompence of reward, to Christ the author and finisher of our faith, who stands over us in the encounter, as once over *Stephen*, with a Crown on his head, and another in his hand, and saith, *Vincenti Dabo*, to him that overcometh will I give this. Surely this son of *David* will shortly remove us from the ashes of our forlorn *Ziglar*, to the *Hebron* of our peace and glory: This son of *Isse* will give every one of us, not fields and vineyards, but Crowns, Scepters, Kingdoms, glories, beauties, &c. The expectation of this blessed day, this nightlesse day (as one calleth it) must (as it did with *David*: touldiers all the time of their banishment) digest all our sorrows, and make us in the midst of miseries for Christ, to overcome exceedingly with joy, as *Paul* did. *Q. Elizabeths* government was so much the more happy and welcome, because it ensued upon the stormy times of *Q. Mary*. She came as a fresh spring after a sharpe winter; and brought the ship of *England* from a troublous and tempestuous sea, to a safe and quiet harbour. So will the Lord Christ do for all his persecuted people. Ye see (saith *Bilney* the Martyr, and they were his last words, to one that exhorted him to be constant, and take his death patiently) ye see, saith he, when the mariner is entred his ship to sail on the troublous sea, how he, for a while, is tossed in the billows of the same: but yet in hope that he shall once come to the quiet haven, he beareth in better comfort the troubles that he feelth. So am I now towards this sayling: and whatsoever storms I shall feel, yet shortly after shall my ship be in the haven, as I doubt not thereof by the grace of God, &c. Lo, this was that, that held the good mans head above water, the hope of Heaven. And so it did many others, whom

Turk. Hist. fol. 104.

Arch B. Abbots Geo. 1. p. 78.

Jer. 9. 3. Heb. 10. 34.

Acts 7. Rev. 1.

1 Sam. 31. 7.

2 Chron. 20. 17.

2 Cor. 7. 4.

11. and Mon. fol. 923.



All and Mon  
fol. 33.

Sends his Re-  
lacion of W<sup>es</sup>.  
Relig. Gene-  
trall. butly  
reprooth. the  
Luther and  
Bair died of  
drunkenness.  
Cade of the  
Church pag.  
184.

He, his Geo-  
graph. 189.  
Contraxiffe a  
morem dabo-  
litum. Frid.

Puritanos ces-  
dem tradit con-  
juracione aut  
phurarie au-  
thores fuisse.  
Author quidam  
Hispanicus,  
D. 1716, p. 317.  
D. Hyms Ce-  
og pag. 189.

D. Pideaux.  
Lect. p. 317.

whoredom. The lives of *Calvin* and *Beza* were (at the request of the Popish side) written by *Bolsecus* a runnagate frier, their sworn enemy: and though to many lines so many lies, yet are they in all their writings alledged as Canonically. *Wicliffe* disallowed the Invocation of Saints, whom he called servants, not gods. For the word, *Knave*, which he used, signified, in those daies, a childe or a servant; not as it doth, in our daies, a wicked varlet, as his enemies maliciously interpret it; *Bellarmino* for one, a man utterly ignorant of the English tongue. Hereupon the people are taught to believe that the Protestants are blasphemers of God and all his Saints: that in *England*, Churches are turned into stables: the people is grown barbarous, and eat young children: that they are as black as devils, ever since they were blatted and thunder-struck with the Popes excommunication: that *Geneva* is a professed sanctuary of rogety, &c. that the fall of *Black-friers* (where be- sides a 100. of his hearers slain, *Drury* the Priest had his Sermon and his brains knockt out of his head together) was caused by the Puritans, who had secretly sawed in two the beams and other timber. With like honesty they would have fathered the powder-plot upon the Puritans, by their Proclamations, which they had ready, to be sent abroad immediately, had *Faux* but fired the powder. And a certain Spanish Authour hath taken the boldnesse, since, to averre, that they were the authors of that hellish conspiracy. There is a book lately published, and commonly sold in *Italy* and *France*, containing a relation of Gods judgements shewn on a sort of Protestant-hereticks by the fall of a house in *Black-friers*, *London*, in which they were assembled to hear a *Geneva*-lecture, *Octob.* 26. 1623. And *Dr Weston* doubted not to make his boasts to a Noble-man of *England*, that at the late conference and disputation between *Fisher* and *Feastly* (with certain others of both sides) our Doctours were confounded, and theirs triumphed and had the day: inasmuch that two Earles and a hundred others were converted to the Catholike Roman faith. Whereas he, to whom this tale was told, was himself one of the two Earles, continuing sound and Orthodox, and knew full well that there were not a hundred Papists and Protestants (taken together,) present at that disputation. But this was one of their *pia fraudes*, doubtlesse: much like their Legend of miracles of their Saints, which the Jesuit confessed to my self (saith mine Authour) to be, for most part, false and foolish; but it was made for good intention: and that it was

lawfull

lawfull and meritorious to lie and write such things, to the end the common people might with greater zeal serve God and his Saints, &c. So long since, because freedom of speech was used by the *Waldenses*, in blaming and reproving the dissolute life and debauched manners of the Popish Clergy, *Plures nefaria affingebantur in opinionibus, à quibus omnino fuerant alieni*, saith *Girardus*, They were cried out upon for odious heretikes and apostates: *Manichees* they were said to be, and to make two first beginnings of things, viz. God and the devil. And why? because they preached and maintained, that the Emperour depended not upon the Pope. Moreover they were *Arians* too, and denied Christ to be the Sonne of God, because (forsooth) they denied a crutt to be transubstantiated into Christ, as one speaketh. But blessed be God, that although they have in all ages spoken all manner of evil against us, yet they have done it falsly, and for Christs sake, wherefore we may take up their books written against us, and wear them as a crown. Doe well and hear ill is written upon heaven gates, said that Martyr. Christ himself (saith father *Latimer*) was misreported, and falsly accused, both as touching his words, and meaning also. Count it not strange to be traduced, disgraced, scandalized. Austere *John* hath a devil; sociable Christ is a wine-bibber, and the Scribes and Pharisees (whose words carry such credit) say as much. *Contra sycophanta morsum non est remedium*. It is but a vain perswasion for any childe of God to thinke, by any discretion, wholly to still the clamours, and hates of wicked men; who when they thinke well, will learn to report well. In the mean, let our lives give them the lie, confute them by a reall Apology.

Verse 12. *Rejoyce and be exceeding glad.*] Leap and skip for joy, as wantonizing young cattle use to doe in the spring, when every thing is in its prime and pride. Thus *George Roper*, at his coming to the stake, set a great leap. So soon as the flame was about him, he put out both his arms from his body, like a rood, and so stood stedfast (the joy of the Lord being his strength) not plucking his arms in, till the fire had consumed and burnt them off. So, Doctour *Tailour* going toward his death, and coming within a mile or two of *Hadly* (where he was to suffer) he leapt and fetcht a frisk or twain, as men commonly doe in dancing. Why, *M. Doctour*, quoth the Sheriff, how doe you now? He answered, well, God be praised, good *M. Sheriff*: never better:

I 3

for

Spanish illgr.

Cade of the  
Church.

Cruttam in  
Christum fuisse  
transubstantia-  
tam.  
D. Frid. Lecp.  
316.  
Bradf.  
All and Mon.

angetur Heb.  
תִּפְּסֵן וְיָדוּ.  
144. Signi-  
ficat propriam  
salutem animam  
in pre luxu.  
L. rim.  
Dicitur laici-  
tatem pecudes  
angetur Bez.  
Ninem 8.  
All and Mon.  
fol 1639.

for now I know I am almost at home. I lack not past two stiles to goe over, and I am even at my fathers house. Likewise *Rawlin White*, going to the stake, whereas before he was wont to goe stooping, or rather crooked through infirmity of age, having a sad countenance, and a very feeble complexion, and, withall very soft in speech and gesture; now he went and stretcht up himselfe best upright, and bare withall a most pleasant and comfortable countenance, not without great courage and audacity, both in speech and behaviour. It were easie to instance the exceeding great joy of the Apostles, *Act. 5. 41.* who went from the Councell, rejoicing that they were so farre honoured, as to be dishonoured for the Name of Jesus; which *Casaubon* calleth, *Elegantissimum exymorum*. So *Bradford*, God forgive me (saith he) mine unthankfulness for this exceeding great mercy, that, among so many thousands, he chuleth me to be one in whom he will suffer. And in a letter to his mother; For Christs sake I suffer, saith he, and therefore should be merry and glad. And indeed, good mother, so I am, as ever I was: yea, never so merry and glad was I, as now I should be, if I could get you to be merry with me, to thank God for me, and to pray on this sort, Ah, good Father, that dost vouchsafe that my son, being a grievous sinner in thy sight, should finde this favour with thee, to be one of thy sons Captains, and men of warre, to fight and suffer for his Gospels sake: I thank thee, and pray thee in Christs Name, that thou wouldst forgive him his sins and unthankfulness, and make him worthy to suffer, not only imprisonment, but even very death for thy truth, religion, and Gospels sake, &c. Whether *Bradfords* mother did thus or no, I know not: but *William Hunters* mother (that suffered under *Bonner*) told him that she was glad that ever she was so happy, as to bear such a childe, as could finde in his heart to lose his life for Christs Name sake. Then *William* said to his mother, For my little pain which I shall suffer, which is but for a little braid, Christ hath promised me a crown of joy: may not you be glad of that, mother? With that his mother kneeled down on her knees, saying, I pray God strengthen thee, my sonne, to the end: yea, I thinke thee as well bestowed, as any childe that ever I bare. For indeed (as *M. Philpot* the Martyr said) to die for Christ, is the greatest promotion, that God can bring any in this vale of misery unto: yea so great an honour, as the greatest Angel in heaven is not permitted to have. This made *John Clerks* mother

mother of *Mells* in Germany (when she saw her sonne whipt and branded in the fore-head for opposing the Popes Indulgences, and calling him Antichrist) to hearten her sonne, and cry out, *Vivat Christus ejusq; insignia*: Blessed be Christ, and welcome be these marks of his. *Constantinus* a Citizen of Rhone (with three other) being, for defence of the Gospel, condemned to be burned, were put into a dung-cart, who thereat rejoicing, said, that they were reputed here the excrements of the world; but yet their death was a sweet odour to God. When the chain was put about *Alice Drivers* neck, *Oh*, said she, *here is a goodly neckerchief, blessed be God for it*. *Algerius* Christs prisoner thus dated his letter, *From the delectable Orchard of the Léonine prison*. And, *I am in prison till I be in prison*, said *Saunders*. And indeed, said *Bradford*, I thank God more of this prison, then of any parlour, yea then of any pleasure that ever I had, for in it I finde God, my most sweet God alwaies. After I came into prison (saith *Robert Glover*, Martyr, in a letter to his wife) and had reposed my self there a while, I wept for joy and gladnesse my belly-full, musing much of the great mercies of God, and, as it were, thus saying to myself; Lord, who am I, on whom thou shouldst bestow this great mercy, to be numbred among the Saints that suffer for thy Gospel sake? And I was carried to the Cole-house, saith *M. Philpot*, where I and my six fellows doe rouse together in the straw, as cheerfully, we thank God, as others doe in their beds of down. And, in another letter; I am now in the Cole-house, a dark and ugly prison, as any is about London: but my dark body of sinne hath well deserved the same, &c. And, I thank the Lord, I am not alone, but have six other faithfull companions, who in our darknesse doe cheerfully sing hymns and praises to God, for his great goodnesse. We are so joyfull, that I wish you part of my joy, &c. Good brethren (saith *William Tims*, Martyr) I am kept alone, and yet, I thank God he comforteth me, past all the comfort of any man; for I was never merrier in Christ. You shall be whipt and burned for this gear, I know (said one *M. Foster* to *John Fortune*, Martyr) To whom he replied: If you knew how these words rejoyce mine heart, you would not have spoken them. Why, quoth *Foster*, thou fool, dost thou rejoyce in whipping? Yea, said *Fortune*, for it is written in the Scripture, and Christ saith, *Ye shall be whipt for my Names sake*. And since the time that the sword of tyranny came into your hand, I heard

heard of none that was whipt: Happy were I, if I had the maiden-head of this persecution. *William Walsley* was so desirous to glorifie God with his suffering, that being wonderfull sore tormented in prison with tooth-ach, he feared nothing more, then that he should depart before the day of his execution (which he called his glad day) were come. *Anthony Person* with a cheerful countenance embraced the stake, whereat he was to be burned, and kissing it, said: Now welcome mine own sweet wife, for this day shall thou and I be married together in the love and peace of God. *Lawrence Saunders* took the stake, to which he should be chained in his arms, and kissed it, saying, Welcome the crosse of Christ, Welcome everlasting life. *Walter Mill*, Scot, being put to the stake, ascended gladly, saying, *Introibo altare Dei*. *John Noyes*, Martyr, took up a fagot at the fire, and kissed it, and said, Blessed be the time that ever I was born to come to this. *Denly* sang in the fire at *Oxbridge*, so did *George Carpenter* the *Bavarian* Martyr: so did *Wolfgangus Schub*, a *Germane*, when he entred into the place heaped up with fagots and wood, he sang, *Latatus sum in his quæ dicta sunt mihi, in domum Domini ibimus*. Two *Austrian* Monks at *Bruxelles*, anno 1523. (the first among the *Lutherans* that suffered for religion) being fastened to the stake to be burnt, sang, *Te Deum*, and the *Creed*. Others clapt their hands in the flames, in token of triumph; as *Hawke* and *Smith*; and five Martyrs burnt together by *Bonner*. *Bainham* at the stake, and in the midst of the flame (which had half consumed his arms and his legs) spake these words, *O ye Papists, behold ye look for miracles: here you may see a miracle: For in this fire I feel no more pain, then if I were in a bed of down: but it is to me as a bed of roses*. Now what was it else whereby these Worthies (of whom the world was not worthy) quenched the violence of the fire, and out of weaknesse were made strong? Was it not by their heroical and impregnable faith, causing them to endure, as seeing him that is invisible, and having respect, as *Moses*, to the recompence of reward? *Heb. 11. 26, 27.*

For great is your reward in heaven.] God is a liberall paymaster, and no small things can fall from so great a hand as his. Oh that joy! O my God, when shall I be with thee? said a dying Peer of this Realm. So great is that joy, that we are said to enter into it, it is too full to enter into us. *Elias*, when he was to enter into it, feared not the fiery charrets that came to fetch him, but

but through desire of those heavenly happineses, waxed bold against those terrible things, *Atq; hoc in carne adhuc vivens* (it is *S. B.*'s observation) and this he did, whiles he was as yet in the flesh. For he had *oculum in mentem* (which was *Ludovicus* *Vives* his Motto) his eye upon the mark, He prest forward toward the high prize, with *Paul*; and looking thorow the terrour of the fire, saw heaven beyond it: and this made him so valiant, so violent for the Kingdome. A Dutch Martyr, feeling the flame to come to his beard; Ah, said he, what a small pain is this to be compared to the glory to come. *Hellen Stirk*, a *Scotch*-woman, to her husband at the place of execution spake thus, Husband, rejoyce; for we have lived together many joyfull daies: but this day in which we must die, ought to be most joyfull to us both, because we must have joy for ever: Therefore I will not bid you good night; for we shall suddenly meet within the Kingdome of heaven. The subscription of *Mistresse Anne Askew* to her confession, was this: Written by me *Anne Askew*, that neither wisheth for death, nor feareth his might, and as merry as one that is bound toward heaven. Oh how my heart leapt for joy (said *M. Philpot*) that I am so near the apprehension of eternall life. God forgive me mine unthankfulness and unworthinesse of so great glory. — I have so much joy of the reward prepared for me, most wretched sinner, that though I be in place of darknesse and mourning, yet I cannot lament, but, both night and day, am so joyfull, as though under no crosse at all: yea in all the daies of my life, I was never so merry, the Name of the Lord be praised therefore for ever and ever; and he pardon mine unthankfulness. The world wondereth (saith he in another place) how we can be so merry, in such extreme misery: but our God is omnipotent, which turneth misery into felicity. Believe me, there is no such joy in the world, as the people of Christ have under the crosse, I speak by experience, &c. To this joy all other being compared, are but mournings, all delights sorrows, all sweetnesse sowre, all beaurty filth, and finally all things counted pleasant, are tediousnesse. Great then, we see, is their reward in earth, that suffer for Christ: they have heaven afore-hand, they rejoyce in tribulation, with joy unspeakable and glorious, they have an exuberancy of joy, such as no good can match, no evil over-match. For though I tell you (said *M. Philpot* in a letter to the Congregation) that I am in hell, in the judgement of this world, yet assuredly, I feel, in

*Contra horrenda aulæ fuit, et eum gaudia, flammeos curvas incendit.* Basil. Phil. 3. 14.

*Att and Mon.* fol. 813.

*Ibid.* 1154.

*Ibid.* 130.

*Ibid.* 1670.

*Ibid.* 1668.

1 Pet. 1. 8.



Mark 16 15.  
Mat. 29 12.

AG 27.

2 King. 3. 14.  
Ila. 6. 13.  
Iunius.  
I Prov. 10. 25.  
Quia propter  
propos stabili  
est mundus.  
Nierc.  
I Ial. 75. 3.

Lit. 1. de mi-  
gration. Abra.

Dulcia a salis  
est: una lach-  
rima.  
Tit. 1. 13.

Mat. 6.

*servaret, ne putresceret*, saith Varro. Swine and swinish persons have their souls for salt only, to keep their bodies from stinking above ground. Christ and his people are somewhere called the *soul* of the world. The Sun is called, *all things*; the Church, *every creature*. Tabor and Hermon are put for East and West: for God accounts of the world by the Church, and upholds the world for the Churches sake. Look how he gave *Zoar* to *Lot* and all the souls in the ship to *Paul*; so he doth the rest of man kinde to the righteous. Were it not for such *Jehosaphats*, I would not look toward thee, nor see thee, saith *Elisba* to *Jehoram*, saith God to the wicked. The holy seed is, *statumen terra*, saith one Prophet, the earths substance or settlement: The righteous are *fundamentum mundi*, the worlds foundation, saith another. I bear up the pillars of it, saith *David*. And it became a common proverb in the primitive times, *Abstet statimibus non stare mundus*: But for the piety and prayers of Christians, the world could not subsist. It is a good conclusion of *Philo*, therefore, *Or. 111. ut tanquam columna in domo vir justus permeneat, ad calamitatum remedium*: Let us pray that the righteous may remain with us for a preservative, as a pillar in the house, as the salt of the earth. But as all good people, so good Ministers especially are here laid, for their doctrine, to be the *salt of the earth*, and for their lives, *The light of the world*. Salt hath two things in it, *Acorem* & *saporem*, sharpness and favouriness. Ministers must reprove men sharply, that they may be found in the faith, and a sweet favour to God, savoury meat, as that of *Rebecca*; a sweet meat offering, meet for the masters tooth, that he may eat and bless them. Cast they must their cruets full of this holy salt into the unwholesome waters, and upon the barren grounds of mens hearts (as *Elisba* once of *Jericho*) so shall God say the word that all be whole, and it shall be done: No thought can passe between the recit and the remedy.

*But if the salt have lost his savour*, &c.] A loose or lazy Minister is the worst creature upon earth, to sit for no place, as for hell: As unfavoury salt is not fit for the dung-hill, but makes the very ground barren, whereupon it is cast. Who are now devils, but they which once were Angels of light? *Corruptio optimi pessima*, as the sweetest wine makes the fowrest vinegar, and the finest flesh is resolved into the vilest earth. Woe to those *dishonesti cleri*, that, with *Elies* sonnes, cover foul sinnes under a white

Ephed:

ephod: that *neither spin nor labour*, with the lilies, unless it be in their own vineyards, little in Gods: that want either art or heart, will or skill, to the worke: being not able or not apt to teach; and so give occasion to those black-mouthed Campians, to cry out, *Ministris eorum nihil vilius*; Their Ministers are the vilest fellows upon earth; God commonly casteth off such, as incorrigible; for *wherewithall shall it be salted?* there is nothing in nature that can restore unfavoury salt to its former nature. He will not only lay such by, as broken vessels; *boring out their right eyes, and drying up their right armes*, i. e. bereaving them of their former abilities: but also he will cast dung upon them (which is a thing not only calamitous, but extremely ignominious) as they did upon the Popish Clergy: and the devil shall thanke them when he hath them in hell, for sending him so many souls, as *Matthew Paris* telleth us he did those in the daies of *Hild. brand*. As for themselves, it grew into a proverb, *Pavimentum infernalis sacrificulorum verticibus, & magnatum galeis stratum esse*, that hell was paved with the shaven crowns of Priests, and great mens head peeces. God threatens to *seed such with gall and wormwood*, Jer. 23. 15.

Verse 14. *Ye are the light of the world.*] And must therefore lead convincing lives, though ye incur never so much hatred of those *Lucifuges*, those *Tenebriones* of the world, that are ill afraid so much light should be diffused. But be ye blamelesse and harmlesse, the sonnes of God, without rebuke in the midst of a crooked and perverse nation (as the Baptist was) among whom ye shine as lights in the world; as those great lights, the Sun and Moon (so the word signifieth) so that they that speak evil of you may be judged as absurd, as those *Atlantes*, that curse the rising Sun, because it scorseth them. Be as the starres, at least; which are said to affect these inferiour bodies, by their influence, motion, and light. So good Ministers (as fixed starres in the Churches firmament) by the influence of their lips, feed, by the regular motion of their lives, confirm; and by the light of both, enlighten many. And with such orient starres this Church of ours (blessed be God,) like a bright skie in a clear evening, sparkleth and is bespangled, though not in every part, yet in every zone and quarter of it.

*A City that is set on a hill cannot be hid*] As that City that's mounted on seven hills, *Roma Radix Omnium Malorum*: and cannot

Campion. in  
rationib.

Zech. 11. 17.

Literas ex inferno missas  
commenti sunt  
quidam, in qui-  
bus satanas om-  
ni Ecclesiastico  
cerui gratias  
emittit &c  
Matth. Par.  
Hist. Anno D.  
1072.

Quisq. res.  
Luminaria.  
Phil. 2. 15.  
Plin.

Rev. 17. 9.  
Roma nec in-  
sciantur lesuare.

Rev. 18. 2.

In Anna b.

Bell. de culu  
pact. 10. a. 10.  
a. 10. a. 10.  
pact. 10. a. 10.  
a. 10. a. 10.Ad. and Mon.  
1. 5. 5.

cannot be hid, but is apparently discerned and discerned to be that great City *Babylon*: So *Augustine* and other writers call it; so *Belarmine* and *Ribera* the Jesuites yeeld it. *Joannes de Columna* in his *Mare historiarum* telleth us, that *Otho* the Emperour was once in a minde, to make *Rome* the seat of his Empire, as of old it had been. And having built a stately Palace there, where formerly had stood the Palace of *Julian* the Apostate, (the *Romanes* being much against it) he gave over the worke. *Theophanes*, *Zonaras* and *Cedrenus* report the like of *Constantine*, nephew to *Heraclius*, 340 years before *Otho*. Now that these and the like attempts took not effect, *Genebrard* saith it was a speciall providence of God, to the end that the kingdom of the Church foretold by *Daniel*, might have *Rome* for its seat. If he had said, the kingdom of Antichrist foretold by *St Paul*, and likewise by *John* the Divine, he had divined aright. (But to return from whence we are digressed,) A Minister, while he liveth a private person, stood in the crowd, as it were: but no sooner entred into his office, then he is set upon the stage; all eyes are upon him, as they were upon *Saul*, who was higher by head and shoulders then the rest of the people. Now therefore as the tree of life was sweet to the taste, and fair to the eye; and as in *Abraham* there was no blemish, from head to foot: so should it be with Gods Ministers. Singular holiness is required of such; as those that quarter armes with the Lord Christ, whom they serve in the Gospel. The Priests of the Law were to be neither deformed nor defective. And the Ministers of the Gospel (for the word Priest is never used for such, by the Apostles, no nor by the most ancient Fathers, as *Belarmine* himself confesseth) must be without stamps and patterns to the beleevers in word and conversation: every thing in them is eminent and exemplary. The world (though unjustly) looks for Angelicall perfection in them: and as the least deviation in a starre is soon noted, so is it in such. Thrice happy he that (with *Samuel*, *Daniel*, *Paul* and others) can be acquitted and approved by himself, in private; in publike, by others; in both, by God: That can by his spotlesse conversation slaughter envy, stop an open mouth, and draw testimony if not from the mouths, yet from the consciences of the adversaries, of his integrity and uprightness. Mr *Bradford* the Martyr was had in so great reverence and admiration with all good men, that a multitude, which never knew him but by fame, greatly lamented his death: yea and

number also of Papists themselves wished heartily his life: And of Mr *Bucer* it is reported, that he brought all men into such admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point finde fault with his singular life, and sincere doctrine. Bishop *Hoopers* life was so good, that no kinde of slander (although divers went about to reprove it) could fasten any fault upon him. And the mans life (saith *Erasmus*, concerning *Luther*, whom he greatly loved not) is approved of all men; neither is this any small prejudice to his enemies, that they can say him for nothing.

Verle 15. Neither do men light a candle, to put it under a bushel, &c.] Nor doth God set up a Minister, and so light a *lynx* or torch (as the word here signifieth) amongst a people, but for the diffusing of the light of the knowledge of the glory of God, in the face of *Jesus Christ*. The heavenly bodies illighten not their own orb only, but send forth their beams far and near. The grace of God (that is, the doctrine of grace) that bringeth salvation, hath appeared (or shone forth, as a candle on a candlestick, or as a beacon on a hill) Teaching us to deny ungodlinesse, &c. The Priests lips must not only preserve knowledge, but also present it to the people, who shall teek it at his mouth. And *Iohn Baptist* (that burning and shining light) was to give the knowledge of salvation, not by way of infusion (for so God only) but by way of instruction. The same word (in the holy tongue) that signifieth to understand, signifieth also to instruct, and to prosper. They that teach others, what they know themselves (as *Abraham* did those of his familiarity and family) shall know more of Gods minde, yea they shall be (as *Abraham* was) both of his Court and Council. But the Lord likes not such empty vines, as (with *Ephraim*) bear fruit to themselves: such idle servants, as thrust their hands into their bosoms, dig their talents into the earth, hide their candles under a bed or bushel: living and lording it as if their lips were their own: barrelling and hoarding up their gifts, as rich cormorants do their corn: refusing to give down their milk, as curst kine: or resolving to speak no more, then what may breed applause and admiration of their worth and wisdom, as proud self-seekers. The manifestation of the spirit was given to profit wishall. And the *Philippians* were all partakers (or companions) of *St Pauls* grace; which he elsewhere calleth the gift bestowed on us, for many, that we may serve one another in love; yea make our selves servants to all, that

ibid.

ibid. 1. 3. 6. 6.

Tanta esse  
morum integri-  
tatem, ut nec  
bosse repari-  
ant quod salu-nientur. *Erasmus*.Of *Lucy* comes *Ephraim*, a *lynx* or Torch.

2 Cor. 4. 6.

ἐμπειρὸν δι-

cuntur ἐμπει-

ροδοὶ καὶ ῥε-

pente confecta

oculos omnium

in se conver-

tunt. *Chrysostom*.

in 2 Tim.

Tit. 2. 11, 12.

Luk. 1. 77.

שִׁמְשֵׁן

Gen. 18. 19.

Psal. 25. 12.

Hos. 10. 1.

1 Cor. 12. 7.

συγκαίτοιροι

Phil. 1. 7.

2 Cor. 1. 11.

Gal. 5. 13.

1 Cor. 13. 1.





Naturall conscience cannot but stoop and do homage to Gods image fairly stampt upon the natures and works of his people. So that when men see in such that which is above the ordinary strain, and their own expectation, their hearts ake within them, many times; and they stand much amazed at the height of their spirits, and the majesty that shines in their faces. Either they are convinced, as *Nebuchadnezzar*, *Darius*, and *Diocletian* (who laid down the Empire, out of a deep discontent and despair of ever conquering the constancy of Christians by any bloody persecution;) or (which is better) they are converted, and seeing such good works, they glorifie God our heavenly father, as *Iustine Martyr*, who confesseth of himself, that by beholding the Christians piety in life, and patience in death, he gathered their doctrine to be the truth, and glorified God in the day of his visitation. For there is no Christian (saith *Athanasius* in his Apology to the Heathens,) that is not good, unlesse he be an hypocrite, and a pretender only to religion. *Verè magnus est Deus Christianorum*, said one *Calocerus* a Heathen, beholding the sufferings of the Primitive Martyrs. And it is reported of one *Cecilia* a Virgin, that by her constancy and exhortations, before, and at her martyrdom, four hundred were converted. *Chrysostom* calls good works unanswerable syllogismes, invincible demonstrations to confute and convert Pagans. *Julian* the Apostate could not but confesse, *quod Christiana religio propter Christianorum erga omnes beneficentiam propagata est*: Christian religion spread by the holiness of those that professed it.

Verse 17. *Thinke not that I am come to destroy the Law* ] As the Pharisees slandered him, only to bring him into hatred with the people. And as, to this day, they maliciously traduce him in their writings. *Rabbi Maimonides* in his *Mishnah*, hath a whole chapter concerning the punishment of the false-Prophet, that teacheth that he came to destroy the Law: *Calumniare audacter: aliquid saltem adbarebit*, said *Machiavel*. A depraver (saith *Plato*) is *in no nominis*, a devil, saith *Paul*. It is the property of defamations, to leave a kinde of lower estimation, many times, even where they are not beleaved.

*I am not come to destroy* ] Gr. To loose, dissolve, or untie the Law, as those Rebels, *Psal.* 2.3. sought to do, but with ill success. For it tyeth and hampereth men, with an *Aut faciendum, aut perendum*, either you must have the direction of the Law, or the correction:

rection: either do it, or die for it. Thus the Law is a schoolmaster, and such a one as that, that *Livy* and *Florus*, speak of in Italy, that brought forth his scholars to *Hannibal*: who had he not been more mercifull then otherwise, they had all perished. The comfort is, that it is a schoolmaster to *Christ*, who became bond to the Law to redeem us, that were under the Law, from the rigour, bondage, irritation and condemnation thereof. So that the use that now we have of it, is only to be as *Pauls* filters son, to shew us our danger, and to send us to the chief Captain of our salvation, who came not to destroy the Law, but to fulfill it.

But to fulfill it ] To complete and accomplish it, for he fulfilled all righteousness, and finished the work that was given him to do. A new commandment also gave he unto us, that we love one another: which love is the complement of the Law, and the supplement of the Gospel. Besides, *Christ* is the end of the Law to every one that believeth: and commandeth us no more, then he causeth us to do; yea, he doth all his works in us and for us, saith the Church, *Isa.* 26.12. Thus *Christ* still fulfills the Law in his people; into whose hearts he putteth a disposition answerable to the outward Law in all things: as in the wax is the same impression that was upon the seal. This is called the Law of the minde, *Rom.* 7. and answereth the law of God without, as lead answers the mould, as tally answereth tally, as Indenture, Indenture. *Heb.* 8. 8. 9. 10. with *2 Cor.* 3. 2. 3. *Rom.* 6. 17.

Verse 18. *For verily I say unto you.* ] This is his ordinary asseveration, which he useth in matters of weight only. For a vain protestation comes to as much, for ought I know (saith a Worthy Divine) as a vain oath.

*Till heaven and earth passe* ] And passe, they must: The visible heavens being defiled with our sins (that are even *glad*, *unpazhem*, as *Babylons* sins are said to be, *Rev.* 18.5.) shall be purged with the fire of the last day, as the vessels of the sanctuary were, that held the sin-offering. The earth also, and all the works that are therein shall be burnt up. And thus the Heathens had heard of, and hampered at, that the world should, at length, be consumed with fire, as *Ovid* hath it, and *Lucretius* dispute it according to the naturall causes. But *Ludolfus* of the life of *Christ* doth better, when he telleth us, that of those two destructions of the world, the former was by water, for the heat of their lust, and the later shall be by fire, for the coldness of their love.

ἐπεὶ δὲ ὁ ἰησοῦς  
ἐξῆλθεν τῆς βασιλείας  
αὐτοῦ ἀπολύει  
αὐτὸν 133.

131. 133. 134.  
ἐπὶ τῇ πόλει τῇ  
αὐτῇ ἐκστρέφεται  
τὸ πνεῦμα. 134.  
Ἀπολογία.

Lib. 1. Tract. 1. de  
jundam. legu.

2 Tim. 3. 3.

καταλύσαι.

Gal. 3.

μηδὲ ὁ ἰησοῦς  
Joh. 17. 4.

Rom. 10. 4.  
Ezek. 36. 7.

Capell of  
Tempr.  
ἐκκαίνωσαν.  
Quasi bitumine  
ferruminata.  
2 Pet. 3. 20.  
Esse quoq; in  
fatu manuit.  
3c. Metam. lib.  
1. Cicero, de  
nat. deor.  
tquā, propter  
ordorem libi.  
dini; igni, pro-  
pter teporem  
baritatis. Lu-  
dolf. de vita  
Christi lib. 1.  
cap. 87.

Nescit Scriptu-  
re vel breue  
ista facere.  
Prov.

Heb. 10. v.

Nec iustificas,  
nec mortuas.  
Non mortificas,  
utrumq; mortuas.  
Et mortuas, &  
mortificas.  
Psal. 116. 8.

Zanchin.  
Prileaux.  
alij.

*One jot* ] Which is the least letter in the Alphabet. *Irenaeus* calleth it a half-letter; and *Luther* rendereth this text, *Ne minima quidem litera*, not so much as the least letter.

*Or one tittle* ] Not a hair-stroke, an accent on the top of an Hebrew letter, the bending or bowing thereof, as a little bit on the top of a horn. The *Masorites* have summed up all the letters in the bible; to shew that one hair of that sacred head is not perished.

*Shall in no wise passe from the Law.* ] The ceremoniall Law was a shadow of good things to come, saith the Apostle: this good thing was Christ. When the Sun is behinde, the shadow is before: when the Sun is before, the shadow is behinde. So was it in Christ, to them of old; (saith one.) This Sun was behinde, and therefore the Law or shadow was before. T'us under the Gospel, the Sun is before, and so now the ceremonies of the Law (those shadows) are behinde, yea vanished away. Before the passion of Christ (wherein they all determined) the ceremonies of the Law were neither dead nor deadly, saith *Aquinas*. After the passion, till such time as the Gospel was preached up and down by the Apostles, though dead, yet (for the time) they were not deadly. But since that, they are not only dead, but deadly to them that use them, as the Jews to this day. As for the Morall Law, it is eternall, and abideth forever in heaven, saith *David*. And albeit some speciall duties of certain Commandments shall cease when we come to heaven; yet the substance of every one remaineth. We live by the same Law (in effect) as the Saints above doe; and doe Gods will on earth, as they in Heaven. God himself cannot dispense with the breach of those laws, that be morall in themselves (because he hath sin by nature, not by precept only) such are all the ten Commandments, but the fourth. The fourth Commandment (say Divines) is morall by precept, not by nature: and so, the Lord of the Sabbath may dispense with the literall breach of the Sabbath. Of all the morall Law, it is the opinion of some of our best Divines, that since the coming of Christ it bindeth us not, out of any fore-going institution, as delivered to *Moses* in the mount; but as it is agreeable to the Law of nature, which is common to Jews and Gentiles: and as it was explained and confirmed by our Saviour Christ in the Gospel. To conclude, the ministerials of this Law shall passe away, together with this life: the substantials shall passe into our glorified natures, and shine therein, as in a mirrour for ever.

Verse 19. *Whoever therefore shall break one of these least Commandments*

*Commandments.* ] So the Pharisees called and counted these weightier things of the Law, in comparison of their tithings, *Matth. 23*. and traditions, *Matth. 23. 3*. But albeit some Commandments are greater then some, as those of the first table (in meet comparison) then those of the second: yet that Pharisaicall diminution of Commandments, that idle distinction of sins into Gnats and Camels, venial and mortall, moles and mountains, is by no means to be admitted. The least sin is contrary to Charity, as the least drop of water is to fire. The least missing of the marke is an error, as well as the greatest; and both alike for kinde, though not for degrees. Hence lesser sins are reproached by the name of the greater: malice is called murder: lustfull looks, adultery: sitting at idolatrous feasts (though without all intent of worth p) Idolatry. See *Job 31. 27, 28*. Disobedience in never so small a matter (as eating a forbidden apple, gathering a few sticks on the Sabbath-day, looking into, or touching the Ark) hath been severely punished. Though the matter seem small, yet thy malice and presumption is great, that wilt in so small a thing incur the Lords so high displeasure. What could be a lesse Commandment then to abstain from blood? yet is their obedience herein urged with many words, and that with this reason, as ever they will have God to do any thing for them or theirs. The whole Law is (say the Schoolmen) but one copulative. Any condition not observed, forfeits the whole lease; and any Commandment not obeyed, subjects a man to the curse. And as some one good action hath blessednesse ascribed and assured to it, as *peace-making*, *Matth. 5. 9*. so be that shall keep the whole Law, and yet offend in one point, is guilty of all. When some of the Israelites had broken the fourth Commandment, God challengeth them for all, *Exod. 16. 28*. Where then will they appear that plead for this *Zoar*, for that *Rimmon*? a merry lye, a petty oath, an idle errand on the Lords day, &c. Sick bodies love to be gratified with some little bit, that favoureth the disease. But meddle not with the murdering morsels of sin; there will be bitterness in the end. *Jonathan* had no sooner tasted of the honey with the tip of his rod only, but his head was forfeited. There is a deceitfullnesse in sin, a lye in these vanities; give them an inch, they'll take an ell. Let the serpent but get in his head, he will shortly winde in his whole body. He playes no small game, but meaneth us much hurt, how modest soever he seemeth to be. It is no lesse then the Kingdom that he seeketh, by his maidenly

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insinuations,

They deemed it as great a sin to eat with unwashen hands, as to commit fornication.

*Goodw. Jewell* Antiq. pag. 49.

*Dicunt Jesuitae quaedam peccata adeo esse in se & per se levia, ut factores, nec ordines, nec maius, nec impios, nec Deo exosos rediant. Cheminitius de rebol.*

*Iesu 1.*

*quagria.*

A missing of the mark, or swerving from the rule.

1 Cor. 10. 14.

Deut. 12. 12.

23. 24.

Deut. 27. 26.

Gal. 3. 19.

Jam. 2. 10.

Heb. 3. 13.

Jon. 2. 8.

insinuations as *Adoniah*. As therefore we must submit to God, so we must resist the devil, without expostulation, 1 Pet. 5. 7. throw water on the fire of temptation, though but to some smaller sin, and stamp on it too. Behold how great a matter a little fire kindleth, saith St James! A little poison in a cup, a little leak in a ship, or breach in a wall may ruin all. A little wound at the heart, and a little sin in the soul may hide Gods face from us, as a cloud. Therefore as the Prophet, when a cloud as big as a mans hand only appeared, knew that the whole heaven would be overcovered, and willed the King to betake himself to his charret: so let us to our shelter; for a company comes, as she said, when she bore her to God: After Jonathan and his Armour-bearer came the whole host: and when Dalilah had prevailed, came the Lords of the Philistines. He that is fallen from the top of a ladder, cannot stop at the second round. Every sin hardneth the heart, and gradually dispoeth it to greater offences: as lesser wedges make way for bigger. After Ahaz had made his wicked Altar, and offered only, he brought it into the Temple; first setting it on the brazen Altar, afterwards bringing it into the house, and then lastly, setting it on the Northside of Gods Altar: Withstand sin therefore at first, and live by Solomons rule, Give not water passage, no not a little. Silence sin, as our Saviour did the Devil; and suffer it not to sollicite thee. If it be importunate, answer it not a word, as Hezekiah would not Eabshakeh: or give it a short and sharp answer, yea the blew eye, that St Paul did. This shall be no grief unto thee, hereafter, nor offence of heart, as she told David; the contrary way, it repented St Austin of his very excuses made to his parents, being a childe, and to his schoolmaster, being a boy. He retracts his ironyes, because they had the appearance of a lye, because they looked ill-favourably. B. Ridley repents of his playing at Chess, as wasting too much time. Bradford bewaileth his dullness and unthankfulness. Davids heart smote him for cutting the lap of Sauls coat only; and that for none other intent, then to clear his own innocency: that in which Saul commended him for his moderation. There are some that would shrink up sin into a narrow scantling; and bring it to this, if they could, that none do evil, but they that are in goales. But David approves his sincerity by his respect to all Gods Commandments, and hath this commendation, that he did all the wills of God. Solomon also bids, count nothing little that God commandeth, but keep Gods precepts as the sight of the

Jam. 2. 5.

1 Tim. 3. 43.

1 King. 16. 17.  
13. 14.

Gen. 22. 1.  
1 Cor. 9. 27.  
1 Tim. 2. 1.  
1 Sam. 15. 21.  
Cor. 1. 1.  
cap. 19.  
Retra. lib. 1.  
cap. 1.  
Ab. and Mon.

Phil. 18. 21.  
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the eye. Those venturous spirits, that dare live in any known sin, aspire not to immortality, Phil. 2. 12. they shall be least, that is, nothing at all in the Kingdom of heaven.

And teacheth men so. As the Pharisees did, and all the old and modern heresiarches. In the year 1559. it was maintained by one David George (that Arch-heretike) that good works were pernicious and destructive to the soul. The Anabaptists and Socinians have broached many doctrines of devils, not fit to be once named amongst Christians. The Pneumatomachi of old, set forth a bafe book of the Trinity, under St Cyprians name, and told it at a very cheap rate, that the poorest might be able to reach it and read it, as Rufinus complaineth. In those Primitive times, those capitall heresies (concerning the Trinity, and Christs Incarnation) were to generally held, that it was a witty thing then, to be a right believer, as Erasmus phraseth it. All the world, in a manner, was turned Arian, as St Hierome hath it. Orosius telleth us, that the Gothes being desirous to be instructed in the Christian religion, requested of Valens the Emperour to send them some to preach the faith unto them. He, being himself an Arian, sent them Arian Doctors, who set up that heresie amongst them. By the just judgement of God therefore, the same Valens, being overthrown in battle by the Gothes, was also burnt by them in a poor cottage, whether he had fled for shelter. Heretikes have an art of pythology, whereby they cunningly insinuate into mens affections, and many times periwade before they teach, as it is said of the Valentinians. It was therefore well and wisely done of Placilla the Emperesse, when her husband Theodosius senior desired to confer with Eunomius, she earnestly dissuaded him; lest being perverted by his speeches, he might fall into his heresie.

Shall be least in the Kingdom of heaven. That is, nothing at all there: as Matth. 20. 16. Either of these two sins here mentioned, exclude out of heaven; how much more both? If single sinners that break Gods Commandments, and no more, shall be damned, those that teach men so, shall be double damned: If God will be avenged on the former seven-fold, surely he will on the latter, seventy-fold seven-fold. When the beast, and the Kings of the earth, and their armies shall be gathered together, (toward the end of the world) to make war against Christ, the multitude shall be slain with the sword, the poor seduced people, that were carried along, many of them, (as those two-hundred that followed

Prod. para-  
doxon, quod vo-  
na opera sint  
perniciosa ad  
salutem. Bu-  
chole. Ind.  
Chion.

In Apolog. 2.  
Ingentis res  
fuit esse Chris-  
tianum.  
Ingentis orbis,  
et intratus est  
se factum esse  
Arianum.  
Hier.  
Iusto itaq. De-  
i iudicio Valens  
a Gothis cre-  
maxus est, quo-  
rum ille anti-  
m pestife-  
rum errorum  
virus iniecerat.  
Tertullian.  
Soc. in lib. 7.  
cap. 6. 7.

a Sam. 15. 11.

Diffusum ex-  
itig'us, quo  
bicus pre reli-  
quis deove-  
buntur. Patius  
in loc.

Rev. 19. 20. 11.

Rom. 12. 2. 3.

Psal. 66.

Psal. 34.

Psal. 51. 13.

Aps. 24.

Psal. 32.

Job 1.

Job 4.

a Cor. 5. 11.

Aps. 5.

Luk. 1.

Mat. 23. 2. 3.

1 Cor. 9. ult.

O si homines ig-  
nata opera,  
filiis opba / sen-  
tentia. Ennius.

*Abstem out of Jerusalem*) in the simplicity of their hearts, and understood not the matter. shall have an easier judgement. But the beast was taken and the false Prophet, and were both cast alive (not slain with the sword, and so cast to the infernall vultures to be devoured by them, as a prey; but) cast alive that they may feel those most exquisite pains, into a lake of fire burning with brimstone, wherewith they are encompassed, as fish, cast into a pond, are with water.

But whosoever shall doe, and teach them. ] First doe, and there- by prove what that go d, holy and acceptable will of God is: and then teach others what himselfe hath felt and found good by ex- perience. Come, and I will tell you what God hath done for my soul. Come, children, hearken unto me, I will teach you the fear of the Lord. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. I will teach trans- greiours thy wayes; and sinners shall be covered unto thee. Cha- rity is no churle; but cries, *I would to God that all that hear me this day, were as I am.* Andrew calleth Simon, and Philip, Na- thaniel: the Samaritess, her neighbours: and those good souls, one another, *Hos. 6. 1.* The love of Christ constrained the Apo- stles; they could not but speak the things they had heard and felt: as little as the holy Virgin, could conceal the joy she had concei- ved upon the conception of God her Saviour. They could not but be as busie in building stair-cases for heaven, as these Pharisees were in digging descents to hell. Blinde guides they were of the blinde, and both fell into the ditch, but the guides fell undermost. By cor- rupt teachers Satan catcheth men, as a cunning fisher by one fish catcheth another, that he may feed upon both. Here they corrupted the Law by their false glosses, as our Saviour sets forth. But where they kept *Moses* chair warm, fate close and laid sooth; *All that they bid you observe, that observe and doe*, saith he: for a bad man may cry a good commodity; and a stinking breath sound a trumpet with great commendation. *Balaam*, Satans spelman, may be (for the time) Christs spokesman, and preach profitably to others, though himselfe be a cast-away: as water, when it hath cleansed other things, is cast into the sinke. Hear such therefore, saith our Saviour, *but do not after their works, for they say and do not*: they speak by the talent, but worke by the ounce; their tongues are big- ger then their hands: their lives give the lye to their lips; they shun the way themselves (with that Priest and Levite) which they

they shewed to others, when mercy should be shewed to the wounded man: Out of their own mouths therefore will God condemn them. And it is a fearful thing to fall into the punishing hands of the living God. As for those burning and shining lights, that have *Urim and thummim*, bells and pomegranates, trumpets of sound doctrine, in one hand, and lamps of good life in the other, as *Gideons* souldiers; they shall be great in the Kingdom of heaven. He that holdeth them in his right hand here, shall set them at his right hand hereafter; and give them to hear, as *Ezekiel* did, the noise of a great rushing, saying, *Blessed be the glory of the Lord.*

Verse 20. *Except your righteousness shall exceed the righte- ousness of the Scribes and Pharisees* ] And yet they went far, 1. In works of piety, for they made long prayers, &c. 2. In works of charity, for they gave much almes. 3. In works of equity, for they tithed mint, anise and cummin. 4. In works of courtesie; for they invited Christ often, &c. They were the most exact and accurate sect of that religion, as S<sup>t</sup> Paul (who once was one of them) beareth them witness. And so carried away the heart of the people, that there was no holy man that was not reared a Pharisee. And therefore among the seven kindes of Pharisees in their Talmud (whereof one sort was *Phariseus* *Quid debeo fa- cere, & faciam illud*, such a one was he, *Luk. 18. 18.*) they make *Abraham* a Pharisee of love, *Job* a Pharisee of fear, &c. Yea, it was commonly conceited among the Jews, that if but two of all the world were to go to heaven, the one should be a Scribe, and the o- ther a Pharisee. And what high opinions they nourished of them- selves, may be seen in that proud Pharisee, *Luk. 18.* Like unto whom, how many civil Justiciaries are there amongst us? who if they can keep their Church, give an alms, bow their knee, say their prayers, pay their tythes, and, once a year, receive the Sacrament (it matters not how corrupt hearts, how filthy tongues, how false hands they bear) can thanke God for their good estate to God- ward, and take up their seats, as it were, in heaven afore-hand. But our Saviour sayes nay to it in this text; yea, sets a double bolt upon heaven gates, to keep out such. And when they shall come knocking and bouncing, with Lord, Lord, open unto us, he shall say, *discedite, depart ye*: or as once he did to their fellow-Pharisees, *ye are they which justified your selves before men; that God knew your hearts.* And you shall now know (to your small comfort) that

Συναδίσαν  
μὴ τοὺς ἑσθλοὺς  
ἀποδοκιμασ-  
θῆναι ἀπὸ τοῦ  
θεοῦ. Αἰν. 1.  
10. Εὐβ. cap.  
penult.

Rev. 1. 20.

Ez. 3. 4.

ἀκριβεστάτη ἀ-  
σέβεια.  
Αἰν. 26. 5.  
Ἐν τῇ ἐκτεσ-  
σει: i. e. ἡ  
ἐκτεσ.  
Talmud tract.  
Sura. cap. 3.  
Goudwins  
Heb. Antiq.  
1. 29.

ὅτι οὐκ ἐπιστήθητε.  
Ye shall not  
enter.  
Mat. 7.  
Luk. 16. 15.

that that which is highly esteemed amongst men, is abomination in the sight of God. Civility rested in, is but a beautifull abomination, a smooth way to hell. The world highly applauds it, because somewhat better then outrageous wickednesse; as a cab of doves-dung was sold in Samaria's famine at a very dear rate, &c.

Verse 11. *Ye have heard that it was said by them of old* ] Antiquity 'tis venerable: and of witnesses, Aristotle witnesseth, that the more ancient they are, the more to be credited, as less corrupt. *New things are vain things*, saith the Greek proverb. And the Historian condemneth his countrymen, as despisers of old customs, and carried after new. But as old age is a crown, if it be found in the way of righteousness, Prov. 16. 31. and not otherwise: So may it be said of these *Kadmonin* or the old Rabbins, later then *Exra*, whom our Saviour here confuteth. Much might have been attributed to their authority, had they not rested upon the bare letter of the Law, and wrested it sometimes to another meaning. Antiquity disjoyned from verity, is but filthy hoariness: and deserveth no more reverence then an old leacher; which is so much the more odious, because old. And as Manna, the longer it was kept, against the command of God, the more it stank; so do errors and enormities. *Laban* pretendeth antiquity for his god, in his oath to *Jacob*, *The God of Abraham*, saith he, *and the God of Nabor*, the God of their father judge between us. But *Jacob* beware by the fear of his father *Isaac*. He riseth not higher then his father; and yet doubts not, but he worshipped God aright. It's no good rule to say, we'll be of the same religion with our forefathers; unless we can approve it right by the holy Scriptures. *Plus valet molum inolitum quam bonum in splitum*: And that *Tyrannus trium literarum mori*, too often carries it against truth: The image that fell down from *Insipiter* (for which there was so much ado at *Ephesus*, Acts 19.) is said by the Town-clarke, to be such as could not be spoken against with any reason. And why? because it was wonderfull ancient (as *Pliny* telleth us.) For whereas the Temple of *Diana* had been seven severall times reedified, this image was never changed: and thence grew the to great superstition, by the covertnesse of the Priests: as likewise the *Ancilia* among the *Romans*, and *Pessimumium* among the *Asians*. But what saith a Noble writer? Antiquity must have no more authority then what it can maintain. Did not our predecessours hold the torrid Zone inhabitable? did they not confine the world in the Ark of Europe,

Asia

Asia and Africa, till *Noah's* dove *Columbus* discovered land, &c?

*Thou shalt not kill: and whosoever killeth shall be in danger of judgement* ] That is, it shall be questioned whether it be fit he be put to death or not. Thus as *Eve* dallied with the command, saying, *Ye shall not eat thereof, lest ye die* (when God had said, *Ye shall surely die*, whensoever ye eat) and so fell into the devils danger: In like sort, these Jew-doctors had corrupted the very letter of the Law, and made that doubtfull and questionable, which God had plainly and peremptorily pronounced to be present death. Before the flood indeed, some doe ghesse and gather out of *Gen. 9.* that the punishment of murder, and such like hainous offences, was only excommunication from the holy assemblies, and exclusion out of their fathers families, as *Cain* was cast out from the presence of the Lord, that is, from his fathers house, where God was sincerely served. Sure it is, that no sooner was the world repaired, then this Law was established; *Who so sheddeth mans blood, by man shall his blood be shed*. And this reason is rendered; *for in the image of God made he him*. That image (its true) is by the fall defaced and abolished; yet are there some reliques thereof still abiding, which God will not have destroyed. If any object, Why then should the murderer be destroyed, sith he also is made in the image of God? The answer is easie, because the murderer hath destroyed the image of God in his neighbour, and turned himself into the image of the devil. Besides, God hath indispensably and peremptorily commanded it. *He that sheddeth the blood of any person, hasteneth to the grave, let no man hinder him*. Say he scape the stroke of humane justice, yet the *Barbarians* could lay (as of *Paul*, whom they took for a murderer) that divine vengeance will not suffer him to live. Bloody and deceitfull men shall not live out half their daies. Usually either God executeth them with his own immediate hand, as it might be easie to instance in many bloody persecutors and others: or he maketh them their own deathsmen, as *Pilate*: or setteth some other a worke to doe it for them. As (among other examples of Gods dealing in this kinde) *Anno 1586.* *Walsh* Bishop of *Offerey* in *Ireland*, a man of honest life, with his two servants, were stabbed to death by one *Dulland* an *Irish* old souldier, whilst he gravely admonished him of his foul adulteries: And the wicked murderer escaped away, who had now committed 45 murders with his own hand. At length, revenge pursuing him,

Gen. 9. 6.

Object.

Answ.

Prov. 28. 17.

Acts 28. 4.  
Eccl. 5. 23.

πρὸς τοὺς αἰ-  
ωνίους ἀδελ-  
φούς ἡμῶν  
Ῥαββί. 11.  
τι καὶ οὗτοι  
Ἰουδαῖοι.  
Ἀθηνῶν ἐστι  
οἱ καὶ οὗτοι  
τῶν Ἰουδαίων,  
non sine probro  
appellatur.  
Cui Praeforum  
iure sunt posita  
porticus templi,  
at cor postico-  
rum sunt fora  
men acur. 1 al.  
maud Eublin.  
Iapitis bo-it  
much of Anti-  
quity, as once  
the Gibeonites  
did of old  
times and  
mouldy bread.  
Gen. 21. 13.  
Fuit apud  
Iudas 6. 22.  
eas Ignat.  
68. Diomedes  
Act. 19. 35.

Fla lib. 16.  
cap. 40.  
Virtutum sunt  
famae adu-  
lterae anti-  
quiss.  
nunquam muta-  
tum sepius re-  
stituitur.

Camdens Eli-  
zab. fol. 191.

1 Joh. 3. 17.  
Senarileus de  
morte 1022.  
Diazij.  
Anno. 1551.  
Scipion de Be-  
rabundus Tri-  
denti de collo  
mule (ue / uſ-  
pendit. Horn-  
dortij. Theatr.  
biſt. p. 414.  
Sleidan. lib. 17.  
Lud. Rab. part.  
2. de marty-  
rius.  
Scalig.  
Ereut. 355.  
ſect. 2.  
enā ab enā,  
cedo: Qui  
cedit affectibus,  
aleo ueratio-  
nem in conſilium  
non adhibet.  
Ficcat. in Rom.  
13. 4.  
Ephel. 4. 16.  
Dan. 3. 19.  
Exod. 32. 19.  
Mar. 2. 5.  
οναντιμας  
Jonas 4. 1.  
verſult.

him, he was by another bloody fellow *Donald Spaman*, shortly after ſlain himſelf, and his head preſented to the Lord Deputy. Neither can I here omit (that which I had almoſt forgotten) the juſt hand of God upon that villanous parricide *Alphonſus Diazus* the *Spaniard*, who (after he had, like another *Cain*, killed his own naturall brother *Iohn Diazus*, meerly becauſe he had renounced Popery, and became a profeſſour of the Reformed Religion, and was not only not puniſhed, but highly commended of the Roma- nists for his heroicall atchievements) deſperately hang'd himſelf at *Trent*, upon the neck of his own mule, being haunted and hunted by the furies of his own conſcience.

Verſe 22. *But I ſay unto you.* This is his teaching with au- thority, and not as the Scribes. To their falſe głoſſes he oppoſeth his own ſole and ſingle authority. He delivers himſelf like a Law- giver: but I ſay unto you, and you ſhall take it on my bare word, without any further pawn or pledge. He that is *αὐτορας*, is like- wiſe *αὐριμος*. The Pharifees Phylacteries were not ſo broad, but their expoſitions of the Law were as narrow; which therefore our Saviour letteth out and rectifieth.

*That whoſoever is angry with his brother without a cauſe* ] Rathiſh giving way to unruly paſſion, and not taking reaſon into counſel, as the word here ſignifieth. This is a degree of murder that the Phariſees dreamt not of, and a mortall ſin, though the Pa- piſts conclude it veniall from this very text, becauſe not threatned (as calling *ſol*) with hell-fire. But judgement, counſel, and *Geben- nis*, note not here different puniſhments, but only divers degrees of the damnation of hell, which is the juſt hire of the laſt ſin. There is a lawfull anger, as that of our Saviour, *Mar. 3. 5. & Mat. 16. 22.* And we are bid *be angry, and ſin not*. Now he that would be angry and not ſin, muſt (for the matter) be angry at nothing but at ſin, and that, not ſo much as it is an injury to us, as an offence to God. Next, for the meature, he muſt not be ſo transported with anger, as to be unfitted and indiſpoſed thereby, either for prayer to God, or pity to men. *Moses* was very angry at the fight of the golden Calfe, yet could pray. Our Saviour was heartily angry at the Phari- ſees, but withall grieved at the hardneſſe of their hearts. *Jonas* on the other ſide, through anger, thought to have prayed, but fell into a brawle with God, quarrel'd him for his kindneſſe; and had little pity on ſo many poor *Ninevites*; though afterwards he yielded to better reaſon, and ſhewed his ſubmiſſion, by laying his hand upon

h3

his mouth, and ſaying no more. Anger is a tender vertue (ſaith one) and ſuch as, by reaſon of our unſkilfullneſſe, may be eaſily corrupted and made dangerous. The wrath of man (uſually) worketh not the righteousneſſe of God: nay it lets in the devil, that old man- ſlayer, and is the murderer of the heart (as here) making way to the murder of the tongue and hand. It is the match to receive the fire of contention, and the bellows to blow it up, *Prov. 15. 18.* Now where ſtrife is, there is *confuſion*, and every evil worke, not murder excepted.

*And whoſoever ſhall ſay unto his brother, Racha* ] Anger (as fire) if ſmothered, will languish, but let out, will flame into further mi- ſchief. Cease from anger, ſaith *David*, for elſe thou wilt ſet thy ſelf to do evil. And if thou haſt done evil (or plaid the fool, as o- thers read it) ſaith *Agur*, in lifting up thy ſelf (and puffing againſt thy brother, againſt whom in thine anger thou haſt deviſed ſome miſchief) if thou haſt thought evil againſt him, yet lay thy hand upon thy mouth: ſay not ſo much as *Racha*, utter not any ſo much as an inarticulate voice, ſnuſſe not, ſnort not, ſpet not, as he, *Deut. 25. 9.* ſtamp not with clapping of the hands, as *Balaam*, ſay not ſo much as ſie, to thine offending brother, ſaith *Theophylact*; thou him not, ſaith *Chryſoſtome*, call him not ſilly or ſhallow, one that wants brains, ſaith *Irenæus*, *qui expuit cerebrum*, as the word ſig- nifieth, if it ſignifie any thing. Surely (ſaith *Agur*, ſetting forth the reaſon of his former precept by a double ſimilitude) the churning of milke bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath (the giving it its forth and full ſcope, and not ſuppreſſing it when it firſt begins to boile in a mans breaſt) bringeth forth ſtrife. Let therefore the firſt heat of paſſion ſettle, and that darkneſſe paſſe, that hath clouded the minde. *Ut fragilis glacies, occidat ira morā.* Walke into the gar- den with *Abasuerus*, into the field with *Jonathan*, when his fa- ther had provoked him to wrath: (againſt the Apoſtles precept.) Divert to ſome other company, place, buſineſſe, about ſome thing thou canſt be moſt earneſt at. Give not place to wrath, no not a lit- tle ſet God before thy tumultuating paſſions, and ſo ſilence them; elſe worſe will follow.

*But whoſoever ſhall ſay, Thou Fool, &c.* ] How much more, Rogue, Baſtard, Devil, and other ſuch foul and opprobrious tearms, not fit to be mentioned among Saints, yet common with many ſuch as would be counted ſo. What makeſt thou here, thou arch- devil

1am. 1.  
Ephel. 4. 16.

1am. 3. 16.

Vix convitij  
levisior.Pſal 37. 8.  
Pro. 10. 32. 33.  
expounded.  
Merer.Numb. 24. 10.  
κατάπτωσθαι.  
Chryl. 11. 11.  
Syros hoc no-  
mē uti pro  
τῶν αἰ-  
H. lych.1 Sam. 10. 24.  
Eph. 6. 4.Quid iū, dia-  
bole nequiſſime,  
at hanc civita-  
tem perturban-  
dam acceſſiſti?  
dicit Epico-  
pus Geniceſis  
Gul. Farello.

in Epist. ad  
Calvin.

Ad. an Mon.  
fol. 169.

Ibid 1340.

James 3. 6.

Grolwius  
Hes. An. up.  
out of R. An.  
in Plal. 27.  
13.

devil troubling our City? said the Bishop of Geneva to Farellus, seeking to set up the Reformed Religion. And a Spanish Jew disputing with us about the Eucharist (saith Beza) called us *vulpes, serpentes & simias*, foxes, serpents and jackanapeses. Contrarily, it is observed of Archbishop Cranmer, that he never raged so far with any of his household-servants, as once to call the meanest of them varlet or knave in anger; much lesse to reprove a stranger with any reproachfull word; least of all did he deal blows among them, as B. Bonner: who in his visitation, because the bells rung not at his coming into Hadham, nor the Church was dressed up as it should, called Dr. Bricket knave and heretick: And therewithall, whether thrusting or striking at him, so it was, that he gave St. Thomas Josselin Knight (who then stood next to the Bishop) a good fiewet upon the upper part of the neck, even under his ear: whereat he was somewhat astonied at the suddenesse of the quarrell for that time. At last he spake and said, What meaneth your Lordship? Have you been trained up in Will Sommers his school, either heard not, or would not hear. When Mr. Fecknam would have excused him by his long imprisonment in the Marshalsey, whereby he was grown testy, &c. he replied merrily, So it seems, Mr. Fecknam; for now that he is come forth of the Marshalsey, he is ready to go to Bedlam. Our Saviour here threatneth a worse place, tormenting Tophet, the Gehenna of fire, to that unruly evil, the tongue, that being set on fire of hell, fetcheth words as far as hell, to let on fire the whole court of nature.

*Shall be in danger of hell fire*] Gehenna, or the valley of Hinnom, was reputed a contemptible place, without the City, in the which they burnt (by means of a fire continually kept there) the carcases, filth and garbage of the City, so that by the fire of Gehenna here is intimated both the restless torments of hell (sc. by the bitter cries and ejulations of poor infants there burnt to *Moloch*), and also the perpetuity and endlessness of them. The Idol *Moloch* or *Saturn*, was represented by a man-like brazen body with the head of a Calve. The children offered, were inclosed within the arms of this Idol: and as the fire increased about it, the sacrifice with the noise of drums and other instruments filled the air, that the pitifull cries of the children might not be heard.

Verse 23. *Therefore if thou bring thy gift to the Altar*] To anger, our Saviour here opposeth Charity; which suffereth long and

and is kinde. *Charity envieth not, nor is rash, &c. But beareth all things, beleeveeth all things, hopeth all things, endureth all things.* Strangers we must love as our selves, Luk. 10. 27, 28. but brethren, as Christ loved us, with a preventing constant love, Job. 15. 15 notwithstanding provocations to the contrary.

*That thy brother hath ought against thee*] As justly offended by thee: See the like phrasis, Luk. 7. 40. Rev. 2. 4. If either thou have given offence carelessly, or taken offence caulelessly. And two sins may as soon smite together, and not fire come out, as people converse together, and not offences fall out: Now if it be a great offence, a considerable injury, to the just grief or disgrace of another, satisfaction must be given, and reconciliation sought (at least) ere the service can be accepted. For how can we look our father in the face, or ask him blessing, when we know that he knows, there is hatred or heart-burning between us and our brethren?

Verse 24. *Leave there thy gift*] The fountain of love will not be laded at with uncharitable hands. God appeared not to Abraham, till Lot and he were agreed. Jacob reconciled to his brother, first builds an Altar, &c.

*And go thy way first be reconciled.*] Unless thou wilt lose thy labour, and worie, as Saul and Judas d.d. God prefers mercy before sacrifice, and is content his own immediate service should be intermitted, rather then reconciliation be omitted. *Confesse your trespasses one to another*, saith St. James, your lapses and offences one against another, and then pray one for another, that ye may be healed: as Abraham, after reconciliation, paid for Abimelech, and the Lord healed him. St. Peter would have husbands and wives live lovingly together: or, if some household-words fall out between them at any time, to preece again, *that their prayers be not hindered*, as else they will be. Dissension and ill-will will lye at the well-head, and stop the current. The spirit of grace and supplication will be grieved by bitterness, anger, clamour; yea made thereby to stirre with discontent, and to with-draw, as loathing his lodging.

*First be reconciled to thy brother.*] And, as a bone once broken is stronger after well-setting, so let love be after reconciliation: that if it be possible, as much as in us lieth, we may live peaceably with all men. Let it not stick on our part howsoever, but seek peace and ensue it. Though it flee from thee, follow after it, and account it an honour to be first in so good a matter. I do not see

mat. 5. 10.

1 Pet. 3. 7.  
Eph. 4. 30, 31.  
Si quis est qui  
neminem in  
gratiam putat  
redire posse, non  
nos tram de per-  
fidiam arguit,  
sed indicat su-  
am. Cic. Epist.  
lib. 2. ep. 7.  
Menander ta-  
men dicit, recon-  
ciliationes esse  
lupinas amici-  
tias.



see (saith one) the Levites father in law make any means for reconciliation; but when remission came to his doors, no man entertaineth it more thankfully. The nature of many men is forward to accept, and negligent to sue for; they can spend secret wishes upon that which shall cost them no endeavour. But why should men be so backward to a business of this nature? Almighty God beseecheth sinners to be reconciled unto him. And, as when a man goes from the Sun, yet the Sun-beams follow him, shine on him, warm him: so doth the mercy of God follow us all the daies of our lives. Our Saviour first sent to Peter that had denied him, and went to the rest that had forsaken him. *Aristippus* (though but a Heathen) went of his own accord to *Eschines* his enemy, and said; Shall we not be reconciled, till we become a table-talk to all the country? And when *Eschines* answered, he would most gladly be at peace with him: Remember therefore, said *Aristippus*, that although I were the elder and better man, yet I sought first unto thee. Thou art indeed, said *Eschines*, a far better man than I, for I began the quarrell, but thou the reconciliation. Guiltiness is commonly clamorous and implacable, and none so averse to reconciliation, as they that are most injurious: as he that wronged his brother, thrust away *Moses*, saying, *Who made thee a Ruler &c. Wilt thou kill me? &c. Acts 7. 27, 28.*

Verse 25. *Agree with thine adversary quickly. Habent as le suum Cito, Cito.* Gods work also must be done with expedition: opportunities are headlong, delays dangerous. Let not therefore the Sun go down upon your wrath, lest it grow inveterate, as proves in many, who not only let the Sun go down, once or twice, but run his whole race, ere they can finde hearts and means to be reconciled. *Cursed be their wrath, for it is deadly. O my soul, come not thou into their secret.* It were much to be wished, that as *Liwy* hath it, *Amicitia immortales, inimicitia mortales essent*, enmities were mortall amongst us, amities immortall.

*Left thine adversary deliver thee to the Judge* By his groan and moans to God, who is gracious (though thou art stiff) and will pay thee for thy pertinacy. *Exod. 22. 26.* (and him for his patience) with extremity of law. Compound therefore, and take up the suit before it come to execution and judgement. Suffer it not, as all husbands do, to run on, and charges to grow from term to term, lest we pay not only the main debt, but the arrerages too, the time of Gods patience, &c.

*Thou be cast into prison.* Into hell, worse then any prison. Of *Roger Bishop of Salisbury*, the second man from King *Stephen*, it is storied, that he was so tortured in prison with hunger and other calamities accompanying such men, *ut vivere noluerit, mori necesse erat*, live he would not, die he could not. This and much worse is the case of those that are cast into hell, they seek death, but finde it not, they desire it, but it fleeth from them, *Rev. 9. 6.*

Verse 26. *Thou shalt by no means come out thence, till, &c.* Never come out. Let our merit-mongers first go to hell for their sins, and stay all eternity there: then afterward, if God will create another eternity, they may have liberty to relate their good works, and call for their wages. But the curse of the law will first be served of such, as seeking to be saved by the works of the law, are fallen from Christ, these shall never come out till they have paid the utmost farthing. And when will that be? We read of a miserable malefactor (*John Chambone* by name) who had lain in the dungeon at *Lions* the space of seven or eight moneths. This thief, for pain and torment cried out of God, and cursed his parents that begat him, being almost eaten up with lice, and ready to eat his own flesh for hunger; being fed with such bread as dogs and horks had refused to eat. So it pleased the goodness of Almighty God, that *Petrus Bergerius* a French Martyr, was cast into the same dungeon: through whose preaching and prayers he was brought to repentance, learning much comfort and patience by the word of the Gospel preached unto him. Touching his conversion he wrote a very sweet Letter out of his bonds, declaring therein, that the next day after that he had taken hold of the Gospel, and framed himself to patience according to the same, his lice (which he could pluck out before by twenty at once betwixt his fingers) now were so gone from him, that he had not one. Furthermore so the almes of good people were extended towards him, that he was fed with white bread, and that which was very good. His imprisonment, at utmost, lasted but while life: death as a goaler knocked off his shackles, and set him into the glorious liberty of the Saints above. So the penitent thief in the Gospel: and so that *Rob. Samuel*, Martyr, above mentioned. But not so, those that are clapt up in the dark dungeon of hell. Their misery is as endless as calcieffe. A river of brimstone is not consumed by burning: the smoke of that pit ascendeth for ever. A childe with a spoon may sooner empty the sea, then the damned in hell accomplish their misery.

L

Verse

2 Cor. 5.

Rom. 13. 5.

Lament. 3. 1.

Si quis hereticum, levissimum est: si si offenderis pluribus, utas was gerit. Pluribus. G. n. 49. 0. 7.

Alt and Mon. fol. 228.

Hofea.

Structione  
nervitiaman-  
ter.  
In dectinat.Hapartur po-  
nas p...  
jo'a voluntas.  
Jovenat...  
did t...  
1 Cor. 7. 2.Confectio in  
oculos, Gen. 3.  
Non dicit Mo-  
ses, vidi, a-  
spexit: sed  
fuit aspectus  
impudicus  
reus.  
Tis d...  
Niz a 2.  
1 Pet. 2. 12.  
mortalis  
tull of the  
whore, as it  
the fate in the  
adulterers eye.  
Prophet  
ca...  
Demonstrat o-  
culos f...  
quid mulieres  
sine concupis-  
centia adspicere  
non possit. Sed  
nihil aliud se-  
cit quam quod

Verse 27. You have heard that it was said to them of old, Thou shalt not commit adultery. This they corruptly restrained to the grosse act, and made nothing of contemplative filthinesse, hearts full of harlottry, hot as an oven with scalding lusts, very stews and brothelhouses, cages of unclean birds; besides eyes full of adultery, hands defiled with dalliance, tongues taught to talke obscenities and ribaldries, &c. But Seneca could say, *Incesta est, & sine stupro qua stuprum cupat*, she is a whore, that would be so, had she but opportunity: And the Romanes put to death a vestal Virgin, for singing this verse only,

*Falsis nupta l. moriar ni nubere dulce est.*

St Pauls Virgin is holy, not in body only, but in spirit also, 1 Cor. 7. *Quia non licuit, non facit, illa facit*: And for the avoiding of fornications (in the plurall number, inward burnings as well as outward pollutions) let every man have his own wife &c.

Verse 28. But I say unto you, that whosoever looketh on a woman to lust after her. Lusting is oft the fruit of looking; as in Josephs mistresse, who let her eyes upon Joseph, and David, who saw Bathsheba bathing: lust is quicktighted. How much better Job, who would not look, lest he should thinke upon a maid? And Nazianzen, who had learned (and he glories in it) to keep in his eyes from roving to wonton prospects. And the like is reported of that heavenly spack, the young L. Harrington: whereas those that have eyes full of adultery, cannot cease to sin, saith St Peter. And *facti crimina lumen habet*, saith another. Sampsons eyes were the first offenders that betrayed him to lust, therefore are they first pulled out, and he led a blinde captive to Gaza, where before he had lustfully gazed on his Dalilah. It is true, the blindness of his body opened the eyes of his minde. But how many thousands are there that die of the wound in the eye: Physicians reckon 200. diseases that belong to it: but none like this. For by these loopholes of lust and windows of wickednesse, the devil windeth himself into the soul. Death entreth in by these windows, as the Fathers apply that text in *Jeremie*. The eye is the light of the body, saith our Saviour, and yet by our abuse, this most lightsome part of the body draweth many times the whole soul into utter darknesse. Nothing, I dare say, so much enricheth hell, as beautifull faces: while a mans eye-beams, beating upon that beauty, reflect with a new heat upon himself. *De vidi, ut perij*? Looking and lusting differ (in Greek) but in one letter. When one seemed to pry a one-eyed

eyed

eyed man, he told him he had lost one of his enemies, a very thief that would have itolen away his heart: *Democritus* (but in that no wise man) pulled out his eyes. And the Pharisee (little wiser) would shut his eyes when he walked abroad, to avoid the sight of women: insomuch that he often dashed his head against the walls, that the bloud gushed out, and was therefore called *Phariseus impingens*. How much better, and with greater commendation had these men taken our Saviours counsel in the following verses?

Verse 29. And if thy right eye offend thee, pluck it out. That is, if it be either to naturall or habituall to thee to go after the sight of thine eyes (which *Solomon* assigneth for the source of all youthfull outrages, *Eccles. 1. 9.*) that thou hadst as lieve lose thy right eye, as not look at liberty; out with such an eye, (though a right eye) pull it out, and rake in the hole where it grew, rather then that any filth should remain there. Pluck it out of the old Adam, and set it into the new man. Get that *oculum irretortum*, that may look forth-right upon the mark, without idle or curious prying into, or poring upon forbidden beauties. A Prætor (said the Heathen) should have continent eyes, as well as hands. And the Greek Oratour wittily and worthily ubraided a certain wonton, that he had not pupils but punks in his eyes. And *Archehilus* the Philosopher, observing one to have wanton eyes, told him, that the difference was not great, whether he plaid the naughty-pack with his upper parts or his nether. *Lot* might not look toward *Sodom*. And *Peter Martyr* observeth out of *Nathans* Parable, that lust, though it once prevailed over *David*, yet it was but a stranger to him: had enough of that once, for it cost him hot water. His eye became a fountain, he washed his bed which he had defiled (yea his pallet or under-bed) with tears. So did *Mary Magdalen*, once a strumpet; her hands were bands, her words were cords, her eyes as glasses, whereinto while silly larks gazed, they were taken, as in a day-net. She therefore made those eyes a fountain to bath Christs feet in, and had his bloud a fountain to bath her soul in, *Zech. 13. 1.* To conclude: the sight is a deceitfull sense, therefore binde it to the good abearance: call it in from its out-strayes, check it and lay Gods charge upon it for the future. Chast *Joseph* would not once look on his immodest mistresse: she looked, and caught hold on him, and that when she was abed: but her temptation fell like fire upon wet tinder, and took not. It must be our constant care,

L 2

that

satiratem ju-  
am urbi mari-  
festam fecit.  
Cervillian in  
Apolog. 1.  
Voluptatem vi-  
cisse voluptas  
est maxima, nec  
ulla major est  
victoria, quam  
ea que a cupi-  
ditatibus reer-  
tur. Cyp. de  
bon. pud.  
Let thine eyes  
look right on,  
and let thine  
eye-lids lock  
straight before  
thee.

Prov. 4. 25.  
Eyes, add  
πρωτα Κορη  
Puellam et pu-  
pillam oculi  
significat. 1. lue.  
in Apoph.  
In 2 Sam. 12. 4.  
there came a  
traveller to the  
rich man, &c.  
ΠΥ Signifies  
both an eye  
and a fountain;  
as it is the  
spring of sin,  
let it be of  
tears.  
Ipsidem quibus  
videmus oculis  
stemus.  
Ipsibus scilicet,  
that Potiphar  
and his ser-  
vants were at  
a feast; she was  
at home as fig-  
ning her self  
sick. Prov. 25. 23

that no sparkle of the eye flee out to consume the whole, by a flame of lust: but upon offer of wanton glances from others, beat them back, as the North winde driveth away rain. *A King that sitteth in the throne of judgement*, and so any other man that sets seriously upon this practice of mortification) *scattereth away all evil with his eyes*, Prov. 20. 8. And this is to pluck out, and cast away the right eye that offendeth us, as being an occasion of offence unto us. He that shall see God to his comfort, shuts his eyes from seeing of evil. For wanton and wandring eyes (like spiders) gather poison out of the fairest flowers, and (like Jacobs sheep) being too firmly fixed on beautifull objects, they make the affections, oftentimes, bring forth spotted fruits.

*For it is profitable for thee that one of thy members perish* ] An eye is better lost then a soul. For every (unmortified) one shall be *filled with fire*, pickled up, as it were, and preserved for eternall torment: and every sacrifice (acceptable to God) shall be salted with salt of mortification and self-deniall.) *Mark 9 49*

*And not that thy whole body should be cast into hell* ] As otherwise it will be: *For if ye live after the flesh ye shall die*, &c. In *Barbary*, 'tis present death for any man to see one of the Levitts concubins: and for them too, if, when they see a man, though but thorow a casement, they do not suddenly screek out. So here, a loose and lewd eye hazards the whole to hell fire. And is it nothing to lose an immortall soul? to purchase an everliving death? A man would be loth to fetch gold out of a fiery crucible, because he knows it will burn him. Did we as truly beleave the everlasting burning of that infernall fire, we durst not offer to fetch either pleasures or profits out of those flames. *Bellarmino* is of opinion, that one glimpse of hells horrour, were enough to make a man not only turn Christian and sober, but Anchorite and Monke, to live after the strictest rule that can be. And there is a story of one, that being vexed with fleshly lusts, laid his hands upon hot burning coles, to minde himself of hell fire, that followeth upon fleshly courses.

*Verse 30. And if thy right hand offend thee &c.* ] By wanton touches, by unclean dalliance; a farther degree of this sin, and a greater incentive to lust; as we see in *Josephs* mistresse: when she not only cast her eyes, but proceeded to lay hand upon him, she became much more inflamed towards him: and had not his heart been seasoned with the true fear of God, there was so much the greater danger of his being drawn thereby to commit, not that

trick

trick of youth, as the world excuseth it, but that *great wickedness*, as he there counts and calls it. *Visus, colloquium, contactus, osculum, concubitus*, are the whoremongers five descents into the chambers of death. Off therefore with such a hand by all means: cry out of it, as *Cranmer* did of his unworthy right-hand, wherewith he had subscribed: And as *John Stubbes* of *Lincolns-Inne*, having his right-hand cut off, in *Queen Elizabeths* time, with a cleaver driven thorow the wrist with the force of a beetle (for writing a book against the marriage with the Duke of *Anion*, entitled, *The gulf wherein England will be swallowed by the French match*, &c.) he put off his hat with his left-hand, and said with a loud voice, *God save the Queen*: So when God strikes a parting blow between us, and our *dilecta dilecta*, our right-hand sinnes, let us see a mercy in it, and be thankfull: let us say to these Idols, *Get thee hence, What have I to doe any more with thee*? that God may say, as there, *I have heard him and observed him. I am like a green fir-tree; from me is thy fruit found*; when he shall see thee pollate those Idols, that thou wast wont to persue, *Isa. 10. 22.*

*And not that thy whole body be cast into hell.* ] Our Saviour is much in speaking of hell. And it were much to be wished (saith *S. Chrysostom*) that mens thoughts and tongues would run much upon this subject: there being no likelier way of escaping hell, then by taking ever and anon a turn or two in hell by our meditations. A certain *Hermit* is said to have learned three leaves, a black, red and white one: that is, he daily meditated upon the horrour of hell, the passion of Christ, the happines of heaven.

*Verse 31. It hath been said, Whosoever shall put away his Wife, &c.* ] This *Moses* permitted, as a Law-maker, not as a Prophet, as a civil Magistrate, not as a man of God: meerly for the hardness of the mens hearts, and for the relief of the women, who else might have been mistreated & mischieved by their unmannerly and unnatural husbands, *Mal. 2. 13*. Those hard-hearted Jews could not their wives (when they should have been chearfull in Gods service) to cover the altar of the Lord with tears, with weeping, and with crying out: So that he regarded not the offering any more. A number of such *Nabals* there are now-a-days, that tyrannize over, and trample upon their wives, as if they were not their fellows, but their foot-stools, not their companions and copesmates, but their slaves and vassals: *Husbands, love your Wives, and be not bitter*

L 3

unto

The archers  
flor at Joseph,  
but his bow a-  
bode in  
strength, *Gen.*  
*49. 24.*  
*Cyflus erat, non*  
*solum continens,*  
*ut Bellerophon,*  
*S. ipso jaly.*

*Cand Elizabeth.*  
*fol. 219.*

*Isa. 30. 21.*  
*Hof. 14. 8.*

*U nam ubiq;*  
*de gehenna usq;*  
*ferretur. Non*  
*enim sicut in*  
*gehennam inci-*  
*dere gehenna*  
*memisse.*

*Chrysol.*  
*Mors tua, mors*  
*Christi, spes*  
*mundi, gloria*  
*celi, et dolor*  
*inferni sunt mo-*  
*ditanda tibi.*

*Mal. 2. 15.*

*Isa. 3. 4. 15.*

*Mar. 9 49.*  
*expounded.*

*Rom. 8 12.*  
*D. Heylin Ge.*  
*og pag 155.*  
*disputat cum*  
*amicis de*  
*sanctis de*  
*illa facit*  
*women*  
*Hens*  
*fi e, datus*  
*aniam gup*  
*luncap*  
*ne atata*  
*dulce lue*  
*nam hila*  
*an*  
*Principium*  
*an*  
*nis*  
*Leti*  
*l'ous*  
*adre*  
*l'af*  
*ation*  
*nd*  
*sepe*  
*bitur.*

unto them, Col. 3. 16. He saith not (as it might seem he should with respect to the former verse) Rule over them, and shew your authority over those that are bound to submit unto you. But, love them, that their subjection may be free and ingenuous. Live not as *Lamech*, like lions in your houses, Quarrellsome, aultere, discourteous, violent, with high words and hard blows, such are fitter to live in *Bedlam*, then in a civil society. The Apostle requires, *That all bitterness be put away*, all, and in all persons: how much more in married couples? The Heathens when they sacrificed at their marriage feasts, used to cast the gall of the beast sacrificed out of doors. *Viperam virum ob venerationem nuptiarum vomit: Et in duritiem animi, tu feritatem, tu crudelitatem, ob unionis reverentiam non deponis?* saith *Basil*. I confesse it were better be married to a quartan ague, then to a bad wife (so saith *Simonides*) for there be two good daies for one bad with the one, not one with the other. But that should have been looked to afore-hand. A hard adventure it is to yoke ones self with any untamed heifer, that beareth not the yoke of Christ. And as graces, so good nature, a courteous disposition, is a thing to be especially looked at in a wife, which *Eleazar Abrahams* servant understood, and therefore singled out as a token of a meet mate for his sonne, *Let her offer me drink*, and my *Camels* also, saith he. But what if it prove otherwise, and men by leaping unadvisedly into the marriage estate, have drawn much misery upon themselves? *Quid si pro conjugio conjugium contraxerint? Varro* answered, *Uxoris vitium aut tollendum aut tolerandum est*. A wives fault must be either cured or covered: mended, if we can; made the best of, if we cannot. If the first, she is made better: if the second, we.

(*Conjugium humana divina Academia vita est.*)

And hence it cometh to passe, that

*Qua modo pugnabant, jungant suarostrea columba:*

*Quarum blanditias verbaq, murmur habet.*

As on the other side, where this meeknesse of wisdome is not made use of by married folk, they are together in the house no otherwise then as two poisons in the stomach, as live *Eels* in the pot, as two spanniels in a chain: their houses are more like kennels of hounds, then families of Christians; or as so many fencing-schools, wherein the two sexes seem to have met together, for nothing, but to play their prizes, and to try masteries. *Job* was

not

not more weary of his boils, then they are of their bed-fellows: cursing their wedding-day as much, as he did his birth-day; and churling after a divorce, as he did after death: Which, because it cannot be had, their lives prove like the sojourning of *Israel* in *Marah*, where almost nothing could be heard but murmuring and mournings, conjuring and complaining.

[Verse 32. *Saving for the cause of fornication.*] Taken in the largest sense for adultery also. *Adulterium est quasi adulterum, aut alterius locum*. This sinne strikes at the very sinew, heart and life of the marriage-knot, and dissolves it. Further, it directly fights against humane society (which the Law mainly respects) and was therefore to be punished with death, as a most notorious theft. *Master* (say they) *this woman was taken in adultery, in the very act*. In the very theft, saith the originall, to intimate, belike, the great theft that is in adultery, whiles the childe of a stranger carries away the goods or lands of the family. Neither may any conclude from our Saviours words to that woman, ver. 11. (*Neither doe I condemn thee*) that adultery is not to be punished any more then he may, that inheritances are not to be divided, because *Charit* (who was no Magistrate) would not divide them, *Luk* 12. 14. The marriage-bed is honourable, and should be kept inviolable: Society and the purity of posterity cannot otherwise continue amongst men; which is well observed by *Dionysius* to be the reason why adultery is named in the Commandment, under it all uncleanness being forbidden; when yet other violations are more hainous, as Sodomy and bestiality.

[*Cansteth her to commit adultery*] Because it is God that both maketh and keepeth the bonds or wedlock; which is therefore called, *The Covenant of God*, *Prov* 2. 17. Covenants are either, 1. Religious, as when a man tieth himself by vow to God, to thin such a sinne, or doe such a duty. 2. Civil, between man and man, as in our common contracts, bargains and businesses. Or, 3. Mixt, that are made partly with God, and partly with man. And of this sort is the Marriage-Covenant: the parties thereby tie themselves first to God, and then to one another. Hence it is that the knot is indissoluble, and cannot be undone or recalled at the pleasure of the parties that make it, because there is a third person engaged in the business, and that is God, to whom the bond is made; and if afterward they break, he will

*Leo castus ir-  
retius, dixit si  
prejuro sem.*

*Becman de o.  
riginibus.*

*Jo. 8. 4.*

*πῶς ἂν ἴδῃ  
αὐτὸς ἔπειτα  
π. αὐτοῦ, πρὸς τὴν  
conjug.*

*Hæc enim boni*

*Febria bellica  
uxor mala, &  
non nisi morte  
avellenda  
Solig episc p.  
199.*

*Gen. 24. 13.*

*Gellius.  
Qui taliter, hanc  
sibi commoditate  
prestat: qui  
tolerat, ipse se  
meliori reddit.  
Idem, id id.  
Ovid de art.  
imperat: Aure-  
ly vox est, uxor  
ad hoc: eadem per-  
sæpe, repeten-  
de dædaro, ver-  
beranda qua-  
quam.*



*Sunt qui alius  
linguas iuras in  
Christi sanguine  
demergunt,  
quam in oleum  
maris.*

*Zech. 5. 2, 3.  
Job 18. 15.*

*Exod. 20.  
Hos. 10.*

*Says his Re-  
ligion of the  
W.H. Relig.  
Hos. 4. 2.  
Jer. 2. 10.*

*D. Hall's con-  
templ.*

ly rustianly oaths and abhorred blasphemies are darted up with hellish mouths, against God, and our Saviour, whom they can swear all over, and seldome name, but in an oath? How can these pray, *Hallowed be that Name*, that they so daily dishallow? Some cannot utter a sentence without an oath, yea, a fearful one, an oath of sound, it enraged especially; O the tragedies, the blusters, the terrible thunder-cracks or fierce and furious language, interlaced with oaths, enough to make the very stones crack under them! Yea to such an height and habituall practice hereof are some grown, that they swear and foame out a great deal of filth, and perceive it not. Had these men such distemper of body, as that their excrements came from them, when they knew not of it, it would trouble them. So it would, I dare say, did they believe the holy Scriptures, threatening to many woes to them, yea, telling them of a large roll, ten yards long, and five yards broad, full of curses against the swearer, yea, resting upon his house, where he thinks himself most secure; *Brimstone is scattered upon the house of the wicked*, saith *Iob*, as ready to take fire, if God but lighten upon it. They walk, as it were, upon a mine of gunpowder: and it may be just in God they should be blown up, when their hearts are full of hell, and their mouths even big with hellish blasphemies. Surely their damnation sleepeth not: God hath vowed he will not hold them guiltlesse, sworn these swearers shall never enter into his rest. And for men, those that have but any ingenuity, abhor and shun their company. The very *Turks* have the Christians blaspheming of Christ in execration, and will punish their prisoners sorely, when as through impatience or desperation they burst out into them. Yea the *Jews*, as their conversion is much hindered by the blasphemies of the *Italians* (who blasphemous oftner then swear) so in their speculations of the causes of the strange success of the affairs of the world, they assign the reason of the *Turks* prevailing to against the Christians, to be, their oaths and blasphemies, which wound the ears of the very heavens. They can tell that swearing is one of those sins, for the which God hath a controversie with a land. And I can tell what a great Divine hath observed, that the stones in the wall of *Aphck* shall sooner turn executioners, then a blasphemous *Aramite* shall scape unrevenged. So much doth a jealous God hate to be rob'd of his glory, or wronged in his Name, even by ignorant *Pagans* (how much more by profest Christians?) whose tongues might

seem

seem no slander. Those that abuse earthly Princes in their name and titles, are imprisoned, banished, or hanged as traitours. And shall these goe altogether unpunished? Hell gapes for such miscreants, &c.

*Neither by heaven* ] As the *Manichees* and Pharisees did, and held it no sinne. But God only is the proper object of an oath, *Isa. 65. 16. Jer. 12. 6.* The name of the creature (say some) may be interferred, the attestation referred to God alone. But they say better, that tell us, that the form of an oath is not all to be indirect or oblique, in the name of the creature. Albeit I doubt not, but he that sweareth by heaven, sweareth by him that dwelleth in heaven, &c. And forasmuch as God clotheth himself with the creatures, *Psal. 104.* 'tis fit for us to spit upon the Kings royal robes, especially when they are upon his back? But forasmuch as we must shun, and be shy of the very shew and shadow of sinne, they doe best and safest, that abstain from all oaths of this nature; They doe very ill that swear by this light, bread, hand, fire (which they absurdly call Gods Angel) by *S. Anne*, *S. George*, by our Lady, &c. by the parts of Christ, which they substitute in the room of God. The barbarous souldiers would not break his bones, but these miscreants with their carrion mouths rent and tear (O cause of tears!) his heart, hands, head, feet, and all his members under. Let all such consider, that, as light a matter as they make of it, this swearing by the creature, is a forsaking of God, *Jer. 5. 7.* a provocation little lesse then unpardonable. *id.* an expelling Gods honour to the spoil of the creatures, which was the *Heathens* sinne, *Rom. 1. 23.* An abasing themselves below the meanest creatures, *for men verily swear by the greater*, *Heb. 6. 16.* And the viler the thing is they swear by, the greater is the oath, because they ascribe thereto omniscience, power to punish, justice, &c. Besides a heavy doom of unavoidable destruction denounced against such. They that speak in favour of this sin, alledge, *1 Cor. 15. 31.* But that is not an oath, but an obtestation, *q. d.* My sorrows and sufferings for Christ would testifie, if they could speak, that I die daily. And that, *Cant. 3. 5.* where Christ seemeth to swear by the roes and bindes of the field. But that is not an oath neither, but an adjuration. For he chargeth them not to trouble his Church. Or if they doe, the roes and bindes shall testifie against them, because they doe, what those would not, had they reason as they have. In like sort *Moses* attesteth heaven and earth.

*1 Thess. 5. 22.*

*Amos 8. 14.  
Zeph. 1. 3, 4, 5.*

*Ob.  
Sol.*

*Ob.  
Sol.*

*Ob.*

sol.  
Nunc est orna-  
tus venit, sed  
affluentiis  
parat, et o-  
mnibus dona-  
tus est. Quia  
veritas  
Pharao &c.  
Alit. d.  
D. Erosion of  
Gods Attend.

b 22 14.  
Nuncit Antio-  
chus provola-  
tam Dei ad  
columbari-  
um. Proinde, no-  
uit.  
Hic 60. 13.  
Hic 61.  
Exod. 33. 13.  
Hic 60. 1.  
1 Cor. 13.

Ca. de Ani-  
malib.  
Nunc est orna-  
tus venit. A  
transcendent  
explicat. Hic  
that 3 Cor. 4. 17

earth, *Dent. 32. 1.* and so doth God himself, *1sa. 1. 2.* And for thole phrales, *As Pharaoh liveth, As thy soul liveth, &c.* they are rather earnest vouchings of things, then oaths. And yet that phrales of gallantry now so common, *As true as I live,* is judged to be no better then an oath by the creature, *Numb. 14. 21.* with *Psalm. 95. 11.* And we may not swear in jest, but in judgement, *Ier. 4. 2.*

For it is Gods throne.] We must not conceive that Gods commensurable by a place, as if he were partly here and partly there, but he is every where all-present. The heavens have a large place, yet have they one part here, and another there, but the Lord is totally present wheresoever present. Heaven therefore is said to be his throne, and he said to inhabit it, *1sa. 66. 1.* not as if he were confined to it, as *Aristotle* and thole Atheists in *1sa. 66* conceived it, but because there he is pleased to manifest the most glorious and visible signs of his presence; and there in a speciall manner he is enjoyed and worshipped by the crowned Saints and glorious Angels, &c. Here we see but as in a glasse obscurely, his true, true, back-parts, foot-stool. No man can see more and live: no man need see more here, that he may live for ever. But *there* we shall see *as we are seen, know as we are known,* see him face to face. Oh how should this fire up our dull hearts, with all earnestnesse and intention of indured affection, to long, lust, pant, faint after the beatificall vision! How should we daily lift up our hearts and hands to God in the heavens, that he would send from heaven and save us: send his *Mandamus*, and command deliverance out of *Sion*: yea, that himself would break the heavens and come down, and fetch us home upon the clouds of heaven, as himself ascended; that when we awake we may be full of his image; and as we have borne the image of the earthly, so we may bear the image of the heavenly? *St Paul*, after he had once seen God in his throne, being rapt up into the third heaven; (like the bird of paradise) he never left groaning out, *Cupio dissolvi, I desire to be dissolved and to be with Christ, which is farre farre the better.* And *Peter* a little afore his death uttered this Swan-like Song,

*Discipulo solvi, tecumq, o Christe, manere:  
Porro fac regni sim quocumq, fui.  
Oh that I were in heaven! Oh that I might  
Be ever with the Lord! o blissefull plight!*

Thus

Thus must our broken spirits even spend, and exhale themselves in continuall sallies, as it were, and egressions of thoughts, wishings and longings after God, affecting not only a union, but a unity with him. *St Austin* wished that he might have seen three things, *Rome* flourishing, *Paul* discoursing, and *Christ* living upon the earth. But I had rather wish, with venerable *Bede*, *My soul desireth to see Christ my King upon his throne, and in his majesty.*

Verse 35. Nor by the earth, for it is his footstool.] A fault to common among this people, that *S. James* saw cause to warn the believing Jews of it to whom he wrote. They had taken up such a custom of swearing by the creatures, that after conversion they could not easily leave it. It is a poor plea to say, I have gotten a custom of swearing, and must therefore be born with. For who is it but the devil that saith to such, as the *Jews* to *Pilate*, *Do as thou hast ever done?* The *Cretians* when they wished worst to any one, they wished that he might take delight in an evil custom. Break off therefore this ill use by repentance: and though you cannot suddenly turn the stream, yet swim against it, bite in thine oathes, and with bitterness bewail them: swear to God, as *David* did, thou wilt swear no more, and by degrees outgrow this ill custom.

For it is his footstool.] And should be ours. For he hath put all things under our feet, *Psal. 8. 6.* He saith not, under our hands, but under our feet, that we might trample upon them in a holy contempt, as the Church is said to tread upon the Moon; and the way of the righteous is said to be on high, to depart from hell below. It is a wonder, surely, that treading upon these minerals, gold, silver, precious stones, &c. (which are but the guts and garbage of the earth,) we should so admire them. God hath hid them in the bowels of the earth, and in those parts that are farthest off from the Church. Where they grow, little else grows that is ought; no more doth grace in an earthly heart. But to return from whence we are digressed; Earth is Gods footstool. How ought we then to walke circumspectly, that we provoke not the eyes of his glory. There is an honour due even to the footstools of Princes, when they are in the throne especially. Oh, be thou in the fear of the Lord all day long (saith *Solomon*) walke in the fence of his presence, and light of his countenance. He is not very farre from any one of us, saith the Apostle, nor so farre as the barke from the tree, or the flesh

*Me sine recte  
drem, vitam si-  
ne morte qui  
etiam,  
Dei sine fine  
Dus, Vna,  
Quia Deus,  
A tua mea de-  
pudat Chri-  
stum regis me  
unum e in  
deore suo  
Veda.*

Jan. 5. 12.

Mar. 5. 8.  
*Cr tenes cum  
acerbissima  
excratose ad-  
verus eos, quos  
oderunt uti cu-  
lunt, ut mala  
consequantur  
decentur op-  
tant: modesti  
vultu, re effi-  
cassimum uti-  
tiorum eventum  
reperunt V. L.  
Nathan. 2.  
Aug.  
Rev. 12. 1.  
Prov. 15. 14.*

Prov. 23. 17.

Ag. 17. 27.

flesh from the bones. This *one God and father of all*, is not only *above all*, and from his throne beholdeth all that's done here below, but also *through all*, and *in you all*, Ephel. 4. 6. Therefore no corner can secret us, no cranny of the heart can escape his eye: *All things are* (for the outside) *naked*, and (for the inside) *open*, disclosed, quartered, and as it were, cleft thorow the back-bone (as the word signifieth) *before the eyes of him with whom we deal*.

Neither by *Jerusalem*, for it is the *City of the great King* ] The place of his rest, the seat of his Empire, and they the people of his praise, and of *his purchase*. Glorious things are spoken of thee, thou City of God. There was the *adoption*, and the *glory*, the *covenant*, and the *giving of the Law*, the *service of God* and the *promises*, &c. *Constantinople* was acknowledged by *Tamerlane* to be, for her situation, an *Imperiall City*, and such as was made to command the world: *Strasborough* in *Germany*, is called by some, *compendium Orbis*, an abridgment of the world. But *Jerusalem*, by a better Authour, is stiled *Princess of Provinces*, the joy of the whole earth, the pleasant land, &c. It must needs be pleasant, where God himself was resident. But how is the faithfull City become a *barlot*? It was full of judgement, righteousness lodged in it, but now murderers. Her silver is become dross, her wine mixt with water. *Bethel* is become *Bethaven*, and *Jerusalem* turned into *Ierushaleker*. It fell again into the power of the *Turks* and *Infidels*, *Anni* 1234. (after that the most warlike souldiers of Europe, had there, as it were, one common sepulchre, but an eternall monument of their misguided valour) and so remaineth still, a poor ruinous City, governed by one of the *Turks Sanzacks* and for nothing now more famous then for the sepulchre of our Saviour, again repaired and much visited by the Christians, and not unreverenced by the *Turks* themselves. There are not to be found there at this time too households of *Jews*, and yet there are ten or more Churches of Christians there.

Of the great King ] The *Jews* much admired the greatness of *Herod*, and especially of the *Romans*, whose tributaries they were at this time. Our Saviour mindeth them of a greater than these, One that is great, greater, greatest, greatness it self. *Nebuchadnezzar* stiled himself the great King, and brags of his *Babel*. The rich miser thinks himself no small thing, because of his *convey of Corn*. *Abshueross* taketh state upon him, because he reigned from *India* to *Ethiopia*. *Darius* his flatterers held it meet,

that

that no man should ask a petition of any God or man, for thirty dayes, save of him. *Diocletian* would needs be worshipped as a God, and was the first that held forth his feet to be kissed, after *Caligula*. *Amurath* the third, Emperour of the *Turks*, stiled himself God of the earth, Governour of the whole world, the Messenger of God, and faithfull servant of the great Prophet. And the great Cham of *Tartary*, is called by the simple vulgar, The shadow of God, and sonne of the immortal God: And by himself he is reputed to be the Monarch of the whole world. For which cause every day (if all be true that is reported of him) as soon as he hath dined, he caused his rumpers to be founded, by that signe giving leave to other Kings and Princes to go to dinner. These be the Grandees of the earth, and think no mean things of themselves. But compare them with the Great King here mentioned, and what becometh of all their supposed greatness? *All Nations* before him are but as the dust of the balance, or drop of a bucket.

Quanta ergo es tu istius gutta particula? saith a Father: If all Nations are to God but as the drop of a bucket, oh what a small pitance mult thou needs be, how great soever, of that little drop? And as he is great, so he looketh to be praised and served according to his excellent greatness. We should, if it were possible, fill up that vast distance and disproportion, that is betwixt him and us, by the greatness of our praises, and sincerity, at least, of our services, in presenting him with the best. For I am a great King, saith God, and he stands upon his seniority: Offer it now to thy Prince, will he accept thy refuse braid-stuffe, &c. It is, verily, a most sweet meditation of *S<sup>t</sup> Bernard*: whensoever we come before God in any duty, we should conceive our selves to be entering into the court of Heaven, wherein the King of Kings sitteth in a stately throne, surrounded with an host of glorious Angels, and crowned Saints. With how great humility therefore, reverence and godly fear, ought a poor worm, crawling out of his hole, a vile frog, creeping out of his mud, draw nigh to such a Majesty? The Seraphims clap their wings on their faces when they stand before God, *Isa. 6.* as men are wont to do their hands, when the lightning flaseth in their faces: The nearer any man draws to God, the more rottenness he findeth in his bones. *Abraham* is dust and ashes, *Iob* abhorreth himself in dust and ashes, *Isaiah* cries, Woe is me, for I am undone: *Peter*, Depart from me, I am a sinful man. All these had right conceptions of Gods greatness, and this is that that is required

superius cogitat. S<sup>c</sup> & bo-  
mo animalis,  
1 Cor. 2. 14  
Luk 12. 14.  
Eugenius in 7.  
ez. 22. 10.  
22. 10. 11.  
Euphrates.  
Europ.  
Turk. Hist fol  
93.  
Vide Sphy.  
Philos p 99.  
Heylin Geog.  
pag. 562.

Sol reliqui si-  
dera occultat,  
quibus lumen  
suum generat.  
Chm lib. 1. c. 6.  
So dorth the  
God of glory.  
Act. 7. 2.

Mat. 8. 14.

Quanta ergo  
cuius humilitate  
accere debet  
e palude sua  
procedens co-  
repens villu ra-  
nuvula? Bern.  
de divers. 1. 5.  
Hab. 3. 6.

p. 2.

p. 2. 110. 4. 13.

p. 2. 110. 4. 13.

p. 2. 110. 4. 13.

p. 2. 110. 4. 13.

p. 2. 110. 4. 13.

p. 2. 110. 4. 13.



quired so oft in Scripture under the term of magnifying God; when we get him into our hearts in his own likeness, and enlarge his room there; when we take him into our thoughts under the notion of a great King, when we get so far, as to conceive of him above all creatures, far above all the glory that can be found in earthly Princes and Potentates. Think of God, as one not to be thought of, and when you have thought your utmost, as *Tully* affirmeth concerning *Socrates* described by *Plato*, and desireth of his Readers concerning *Lucius Crassus*, that they would imagine far greater things of them, then they finde written: so assure yourselves, your highest apprehensions of God fall infinitely short of his incomparable and incomprehensible greatness. And if he could adde, If any think me overlavish in their commendation, it is because he never heard them, or cannot judge of them: How much more may we say the same of this blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto, whom man hath seen, nor can see; to whom be honour and power everlasting. Amen.

Verse 36. *Neither shalt thou swear by thy head* ] That is, by thy health, (which is the life of our lives) say some: by thy life, say others, which is a sweet blessing; for a living dogge is better then a dead Lyon: yea though full of crosses, yet why is living man sorrowfull? *q d.* it is a mercy, that amidst all his crosses, he is yet alive. *Iosijb* is yet alive, I have enough, saith *Iacob*. They told him of his honour, he speaks of his life. Life is better then honour, and is not therefore to be laid to pawn upon every light occasion, as they that to often use, *As I live*, and *As true as I live*: whereto something before.

*Because thou canst not make one hair, &c.* ] God is great in great things, saith *S<sup>t</sup> Augustine*, and not little in the smallest. What leile then an hair, yet in making a hair white or black Gods power appeareth. The devil can as little create a hair of the head, as he could of old a loute in the land of *Egypt*. There are miracles now in mans body to fill a volume. It is the Image of God, and a little world, an epitome of the visible world, as his soul is of the invisible. The Idea or example of the great world, which was in God from all eternity, is as it were briefly and summarily exprest by God in man. Hence Man is called every creature, *Go preach the Gospel to every creature*, *Mark. 16. 15.* as if there were none to him,

him, none besides him. A Philosopher could say, There is nothing great in earth, besides man. And an Oratour, The greatest thing in the least room, is a good soul in a mans body. Man, saith the Poet, is the master-piece of the wisest Workman: he is, saith the Historian, the fairest peece of the chiefest Architect, the very miracle of daring nature, saith *Trismegist*. *Galen*, a profane Physician, after he had described the nature and parts of mans body, was forced to sing a hymne to that God that he knew not. And *S<sup>t</sup> Augustine* complaineth, that men can admire the height of the hills, the hugeness of the waves, the compass of the ocean, and the circumvolution of the stars, and yet not once marke nor admire the power and goodness of God, shining in their own souls and bodies, as in a mirror. *Fearfully and wonderfully am I made*, saith *David*, yea and curiously wrought in the lowest parts of the earth; that is, in my mothers womb, *Psal. 139. 13, 14, 15.* A council was called in Heaven when man was to be formed, *Let us make man*, *Gen. 1. 26.* And were not the birth of a childe so common, should it fall out but once in an age, people would run together to see it, as to a miracle. *Pliny* wondereth at the Gnat, so small a creature, yet making so great a buzzing: and so also at the Butterflie. He also maketh mention of one, that spent 58 years in searching out the nature of the Bee, and could not in all that space attain to the full of it. What a shame is it for us, not to see God in every creature, in our selves especially, and every the least part of us? There is not a hair upon our heads white or black, but hath God for the maker, and God for the Master too. Let those that pride themselves in their hair, think what a heavy account *Abfolom* made to God for that sin. Long hair in women is a token of modesty. But modesty grows short in men, as their hair grows long, saith one. And *Seneca* speaking of the curled and crisped youths of his time, telleth us, that they had more care of their locks then of their limmes, and had rather the common-wealth should be disturbed, then their frizzled tresses disheveled. *Pompey* was taxed for this neat nicety, *Unico digitulo caput scalpit*. And of *Helen*, too curious of her hair at her mothers funerall, the Poet bringeth in one that saith, *Ἐστὶν ἡ πόρτα γυναικῶν*. This is old *Helen* still; no changeling in all this space. The holy women of old, durst not adorn themselves with plaited or broided hair, as *S<sup>t</sup> Peter* testifieth, but trusted in God, and decked themselves with a meek and quiet spirit. And doth not nature it self teach us, saith *S<sup>t</sup> Paul*, that it is a shame to a man, to

M

Wear

*Nihil in terra magnum præter hominem.* Favonius.

*Μέγιστον ἐστὶν ἀνθρώπου &c.* *Ποτ.* Σοφὴ τέχνη ὁ καλὸν ποικίλμα. *Eunip.* Τέκνημα ἐστὶν ἐστὶν δὲ καὶ κερὰ. *Χειρ.* φων. *Τολμῆς τῆς τῆς οὐσίας ἀγαθῆς? ἡ ἀνδρίας.*

*Gal. lib. 3. de usu partium.*

*Eunt homines mirari alia montium, ingenies fluctus maris, oceanum amplitudinem, & gyres systema, & relinquunt seipsum, nec mirantur.* *Aug.*

*Lib. 1. cap. 9. Absoluta maris jurens, penitus arare. cbit.*

*Puritas huius Mærores. Compus. turbari maluit quam conditi.* *Puicbra cona est puritudo dignitatis ordine frondes.*

*Sed frustra nullus hec comas fabrica gerit.* *De cupresso Alciat. in Emblem.*

*1 Pet. 3. 34 5.*

*Un majus quiddam de his, quam quæ scribitur, aut sapientia. De divinis.*

*Enimvero se ex ipso efficit, qui autem deo non audit, etiam justitiam non possit. 10. 1 Tim. 6. 15.*

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*Exod. 3. 18.*

*Exod. 3. 18.*

Ol.  
Sol.

wear long hair? It is objected, That the Apostle intends such hair, as is as long as womens. But it is answered, That *Homer* useth the same word of the Greeks, calling them *κακιστομαχας* *Ac. 7. 26*, and yet they did not wear their hair long as womens. But as it is a shame to wear it, so it is a sin to swear by it, whether long or short, white or black. Neither helps it, to say, The matter is but small we swear by. For, first it is a forsaking of God, and count you that a small matter? Compare *Jer. 5. 7.* with *Jer. 2. 12, 13.* Secondly, The more base and vile the thing is a man sweareth by, the greater is the oath, because he ascribeth that to a vile creature, which is proper to God only, *sc.* to know the heart, to be a discernor of secrets, and an avenger of falsehood. And if a man may not swear by his hairs, much lesse by his faith and troth, that are much more precious: and to swear by them so oft and ordinary, what doth it argue, but that we are low brought and hardly driven? For who but a bankrupt will lay the best Jewel in his house to pledge for every trifle? Besides, they are not ours to pledge: for we have plighted them already to God. Lastly, He that pawneth them so oft, will easily forfeit them at length, as the pitcher goeth not so often to the well, but at last it comes broken home. A man may soon swear away his faith and troth: and it is marvell if he that oft sweareth, doth not too oft forswear, and so forfeit all. Swear not therefore at all in this sort. These petty oaths (as they count them) are great faults, and to be refused in our talk, as poison in our meat. The dishonour of them redounds to God, though he be not named in them. But of this see more Verse 35.

Leviter vol-  
lant, & levit-  
ter vulnerant.

Verbe. Gemina-  
porum affirma-  
tione & nega-  
tione utitur,  
quam Dei no-  
men usurpamus.

Nec produm,  
nec mentum.  
Firmus Episc.  
Togaensis a-  
rud Augustin.

Verse 37. But let your communication be, *Yea, Yea, Nay, Nay.* That is, as *St Basil* interpreteth it, *Yea* in speech, and *Yea* in heart, *Nay* in speech, and *Nay* in heart: Or thus, let your common communication be plain, true and sincere, that your bare word may be taken, without any further asseveration. Not but that asseverations may be lawfully used, as *Verily, Truly, Indeed, &c.* *Sed, parcius ista tamen,* not frequently or slightly, but advisedly and seriously, as our Saviour. If thou be a creditable person, and hast made faith of thy fidelity, with *Quod dixi, dixi,* thy word will be taken. Or if it will not, that credit is dear bought, that is got by sin. Christ must be obeyed, though no man will believe us. But a good mans oath is needlesse, a bad mans, bootelesse: for he that feareth not an oath, neither will he scruple a lye, but credit will follow honesty: Whiles therefore the communication is ours (as

Christ

Christ here speaketh) that is, in our own power, and of our own accord, let our yea be yea, and nay, nay: and let it appear that ordinarily and in common conversation, our word is as so n to be taken as our oath. But when, for the glory of God, and clearing of the truth, an oath is required of us, then it is not our communication, but anothers. And in this case, for the manifestation or confirmation of a needfull but doubtfull truth, an oath may be safely and boldly taken, for an end of controversies, and satisfaction of neighbours, *Heb. 6. 16.* yea we may lay it up among our best services, and expect a blessing upon it (if rightly taken according to *Jer. 4. 2.*) as well as upon hearing or reading, because it is an ordinance of God, *Deut. 10. 20, Isa 65. 16 &c.* Some of the Ancients, I confesse, as *Hierom, Theophylact, Chrysostom,* were in the error, that the Lord did only permit swearing in the old Testament (as he did divorcement that he approved not) and that in this text our Saviour did quite take it away. But Christ came not to destroy the Law, but to fulfill it. Gods holy name is still to be sanctified, by taking a religious oath, upon just occasion, *sc.* when either the Magistrate imposeth it, or when some private person will not believe a necessary truth without an oath, and we cannot otherwise demonstrate it. Thus *Jacob* swore to *Laban*, *Boaz* to *Ruth*, *Jonathan* to *David*. And if it be lawfull in private betwixt two or more to admit God as a Judge, why may he not as well be called as a witnesse? provided ever, that this be done warily and sparingly, using it not as food, but as physick, to helpe the truth in necessity. Our King *Henry 6.* was never heard to swear an oath; his greatest asseveration being, *Forsooth, Forsooth, Verily, Verily.* I my self have used (saith *Larimer*) in mine earnest matters, to say *Yea* by *St Mary*; which indeed is naught.

For *Whosoever is more, commeth of evil* ] This is, of the devil. That which *St Matthew* calleth the wicked one, *chap. 13. 38.* (the self-same word with that in this text) *St Marke* calleth Satan, and *St Luke*, the devil. Now can any good come out of such a *Nazareth*? Swearing is the devils drivel, and swearers the devils drudges, acted and agitated by that foul fiend: And though they be not always drunk when they swear, yet are they not their own men. For know ye not, saith that great Apostle, that his servants ye are to whom ye obey? His work swearers do (as those Jews did in the Gospel) and his wages they shall receive, for they fall hereby into hypocrisy, as some copies have it, *1am. 5. 12.* Whiles they

M 2

daily

Non ideo nega-  
re vo'o, ne pe-  
rism, sed ideo  
mentiri nolo,  
nec peccem;  
dixit semina  
quedam in e-  
qualeo apud  
Hieron.

Dan. Hist.  
contin. 158.  
Lat. Seria in  
3d Sord. in  
Advant.  
Οπαρής,  
That trouble-  
some one, the  
trouble of the  
Saviour, qui nō  
gortur nobis  
face sit a triv-  
pactis, πo-  
ruct, malign.  
nō.  
Job 8.  
eis & iniquis.  
Job 5. 12.  
qui & iniquis.

70. οὐκ ἔστιν ἡμεῖς.  
Mat. 13. 41, 50.

daily pray, But deliver us from that evil one, and yet entertain him by this sin. Or rather, as other copies and our Translation have it, they fall into condemnation. And at the last day, when the master of the harvest shall gather out of his kingdom all such botches and scandals, he will say to the reapers, Gather ye first the tares, and binde them in bundles (tweaters with tweaters, drunkards with drunkards, &c. sinners of a kinde with their fellow-sinners) and cast them into the fire, there shall be weeping and gnashing of teeth. Good therefore is the counsel of S. James. Above all things, my brethren, swear not, Whatever ye do, look to that: 'tis a lesse sinne, and that which maketh the tongue to become, nota City, not a Countrey, but a world of iniquity, Jam. 3. 6 It is the devils hook without a bait, as having neither profit nor pleasure (many times) to draw to it; and that's no small aggravation. The devils tell without a tempter, and are therefore left without a Saviour. Other sinners usually kill not till provoked, steal not till forced, whore not till enticed. But what hath God done to these monstrous men, that they should thus fly in his face, chop (as much as they may,) his heart in peeces, and upon every small occasion shoor such cham-shoot, as if they would make the windows of heaven to shake and totter? When Naboth was said to have blasphemed, Jezebel proclaimed a fast. When our Saviour was accused of that sinne, the High Priest rent his garments. When Rabshakeh had done it indeed, Hezekiah fell to his prayers, and humbled himself before God. Did these doe thus for others, and wilt not thou doe as much for thy self? God hath againſt thee, and is comming out armed with plagues and power. Oh meet him, upon the way, with entreaties of peace, as Abigail did David, as Jacob did Esau: quench his flames with floods of tears. Learn of Shimei (when he had reproached David, and knew himself obnoxious) to be with God with the first, as he was with the King, 2 Sam. 19. 18, 19, 20. and as Josephs brethren supplicated him for grace, whom they had reviled and misused, Gen. 50. 17. do you the like. This doe, or you are undone for ever. This doe and doe it seriously, and God must either forswear himself, or forgive thee thy swearing, if thou forgoe it.

Gellius lib. 20.  
cap. 1.

Verse 38. Ye have heard that it hath been said, An eye for an eye, &c. This law of like for like (which also was in use among the ancient Romanes) the Scribes and Pharisees had abused and detorted from its proper sense of publike Justice, to private re-venge:

venge: teaching the people to render evil for evil, to pay their enemies in their own coin, and to give them as good as they brought. This is a dictate of corrupt nature, and her chief Secretary Aristotle proclaimeth it. To be avenged of our enemies is held better in point of honour, then to be reconciled unto them. Flesh and blood suggesteth that it is matter of good mettall to be quick of touch, as forward in returning as others are in offering wrong. For if a man finde his enemy, will he let him go well away? said Saul. This is quite against the principles of nature and common policy. To turn again, and revenge, is counted courage; which yet the word of God calleth cowardinesse, disgrace, and losse of victory. It is not manlinesse, but foolishnesse, Eccles. 7. 9. It's brutishnesse; Anger a dogge, and hee'l fly in your face: touch an Asse, and hee'l kick and winch. Its basenesse, to to be led by our passions, as to be able to bear nothing, as Simeon and Levi, brethren in iniquity, that in their anger slew a man, and in their self-will digged down a wall. Their father Jacob, heard that Dinah was defiled, and held his peace; he reined in his passions, by setting God before them: and so that divine Proverb was made good in him: He that is slow to anger is better then the mighty; and he that ruleth his spirit (as Jacob) then he that taketh a City (as his sons.) It is a godly mans part, at some times, and in some places, to be deaf and dumb, as if he understood not, or as men in whose mouths are no reproof. Which as David could skill of at some times, Psal. 38. 14. and in his carriage towards Shimei; so at other times (when the flesh prevailed) he could not, Psal. 39. 2, 3. and in his expedition against Nabal. But Peter must put up his sword, if he mean to be Christs Disciple. And Christians must not so much as grudge one against another, unlesse they will be condemned: for behold, the Judge standeth before the door, as ready to right us: As if we retaliate we leave him nothing to doe, unlesse it be to turn his wrath from our enemy, on whom we have been avenged already, upon our selves, for our sin of self-revenge. We use to say, if the Magistrate be not present, we may offend another, to defend our selves: but if the Magistrate be present, there is no excuse. Now here the Judge standeth before the door, and crieth out unto us with a loud voice: Dearly beloved, avenge not your selves, but rather keep the Kings peace, and to give place to wrath; that is, to the wrath of God ready to seize upon thine adversary; if thou prevent it not by an over-hasty revenge of the wrongs offered thee.

M 3

For

Neminem lede,  
nisi laceſſus  
& injuria affe-  
ctus. Cicero.  
Inimicos ulciſ-  
ci, potius quam  
iis reconciliari  
homo eſt. Seneca.  
Rhet. cap. 1.  
lib. 9.  
1 Sim. 24. 19.  
17. 12.

1 Cor. 6. 7.  
Gen. 49. 6.

G. 34. 5.  
Pro. 16. 31.  
Tu quidem ni-  
bi pretermir-  
tu ut e. o. te in-  
terfici jubet.  
Ergo de nobis  
ἐλαττωμεθα &  
ἐφείμαμεν. De-  
metrio Lynco  
ἑρπασμὸς α-  
πὸ τοῦ Διονέου.  
Sim. 59.

Pro. 24. 17, 18.

Rom. 12. 19.  
expounded.

Psal. 14. 1, 2.

For it is written, Vengeance is mine, mine office and royalty. Is it safe to invade his part? to juggle the chief Justice out of his seat? or is it fit that the same party should be both Accuser and Judge? Pope in his own cause? depose the Magistrate? at least appeal from God to himself, as if he would not sufficiently doe his office? Shall not God avenge his own, that cry night and day unto him, though he bear long with them? I tell you that he will avenge them speedily, saith our Saviour, I will repay it, saith the Lord: but upon this condition, that we wait his leisure, and preoccupate not his executions, saith S. Augustine. Joseph accused by his lewd mistress, either pleads nor, or is not heard. He knew that though he suffered for a season, God would finde a time to clear his innocency, and he was not deceived. Moses complained not, but was silent, when wronged by Aaron and Miriam: God therefore struck in for him, and struck Miriam with leprosie: Aaron escaped by his repentance. God is their champion that strive not for themselves. I seek not mine own glory, but there is one that seeketh it, saith Christ. He, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously, and giveth to every transgression and trespass a just recompence of reward. S. Paul could not have wished worse to Alexander the copper-smith, then the Lord reward him according to his works. This was not (saith an ancient Authour) a cursing or a reviling of him, but a prædiction, befitting an Apostle, that revenged not himself, but gave place to wrath, and delivered up his enemy to God, as David did his adversaries, as Simon Peter did Simon Magus, and the Primitive Church did Julian the Apostate. And surely it is a fearfull thing, when the Saints shall say to God, concerning those that malignant or molest them, as David sometimes said to Solomon, Thou knowest what Iobab and Shimei did unto me: Doe therefore according to thy wisdom, and let not their hoar heads go down to the grave in peace. If any hurt Gods zealous witnesses, there goeth a fire out of their mouthes to devour them, as the fire from heaven did the first and second Captain sent for Eliza: better anger all the witches in the world then such, because God is for them. Little thought the Gibeonites, in Davids time, that the Lord had so taken to heart their wrongs, that for their sakes all Israel should suffer. Even when we thinke not of it, is the righteous Judge avenging our unrighteous actions.

Vat

Convitiis  
cōvitiis nō ē  
quid aliud est  
quam iustum  
et parum?  
Carr.  
Joh. 8. 10.  
1 Pet. 2. 23.  
Heb. 2. 2.  
2 Tim. 4. 14.  
ἐκ ἐστὶ κατὰ  
τὸ δικαίωμα, ἀλλὰ  
ἀποφύγειν τὸ  
σῶσαι, ἀντὶ τοῦ  
ποσάτω μὴ ἐκ  
δικαιοσύνης ἐμυ-  
νέν, ἀλλὰ διὰ  
τὸν ἄνθρωπον τὴν  
οὐσίαν. Αὐτοὶ  
quæstionum a-  
pud Iul. Mart.  
1 King. 2. 6.  
Rev. 12. 5.

Chap. 5.

according to S. MATTHEW.

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Verse 39. But I say unto you, that ye resist not evil.] For here to resist, is to be overcome, saith S. Paul, Rom. 12. 21. And in a matter of strife or disagreement, he hath the worst that carries it, saith S. Basil. Yea Aristotle himself he yieldeth, that of the twain it is better to suffer the greatest wrong, then to doe the least. And it was a heavy challenge and charge upon those carnall Corinthians, that had strife, divisions, and law-suits amongst them; why doe ye not rather take wrong? why doe ye not suffer your selves to be defrauded? Nay, you doe wrong, and defraud, and that your brethren. But be not deceived, saith he, to wit, with vain hope of impunity, for God is the avenger of all such, as like the angry Bee, care not to sting another, though it be to the losse of their own lives. Besides that, in resisting evil, we give place to the devil, whom if by patience and forbearance we could resist, he would fly from us. We wrestle not against flesh and blood (as we thinke we doe, when we conflict with men like our selves, that have done us injury) but against principalities and powers, &c. q. d. whiles we are busied in breaking those darts, that men shoot from afire against us; we are oppressed by the devil nearer-hand us, Ephes. 4. 26. Here by the way, Magistrates must be admonished to take heed how they aggravate punishment upon a malfactor, out of private grudge: Parents also and Masters, how they correct in a rage and fury. For although they be publike persons, yet to give correction in a cholerick mood, is to ease their heart, by way of revenge, it is a degree of resisting evil. The tyrant saith, ἐγὼ τοι, it is in my power to doe it; the good Governour saith, ὁμοίως τοι, it concerneth me to doe it, in point of duty, quoth a Philosopher.

But whosoever shall smite thee on the right cheek] Socrates a Heathen, when he had received a box on the ear, answered, What an ill thing is it, that men cannot fore-see when they should put on a helmet, before they go abroad? And when he was kicked by another, if an Ass should kick me, said he, should I spurn him again? But we have those, that professing to be Christians, lest they should seem to be Anabaptists, in taking two blows for one, will give two blows for one, yea for none, sometimes; it is but a word and a blow with them, as it was with Cain, Lamech, Esau, who said, The daies of mourning for my father are at hand, then I will say my brother Jacob. In which words he either threatneth his father (as Luther thinketh) for blessing his brother, q. d. I will be the death of my brother, and so cause my father to mourn: Or else

M 4

he

In rixa, si infe-  
rior est, qui vi-  
tor est.  
ἀδικεῖν ἢ ἀ-  
δικεῖν μὲν.  
Arist. Ethic.

1 Cor. 6. 7, 8.

Nos minus ma-  
li est referre in-  
juriam, quam  
inferre Lactan.

Ephes. 6. 12.  
Cur adeo labo-  
ramus ulci-  
scimur in-  
firmis ho-  
minum in-  
juris?  
Dum hac tela  
enim projecta  
frangamus, a  
diabolo oppri-  
mur Rolo-  
in locum.

Quam molestū  
est nescire homi-  
nes quando pro-  
dirz debeant  
cum galea?

Gen. 27. 48.  
expounded.

he threatneth his brother (as most Interpreters sense it) after his fathers head is once laid, without any respect at all to his mother, whom he not so much as mentioneth. He took no great care, how she would take it: and his deferring till his fathers death, was more out of fear of a curse, then conscience of a duty. There are that read the words by way of a wish, *Let the dayes of mourning for my father draw nigh, &c.* And then it is a double parricide. Sure we are, that as concerning his brother, he comforted himself, purposing to kill him. He threatned him, saith the Septuagint, *q. d.* I will sit upon his skirts, and be even with him. The nature of ungodly men is vindictive, and rejoicing in other mens hurt, (which is the devils disease) especially if provoked by any injury or indignity, as smiting on the cheek: But God will smite them on the cheek bone so hard, as that he will break the teeth of the ungodly; smite them in the hinder parts, where we use to whip forward children, and so put them to a perpetuall reproach. Neither only will he smite upon their loyns, but throw them, yea he will crack their crowns, cleave their skulls, wound their hairy scalps, be their locks never so bushy, their looks never so lofty and terrible, that count it courage to turn again, and revenge, which every Turk and Heathen, nay every bull and boar can doe. The Lamb of God gave his cheeks to the smiters, so did *Michail* the meek, *Iob* the just, and *Paul* the patient; yet not so patient, and clear his innocency with meekness of wisdom: and so may we; yea, we may safely decline a likely danger, in some cases especially, as our Saviour did.

Verse 40. *And if any man sue thee at the Law, and take away thy coat.* Rather remit of thy right, and sit down by the losse, then suffer the trouble of a vexatious law-suit: Quiet is to be sought above profit: therefore *Isaac* removed his dwelling so oft, when the spitefull *Philistines* strove with him about the wells he had digged. Not but that we may take the benefit of the Law, and crave the helpe of the Magistrate, for preventing or punishing of wrong done us: as *Paul* sent to the chief Captain, and appealed to *Cæsar*. But this must be done, neither with a vindictive, nor a covetous minde, as the manner is. Therefore after *Who made me Judge?* our Saviour presently addeth, *Take heed of covetousness.* He that complaineth of another to the Magistrate, must 1. Love his enemies. 2. Prosecute, with continuall respect, to Gods glory and

and the publike good. 3. Use the benefit of the law with charity and mercy, without cruelty and extremity. 4. Use it as an utmost remedy, when it cannot otherwise be; *lest strangers be filled with thy wealth, and thy labours be in the house of a Lawyer,* and thou mourn at last (with *Solomons* fool) when thine estate is consumed upon him: there being but few such as *Servius Sulpicius*, of whom *Tully* reports, that he was not more a Lawyer then a Justice, referring all things to moderation and equity, and not stirring up suits, but composing them.

Verse 41. *And whosoever shall compell thee to goe a mile,* Under colour of the Magistrates authority, which he abuseth; rather then by resisting thou shouldest revenge thy self, goe with him two miles, yea as farre as the shoes of the preparation of the Gospel of peace can carry thee. In the courle of a mans life many wrongs are to be put up, which who so cannot frame to, let him make up his pack, and be gone out of the world: for here's no being for him. Many pills are to be swallowed down whole, which, if we should chew them, would stick in our teeth, and prove very bitter. Patience is of continuall use to us at every turn: it is as bread or salt, which we cannot make one good meal without. Its a cloak, to keep off all storms; a helmet, to bear off all blows; a paring-knife, that cuts the crosse leese and leese, till it comes to nothing. As there be two kinds of Antidotes against poison, viz. hot and cold: so against tribulation and temptation, prayer and patience; the one, hot; the other, cold; the one, quenching; the other, quickning, *Dan. 6. 20.* The King tried unto *Daniel* with a lamentable voice, ver. 21. Then *Daniel* talked with the King, &c. with a voice not distressed, as that of the King was; for as by faith he stopped the mouths of the lions: so by patience he possessed his own soul, *Luk. 21. 19.* he became master of himself; which is the only true man-hood. So patience had her perfect work in *Joseph*: therefore he became, as *S<sup>t</sup> James* hath it, perfect and entire, wanting nothing. *Julius Cæsar* beholding the picture of *Alexander* in *Hercules* Temple at *Gades*, lamented that he had done no worthy exploit at those years, wherein *Alexander* had conquered the whole world. *Joseph* at thirty shewed more true vertue, valour, piety, patience, purity, pollicy, knowledge of secrets, skill in government, &c. then either of them. *Giles of Brussels*, a Dutch-Martyr, when the Friars at any time did miscall him, he ever held his peace at such private

*Sordida possummia quidam baud inpre quosdam turisconsultos vocat: Lirrocinia intra matuercent. Colu ella Leguletorum uice preartum decim drachmarie.*  
Philip. 9.  
*Αγλαα, Perhis dicitur quos bodie Postas vocant.*  
1. Thel. 5.  
*Quinonit dissimulare nequit vivit; ut Saul 1 Sam. 10. 27. Levius sit patientia Quicquid corrigere est nefas.*  
*Cedamus, leve sit quid leve fertur onus.*  
*Pondus tpsu jstatoris incommotus sit. S. N. Hel. 11.*

Jam. 1. 4.

AR and Mon. fol. 8. 1.

verse 42.  
ἀπειλή  
Καὶ ὁ κύριος  
ἐπιτίμησεν αὐτῷ  
ὅτι ἡ ἀπειλή αὐτοῦ  
ὡς ὁ κύριος ἐμ-  
σπύρισε αὐτόν·  
ὡς δὲ ὁ κύριος  
ἐμσπύρισε αὐτόν·  
Dixit ubi ista  
co cum ab eo re-  
diretur. Act. 19.  
Psal. 77.  
Psal. 78. 6.  
Deut. 1. 1.  
Lacones comam  
nutriciant ad  
terrorem.  
Psal. 68. 11.  
Ira. 50. 6.  
Joh. 18. 23.  
1 King. 11. 24.  
Act. 22. 23.  
Job 15. 10.  
Apud Mahome-  
tanos ferunt  
paucas breves  
fines esse, quod  
tenere li quan-  
tes publice su-  
perbe caduntur.  
Act. 21. 7.  
Act. 21. 10.  
Lū. 10. 9. pē-  
nit, leguntia  
filiā vult.  
Nec sine litigio-  
ret, nec sine ge-  
poreff. Owen.  
Epigr.

private injuries, inſomuch that thoſe blaſphemers would ſay a broad, That he had a dumb devil in him. And *Caffianus* reporteth, that when a Chriſtian was held captive of infidels, and tormented with divers pains, and ignominious taunts, being demanded by way of ſcorn; Tell us what miracle thy Chriſt hath done? he answered, He hath done what you ſee, that I am not moved at all the cruelties and contumelies you caſt upon me. Godly people can bear wrongs beſt of any: and although corrupt nature in them buſtles eſtloons and beſtir it ſelf, yet they ſoon club it down, they reaſon themſelves patient, as *David*, and pray down their diſtempers, as *Paul*. And albeit, with thoſe two ſonnes of thunder, they could finde in their hearts to call for fire from heaven upon their adverſaries, yet they'll doe nothing without leave. As they came to Chriſt, and ſaid, *Wilt thou that we command fire from heaven?* &c. which when Chriſt diſliked and denied, they were ſoon ſatisfied. We muſt take up our croſſes, and when God bids us yoke, he is the wiſeſt man that yeelds his neck moſt willingly. Our Saviour gave *Judas* his mouth to be kiſſed, when he came to betray him, leaving us a patern of like equanimity and patience.

Verſe 42. *Give to him that asketh thee.* Yet with diſcretion, and choice of a fit object. Which having met with, be not weary of well-doing; for in due ſeaſon ye ſhall reap, if ye ſow not. Giving is compared to ſowing, which, in good ground, is uſually with increaſe. Therefore a worthy Miniſter, upon occaſion, asking his wife, whether there were any money in the houſe, ſhe answered, that ſhe knew but of one three-pence; well (ſaith he) we muſt go ſowe, that is, give ſomething to the poor, knowing that to be the way of bringing in, *Prov. 11. 24, 25. Dent. 15. 10.* The mercy of God crowns our beneficence with the bleſſing of ſtore. Happy was the *Sareptan* that ſhe was no niggard of her laſt handfull. The more we give, the more we have: it increaſeth in the giving, as the loaves in our Saviours hands did. Never did a charitable act go away without the retribution of a bleſſing. How improvident therefore are we, that will not offer a Sacrifice of alms, when God ſets up an altar before us? It were an excellent counſel, ſurely, if Chriſtians now, as they of old at *Corinth*, would lay up weekly a part of their gettings for pious and charitable uſes; and that men would abound in this work of the Lord, *knowing that their labour is not in vain in the Lord* (I ſpeak of them

Pſal. 43.  
2 Cor. 12.

Luk. 9. 54.

Gal 6. 9  
Give ſuch be-  
fore they ask,  
Pſal. 112.

Qui pre-occupat  
vocem petunt.  
Aug.  
Rogers of love,  
p. 80.

Pauperum man-  
nus Chriſti eſt  
gigotylatum mo-  
ſus. Cuius dicitur  
ſolitus eſt, ſe-  
retum impri-  
mis dicitur, ſe-  
cu a bene-mo-  
rentis aliquo  
munere proſe-  
quatur. quia  
ro agis ego-  
nos eſt.

Nunquam deſi-  
ciſt charitas eſt  
cui dantur be-  
neſcia, cum  
alimur, cum  
multiplicatur  
opeſt.

than that are able, for we may not ſtretch beyond our ſtaple, and ſpoil all.) We read of a Biſhop of *Lincoln*, that never thought he had that thing, that he did not give. And of one Biſhop of *Rome* (though that's a rare thing) that was ſo liberal to the poor, that when he was asked by certain Embaſſadours, whether he had any hunting-dogs to ſhew them, he answered, Yes. And bringing them to a great ſort of poor people, whom he daily relieved at his table, *Theſe are the dogs* (ſaith he) *wherewith I hunt after heaven.* Biſhop *Hooper* alſo, had his board of beggars. Twice I was (ſaith *M. Fox*) in his houſe in *Worceſter*: where in his common-hall, I ſaw a table ſpread with good ſtore of meat, and beſet full of beggars and poor folk. And this was his daily cuſtom. And when they were ſerved and catechiſed, then he himſelf ſate down to dinner, and not before. Queen *Anne Bullin* carried ever about her a certain little purſe, out of which ſhe was wont daily to ſcatter ſome alms to the needy: thinking no day well ſpent, wherein ſome man had not ſared the better by ſome benefit at her hands. The *Savoy*, *Bride-well*, and another Hoſpital, founded by King *Edward* the ſixt, upon a Sermon of *B. Ridley*, doe ſpeak and teſtifie both h's tender heart, and his bountifull hand. *Bonfinius* relateth of *Stephen King of Hungary* (and the ſame thing is reported of *Oſwald King of England*) that his right-hand rotted not for a long time after he was dead. And well it might be ſo (ſaith he) that that hand ſhould be kept from corruption, that never ſuffered any to beg, to hunger, to lie in captivity, or any other miſery. But theſe, alas, are the laſt and worſt daies, wherein love is waxen cold: Mens hearts are frozen, and their hands wither'd up. A great deal of mouth-mercy there is, as in *S. James* his time, Goe thy waies and be fed, clothed, warmed: but with what? with a meſſe of words, a ſute of words, a fire of words: theſe are good cheap: but a little handfull were better then a great many ſuch mouth-fuls. We may now a daies wait for ſome good *Samaritan* to come and prove himſelf a neighbour: And after all complain, There is no mercy in the land. *Mercifull men are taken away, the liberal men ſaileth from among the children of men.* *Elias* lacketh his hoſteſſe of *Sarepta*, and *Eliſha* the *Shunamite*. *Paul* cannot finde the *Purpurife*, nor *Peter* the *Currier*. *Abraham* we have not, and *Jeb* we finde not. Captain *Cornelius* is a black-ſwan in this generation, that gave to him that asked, and from him that would

In Baſilienſi  
Conſilio anno  
1440 Anadeus  
Subauſite dux  
uxoratur, &  
duos balens fi-  
lios ad pontifi-  
catum prou-  
tur. Functus.  
Illi ſunt canes  
quos alo quodi-  
die, quibus ſp-  
rome celeſtem  
glorian vena-  
turum.  
Iam vero longe  
aliter. Pauperi-  
bus ſua dat gra-  
tis, nec munera  
curat. Curia  
papali, quod  
modo percipi-  
mus. Hic cau-  
eros imitare le-  
gendo percipi-  
mus modo, &c.  
All. and Mon.  
1368 & 1534  
See his life by  
Sir Iohn Heyw.  
p. 170.  
Merito manus  
illa corruptioſa  
expers eſſe de-  
bit, que nemi-  
nem mendicare,  
eſurare, & in  
captiuitate, aut  
quouis miſeria  
jacere, perpeſſa-  
eſt.

Hol. 4. 1.  
Ila. 57. 1.  
Pſal. 12. 1.

would borrow of him, turned not away, &c.

And from him that would borrow of thee, turn not away.] Some are ashamed to beg and take alms, who yet, being pressed with great necessity, could be glad to borrow. And a greater kindnesse it might be, to lend them a bigger summe, then to give them a lesser. Here therefore a good man is mercifull and lendeth, he will lend, looking for nothing again: not looking that a poor neighbour should earn it out, or doe as much for him some other way. Nay, we ought not in this case so to look for our own again, as that that be the chief thing we aim at, but to obey Christ, and to doe a poor man a pleasure. And what if the wicked borroweth, and payeth not again: let not others fare the worse for their fault. The godly make great conscience of paying that they owe, as the sonne of the Prophets that was so sorry for the loss of the axe, *Alas, master, it was but borrowed.* And *Elisabad* the widow first pay her debts with her oil, and then live of the rest. Now from such borrowers turn not away: plead not excuse, make not delais when it is in thy hand to help them presently. He that hideth his eyes (in this case) shall have many a curse. Not to doe good (in this kinde) is to doe hurt; not to save a life, or uphold a poor mans declining estate, is to destroy it. Carnall reason will here stand up and plead, as *Nabal* did, *Shall I take my bread and my fl. sh. that I have provided for my shearers, and give it to strangers?* So, shall I take my money or my means, which I have provided for my children, and give it or lend it to such and such? Here then you must silence your reason and exalt your faith. Consider how great an honour it is to be Almoner to the King of heaven; that by laying out upon such, you lay hold upon eternall life; that the Apostle, *2 Cor. 8. 2.* setteth out liberality by a word that signifieth simplicity, in opposition to that crafty wiliness, that is in the covetous, to defend themselves from the danger (as they think) of liberality: that, the liberall man deviseth liberal things, and by liberall things he shall stand: When a man would thinke he should fall rather, he takes a right course to stand and thrive: He laies up for himself a sure foundation.

Verte 43. *Thou shalt love thy neighbour, and hate thine enemy.* This later they drew, as an inference from the former, by the rule of contraries. But Logick being the rule of reason, which now is corrupt, is it self in some respect corrupt also. Sure we are,

be it what Logick it will, it is but carnall Divinity. Surable it is to our nature, but to much the more suspicious. The Pharisees taught it, and were applauded. The Papists also little better (for the Pharisees are fied and hid in the Papists, as one saith the ancient heretikes are in the Monks) they teach, that in two cases only we are bound to help our enemies, in the case of extremity, and of scandall. For other things, to love them, to pray for them, or do them good in other cases, it's but a counsell our Saviour gives, and no commandment. If men can doe it, its well; but if they cannot, its not required. Thus say they, But what faith Christ the Law-maker, and so the truest Interpreter thereof?

Verte 44. *But I say unto you, Love your enemies* A hard task, I must needs say, but hard or not hard, it must be done, be it never so contrary to our foul nature, and former practice: *The spirit that is in us lusteth after envy, but the Scripture teacheth better things.* And what are those? To go no further then the present text; 1. *Love your enemies*, for the inside, be tenderly affected toward them, as heartily wishing their good every way; being glad of their welfare, and grieved when it falls out otherwise: Thus *David* was a sorrowfull man when his enemies were in affliction, and put on sackcloth. 2. *Seal up our love to them by all good expressions*; which are here referred to these three heads. 1. *Blesse them*, that is, speak kindly to them and of them, let them have your good word. 2. *Doe good*, that is, be ready to help them and relieve them, at all assays. 3. *Pray for them*, that God would pardon their sins, and turn their hearts. This is our Saviours precept, and this was his practice. He melted over *Jerusalem* (the slaughterhouse of his Saints and himself) and was grieved at the hardness of their hearts. Next (for words) he called *Judas*, Friend, not devil; and prayed, *Father, forgive them.* And (for deeds) he not only not called for fire from heaven, or legions of Angels against them; but did them all good for bodies and souls; for he healed *Malchus* ear, washed *Judas* his feet, &c. like that good Samaritan, he was at pains and cost with them, instructing them with patience, and proving if at any time he might pull them out of the snare of the devil, by whom they were taken alive at his pleasure: Which also he did. For he converted the thief on the crosse (who at first had reviled him,) and graciously received those three thousand souls that had embroed their villanous hands in his innocent blood, Acts 2. Thus our Saviour, full of grace and truth.

And

Confute Rec.  
herm Log. lib.  
3 cap 2 p 5.0.

1 Tim. 4. 5, 6.

ἀγαπᾷτε ἁ.  
ἀλλ' οὐκ ἀγαπᾷτε.  
Psal 35. 15.

ἐνλογίζεσθε.

Mark. 6. 5.

2 Tim. 2. 25,  
26.

ἐξωζήσατο,  
taken alive,  
and in hurt-  
ing by that  
hellish. Nan-  
red.

Job. 1. 16.

12. 4. 6.

1. 1. 1. 1.

1. 1. 1. 1.

See 2. 1. 7. 5.

Clarke's  
 1. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.  
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16. 1. 1. 1.

1. 1. 1. 1.

And of his fulnesse (of redundancy, of his over-measure) we have all received, and grace for grace, as the childe receiveth from the father limme for limme, part for part, &c. He is the father of eternity; and all his children, in all ages of the Church, have trembled him (somewhat) in this sweet property. Abraham receiveth his nephew Lot, that had dealt so discourteously with him. Isaac expropiates the wrong done him by Abimelech and his servants, and forgiveth and feasted them. Absalom inviteth Amnon to a feast, and Alexander, Philorus, to kill them thereat: but God doth it, to shew there was no grudge, or purpose of revenge. Jacob was faithfull to Laban, who changed his wages ten times, and ever for the worse. Joseph entertained his malicious brethren at his house. And whereas their guilty hearts misgave them, that he relied himself upon them thereby, he feasted them on purpose to be reconciled unto them: As the Romans had their love, and to seek reconciliation, if there had been any breach. But to speak forward. Moses stands up in the gap for them that had been forgotten him. Joshua marcheth all night, and fighteth all day for the Gileadites that had deceived him. Samuel prayed (and God forbid he should doe otherwise) for an ungratefull people, that had rejected him. David put on sackcloth, he wept and fasted, when his enemies were afflicted; he spared Sauls life, and afterward Shimeis, when Abishais fingers even itched to be taking off their heads. Elisha let bread and water before the Syrians that came to surprize him: and provided a table for them, that had provided a grave for him. The Disciples were sollicitous of the salvation of the Pharisees that had accused them, at the same time, to our Saviour, Mat. 15. 12. St Stephen prays heartily for his persecutors, and prevailed (as S. Austin thinketh) for Pauls conversion: And being reviled (saith he) we bl. ss. being defamed we pray. Doe my Lord of Canterbury a shrewd turn, and then you may be sure to have him your friend while he liveth: This was grown to a common proverb concerning Archbishop Cranmer. And Lawrence Saunders the Martyr, being sent to prison by Stephen Gardner, Bishop of Winchester (who had, Carry away this phensie-tool, &c.) praised God for a place of rest and quiet, where to pray for the Bishops conversion.

Verse 45. That ye may be the children of your father ] The ye may appear to be, and well approve your selves to be the sons of God

God without rebuke amidst a perverse and crooked nation: Whilest we resemble him, not in outward lineaments only, as an image doth a man, but in nature and disposition, as a childe doth his father. Now God to make known his power and patience, endureth with much long-suffering the vessels of wrath, fitted to destruction: such incarnate devils, as march up and down the earth with heart and hands, as still as hell with all manner of mischief, lewdnesse and rebellion. Neither doth he bear with them only, but gives them the Gospel to call them to repentance, and strives with them by his Spirit, which they desperately resist, yea despite, hardning their hearts like nether millstone, refusing to be reformed, hating to be healed; till at length they lose all passive power also, of escaping the damnation of hell, which is a conformity to the very devils. This is his dealing with rebels and reprobates. Neither so only; but, that he might make known the riches of his glory on the vessels of mercy, which he had before prepared to glory; He loved his elect not yet existing, nay resisting; and effectually called them, not only not deserving, but not to much as desiring it. For when we were enemies, we were reconciled to God by the death of his Son. God so loved the world, the wicked and wayward world, that he sent his only begotten Son, &c. Now, Qui misit unigenitum, immitte spiritum, promissum, quid tandem tibi negaturum est? He that sent thee his son, imparted unto thee of his spirit, promised thee his favour, What will he deny thee? how shall he not with his Son give thee all things also? Rom. 8. Oh let his patience be our patern, his goodnesse our precedent, to love and shew kindnesse to our greatest enemies. So shall we force a testimony, if not from the mouthes, yet, at least, the consciences of all, even the worst, that we are born of God, and doe love him better than our selves, when to please him, we can so much crosse our selves in the practice of this most difficult duty.

For he maketh his sunne to arise on the evil ] A sweet mercy, but not prized, because ordinary: as Manna was counted a light treat, because lightly come by. But should we be left in palpable darkness, as were the Egyptians, for three daies together, so that a man stirred off the stool he sat on, this common benefit would be better let by. The sunne, is (as it were) a vessel whereinto the Lord gathered the light, which, till then, was scattered in the whole body of the heavens. This David beheld with admiration, Psal. 8. Not with adoration, as those Idolaters that worshipped the Queen

Rom. 9. 22.  
 Exod. 34. 2.

Neb. 9.  
 Act. 17.

Rom. 9. 13.

Rom. 5. 10.

Bernard, de  
 10. 1. 1.  
 Nihil tandem  
 ei negasse cre-  
 dendum est qui  
 a totius horre-  
 tur ejum. Hi-  
 ceron.

Gen. 1.

Jer. 44.





a generall lukewarmnesse and unzealousnesse? And (besides the love of many waxen cold) doth not iniquity abound in every quarter and corner of the land? which therefore even groaneth under our burden, and longeth for a vomit to spue us out, as the most unthankfull and unworthy people that ever Gods Sun shone upon, and Gods rain fell upon (the Sun of Christs Gospel especially, and the rain of his grace) to fair and so long together? If there be any unpardonable sin in the world, it is ingratitude, said that *Peter of Q. Elizabeth* in a message to *Henry 4. King of France*. The very Heathens judged it to be the epitome of a Devil: Call me unthankfull, saith one, you call me all that naught is. *Lycurgus* would make no law against it, because he thought no man would fall to below reason, as not thankfully to acknowledge a benefit. Thus nature it self abhorres ingratitude; which therefore carrieth to much the more detestation, as it is more odious even to them that have blotted out the image of God. Some vices are such as nature smileth upon, though frowned at by divine Justice: Not to think *wherefore have ye rewarded evil for good? Gen. 44.4.*

Verſe 46. For if ye love them that love you, what reward have you? ] The Greek and Latine word ( ſay the Rheimiſts ) ſignifieth very wages or hire due for worke ; and ſo preſuppoſeth a meritorious deed. But what will they ſay to S. Luke, who calleth that grace, or grace, which S. Matthew here called *under* a reward? It is a reward, but of meer grace ( ſee Rom. 4 ) that God will give to them that love their enemies. If thine enemy be hungry, feed him, &c. For thou ſhalt heap coales of fire upon his head, and the Lord ſhall reward thee, ſaith Solomon, Prov. 25. 21, 22. A double encouragement, and all little enough ; 1. Thou ſhalt heap coals on his head, thoſe coales are ( as Auſtin interprets it ) *urentes paenitentia gemitis*, the ſcorching ſighs of true repentance : q. d. Thou ſhalt melt theſe hardeſt metals, ( as many of the Martyrs did their perſecutors ) thou ſhalt meeken their rancour, overcome their malice, cauſe them to turn ſhort again upon themſelves, and upon ſight of their ſin, ſhame themſelves, and juſtifie thee, as *Saul* did David. 2. The Lord ſhall reward thee. ( And all his retributions are more then bountifull ) yet not of merit ( for what proportion betwixt the work and wages? but firſt of mercy. *Reward and mercy* are joyned together in the ſecond Commandment, and *Psalm* 62. 12. Secondly, of promiſe, for our encouragement, ) ſith our labour is not in vain in the Lord. Briefly, it is called a reward,

not properly, but by similitude, because it is given after the worke done. Next, it is a reward, not legall, but evangelicall; promised in mercy, and in like mercy performed. Whence it is also called the *reward of inheritance*. Now an inheritance is not merited, but freely descendeth on sonnes, because they are sonnes. Let no sonne say, with profane *Esau*, What is this birth-right to me? or with the prodigall in the Gospel, Give me here the portion that belongeth unto me (such are those that love their friends only, here they have love for love, and that's all they are to look for) but *look up to the recompence of reward*, with *Moses*; and answer as *Naboth*, God forbid that I should so farre gratifie the devil and mine own evil heart, as to part with my patrimony, my hope of reward, for a little revenge or whatsoever coyn, bearing Satans superscription.

Verse 47. *What doe ye more then others?*] Singular things are expected and required of such as have received singular grace and mercy. As to be *eminent in good works*, to get above others, to be our best friend where other mens heads are. The way of the righteous is high, saith Solomon: he goes an higher way to worke then ordinary, and walkes *ἀκριβῶς*, accurately, exactly: he gets even to the very top of godlinesse, as the word importeth. He knows that more then the common tinct is required of him, and that he must doe that, that the world will never doe: as to be hot in religion, Rev. 3. 16. The carnal Gospeller saith, *Religiosum oportet esse, non religens*. It is fit to be Religious, but not so conscientious. So, to be zealous of good works, Tit. 2. 14. but with discretion, saith the worldling. The King of Navarre told Beza, he would launch no further into the sea, then he might be sure to return safe to the haven. Though he shewed some countenance to religion, yet he would be sure to save himself. So, to abound in Gods work; to have a heart full of goodnesse, as those *Romanes*, Chap. 15. 14. a life full of good works, as *Tabitha*, Acts 9. 33. But this is to be wise overmuch, saith the flesh. *Philosophandum, sed paucis*. What need this waste? said *Judas*. It is too much for you to go up to *Jerusalem*, to worship, said *Jeroboam* to the people: take a shorter cut rather to the golden calves. *They are idle, they are idle*, said Pharaoh of Gods busiest servants. So, God would have his to walk precisely. This the mad world mocks at: To pluck out their right eyes: this is a hard saying, saith the sensualist: To offer violence to Gods Kingdom; *Fair and softly goes farre*; and its good keeping on the warm side of the hedge, saith the Politician:

Col. 3.24.

τῶν καλῶν ἐξ-  
 ἡν ποιοῦσθαι  
 1 π. 3 14.  
 Ephes. 5. 15.  
 ἀκριβῶς τὸ εἰς  
 ἄνθρωπον βλᾶναι.

*Genius.*

*Pelago se non  
ita commissu-  
rus esset, quin  
quando liberet;  
pedem referre  
posset.  
Eccles. 7. 16.  
Cicero.*

Ephes. 5. 15.  
Mat. 5. 29.

to keep Gods Commandment as the apple of thine eyes; but how few are there that will not break the hedge of any Commandment, so they may shun a peece of foul way? Lastly, To love an enemy, doe good to them that hate us, &c. But this seems, to the most unreasonable and impossible. What? love those that hate and hurt them? that daily rage and rail at them, with such bitterness, as if they had been as far as hell, for every word that tumbleth out of their mouths against them, &c? Love this man? Nay then love the devil himself. They will rather die a thousand deaths, than endure such a one: If they could love him, yet they would not. They are prime Christians in these mens opinions, that attend to *Sauls* measure, *I will doe thee no hurt, my son David*: If they slay him by, when he is in their power, as the Priest and the Levite did the wounded man: if they fall not foul upon him with reprimations, and retaliate injuries, they have gone farre and done far: and such a measure of charity, they hold little else then Angelicall, hardly here attainable. This is the voice and guile of flesh and blood. *The spirit that is in us lusteth to envy*, and prompeth us to requite taunt with taunt, suit with suit, blow with blow, and holds them tools that doe not. But this is the wisdom from beneath, and is earthly, sensuall, decillous: whereas that from above, is first pure, and then peaceable, (well assured of pardon of sinne, and peace with God, and thence) gentle or equall to men, and easily perswaded, full of mercy (to an offending brother) and good fruits, (friendly expressions,) without wrangling or living, and without hypocricie: such as can be heartily reconciled, and love again without dissimulation, *not in word, and in tongue, but in deed and in truth*. Not covering a potsherd with silver dresse, a wicked heart with burning lips. Seven abominations are in such a heart, and his wickednesse shall be shewed before the whole Congregation, as *Abdolos* usage of *Amnon*. A godly man carries neither cruell hatred, a desire to hurt whom he hates, as *Esaü*; nor simple hatred, where there is no desire to hurt, but a disdain to help: he forgives not only, but forgets, as *Joseph*, Gen. 50. 20. (For injuries remembered are hardly remitted.) And although he loves not his enemies sinnes, yet he doth their persons: striving to seal up his love, by all loving usage, both in word and deed. And herein he doth more then others; that which is singular, and in the worlds account, seraphicall: that which (in truth) is extraordinary, and above vulgar possibility, it is an high

Jan. 3. 1.  
expressed.  
increased.

25170.

Rom. 12, 9.  
 1 Joh. 3: 18.  
 Prov. 16, 23,  
 24, 25, 26.

Prov. 19.7.  
& 14.20.

point of Christian perfection : and let as many as are perfect, be thus minded. *Benaiah* was honourable among thirty, but he attained not to the first three. A naturall man may be renowned for his patience and beneficence ; but the childe of God must herein go before all the wicked men in the world, and strive to be conformed to the first three, the blessed Trinity.

Verſe 48. *Be ye therefore perfect, even as your father, &c.*] The child (at ſuch one) is the father multiplied, the father of a ſecond edition. Of *Conſtantineſ ſonnes Euſebius* reporteth, that they put on their fathers faſhions, and did exactly reſemble him. And of *Ireneus*, the ſame Authour telleth us, that he expreſſed to the life the learning and virtues of his maſter *Polycarp*. It were happy for us (and we muſt labour it) if we could paſſe into the likenesse of the heavenly patern. Our *ſumnum bonum* conſiſts in communion with God, and conformity to him; in keeping inward peace with God, that he *author us not becauſe of the provoking of his ſons and of his daughters*, D. u. 33. 19. and in ſeeking and keeping (as much as may be) peace with all men, and holineſſe; purifying our ſelves as he is pure (in quality, though we cannot in an equality) from the love of every luit (the ground of all our wranglings, *Iam.* 41) but eſpecially from the paſſions and perturbations of the heart; poſſeſſing our ſelves in patience. For if patience have her perfect worke, we ſhall be perfect and intire, wanting nothing. For (ſaith) *S<sup>c</sup> Luke* hath it, *Be mercifull, &c.* Cap. 6. 37.

M. Harris on  
 Ματ. 5. 9.  
 ὅλον ἐνεσταντο  
 τὴν Κονσταντῖνον  
 ἐμπαρῆποντες  
 τοῖς τῷ πατρὶ  
 καὶ ὡπλισμῶ-  
 σιν. Euseb.

1 Joh. 3. 3.

Jan. 1. 44

## CHAP. VI.

Verse 1. *Take heed that ye doe not your almes* ]

**Y**our justice, saith the Syriack. For first, We doe the poor but right when we relieve them; for they have an interest in our goods, by vertue of the communion of Saints: whereupon *Solomon Withhold not, saith he, good from the owners thereof: i. e. thy poor brethren.* God, the great Authour and owner of all, hath entrusted the rich (as his stewards, as his Almoners) with the wealth of this world. He hath entrusted them, I say, not lent it them, (to speak properly, for that which is lent, is our own atleast for a time) but put it into their hands only, for this end, that *their abundance may be a supply for others wants,* 2 Cor. 8. that their full cups may over-flow into others lesser vessels, &c. which if it

Prov. 2. 27.  
*Aleo figu-1 a-*  
*gimus, nostrum-*  
*est : si uia ha-*  
*temus, alium.*  
 Beddingf.

Rapina est pau-  
peribus non im-  
petrare. Chrys.

Ab. and Mon.  
fol. 75.

Baxter, 172.

Prov. 11. 4.

Ful. 16. H. 12.  
fol. 57.

Rom. 12. 8.

Aretius.

Tantum ut va-  
nam jam cap-  
ter. Cleric.  
Duntaxat ad  
ostentationem.  
Bau. in loc.

be not done, they can bring in no good bills of account. It is but justice then that we doe the poor, and it is rapine or robbery (saith S. Chrysostom) not to relieve them. Secondly, Almes is called Justice, to teach, that almes should be given of things well gotten. In the reign of K. Henry 8. there was one accused (but very unjustly) of heresie, for saying that almes should not be given untill it did sweat in a mans hand. The Jews called their Almes-box, *Kapha shel tzedaka*, the chest of Justice: and upon it they wrote this abbreviate *נ ד נ א gift in secret pacifisth wrath. Selymus* the great Turk, as he lay languishing, (his incurable disease still increasing,) leaning his head in the lap of *Pyrrhus* the Bassa whom of all others he most loved, I see, said he, O *Pyrrhus*, I must shortly die without remedy. Whereupon the great Bassa, took occasion to discourse with him of many matters; and amongst others, that it would please him to give order for the well-bestowing of the great wealth, taken from the Persian Merchants in divers places of his Empire; persuading him to bestow the same upon some notable Hospital for relief of the poor. To whom *Selymus* replied; Wouldst thou, *Pyrrhus*, that I should bestow other mens goods, wrongfully taken from them, upon works of charity and devotion, for mine own vain-glory and praise? Assuredly I will never doe it. Nay rather see they be again restored to the right owners; which was forthwith done accordingly; to the great shame of many Christians, who minding nothing lesse then restitution, but making, *ex rapina h. locustum*, doe out of a world of evil-gotten goods, cull out some small fragments, to build some poor hospitals, or mend some blinde way: A slender testimony of their hot charity.

*Before men to be seen of them.*] As those are, that act their part on a stage, and would please the spectators, that they may be applauded: *He that giveth*, saith S. Paul, *Let him doe it with simplicity, with ingenuity*, accounting it enough that he hath God the witnesse of his heart: Not but that men may see our good works, and their praise be sought, *modo tibi non queras, sed Christo* (saith one) so that you seek not your selves therein, but set up Christ. Let your end be, that the light may be seen, not your selves seen, *Matth. 5. 16.* A fool hath no delight in understanding (saith *Solomon*) but that his heart may discover it self, i. e. that he may have the credit of it. But he takes a wrong course. For honour (as a shadow) followeth them that seek it not: as the *Hittites* told *Abraham*, he was a Prince of God amongst them; when him-  
self

self had said a little before, *I am a stranger and a sojourner with you &c. Gen. 23. 4. 5.*

*Otherwise ye have no reward of your father, &c.] Ye take up your wages all afore-hand. Fruit by the way-side seldome resteth till it be ripe. The cackling hen loseth her eggs, so doth the vain-glorious hypocrite his reward.*

*Verse 2. Therefore when thou doest shine almes] Unlesse thou set light by thy reward, as Esau did by his birth-right: unlesse thou holdest heaven hardly worth having, and art of that carnall Cardinals minde, who preferred his part in Paris, before his part in Paradise.*

*Do not sound a trumpet before thee] As the Pharisees did, under a shew of assembling the poor to take doal, but indeed to notify their liberality. If they had been truly liberall, they had made no noise of it: Those vessels yeeld most sound, that have least liquor.*

*As the hypocrites doe] From whom as the Saints differ in nature, so they should in practice: We should have nothing common with them, no more then a chaste matron desires to have with a bawle strumpet, Cant. 2. 7. The spouse desireth to know where Christ feedeth, that she may rep. it to him: for why should I be, saith she, as one that turneth aside (or, that is covered and veiled, which was the habit of harlots, Gen. 38. 15. 15?) why should I be reputed a light housewife, whilst I turn aside by the flocks of thy companions? she would shun, and be shie of all appearance of dishonesty; so should we of hypocrisie. Those Christians of Corinth, are much condemned by the Apostle, that carried themselves to carnally, that a man could hardly discern them from other men.*

*That they may have glory of men] As Iohn, Come, see what a zeal I have for the Lord of hosts. Is thine heart upright as mine? &c. A gracious heart is not a blab of his tongue, but rests and rejoiceth silently in the conscience of a secret goodness. Not so the hypocrite, the self-seeker, the stage-player, for so the word (hypocrite) properly significth; such as though little better then rogues, yet sometimes represent the persons of Princes, and carry themselves with other faces then their own, that they may have glory of men, that they may get a Plaudite. And herewith agree all the former expressions; whatsoever these men doe is meerly theatricall (as to the shew) hypocriticall, histrionicall. They sound a trumpet, as is usual on stages: they doe their devoir in the*

Cesar scripta  
sua commenta-  
rios inscripsit,  
non historias:  
Et hoc ipso  
laudem veram  
meruit, quod  
falsam contemp-  
sit. Lipsius.

Card. Barbon.

l'a que magis  
continent, mi-  
nus sonant. Sen.

Hos Playtas  
vocat Holo-  
phantas, qui  
omnia ostentant  
et merentur.  
Sic Roscius  
Ulysses, aut  
Æneæ repre-  
sentat perso-  
nam, cum Ulysses non sit, nec  
Æneæ. Arc-  
tius.

Synagogues, publike assemblies and streets, as stage-players act in open places, and by drums and outcries get as much company together as they can. And as they can act to the life those whom they perfonate, yea out-strip them in outward actions, so doe hypocrites, the true Christian. Doth the Publican fix his eyes on the ground? those hypocrites in *Isaiah* will hang down their heads like bullrushes. Doth *Timothy* weaken his constitution with abstinence? the false Pharisee will not only weaken his constitution, but wither his complexion with fasting. Doth *Zacharias* give half of that he hath to the poor? the pretender to piety and charity will bestow all his goods to feed the poor, and besides give his body to be burned, as *Servetus* did at *Geneva*, Anno 1555. And all for a name, for a little glory among men, which is but a breath, and yet not able to blow to much as one cold blast upon hypocrites, when they shall be cast into unquenchable flames, when God shall wash off their varnish with rivers of brimstone. No naturall face hath to clear a white and red, as the painted. No rush is to green and smooth, as the bulrush. He is curious to a miracle that can finde a knot in it: yet within is nothing but a uddell and spongy pith. Over fair shews are a just argument of un-foundness.

*Verily I say unto you* ] *q.d.* You would little thinke it, and themselves will hardly beleve it: for they are an impudent kinde of people, and will not soon be laid. But I assevere and assure you of it, in the word of *Amen*, the faithfull and true witness, *Rev. 3. 14.* all the words of whose mouth are in righteousness, there is nothing froward or perverse in them, *Prov. 8. 8.* that this is the very truth, and time will prove it so. Alls that have fed on hemlock, are so stupified thereby, that they lye for dead, and feel not till half their hides be hiled off: then they rise, and run away with a foul noise. So these.

*They have their reward* ] Paid them down upon the nail in ready money, and have given their acquittance. They take up all their wages afore the years-end, they receive it now, and leave none till hereafter. Its all they are ever like to have, and let them make them merry with it. *Egregiam vero laudem, & spolia ampla refertis.* A poor reward, God wot; but 'tis that they would have. *'Tis their own reward*, not Gods, saith *S. Hierom.* As *Judas* went to his own place, a place of his own providing; so these have their own reward; much good may it doe them: Here they have their

consolation

consolation with *Dives*: Let them look for no further reward in the day of refreshing: if they do, they are like to be disappointed, saith the Judge. To themselves they bore fruit, *Hos. 10. 1.* and shall therefore be turned off as empty vines, *ib.* when the faithfull Spoule that laies up her fruit for Christ, *Cant. 7. ult.* shall hear, *Thou art like a green firre-tree, from me is thy fruit found.* And albeit in her works of charity in secret, and without hope of reward from men, he may seem to cast her bread upon the waters, down the river (as we say) or on the sea to feed fishes; yet after many daies he shall be sure to finde it. That labour of love cannot be lost that we resolve to cast away (as the world accounts it) upon Christ.

Vitie 3. *But thou, when thou dost thine alms.* The godly Christian must walk in a divers way to a world of wicked people, as *Noah* did, really reproving their darknesse by his light, their pride by his lowliness, their vain-glory by his modesty, their ostentation by his secret devotion: not only (planet-like) keeping a constant counter-motion to the corrupt manners of the most, but also shining forth fair with a singularity of heavenly light, spirituall goodness, and Gods sincerer service, in the darkest mid night of damned impiety.

*Let not thy left-hand know, &c.* ] A proverbiall speech, *q.d.* Secretly felt as much as may be, cast away the vain affectation of humane applaude. Let not thy left-hand (if it had so much skill) understand what thou givest, and to whom, how much, how oft, at what time, &c. God sets down every circumstance in his book of remembrance; as our Saviour (that true Arch-deacon, as well as Arch-shepherd) fate and viewed the estate, minde and gift of every one that cast money into the treasury: and as he took speciall observation of those that came to hear him, how farre they had come, how long they had been there, how little opportunity they had of providing for themselves, and how soon they might faint, if sent away empty, &c. *In pugillaribus suis omnia notat.* *Know thy Work, and thy Labour*, saith Christ to that Church, so to us; I know thine alms and thy privacy. Many give much, and are little noted or noticed. It matters not, saith our Saviour, though thy left-hand should not know what thy right-hand doth: there's no losse in that. Some talents are best improved by being laid up. A treasure that is hid is safer from theeves. Steal we therefore benefits upon men, as *Joseph* did the money into the sacks. And

Hos. 14. 8.

Eccles. 11. 1.

So's p'e di-  
versantula-  
vi via Chry-  
de Noa.

Mat. 3. 18.

1 Pet. 5. 4.

Mat. 12. 41.

Mat. 15. 32.

Revel. 2.

Ex fama que  
flum captabat  
Josephus, &  
benignitate sua  
eruit egyptu,  
nos celum.

1 Cor. 13. 5.

Calv. Opuscul.  
Bellarmino  
Crisp. c. 1.

Nodum in  
scissura punit.  
H. 3. 8. 5.

H. 3. 5.  
Demulsi p'p'is  
pave propen-  
dente, salum  
rudorem edunt.  
Machilus in  
Disson.  
amixen. They  
receive it as  
their full pay:  
whence acquit-  
tance.  
Luk. 6. 23.  
Virgil.  
Mercedem su-  
am non Di.  
Hier.  
Act. 1. 15.

Quis ite amum  
sua balia  
luteis Baen.  
maipia u. f.  
Thaves inter-  
pato, nuntia-  
ret Deo h.  
motu fide agi,  
respondit.  
Ne cogitans  
quies,  
Sicutum m.  
n. f. d. m. d. p.  
an a p. p. d. d.  
Gulius. Bez.

Plal. 32. 5.

Joh. 17. 4.

And as he made a gain of the famine, and bought *Egypt*: so may we of the poor we relieve, and buy heaven, *Luke 46. 9. Rom. 2. 10.*

Verse 4. *Thy father that seeth in secret.* And best accepteth of secret service, *Cant. 2. 14. O thou that art in the clefts of the rocks, let me see thy face, let me hear thy voice. &c.* He is all eye, he searcheth the hearts, and trieth the reins, those most abstruse and remotest parts of the body, seats of lust: And as he is himself a Spirit; so he loveth to be served like himself, *in Spirit and in truth*. He sets his eyes upon such (as the word here signifieth) he looketh wisely, fixedly, steddily; he seeth thorow and thorow our secret services, not to finde faults in them (for so he may soon do not a few, but those he winks at, where the heart is upright) but to reward them, as a liberall pay-master, *rich so all that call upon him*, or do him any other business. *Who is there even among you, that shuts the door for nought? that kindleth fire upon mine altar for nought?* Mal. 1. 10. that gives a cup of cold water, and hath not his reward? *David* would not serve God on free cost; but was he not paid for his pains, and had his cost in again, with usury, ere the Sunne went down? Let him but resolve to confesse his sins, and God (or ere he can do it) forgiveth him the iniquity of his sinne, that in it, that did most gall and grieve him. Let him but purpose to build God a house, God promiseth thereupon (for his good intentions) to build *David* an house for ever. So little is there lost by any thing that is done or suffered for God. He tends away his servants (that do his work many times, and the world never the wiser) as *Boaz* did *Ruth*, with their bosome full of blessings; as *David* did *Mephibosheth*, with a royall revenue; as *Solomon* did the Queen of *Sheba*, with all the desire of her heart; as *Caleb* did his daughter *Achsah*, with upper and nether springs; or as once he did *Moses* from the Mount, with his face shining. He shone bright, but knew not of it, yet he hides his glorified face with a vail; and had more glory by his vail then by his face. How farre are those spirits from this, which care only to be seen? And sleighting Gods secret approbation, with only to dazle others eyes with admiration, not caring for unknown riches? Our Saviour (besides the vail of his humanity) saies, *See you tell no man. Its enough for him, that he can say to his father, I have glorified thee on earth: I have finished the work that thou gavest me to do.* His work he accounts a gift; his

wages

wages he looks for in another world, *vers. 5.* He was content his treasures of wisdom should be hid, *Colos. 2. 3.* And shall we fret our selves, when our pittances of piety and charity are not admired? Is it not enough for us that we shall appear with him in glory, and then be rewarded openly?

*Shall reward thee openly.* I, but when? at the resurrection of the just, *Luke 14. 14.* at that great asseize and generall Assembly, he will make honourable mention, in the hearing of Angels and men, of all the good deeds of his children: How they have fed the hungry, clothed the naked, &c. that which they had utterly forgotten: not so much as once mentioning their mildoings, *Matth. 25.* Yea he shall take them to heaven with him, where the poor mens hands have built him a house afore-hand, and they shall receive him into everlasting habitations. But what shall he do in the mean while? Feed on faith (as some read that text, *Psal. 37. 3.*) Live upon reverencies. Yea, but while the grassie grows, the *Steed* liaves. But so cannot a mercitull man, for he shall have mercy, *Matth. 5. 7.* Such a mercy as rejoiceth against judgement. Yea, he that can tender mercy to God, may challenge it from God by vertue of his promise, as *David* doth, *Preserve me, O God, for I am mercifull*, *Plal. 86. 2.* Mercy he shall obtain, 1. In his soul, which shall be like a watered garden, fresh and flourishing. For the liberall soul shall be made fat (*Prov. 11. 25.*) and he that watereth shall be watered himself. The spirits of wealth distilled in good works comfort the conscience. 2. So they do the body too, when sick and languishing, *Psal. 41. 2, 3.* Mercy is the best cordiall, a pillow of repose, a present remedy. For it thou draw out thy soul to the hungry, thy health shall spring forth speedily, *Isa. 58.* 3. For his name, the liberall are renowned in the earth, as *Abraham* that free-hearted house-keeper, or penny-father, and *Obadiab* that hid and fed the Prophets by fifty in a cave. *Zachens* and *Cornelius*, *Gaius* and *Onesiphorus*, how precious are their names! How sweet their remembrance! Who honours not the memoriall of *Mary* for her Spikenard, and of *Dorcas* for her coats and garments? Whereas the vile person shall no more be called liberall (in Christs Kingdom) nor *Nabal*, *Nadib*, the churl, bountifull. 4. For his estate: The most gainfull art is alms-giving, saith *Chrysostome*. The poor mans bosom, and the Orphans mouth are the surest chest, saith another. Whatsoever we scatter to the poor, we gather for our selves, saith a third. What we give

Colos. 3. 3.

Non igitur est  
dispensatum elec-  
tioni ubi sub con-  
scientia. Et  
data sed maxi-  
mum in expen-  
ditum et prela-  
tissima negatio-  
tio, Multum  
Domini in celis  
maris pauperum  
et infirmi, Chry-  
sostomus fide,  
Jun.

Prov. 11. 17.  
Ili. 8. 2, 3, 10.

Act. 9. 39.  
Ili. 3. 1.  
Ecclesiastice ors  
omium questu-  
osissima Chry-  
stomus pauper-  
um gazophila-  
cium Chryst.  
Quicquid pau-  
peribus spargi-  
mus, nobis colligi-  
mus.

to



worship him with his faith, trust, hope, humility, self-denial, being well content that Gods will be done however, and truly seeking his glory, though him'self be not profited, acknowledging the Kingdom, power and glory to be his, *Matth 6.13.* Lastly, Working not by a right rule, from a right principle, nor for a right end, he cannot undergoe the strife of prayer, as *Jacob*, who wrestled by might and sleight (so much the Hebrew word importeth) much lesse can he continue long in it, as *David*, he is soon fated, soon tired. If men observe him not, applaud him not, he giveth over that course, as tedious and unfavoury, wherein he findes no more good reliish, then in the white of an egge, or a dry chip. And in any extraordinary trouble, instead of calling upon God, he runs from him, *1Sa. 33. 14* as *Saul* did, *1 Sam. 28.7.*

*For they love to pray standing, &c.* Stand they might: so did the Publican. And when ye stand and pray, saith our Saviour, not disliking the gesture. It was commonly used among the Jews in the Temple, especially, at the solemn feasts, what time there was such resort of people from all parts, that they could hardly stand one by another. The Primitive Christians also stood praying in their publike Assemblies, betwixt Easter and Whitsontide especially, in token of our Saviours standing up from the dead. Whence came that Proverb amongst them, *Were it not for standing in prayer, the world would not stand.* Other gestures and postures of the body in prayer we read of. *David* and *Eliab* sate, and prayed. *Peter* and *Paul* kneeled, and prayed. *Moses* and *Aaron* fell on their faces, and prayed. In secret prayer, there is more liberty to use that gesture that may most quicken us, and help the duty: *Elias* put his head between his knees in prayer (as one that would strain every vein in his heart.) But in publike our behaviour must be such as may witnesse our communion and desire of mutuall edification: there must be a uniformity, no rents or divisions: and speciall care taken, that our inward affection answer our externall devotion: that we stand not in the Synagogues, as these, with desire to be seen of men (as *Saul* was higher then the rest by head and shoulders) for that is purd hypocrisie, hatefull even amongst Heathens. *Tully* taxeth *Gracchus* for this, that he referred all his actions, not to the rule of vertue, but to the favour of the people, that he might have esteem and applause from them.

That

*That they may be seen of men.* This was the winde that set the winde-mill a-work, the poise that made the clock strike. *Pliny* telleth us, that the nightingale singeth farre longer and better, when men be by, then otherwise. If *Iehonadab* had not seen the zeal that *Iehus* had for the Lord of hosts, he had been nothing so hot, nor (in his own conceit) so happy. But Christian modestly teacheth a wise man, not to expose himself to the fairest shew, but rather to seek to be good, then seem to be so. Not so, every loose and ungirt Christian: these, like *Ieroboams* wife, never put on demure apparel, but when they are to speak with the Prophets: are never so holy, as at Church, and in the pretence of those whole belinelle they reverence.

*Verse 6. But thou when thou prayest, enter into thy closet, &c.* The proper place for secret prayer (as the family is for private prayer, and the Church for publike, *Luk. 4. 16.*) that being sequestred from company, we may more fully descend into our own hearts, and be the freer from ostentation and hypocrisie, and from discurtation and wandering of minde (*Anima dispersa fit inanis*.) As also for the demonstration of our faith, whereby we believe the omnipresence of God, *Who seeth in secret, and rewardeth openly.* *Daniel* indeed opened his windows, and prayed in an upper room; not to be more secret (as *Pintus* mistaketh it) but to be more seen: and yet not of vain ostentation, but of zealous and constant profession. The King had forbidden it (so did *Henry* the third, King of *France*, forbid householders to pray with their families.) *Daniel* did it notwithstanding, as aforesaid. God must be obeyed rather then men, as not Scripture only, but nature teacheth. He kneeled upon his knees three times a day, and prayed; That had been his custome, and should be. *David* also at morning, at evening, and at noon called upon God, and had his set times for such devotions. But the devil, as it is probable, *2 Sam. 12. 2.* had caused him to come from his trench, and then did presently wound him. He knows well enough that a Christians strength lies in his prayer (as *Samsons* did in his hair) that it buckleth all our spirituall armour close to us, and makes it usefull: that a Christian can never want help, whiles he can pray; as they were wont to say, the Pope can never want money, so long as he can hold a pen in his hand, to command and send for it: That secret prayer is a soul-fattening exercise, as secret meals, we say, feed the body. The old Serpent feels himself charmed and disabled.

Min nat. hist. 10. 19  
C. Rod. 1. 11.  
c. 6.  
Sed vox rurs,  
pretereantib.  
Lacoal Ption.  
Falteris, esse a-  
liquid h cupis,  
c. 11. 11.

Act. 10. 9.  
Act. 10. 3.

Polon. in Dan.  
6. 10.  
Act. 1. 19.  
Sic Socrates in  
Apologia, re-  
spondens, ego  
nēn ē Adhuc  
ἀπολογου-  
μαι καὶ οὐκ ἔ-  
πισημαίω τοῦ  
Θεοῦ μαρτυρ-  
εῖν.

Ephes. 5. 18.

Gen. 32. 24. 25.  
151. 27. 4.  
& 119. 81. 82.

Luk 18. 13.  
Mar. 11. 25.

Abſq. ſtationi-  
bus non ſubſiſte-  
ret mundus.  
Tertul.  
1 Chron. 19.  
1 King. 19. 4.  
Act. 9. 40.  
Ephes. 4. 13.  
Numb. 16. 12.  
Nehem. 8. 2.  
1 Cor. 14. 40.

Tull. quaest. 1. 3.



שׁוּב  
Isa. 26. 16.  
1 Tim. 2. 1.  
ἐν τῷ πνεύματι, παλ-  
lings with God.  
So 1 Pet. 3. 21.  
ἐν τῷ πνεύματι, ὡς  
in precious, quae  
sunt electorum  
cum Deo collo-  
quia pastor.

Rom. 7. 11.

Frateres & Eg-  
ptiaci brevis si-  
ma & ratio  
ejaculatio ora-  
tionibus uti vo-  
luerunt, ne per  
veritas evan-  
gelii, & love-  
tare ut intentio

Gen. 21. 33.

disabled to doe hurt by these kinde of duties. They have poured forth a *charm*, when thy chastening was upon them, *1/a. 26. 16.* Yea, he is deeply wounded and driven out of the field, by these *arrows of deliverance*, as the King of Syria was, *2 King. 13. 17.* which therefore he keeps (what he can) from being multiplied and enlarged. fervent prayers are the *pillars of smoke*, wherein the Church ascendeth to God out of the wilderness of this world, and by an humble familiarity converseth, yea parleth with him, as *Abraham* and *Moses* did (especially, when Satan, sinne and conscience accuse) and standeth, as it were, upon interrogatories, such as are thole, *Rom. 8. 33, 34, 35.*

And when thou hast shut thy door ] So to shut out distractions, which yet will grow upon us, doe what we can. For though the spirit is willing to wait upon God, all the while of the duty, yet the flesh is weak. It being but partly mortified, draws away our thoughts many times; and putteth us to *St Pauls* complaint, *When I would doe good evil is present with me.* Satan also will be jogging and interrupting us; and will needs be talking to us when we are most busily speaking to God, as the *Pythonisse* troubled *St Paul*, as he went to praier, *Act. 16. 16.* Worldly things like wife are so naturall to us, and so near our senses, heavenly things are so supernall and supernaturall, that we cannot without watch- ing our senses, and travell of soul, stay our spirits long upon them. For help herein: *S. Augustine* telleth us, that the ancient Christi- ans of *Egypt* were wont to use only short and pithy praiers and ejaculations: such as was that of *Elias*, when he contended with the Priests of *Baal*, charging God (in two words) with the care of his Covenant, of his truth, and of his glory. Many other helps there are for the curing and casting out (in a comfortable measure) these by-thoughts; these birds that would rob *Abraham* of his sac- rifice; these swarms of *Egypt*, that our hearts may be as so many *Goshens*; these creeping things innumerable, as *David* hath it. This among the rest, that our Saviour here pretenbeth, to retire into a secret place, as *Abraham* did into his grove at *Beer Sheva* planted for the purpose (though that was afterwards abused by the Heathens, and therefore forbidden the *Israelites*, *Dent. 12. 3.*) *Moses* had his Oratory in the fields, where he praied with deep me- ditation or *soliloquie*, as the word there signifieth, *Rebecca* upon the struggling of the babes, went to enquire of the Lord, *Gen. 25. 22.* that is, she went to some secret place to pray, and receive

some

some revelation from God, say *Calvin*, *Musculus*, *Mercer*, others. *Jacob* had visions of God, when he was all alone upon the way: *Elias* praied under the Juniper, our Saviour in the garden of *Geth- semane*, and many times in the mount: *Cornelius* in some cor- ner of his house, *Peter* on the leads, where also he fell into an extasie or trance, and saw heaven open. His soul was separated (after a sort) from his body for the time, whilest he was talking with God, he was so transported and carried out of himself, *ut esset parē nescia carnis*, as *S. Jerome* testifieth of certain devout women of his time. For the place we pray in, no matter how mean it be, so it be secret. Where there is a *Jeremy*, a *Daniel*, a *Thomas*, a dungeon, a Lions den, a whales-belly are goodly oratours. Shut the door to thee, remembering the weaknesse of thy flesh and the malice of the devil, watching how to distract thee. Co- vernant with thy senses, and binde them to the good abeyance all the while: look God full in the face, as *David* did, *Psal. 57. 7.* call in, and concenter thy thoughts, as men doe the Sun-beams into a burning glasse: serve God with thy spirit, as *Paul* did, *Rom. 1. 9.* say, *All that's within me praise his holy name.* Have thy heart at thy right hand, with *Solomons* wife-man, lay Gods charge upon it to attend upon him: when it roves and wanders, call it in, and chide it; judge and shame thy self for thy distractions, and strive to doe better, so shall they never be imputed unto thee. To be wholly freed from them, is a priviledge proper to the estate of per- fection. Some diseases will not be cured near home, but men must repair to the Bath, or City for help. This infirmity is not to be heal- ed, till we come to heaven. No shutting of the door will doe it, nor any thing else, till the everlasting doors be opened unto us, till we enter in by the gates into the City of the living God.

Pray to thy father which is in secret ] There are no dumb chil- dren in Gods house; the least he hath can aske him blessing. All are not alike gifted, but every godly man prayeth unto thee, saith *David*: *S. Paul* was no sooner converted, but he was praying pre- sently, *Acts 9. 11.* The spirit of grace, is a spirit of supplication, and teacheth to cry *Abba*, father, or *Father*, Father. And this very naming of the Name of God in prayer (though it be no more,) so it be done in faith, entitles a man to heaven, *2 Tim. 2. 19.* if withall he depart from iniquity: When such as have the gift of Prophecy, and of doing miracles shall miscarry, and be turned off at last day, because workers of iniquity, *Matth. 7.* And albeit Gods weaker children

Act. 9. 4.  
Act. 10. 10.  
ἐκστασις ὡς  
fervore ad rem,  
ut a corpore  
animi, cum  
Deo colloqui-  
tur, Beza.

If ye will not  
hear me our,  
lead me to  
my prison a-  
gain among  
my toads and  
frogs, which  
will not inter-  
rupt me while  
I talk with my  
Lord God. Pe-  
ter Mart.  
A. and Mon.  
fol. 814.  
Psal. 13. 2.  
Eccle. 7.

Rev. 17.

Psal. 32. 6.

Gal. 4. 5.

דָּרָשׁ  
In. 26. 16.

**I Tim. 2.**  
deprecatur, orat  
ings ut ad Deum.  
**Sed I Per 3. 28.**  
in precibus, quae  
sunt electorum  
cum Deo collo-  
quia pastor.

Rom. 7. 21.

Fratres & Eg-  
p̄tici breuissi-  
ma & rapida  
ejuncta ora-  
tionibus uti vo-  
lunt, ne per  
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IRREGULAR

# PAGINATION

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Act. 9, 4.  
Act. 10 10.  
EXSORTIS QUASI  
SEMIO ALIUM  
MI & CORPORE  
ANIMO, CUM  
DEO COLLOQUI-  
TUR. B. 21.

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hear me our,  
send me to  
my prison a-  
gain among  
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frogs, which  
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rupt me while  
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ter Mors.  
A<sup>g</sup>. and Mon.  
fol. 814.  
Plat. 13.2.  
Eccles. 7.

Rev. 21.

Pfalz 2.6.

Gal. 4.5.

Mal. 3. 18.

Exod. 14. 15.  
Moses egit  
voca fuerit  
ut corde cla-  
marit. Aug.  
1 Sam. 1. 13.  
Neh. 2. 4.  
Eccl. 3. 12.  
Eis singu-  
autu.D. Preſon of  
prayer.For aſſ. provi-  
ſion non  
mutaſſet  
tu. 11. 1. 6.

Bec. 1. 2.

Col. 3. 16.

children cannot utter their minde unto him in wel couched words, and variety of expreſſions, yet, if their broken language come from a broken heart, it avails more then affectation of Rhetorike, without affection of prayer. Men are better pleaſed with the ſtammering and liſping of their own little ones, then with all the plain ſpeech of all the children in the Town beſides. Yea, becauſe the ſoul is ſick, the ſervice is twice welcome. As, if a ſick child reach us up a thing, we count it more then to ſend another of a laborious errand. I will ſpare them, ſaith he, *as a man ſpares his own ſonne that ſerveth him*. The buſineſſe of prayer is more diſpatched by ſighs then ſpeeches, by deſires and groans of the heart, to our father which is in ſecret, whether we can expreſſe them in words or no. *The Spirit alſo helpeth our infirmities* ( he liſteth with us, and before us, as the word ſignifies ) and maketh interceſſion in us and for us with groans unutterable. And he that ſearcheth the hearts, knoweth what is the minde of the ſpirit: As he heareth us without ears, ſo he underſtanderh us without our words. If we can but groan out, Ah father, it is an effectuall prayer. The voice is not ſimply required, *Job. 4. 24*. There is great diſpute ( ſaith one ) among the ſchool-men, about the ſpeech of Angels; but this they agree in, that one Angel ſpeaketh thus to another, *what any one hath a conceit in his minde of any thing, with a will that another ſhould underſtand it, and that God ſhould underſtand it, that's enough for the expreſſion of it*. So is it with the ſpirit of man in ſpeaking to God: for the ſpirit agreeth to the Angels. Yet we muſt pray for ſit words alſo. *Hos. 14. 2*. and ſtrive to be *enriched in all utterance, and in all knowledge*, 1 Cor. 1. 5. get a habit of heavenly-mindedneſſe, let the heart meditate a good matter, and then the tongue will be as the pen of a ready writer, *Pſal. 45. 1*. firſt prepare the heart, and then ſtretch out the hands, *Job 11. 13*. The heart ſhould be praying a good while before the tongue; as before the ſeven trumpets were ſounded at the opening of the ſeventh ſeal, there was halfe an hours ſilence in heaven. And ſurely if there be an honeſt heart, and a good intention, an ability of prayer usually is in us, though we know it not; as a man may have money about him, and not know ſo much, till neceſſity make him willing to ſearch, and glad to finde it: Remember, however, the promiſe of the Spirits aſſiſtance, and Gods acceptance, and know, that as in ſinging, ſo in praying, the pleaſing melody is in the heart. The voice which is made in the mouth, is nothing ſo ſweet

as that which comes from the depth of the breaſt. As the deeper or hollower the belly of the lute or viol is, the pleaſanter is the ſound: the ſwifter, the more grating and harſh in our ears.

*And thy father which ſeech in ſecret*. ] And heareth too: as he did *Moses* when he cried to God, but ſaid nothing; and *Hannah*, when ſhe moved her lips, but uttered not her ſelf in an audible voice: and *Nehemiah*, when he liſt up his heart to God, as he ſpoke to the King: and as he doth ſtill his praying people. *His ears are into their prayers*, ſaith S. Peter, after *David*: that though their prayers are ſo weak, they cannot aſcend to him, he will deſcend to them. *He hearkned and heard*, thoſe good ſouls in *Maſachi*, chap. 3. 16. as loth to loſe any part of their precious language. Thus the eyes of the Lord are upon the righteous ( when they are praying eſpecially ) and his ears are open to their prayers. He ſeeth his Church when ſhe is in *the clefts of the rocks*, when ſhe is gotten into a corner and praying, he looks upon her with ſingular delight, and with ſpecial intimations of his love ( as *Abuſheroſh* dealt with *Eſther* ) and ſaith unto her, as he, *what is thy petition, and it ſhall be given thee*? And oh that every faithfull ſoul, whiles it is ſitting and ſeeking with God by ſecret prayer, and other holy duties, would bethinke it ſelf what ſpeciall boon it hath to beg, what *Haman* to hang up, what corruption to be ſubdued, what grace to be encreaſed, &c. How ſhould they be gratified, and their requeſt granted, even to the whole of Gods kingdom? The truth is, they might have any thing: and that which *Zakiab* ſaid to his Courtiers flatteringly, God performeth to his people really, *The King is not he that can doe any thing againſt you*. Luther was wont to ſay, that prayer was after a ſort omnipotent: for whatſoever God can doe, that prayer can doe. Of *Luther* himſelf, for his wreſtling with God and prevailing ( as he was mighty and happy that way ) it was ſaid, *That man can have any thing at Gods hands*.

*Will reward you openly* ] Here in part, hereafter in all perfection. He never ſaid to the houſe of *Israel*, *Seek ye me in vain*. This poor man ( for inſtance ) *praid*, ſaith *David*, pointing to himſelf, and the Lord heard him, and delivered him out of all his diſtreſſes. God is known by hearing of prayers, 'tis one of his Titles, *Pſal. 65. 3*. 'tis his praile above all Heathen gods, *Iſa. 45. 19. 20*. By this *Manaſſes knew him to be God*, 2 Chron. 33. 15. and all *Israel*, 1 King. 18. 37, 39. when it came to a matter of competition:

Exod. 14. 15.  
Moses egit  
voca fuerit  
ut corde cla-  
marit. Aug.  
1 Sam. 1. 13.  
Neh. 2. 4.  
Eccl. 3. 12.  
Eis singu-  
autu.

Pſal. 34. 25.  
Cant. 2. 14.

Eſth. 5. 3.

Jer. 38. 5.

Iſſe vir potuit  
quod voluit?  
De Luthero  
Iuſtus toras.  
Hic. 45. 19.  
Pſal. 34. 6.

John 6:13

petition: *Verily, verily I say unto you, whatsoever ye shall ask the father in my name, he will give it you.* If we can finde a praying heart, he will finde a pitying: if we open our mouths, God will fill them: and he is worthily miserable, that will not make himself happy by asking. Of some Heathen Princes it is said, that they never lent away their suitors sad or discontented: this is more true of God; let a man bring right petitions, a clear conscience, faith in the promises, and hope to wait the accomplishment, and he shall not fail of the thing he asketh, or a better: As when God denied *David* the life of the child, but assured him of his salvation, *I will go to him, &c.* So he denied his Mother her particular request for that time: and when his Disciples asked him a curious question, *Wilt thou at this time restore the Kingdom to Israel, &c?* That's not for you to know, saith he; but a better thing I can tell: you shall receive power after that the holy Ghost is come upon you. But many times God is graciously pleased, not only to grant a mans prayer, but also to fulfill his counsell; that is, in that very way, and by that very means that his thoughts pitch on. But say he doe neither of these; yet the very ability to pray in the holy Ghost, is a sweet and sure signe of salvation, *Rom. 10. 13.* And a very grave Divine writeth thus: I cannot but prefer fruitful prayers for some temporal mercy, far before that mercy for which I pray. Yea I had rather God should give me the gift of prayer, then (without that gift) the whole world besides. As for those that are *ira congregabiles* (saith another Divine of good note), to very good-fellows, that they cannot spare so much time out of company, as to seek God apart, and to serve him in secret, they sufficiently shew themselves thereby, to have little fellowship or friendship with God, whom they to seldom come at.

Verle 7. *But when ye pray, use not vain repetitions* [Bubble not: bubble not, saith the Synack, as water out of a narrow-mouthed vessel. Do not iterate or inculcate the same things odiously & ad nauseam, as Solomons fool, who is full of words (saith he) and this custome of his exprest *superfluitas*, in his vain tautologies *A man can not tell what shall be, and what shall be after him who can tell?* Such a one also was that *Baltus* (to whom the Evangelist here hath relation,) an egregious babbler. In common discourse is a signe of weaknesse, to lay on more words upon a matter then needs must: how much more in prayer? Take we heed. We offer not the *sacrifice of fools*, God hath no need of such

Чар.б.

1 Sam. 12. 15. with *Psal.* 5. 5. *He is in heaven, and thou upon earth, therefore let thy words be few, Eccles.* 5. 2. Prayers move God, not as an Oratour moves his hearers, but as a childe his father, (*your Father knoweth that ye have need of all these things, ver.* 8.) Now a childe is not to chat to his father, but to deliver his minde, humbly, earnestly, in few, direct to the point. *S. Peter* would have men to be *sober in prayer*, that is, to pray with due respect to Gods dreadfull majesty, without trifling or vain babling. He that is fervent in spirit, prays much, though he speak little, as the *Publican, Luk.* 18. and *Elias, 1 King.* 20. 36. But as a body without a soul, much wood without fire, a bullet in a gun without powder; so are words in prayer without spirit. Now long prayers can hardly maintain their vigour: as in tall bodies, the spirits are diffused. The strongest hand long extended will languish, as *Moses* hand slackt against *Amalec*: Its a praise proper to God, to have *his hand stretcht out still*. Our infirmity suffers not any long intention of body or minde. Our devotion will soon lag and hang the wing: others also that join with us, may be tired out, and made to sinne by wearinesse and wandrings. In few indeed, and in extraordinary prayer with solemn fasting, or so, when the heart is extraordinarily enlarged, our prayers may and mult be likewise. *Solomon* prayed long at the dedication of the Temple, so did those godly Levites, *Neh.* 9. Our Saviour prayed all night sometimes, and *rising up a great while before day, he went apart and prayed, Mar.* 1. 35. Of *Luther* it is reported, that he spent constantly three houres a day in prayer, and three of the best houres, and fittest for study. It was the saying of a grave and godly Divine, that he profited in the knowledge of the word, more by prayer in a short space, then by study in a longer. That which our Saviour condemneth, is needlesse and heartlesse repetitions, unnecessary digressions, tedious prolixities, proceeding not from heat of affection, or strength of desire (for so, the repetition of the self-same petition, is not only lawfull, but usefull. See *Psal.* 142. 1. and 130. 6.) but either out of ostentation of devotion, as Pharisees, or opinion of being heard the sooner, as Heathens, when mens words exceed their matter, or both words and matter exceed their attention and affection. See that these be matches, and then pray and spare not.

For they thinke they shall be heard for their much speaking ]  
As Orphens, in his hymnes, and other Pagans: calling, as the Ma-

Ex. 4.7.

13.2.12.

*Nallus ab i  
dies quin ut  
minimum tres  
horas, easq; stu-  
diu aptissimas,  
in orationem  
ponat. Virtus  
Theodor. in  
Epist. ad Me-  
lanchthonem.  
Wilson's The-  
ol. Rules.  
Dan. 9. 17, 18.  
Mar. 14. 39.*



confirmed in them, 1 Cor. i. 5, 6. God will take that at first, that afterwards will not be accepted. If words be wanting, pray that God, that commands thee to take words and come before him, to vouchsafe thee those words, where with thou mayest come before him. Speak, as the poor man doth, *(supplications to God the prodigall)* For cast also (with him) what thou wilt say: Premeditate of the matter, disposing it in due order (as one would doe that is to speak to a Prince: *God is a great King*, Mal. i. 23.) Some thinke we must never pray but upon the sudden, and extraordinary instinct and motion of the spirit. This is a fancy, and those that practise it, cannot but fall into idle repetitions, and be confused; going forward and backward, like hounds at a losse (saith a good Divine) and having unadvisedly begun to speak, they know not how wisely to make an end. This to prevent, premeditate and propound to thy self fit heads of prayer: gather catalogues of thy finnes and duties by the decalogue; observe the daily straits of mortall condition, consider Gods mercies, your own infirmities, troubles from Satan, pressures from the world, crosses on all hands, &c. And as you cannot want matter, so neither words of prayer. The Spirit will assist, and God will accept, if there be but an honest heart and lawfull petitions. And albeit we cannot vary them as some can; our Saviour in his agony, used the self-same words thrice together in prayer; and so may we, when there is the same matter and occasion. He also had a set form of giving thanks at meat; which the two Disciples at *Emmaus* hearing, knew him by it. A form then may be used, we see, when it is gathered out of the holy Scriptures, and agreeable thereunto. Neither is the spirit limited hereby: for the largenesse of the heart stands not so much in the multitude and variety of expressions, as in the extent of the affection. Besides, if forms were unlawfull, then neither might we sing Psalms, nor join in prayer with others, nor use the forms prescribed by God.

*Our Father which art in Heaven* ] *Tertullian* calls this prayer, a breviary of the Gospel, and compend of saving doctrine: It is framed in form of the decalogue: the three former Petitions respecting God, the three later, our selves and others. Every word therein hath its weight. *Our*, there's our charity: *Father*, there's our faith: *In heaven*, there's our hope. *Father* is taken sometimes personally, as in that of our Saviour, *My father is greater then I*; sometimes essentially, for the whole Deity, so here. Now,

that God is in Heaven, is a notion that heathens also have by nature: and do therefore in distress, lift up eyes and hands thitherward. And lest man should not look upward, God hath given to his eyes peculiar nerves, to pull them up towards his habitation; that he might direct his prayer unto him, and look up, Psal. 53. that he might feelingly say with *David*, *Whom have I in heaven, but thee?* Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look to the hand of their Masters, &c. Psal. 123, 1, 2. It is reported of *Faustus*, that he preached so powerfully, that he seemed to thunder, and prayed so earnestly, that he seemed to carry his hearers with him up into heaven.

*Hallowed be thy Name.* ] 1. *Honoured be thy Majesty.* According to thy Name, O God, so is thy praise, Psal. 48. 10. Now Gods Name is holy and reverend, Psal. 111. 9. Great and terrible, Psal. 99. 3. Wonderful and worthy, Psal. 8. 1. Jam. 2. 7. High and knowable, Isa. 12. 4. Dreadfull among the Heathen, Mal. 1. 14. and exalted above all praise, Neh. 9. 5. His glory is, as himself, eternally infinite; and so abideth, not capable of our addition or deduction. The Sun would shine, though all the world were blinde, or did wistfully shut their eyes. Howbeit to try how we prize his glory, and how industrious we will be to promote it, God lets us know that he accounts himself, as it were, to receive a new being by those inward conceptions of his glory, and by those outward honours we do him: when we lift up his Name as a Standard, laying, *Jehovah Nissi, The Lord is my banner*, Exod. 17. 15. When we bear it up aloft (as the word used in the third Commandment, whereunto this petition answers, signifieth) as servants do their Masters badges upon their shoulders; Being confident (with *S. Paul*) of this very thing, that in nothing we shall be ashamed (whilest we hallow this holy God, Isa. 5. 16.) but that with all boldnesse or freedom of speech, as alwaies, so now *Christ* shall be magnified in our bodies, whether it be by life or by death, Phil. 1. 20.

Verse 10. *Thy Kingdom come.* ] Thy kingdom of power and providence: but especially, enlarge thy Kingdom of grace, and hasten thy Kingdom of glory. The Jews pray almost in every prayer, *Thy Kingdom come*, and that *Bimheroch, Bejamenu*, quickly, even in our daies. But it is for an earthly Kingdom: that which the Apostles also so deeply dreamt of, that our Saviour had very much ado to dispossesse them. For most absurdly and unseasonably

Psal 73.

Ut au dexte  
morum usq  
subvertet  
Malch. Adam.  
in vita.

Nun

Elevavit, e-  
vexit, cor(er,  
Isa. 5. 26.  
Elevabit vex l-  
lum ad gentes.  
Iulesum mas-  
saw alhuc ita  
tuffici fermentu  
Phariseorum,  
ut Meffiam quē  
tantis hodie ex-  
pectant utula-  
ritur, non ut re-  
dem, forem ex-  
pectant a pecca-  
to, sed ex genti-  
um temporal  
jugo. D. Frid.  
Lef.

Prov 18. 23.

James 1. 19,  
Faith.

Luk. 24. 30, 31

Greg. 1. 1. 10  
nos Evangelia  
et laudantur do-  
ctrine compen-  
dium.

Mark 9. 34.  
ver. 37, 38.

This they  
ground on  
1 Cor. 20. 4.

Rom. 10. 11.

11. 11. 12.  
Sunt qui volun-  
tati divine  
distinctionem  
in revelatione  
et arcanam,  
quasi ipsius dia-  
boli crepitum  
blasphemare au-  
dent. Sic Si-  
guardus aduon.  
Christ.  
Vide Pareum  
in Jacob, 4. 15.

unreasonably many times, they would ask him foolish questions that way, when he had been discoursing to them of the necessity of his own death, and of their bearing the crosse. Yea, S. John very wisely interrupts him, one time among the rest, as weary of such sad matter, and laying hold on something our Saviour had said by the by, tells him a story of another business. They were befottered with an odde conceit of honours and offices to be distributed, here, among them, as once in *David's* and *Solomon's* reign. And what shall we think of their opinion, that not content to affirm, that after the fall of Antichrist, the Jews shall have a glorious conversion, and the whole Church such a happy Halcyon, as never before; but also that the Martyrs shall then have their first resurrection, and shall reign with Christ a thousand years? *Piscator* holdeth, they shall so reign in heaven. *Alstedius* not only saith, they shall reign here on earth, but beginneth his millenary about the year of our Lord, 1694. Let our hearts desire and prayer to God for *Israel* be, that they may be saved. Let us also pray and pray for such poor souls in *Asia* and *America*, as worship the devil: not inwardly only (for so too many do amongst us) but with an outward worship. And thus we should the rather doubt, cause Divines think, that when all *Israel* shall be called, and as it were raised from the dead, Rom. 11. 15, 26. when those two sticks shall be joined into one, Ezek. 37. 16. then shall many of those deceived souls, that never yet savingly heard of God, have part and portion in the same resurrection.

*Thy will be done.* Gods will must be done of thee, ere his kingdom can come to thee. If thou seek his kingdom, seek first his righteousness. If thou pray, *Thy Kingdom come*, pray also, *Thy will be done*. Pray it, and do it; for otherwise, *Thou compassed God with lies*, as *Ephraim* did. Now the will of God is two-fold, Secret and Revealed, whatever *Sigwardus* blasphemeth to the contrary. His revealed will again is four-fold, 1. His determining will concerning us, what shall become of us, *Ephes* 1. 5. 2. His prescribing will, what he requires of us, *Ephes* 1. 9. 3. His approving will, by the which he graciously accepts, and tenderly regards those that come to him in faith and repentance, *Matth* 13. 14. 4. His disposing will, and this is the will of his providence, *1 Cor* 1. 1. *Rom* 1. 10. Now we should resign our selves over to his determining will, as the highest cause of all things: rest in his approving will, as our chiefest happiness: obey his

prescribing will, as the absolute and perfectest form of holiness; and be subject to his disposing will, being patient in all trials and troubles, because he did it, *Psal* 39. 9. *David* hath this commendation, that he did all the wills of God. And it is reported (saith *M. Bradford*) that I shall be burned in Smith-field, and that very shortly. *Fiat voluntas Domini, Ecce ego, Domine, mitte me*. The will of the Lord be done, said those good souls in the Acts, when they saw that *Paul* was peremptory to go up. This third Petition, *Thy will be done*, &c. was the last text that ever *M. Bess* handled, and thereupon died; and departed (rather then deceased) to do Gods will more perfectly in heaven, as he had done to his power on earth. They that thus do, and suffer the will of God, are his *Hephzibahs*, *Isa* 62. 4. And it should be our constant care so to apply our selves therunto, that God may take pleasure in us, as in men after his own heart, and say of us, as he did of *Cyrus*, *He is the man of my will, that executeth all my counsel*. This is to set the crown upon Christs head, *Cant* 3. 11. Yea, this is to set the crown upon our own heads, *2 Tim* 4. 8. 9.

*in earth, as it is in heaven.* By those heavenly Courtiers: The crowned Saints have no rest (and yet no unrest,) crying, *Holy, holy, holy*, &c. They follow the Lamb wheresoever he goeth, with *Viqueo, Domine? How long, Lord?* &c. *Revel* 6. 10. Which words also were *M. Calvins* symbolum, that he frequently sighed out, in the behalf of the distressed Churches. As for the glorious Angels, though they excell in strength, yet they do Gods Commandments, hearkning to the voice of his Word. They rejoyce more in their names of service, then of honour, and ever stand before the face of our heavenly father, as waiting a command for our good: and so willing of their way, that *Gabriel* is said to have come to comfort *Daniel* with weariness of sight. They do the will of God: 1. Cheerfully: whence they are said to have wings, six wings apeece, *Isa* 6. 2. 2. Humbly: therefore with two they cover their faces. 3. Faithfully without partiality: with two they covered or harnessed their feet. 4. Speedily and zealously: with two they flee abroad the world upon Gods errand, and for the good of them that shall be saved, *Heb* 1. 14. burning, and being all on a light fire, with infinite love to God and his Saints, their fellow-servants, *Revel* 22. 9. whence they are called *Seraphims* or burning-creatures. 5. Constantly: *Jacob* saw them ascending, to contemplate and praise God, and to minister

θελήματα.  
Act. 13. 12.

Act. and Mon.  
fol. 150. 2.  
Act. 11. 41.

Deficere potius  
quam deperire  
visus est Melc.  
Adam.

Isa. 45. 13.

Revel. 4. 8.

Melch Adam.  
in vita Calvin.  
fol. 100.  
Psal. 103. 20.  
Mat. 18.  
Dan. 9. 11.

Angeli igniti.  
Shindler.  
Job 38. 7.  
Heb. 8. 12.

unto

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unto him, *Dan. 7. 10.* He saw them also descending to disperse Gods benedicts, and to execute his judgements, *Revel. 15. 6.* This they do. 1. Justly; whence they are said (there) to be clothed in *pure white linen.* 2. Diligently, and constantly; therefore they have their *breasts girded.* 3. Purely, and with faith in receiving Gods Commandments: therefore are they said to have *golden girdles;* Goye now, and do likewise: otherwise ye may be as Angels, for gifts and good parts, and yet have your part with the devil and his black Angels.

Verle 11. *Give us this day.*] We have not a bit of bread of our own earning, but must get our living by begging. *Peter* himself was to obtain his very bread by humble petition, how much more his salvation? He that shall go to *God*, as the *Prodigall* did, with, Give me the portion that pertaineth to me, shall receive the wages of sinne, which is eternall death. *God giveth meat in abundance* (saith *Elihu*) *That thou givest, they gather*, saith *David*. And again, *Thou givest them their meat in due season*. Now what more free then gift? *Beggars* also pay no debts, but acknowledge their insufficiency, and speak supplications in a low language, as broken men : so must we. Oh lie daily begging at the beautiful gate of heaven : look intently upon *God*, as he did, *Act. 3.* upon *Peter* and *John*, expecting to receive something. And, because beggars must be no chusers, ask as our Saviour here directs, 1. for quality, bread only, not manchet or junks, but down-right household bread (as the word imports) the bread of carelesse or *careless* bread. Our Saviour gave thanks for barley-bread : and his Disciples were glad to make a Sabbath-dayes-dinner of a few ears of corn rubbed between their fingers. A very Philosopher could say, *He that can feed upon green herbs, need not please Dionysius*, need not flatter any man. And *Epicurus* himself would not doubt to content himself as well as he that hath mof, might be but have a morsel of scurfe meat, and a draught of cold water. The *Israelites* had soon enough of their quails : they had quails with a vengeance, because *Manna* would not content them. They died with the meat in their mouths : and, by a hasty testament, bequeathed a new name to the place of their buriall, *Kibroth-hattavab*, the graves of lust : *Cibus & potus sunt divitia Christianorum*, saith *Hierom*. Meat and drink are the Christian mans riches. Bread and cheefe (saith another) with the Gospel is good cheer.

Rom. 8:23.  
Job, 6:32.  
Ps. 104: 28.

Nov 28/91  
v. 49.

τερὸν καὶ ὁ  
 τερὸν.  
 Liberat oppon  
 porem tibi z  
 placentia, l. 1.  
 epist. 10.

Epicurus dicitur  
 habuisse cum 25  
 etiam parat  
 esse de pectus  
 te certare, s  
 quam habere  
 & effiam.  
 Alham.

H'eron.  
Greenham.

Nature is content with a little, grace with 1 s<sup>t</sup>, faith a third. A godly man as he asketh but for bread; so (2) for the quantity, but for *daily bread*, the bread of the day for the day, enough to bring him home: with *Jacob*, so much only as will bear his charges, till he return again to his fathers house. He passeth thorow the world as *Israhel* thorow the wilder-nesse, content with his *Omer* by the day, with his *Statute-measure*, with his fathers allowance. As he journeyeth to the promised land, he bespeaks the world, as *Israhel* did *Edom*, thorow whole Countrey they would have passed: *Let me passe thorow thy land. We will not turn aside into the fields nor vineyards: neither will we drinke of the water of thy wells: We will goe by the Kings-high way, until we be past thy countrey.* And as a traveller when he cometh to his Inne, if he can get a better room or lodging, he will: as if not, he is content, for he considereth it's but for a night: So the Christian pilgrim if God find him in a plentiful estate, he gladly makes use of it; if another wife he can live with a little: and if his means be not to his minde, he can bring his minde to his means, and live upon reversions. Give him but necessities, he stands not upon superfluities. Give him but daily bread, that is, *bread for necessity*, saith the Syriack, so much as will hold life and soul together, saith *Bernius*. Sufficient to uphold and sustain nature, saith *Beza* (with the Greek Scholiast) that where with our nature and constitution may be content, and he is well apaid and satisfied: he cries out with *Jacob*, *I have enough*; and with *David*; *The lions are fallen into me in a fair place.* A little of the creature will serve to carry him thorow his pilgrimage: in his Fathers house he knows is bread enough, *Luke 16*. And on the hope of that he goes on as merrily, and feeds as sweetly as *Samson* did of his honey-comb, or *Hunniades*, when he supped with his shepherds.

This day] Or as *S. Luke* hath it, *by the day*: for who is sure of tomorrow? May not his soul this night be taken from him? We are *equivocal*, as *Diogenes* was wont to say of himself: and should (as *Quintilian* speaketh of the birds and beasts) in *dilemme*; taking no further thought than for the present maintenance. The Turks never build any thing sumptuously for their own private use, but contenting themselves with their simple cottages, how mean soever, commonly say, that they be good enough for this time of their short pilgrimage. *Turk hist.* l. 342.

[illegible]

## Verfe



Verse 12. *And forgive us our debts, &c.* *Loose us* (saith the Original) and let us goe free: for unpardoned sinners are in the bond of iniquity, as *Simon Magus*; and remission is called a relaxation, Rom. 3. 25. The guilt of sinne is an obligation, binding us over to condigne punishment. God hath against us, Matth. 5. 24. even our handwriting, which is contrary to us, Coloss. 2. 14. This *David* confessed against himself, Psal. 32. 5. and upon his prayer obtained pardon. He only acknowledged the debt, and God crossed the book. God crossed the black lines of his sinne with the red lines of his Sonnes blood. *Thou forgavest me* (saith *David*) *the iniquity of my sinne*; the malignity of it, the worst thing that was in it. *For this shall every one that is godly pray thee*, by mine example, and obtain like favour. For our God is a sin-pardoning God, *Nehem. 9. 31.* none like him, *Adia. 7. 18.* He forgiveth sinne naturally, *Exod. 34. 6.* abundantly, *Isa. 55. 7.* constantly, *Job. 1. 27.* He doth take away the sinnes of the world. In a perpetuall act of his, as the Sunne doth shine, as the spring doth runne, *Zeck. 13. 1.* *The eye is not weary of seeing, nor the ear of hearing*: No more is God of shewing mercy. All sins, yea, and blasphemies shall be forgiven to the sons of men, saith our Saviour: as the sea covers not only small sands, but huge rocks. Christ is the propitiation or covering for our sins, are they how many, and how great soever, as was sweetly shadowed of old by the Ark covering the Law, the mercy-seat covering the Ark, and the Cherubims over them, both covering one another. In allusion whereunto, Blessed, saith *David*, is the man whose transgression is forgiven, whose sinne is covered. Blessed is the man to whom the Lord imputeth not sinne. A metaphor from merchants, who when they will forgive a debt, doe not put it into the reckoning, and so, doe not impute it. Sinne casteth men deep into debt and arrearages with God. It is called a debt of ten thousand talents. It casts a man into a comfortlesse condition, makes him hide his face for shame, as *Adam*, causeth a continuall sound of fear in his ears: so that he thinks every bush a bailiff, every shrub a sergeant, &c. An evil conscience hunts him, follows him up and down so close, like a bloud-hound, hot-foot, that he sometimes serves himself, as that Jesuite in *Lancashire*, followed by one that had found his glove, with a desire to restore it to him; but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a marlepit behinde it unseen and unthought of, wherein

he was drowned. This and worse is the case of a poor bankrupt sinner, he is caught and clept up in prison, laid fast in bonds and chains of darknesse; and what can he give in exchange for his soul? There's nothing the Sergeant, nor shuffling off the arrest: sooner later, conscience will serve him with a writ to appear, and answer at the great assizes, before Gods tribunall. Neither doth ignorance excuse him: for debt is debt, whether a man know of it or not, and will light so much the more heavily, by how much the execution is done upon him more unexpectedly. Now there is no way in the world of discharging this debt, but by the satisfaction of Christ our surety, who hath paid the utmost farthing for us. This good Samaritan hath discharged all for us: and God for Christs sake accounts of our sinnes, as if they had never been committed. He bindes them in a bundle, seals them up as packages, *Dan. 9. 24.* and casteth them behinde him, as old evidences into the bottom of the sea, and all, because mercy pleaseth him, *Adia. 7. 19.* This he doth at first conversion, when he justifieth a sinner, *Rom. 3.* And whereas in many things we sinne all, we are a pardon of course for those weaknesse, that are of daily infirmity, included in that general pardon, which we have upon our generall repentance. Only he looketh we should sue out our pardon, by daily prayer for it. Intreat we God to remit our debts; and, sith he must be satisfied, to take it out of his Sonnes blood, who is become surety for us; and saith unto his Father in effect, as *Paul* to *Philemon*, If this *Onesimus* of mine hath wronged thee, reckon thee ought, put that on mine account.

*As we forgive our debtors.* Not as if God should therefore forgive us, because we forgive others; but this is the argument. We do and can, by Gods grace, forgive them, therefore God can and will much more forgive us; sith all our goodness is but a spark to his flame, a drop of his ocean. No article of our Creed is so much opposed by Satan, as that of the forgiveness of sinne by Christs merits, which is the very soul of a Church, and the life of good soul. All the former Articles of the Creed are perfected in this, and all the following Articles are effects of this. Now one main means of settling us in the sound assurance of the pardon of our own debts, is, if we can forgive our debtors. He that can put away all purpose of revenge, and freely forgive his brother, may with boldnesse ask and expect forgiveness at Gods hands. For mercy rejecteth against judgement; and our love to others is but a reflex.

Mat. 16. 26.

Jam. 3. 2.

Philem. 18, 19.

Jam. 2. 13.

reflex.

Mat. 18. 24.  
Luk. 7. 47.  
Luk. 13. 4.

Eccles. 1. 8.

Mat. 18. 31.

Luk. 12. 2.

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reflex of Gods love to us. It is a fruit of justifying faith, *Luk. 17. 4, 5.* It is also a sweet seal of our election, *Col. 3. 12, 13.* and an effectual expression of our thankfulness. For hereby our *righteousnesse shall commend the righteousness of God*, *Rom. 3. 5.* both in respect of his admirable goodnesse in pardoning so great finnes, and our thankfull acknowledging of that grace in walking worthy of it.

Now if any ask, Why the petition for pardon of sin, is set after that for daily bread? It is answered,

1. In the four former petitions we pray for good things: In the two later we pray against evil.

2. Our Saviour condescends herein to our infirmity, who can sooner trust God for pardon then provision, for a crown then a crust.

3. That by an argument from the lesse to the greater, we may the more boldly beg spirituals.

Verse 13. *And lead us not into temptation.*] Here we beg sanctification, as in the former petition, Justification: and are taught after forgiveness of sins, to look for temptations, and to pray against them. Temptations are either of *probation* (and so God tempts men) or of *perdition*, and so the devil. Both *Abraham* great temptations began with one strain, *Gen. 22. 1.* Here God led *Abraham* into temptation, but he delivered him from evil: yea, he tempted him and proved him, to do him good in his later end. His usuall way is, to bring us to heaven by hell-gates, to draw light out of darknesse, good out of evil: As the skilfull Apothecary maketh of a poisonfull viper, a wholesome triacle; as the cunning Artificer with a crooked unfightly tool, frameth a straight and beautifull piece of work: as the *Egyptian* birds are said to pick wholesome food out of the Serpents eggs: or as the *Athenian* Magistrates by giving to makefactors hemlock (a poisonous herb) preserved the Commonwealth. The devil tempts either by way of seducement, *1 Sam. 16. 15.* or grievance, *2 Cor. 12. 7.* In the former he excites our concupiscence, rubs the fire-brand, and makes it send forth many sparkles, carries us away by some pleasing object, as the fish by the bait. Yet hath he only a perswading sleight, not an enforcing might: our own concupiscence carrieth the greatest stroke. In the later (those temptations of buffetings or grievance, horrid and hideous thoughts of Atheisme, Idolatry, blasphemy, self-murder,

ther, &c.) himself, for most part, is the sole doer, to trouble us in our Christian course, and make us run heavily toward heaven. The *Russians* are so malicious one toward another, that you shall have a man hide some of his own goods in his house whom he hateth, and then accuse him for the stealth of them. Such is the devils dealing oft times with Gods dearest children: He darts into their hearts his detestable injections, and then would perswade them, that they are necessary to the act. Here our victory is, not to give place to the devil, but to resist stedfast in the faith. Which that we may, pray we alwaies *with all prayer and supplication*, *Ephel. 6. 18.* pray as our Saviour did, *Father keep them from the evil*, or *from wickednesse*, *Joh. 17. 15.* Pray as our Saviour bids, *Lead us not, O Father, that is, either keep us from occasions of sinne, or carry us over them. Either preserve us from falling into sinne, or help us to rise out of sinne by repentance: grant us to be either innocent or penitent. Deliver us from those devoratory evils (as Tertullian calleth them,) such finnes as might frustrate perseverance, 2 Thes. 3. 3. And from that evil or wicked one, that he touch us not, 1 Job 5. 18. that is, tactu qualimivis (as Cajetan expounds it) with a deadly touch, to asseure us from our gracious disposition. Howbeit, sin and temptation come both under one name in this petition, to warn us and teach us, that we can no further shun sinne, then we doe temptation thereunto.*

*For thine is the Kingdom*] That is, all sovereignty is originally and transcendently invested in thee. Other Kings are but thy servants and feudataries, by thee they raige, *Prov. 8. 15.* and of thee they receive their power, *Rom. 13. 1.* Where then will they appear, that say to the the King *Apostata*, *Job. 34. 18.* that send messages after him, saying, We will not have this man to raige over us: that bespeak him, as that *Hebrew* did *Moses*, Who made thee a Prince and a Judge amongst us? should they not rather send a Lamb to this Ruler of the earth? and bring a present to Fear? should they not submit to his scepter, and confesse his sovereignty?

*And the power.*] Some have Kingdoms, that yet want power to help their subjects: as that King of *Israel* that answered her, that had tudden her childe, in that sharp famine of *Samaritis*; where an Asses head was worth four pounds: *If the Lord doe not help, whence shall I help?* But the King of heaven is never at such a Non-plus, He can doe whatsoever he will; and he will doe whatsoever is meet to be done, for the good of his servants and sup-

Heylins Geog.  
pag 243.

Luk. 7. 14.  
Exod. 2. 14.

Isa. 16. 1.  
Psalm. 76. 11.

1 King. 6. 17.

1. Cor. 13.  
1. Cor. 13.

plaints. Peter wanted power to deliver Christ, Pilate wanted will, but God wants neither: what a comfort's that? Let us rest on his mighty arm, and cast the labouring Church into his everlasting arms. He is able to do more then we can ask or think, and will not fail to keep that which we have committed unto him. *galaist that day.* 2 Tim. 1. 14.

Phil. 3. ult.

Rev. 4. 11.

Gen. 22. 13.  
11. 12.  
Mat. 15. 15.  
18.

*And the glory* ] To wit of granting our requests. Praises will follow upon prayers obtained, *Psal. 50. 15.* what a man winnes by prayer, he will wear with thankfullnesse. Now *who so offereth praise, he glorifieth me*, saith God: And the Gentiles did not glorify God, neither were thankfull, *Rom. 1. 21, 28.* But the 24 Elders ascribe unto him *glory and honour.* And this is a most powerful argument in prayer, as are also the two former. And it pleaseth God well, to hear his children reason it out with him lastly, as *Jacob* did, and the woman of *Canaan.* Because by shewing such reasons of their requests, as our Saviour here directs us, they shew proof of their knowledge, faith, confidence, &c. And besides they doe much confirm their own faith, and stir up good affections in prayer.

It is used in all languages to beseech unity of faith and spirit. *1. Cor. 12. 13.* *Concordia discite* *alter alterius.* *1. Cor. 12. 13.*

*Amen.* ] This Hebrew word, that remaineth untranslated in most languages, is either prefixed or proposed to a sentence, and to it is a note of certain and earnest asseveration; or else it is affixed, and opposed, and so it is a note either of assent or assurance. Of assent; and that either of the understanding to the truth of that that is uttered, as in the end of the Creed and four Gospels; or of the will and affections, for the obtaining of our petitions, *1. Cor. 14. 16.* *how shall he say Amen at thy giving of thanks?* Of assurance next, as in this place, and many others. It is the voice of one that beleeveth and expecteth that he shall have his prayers granted. It is as much as *so be it, yea, so it shall be.*

Verse 14. *For if ye forgive men their trespasses* ] Our Saviour resumeth, and inculceth the fifth petition with a repetition; because upon charity (which is chiefly seen in giving and forgiving) hangeth, after a sort, the restfull successe of all our suites, *2 Tim. 2. 8.* Malice is a leaven that swels the heart, and sowres the sacrifice, *1. Cor. 5. 7. 8.* Out with it therefore, that we may keep the feast or holy day; that we may (as we ought to doe) keep a constant jubilee, *nexus solvendo, & nexus remittendo.* This, flesh and blood will not easily yeeld to. But we are not debtors to the flesh; we owe nothing, but the blew eye that S. Paul gave

gave it. When Peter heard that he might not recompense to any evil for evil, but must studiously seek his conversion and salvation. Lord, saith he, *how oft shall my brother sinne against me, and I forgive him?* till seven times, this he thought a mighty deal; a very high pitch of perfection. Our Saviour tells him, till seventy times seven times, that is, infinitely, and without stint: yet he alludes to Peters seven, and, as it were, alludes it, and his rashnesse in setting bounds to this duty, and prescribing, how oft, to him that was the wilddom of the Father.

This is when my brother returneth, and saith, *It repents me:* Oh. But what if he doe not?

In forgiving an offendour, say *Divines*, there are three things. 1. The letting fall all wrath and desire of revenge. 2. A solemn profession of forgivenesse. 3. Reacceptance into former familiarity. The first must be done however. For the second, if he say, *I repent*, I must say; I remit, *Luk. 18.* To the third, a man is not bound till satisfaction be given.

Sal. Dikes Worthy Communi- cant. p. 34.

*Your heavenly father will also forgive you.* ] Y<sup>e</sup>t is not our forgiving men, the cause of his forgiving us, but a necessary antecedent. The cause is only the free mercy of God in Christ. He puts away our iniquities for his own sake, *1. Jn. 4. 25.* Nevertheless, forasmuch as he hath made us this promise here, our forgiving others (such learned *Beza*) seemeth to have the nature of an intervenient cause, a cause, *sine qua non*, of his forgiving us.

Annot in Luk. 11. 4.

Verse 15. *But if ye will not, &c.* ] This is a matter much to be observed, therefore so often inculcated. *Judgement without mercy, shall be to them that shew no mercy.* There's but a hairs bredth betwixt him and hell, that hath not his sins pardoned in heaven. Such is the case of every one that doth not from his heart forgive his offending brother, *Mat. 18. 35.* or that saith, *I will forgive the fault, but not forget the matter, or affect the person.* Men must forgive one another, and forgive one another, as Christ forgave them; and that if any man have a quarrel against any, *Col. 3. 13.* for else what thanks is it? The glory of a man is to passe by an infirmity. It is more comfortable to love a friend, but more honourable to love an enemy. If thou reserve in thy minde any peece of the wrong, thou provokest and daily prayest God to relieve thee a peece of his wrath; which burneth as low as thenethermost hell. Neither will it help any, to do as *Latimer* reporteth of some in his daies, who being not willing to forgive their enemies,

Jam. 2. 13.

ωμνην. Prov. 19. 17.

Deut. 32. 21.

La ym. Serm.

would not say their *Pater-noster* at all: but instead thereof, took our *Ladies Psalter* in hand; because they were perfwaded, that by that, they might obtain forgiveness of their sins of favour, without putting in of so hard a condition as the forgiveness of their enemies into the bargain.

*Neither will your Father forgive your trespases* ] And if he doe not, who can give pardon or peace, saith he in *Iob*? The Rhetorists talke much of one that could remove mountains, God only can remove those mountains of guilt that lye upon the soul. Men may forgive the trespasses, God only the transgression. Against thee, thee only have I sinned, saith David: And, to the Lord our God belongeth mercies and forgivenesses, saith Daniel. Ministers remit sins ministerially as Nathan did; God only authoritatively, and by his own power. If the Son set us free, we are free indeed, Who shall lay any thing to the charge of Gods pardoned ones? It is God that justifieth. Or as S. Austin readeth the words interrogatively, shall God that justifieth? No verily; that were to do and undo: he keepeth no back-reckonings. Fear not therefore, though the Devil or his imps, or our own misgiving hears condemn us: as the prisoner careth not though the gaoler or his fellow-prisoners condemn him, so long as the Judge acquitted him.

Verse 16. *Moreover, when ye fast.* ] Fast then they must, yet even after the Lords ascension, when Gods grace and Spirit was poured upon them in all abundance, *Luk. 5. 35.* This exercise hath still the warrant and weight of a duty, as well from precepts as examples of both Testaments, And he that blamed the Pharisees here for fasting amiss, will much more blame those that fast not at all. The Israelites (besides other occasionall) had their annuall fast appointed them by God, *Lev. 23. 27.* It was called a day of Expiations or Attonements in the plurall; because of their many and sundry finnes they were then to bewail and get pardon for. God had appointed them sundry sacrifices for severall finnes: But for as much as it might not be safe to confesse some finnes to the Priest (as those that might bring them, by the Law, in danger of death) of his grace he vouchsafed them this yearly fast, for expiation of their secret finnes, and making their peace with their Maker, by a generall humiliation. Now, albeit the circumstance of time be abolished, the equity of the duty abideth, and tieth us no less (if not more) then it did the Jews. Heathen *Ninivites* practised

Joel 2. 13.  
Hie. 22. 12.  
Mat. 9. 14, 15.  
Acts 13. 30.  
1 Cor. 7. 5.

practised it: so did, in their superstitious way, the *Egyptian* Priests, the *Persian* Magi, *Indian* Wizzards, *Priamus* in *Homer*, &c. The *Turks* at this day have their solemn fasts, (as before the fatal assault of *Constantinople*) wherein they will not so much as take a cup of water, or wash their mouthes with water all the day long, before the starres appear in the skie: which maketh their fasts (especially in the summer, when the daies be long and hot,) to be unto them very tedious. In the year of grace 1030. there arose a sect of *Fasters*, that affirmed, that to fast on *Saturdays* with bread and water (as they called it) would suffice to the remission of all finnes; so that men bound themselves to it by oath. And many French Bishops withstood and abandoned them. So great ignorance was there, even then, of the merits of Christ among the governours of the Church. The Papiests slander us, that we count fasting no duty, but only a morall temperance, a fasting from sinne, a matter of meer policie: And out-brave us, as much as the Pharisees did the Disciples with their often fasting. But, as we cannot but finde fault with their fasts in that; First, They set and appoint certain fasting-daies howsoever, to be observed, upon pain of damnation, be the times clear or cloudy, &c. Secondly, They fast from certain meats only, not all; which is a meer mock-fast, and a doctrine of devils, 1 Tim. 4. 3. Thirdly, They make it a service of God, yet consecrate it to the Saints. Fourthly, They make shamefull tale of it. Fifthly, They ascribe (as those older Hereticks) merit unto it, even to the meer outward abstinence, as these Pharisees did, and those hypocrites in *Isaiah*, chap. 58. 3. Now as we cannot but condemn their superstition, so neither is our forlorn oliscancy and dullness to this duty to be excused. God hath given us, alate especially (many gracious opportunities of publike Humiliations, more, I think, then ever before, since the Reformation: But alate, how doe many fast, at such times, for fashion, fear of Law, or of meer form; so that they had need to send, as the Prophet speaketh, for mourning women, that by their cunning they may be taught to mourn, *Ier. 19. 17*? And for private fasting, whether domesticall with a mans family, *Zech. 12. 12.* 1 Cor. 7. 5. Acts 10. 30. or personall by himself, as here, *Matth. 6. 17.* We may seem to have dealt with it, as the *Romanes* with the *Tarquines*: they banished all of that name for *Superbum* his sake. And as the *Nicopolites* are said to have hated the braying of an

*Turk. Hist. fol. 345, 777.*  
*Ex ista Synodica conclusione, seriâ sextâ jejunare constituerat, scilicet ille ieiunantium, originem suam habuisse videtur.* Funcc. Chronol.

*Cave, ne si jejunare cuperis, te purus esse (autum: hoc est) erica virtutis ad ieiunium, non perfectio sanctitatis, &c.* Hieron. ad Cel. iunt.

Aske, that, for that cause, they would not endure the sound of a trumpet: So many are departed so farre from Popish fasts, that they fast not at all; and so open the mouthes of the adversaries. But acquaint thy self with this duty, thou that wouldst be acquainted with God. It is a fore-taste of eternall life, when in holy practises we taste the sweetnesse of that heavenly Manna, this Angels food, those *soul-fasting* viands, that makes us, for a time, to forbear our *appointed food*. It is a help to the understanding of heavenly mysteries, as *Daniel* found it, It fits us for conversion, *Joel* 2.12. and furthers it, *Acts* 9.9. Hence it is called a *day of Humiliation*, or of humbling the soul, *Lev.* 16. because God usually by that Ordinance gives an humble heart, to the which he hath promised both *grace*, *1 Pet.* 5.5, and *glory*, *Prov.* 15.33. It ferres out corruption, and is to the soul as washing to a room, which is more then sweeping; or as scouring to the vessel, which is more then ordinary washing. It subdues rebell-flesh, which with fullnesse of bread will wax wanton, as *Sodom*, *Ieshurun*, *Ephraim*. It testifies true repentance, by this holy *revenge*, *2 Cor.* 7.11. whiles we thus amerce and punish our selves, by a voluntary foregoing of the comodors and commodities of life, as altogether unworthy, *Psal.* 35.13. What shall I say more? Hereby we are daily drawn to more obedience, and love to God, faith in him, and communion with him; a more holy frame of soul, and habite of heavenly-mindednesse: Whence our Saviour, after this direction for fasting, immediatly subjoins that of laying up for our selves, *treasure in heaven*, ver. 19, 20. And lastly our prayers shall be hereby edged, winged, and made to soar aloft, which before staggered, fainted, and as it were groveled on the ground. Therefore our Saviour, here, next after matter of *prayer*, adds this of *fasting*, which is a necessary adjunct of prayer (that which is extraordinary especially) as that which very much fits the heart for prayer, and the severe practise of repentance. Hence it is, that elsewhere, these two *fasting* and *prayer* go coupled, for most part, as *Luk.* 1.37. *Matth.* 17.21. *1 Cor.* 7.5, &c. A full belly, neither studies, nor prayes willingly. Fasting enflames prayer, and prayer sanctifies fasting; especially, when we *fast and weep*, *Joel* 2.13. *fast and watch*, watch and pray, and take heed to both, *Mark.* 13.33.

Be not as the hypocrites ] For they fast not to God, *Zech.* 7.5, 11, 12. but to themselves, they pine the body, but pamper the flesh, they hang down their heads, *Isa.* 58.5. but their hearts stand bolt upright

upright within them. Their fasting is either superstitious or secure; whiles they rest in the work done, or with opinion of merit; whereas the Kingdom of heaven is not in meat and drink. And whether we eat or eat not, we are neither the more nor the lesse accepted of God, They fast for *strife and debate*, and to make their voices to be heard on high: Whereas secrecy in this duty, is the best argument of sincerity. They loose not the bands of wickednesse, nor break off their sinnes by repentance: therefore God regards not (which they repine at) but rejects their confidence, and answers them according to the idols of their hearts. When they fast, saith he, I will not hear their cry. *Jer.* 14.1, 2. they are not a buton the better for all they can doe. Displeasing service proves a double dishonour; their outsidenesse is an utter abomination: they present the Great King with an empty cask, with a heartlesse sacrifice, with a bare carcase of Religion, as the Poets feign of *Pro-methium*.

Of a sad countenance ] Make not a fowre face, look not grim and gasty, as the word signifieth; so that one would be afraid to look on them, they doe to disfigure their faces, so wance and wither their countenances, so deform, and (as S. Ierom rendreth it) demolish their naturall complexions; pining themselves, to make their faces pale and meager, that they may be noted and noticed for great fasters. Such a one was that *Non-such Ahab*, and those spongy bullrushes, *Isa.* 58.5. those hollow hypocrites, *Ier.* 14.12. that proud Patriarch of *Constantinople*, that first affected the stile of Universall Bishop; and is therefore pointed at by *Gregory* the great, as the forerunner of Antichrist: yet by his frequent fasting, this proud man merited to be surnamed *Iohannes Nefestes*, Iohn the FASTER. Such pains men will put themselves to for a Name, so far they will trouble themselves to go to bell with credit. The Jesuits had set forth a Psalter, a little afore the powder-plot should have been acted, for the good success of a wicked counter-Parliament. And to increase the iniquity, with wicked *Iezabel*, they would colour it with a fast: yea with blasphemous *Rabshakeb*, they would by their hypocritical practises, bear the world in hand, that they came not up against us without the Lord.

That they may appear unto men to fast. ] There is a great deal of seemingnesse, and much counterfeite grace abroad. The force-ers seemed to doe as much as *Moses*, the Pharisees to doe more, this

ment à corps, si animis inuoluntat superbia Hieron. Rom. 14.17. 1 Cor. 8.3. Iia. 58.4.

Simulata sanctitas duplex iniquitas.

οὐδένων, Demissis oculis, et subdulus supercilij re-tricti Chemnit. ἀπορρεῖν, Christus alla-dit ad larvas, quibus Mimi velati in thea-trum prodibant, ut cum alias essent intus festiui, riduuli, representarent quatuor me-sum, Chemnit. Arch. Usher, Gravis quest.

Spec. bel. fac.

this way, then the Disciples. But *bodily exercise profiteth little*. Somewhat it may get at Gods hands, as *Ahab*, for a temporary repentance, had a temporall deliverance; such is Gods munificence, he is rich in mercy, to all that doe him any duty. But if the leaves of this exercise be so medicinable, what is the fruit? If the shadow thereof be so soveraigne, what the substance? If the shell so profitable, what the kernell? Oh let us rather *seek* to be good, then *seem* to be so: lest the Lord say of our outward shewes, as *Isaiah* said of *Iosephs* coat, *Gen. 37. 33.* the coat is the coat of my sonne, *some evil beast hath devoured him*. So, the outward forme of their fasting, praying, practising, is the forme of my sonnes and daughters, but some evil spirit hath devoured them, that use it in hypocrisy. Lest men also say unto such, as *John Capoccius* did to *Pope Innocent* the third, preaching peace, and sowing discord; *You speak like a God, but doe like a devil*. You are faire professors, but foul sinners. And when the filthy sinner goes damned to hell, what shall become of the seeming Saint? As the clown said to the Bishop of *Cullen* praying in the Church like a Bishop, but as he was Duke, going guarded like a tyrant, Whether thinkest thou the Bishop shall go, when the Duke shall be damned?

*They have their reward.] All they look after, and all they are to look for. The Eagle though he fly high, yet hath an eye to the prey below all the while. So hath the hypocrite to profit, credit, or some other bale respects, and let him take it, faith our Saviour. Non equidem invidio, miror magis.--- Breath they have for breath; much good doo them with it.*

Verse 17. *But thou when thou fastest, anoint thine head, &c.*  
 Not but that a man is bound at such a time, to abridge himself of his  
 comforts and delights of life, whence it is called a *day of re-*  
*straint*, Joel 2.15. and of *afflicting the soul*. The *Ninevites* late  
 in sackcloth, as unworthy of any covering. Others put ashes  
 on their heads, in token that they deserved to be so far under, as now  
 they were above ground. *David lay on the earth*, 2 Sam. 12.16.  
*Daniel* laid aside all delights of sense, as music, mirth, perfumes,  
 continuance, &c. Our Saviour fasted to the *humbling of his soul*,  
 Matt. 26.41. weakening of his knees, *Psal.* 69.10. macerating and  
 excruciating of his body, *Psal.* 109.24. And when upon the crosse  
 they offered him wine mingled with myrrh, to stupify him, and  
 make him less sensible of his pain, he received it not, *Mark.* 15.23.  
 To teach us (saith a learned Interpreter) in our extraordinary  
 humiliations

Ne affect  
of the  
the  
of the  
the  
station of

Verba tua Dei  
plena sunt, facta  
verba diaboli et  
decebat.

Major of  
Squad C,

**Rox Hebraica**  
Tiom, figuri-  
cat affligere:  
und Aben Ezra  
fagt, Uebung im  
Leiden, affli-  
ctio, ist die wah-  
re Weisheit.  
A. 114.  
**Grand Inqui-**  
sition, die gro-  
ße Inquisition  
genant, eine In-  
quisition, welche

humiliations for our sinnes, to forbear all such refreshments as might hinder the course of our just griefs. *Let your laughter be turned into mourning, and your joy into heavinesse,* Jam. 4. 9. such a heavinesse as may be seen in the countenance, as the word importeth. But when our Saviour biddeth, *anoint the head,* at such a time, and wash the face, it is, as he expounds himself, *that we may not appear to men to fast* : In a private fast, elchewing wholly the shew : in a publike, not performing to the shew, or to this end, that we may be seen.

V. 18. *That thus appear not unto men to fast, &c.* ] Hypocrites lively resemble the glow-worm, which seems to have both light and heat; but touch it, and it hath neither indeed. In the history of the World encompassed by *St Francis Drake*, it is recorded, that in a certain Island to the southward of *Celebes*, among the trees, night by night did shew themselves, an infinite swarm of fiery-leeming worms, flying in the ayre, whose bodies no bigger than an ordinary flye, did make a shew, and give such light, as if every twig on every tree had been a lighted candle, or as if that place had been the starry sphere. This was but a semblance, but an appearance: no more is that of hypocrites, but a shew, but a flourish. A sincere man is like a crytall-glasse with a light in the midst, which appeareth through every part thereof, so as that truth within, breaketh out in every parcell of his life. There is in his obedience to God, 1. An universality, he doth every as well as any part and point of Gods revealed will, so far as he knows it. 2. An uniformity, without prejudice or partiality, *1 Tim. 5. 21.* without tilting the balance of one side, inequality of the leggs causeth halting, and an unquall pulse argues bodily distemper; to doth an unsuitable carriage an unfound soul. 3. Uniformity: he is the same at home as abroad; in the closet as in the Congregation; and minde secret as well as open holiness: *1 Pet. 3. 16.* he is the same in his masters house, in the prison and at Court; no changing of *Chameleon*, nor like the planet *Mercury*, that is good in conjunction with good, and bad with bad. The good mans faith is *unfeigned*, *1 Tim. 1. 5.* his love *cordiall*, *1 Pet. 3. 14.* his wisdom *undissembled*, *Jun. 3. 17.* his repentance, a tearing of the heart, *Isa. 2. 12.* his fasting an affliction of the soul, with voluntary mortifications, till his fast be as sore within him as the *Shechemites* bodies were the third day after circumcision, *Lev. 16. 31. & 23. 37.* He truly aims at pleasing God, and not at by-

validum et  
firmum esse.  
Per Marc.  
Alij autē et  
ἐδίου, id est  
non comedere.  
κατήφειαν,  
Tristitia cum  
vultus demis-  
sione. Budæus.  
Ἀπὸ τοῦ γέλωτος  
ἐκ τῆς βίας ἐστίν.  
Ne te quæsi-  
re extra.

The World  
encomp. by  
S. Fr. Drake.  
e6.

κατὰ τὸν ὅρον  
σιν.  
P<sup>1</sup>.110.104,  
128,  
B. Mt. 23 23.

अथर्ववेदः

2 Cor. 1. 12. A dainty word : It is a Metaphor (saith one) from such things as are tried by being held up against the beams of the Sun (as chap-men doe in the choice of their wares) to see what faults or flaws are in them. It is properly used (saith B. Andrews) of uncounterfeit wares, such as we may *revelare* *creant*, bring forth, and shew them in the Sun. And as a godly man is sincere, without wax, or grosse matter, as he is unmingled, and true of heart, so he doeth truth, Joh. 3. 21. he will not lye, *Isa.* 63. 9. that great reall lye especially. Hypocrites in doing good, they doe lyes (by their delusion, as grosse hypocrites, by their collusion, as clothe hypocrites.) Thus Ephraim compassed God with lyes. His knowledge was but a form, his godlinesse a figure : his zeal a flash, all he did, a semblance : as these Pharisees only appeared to fast and doe other duties. But every fowl that hath a seemly feather, hath not the sweetest flesh ; nor doth every tree that beareth a goodly leaf, bring good fruit. Glasse giveth a clearer sound then silver, and many things glister besides gold. A true Christian cares as well to approve his inside to God, as his outside to the world : And it is a just question, whether the desire of being, or dislike of seeming sincere, be greater in him. He shews his worst to men, and best to God (as Moses did, when going to the mount he pulled off his veil ; and shents himself oft before God for that, which the world applauds in him. God he knows, seeth in secret, there's no tempting him with Ananias and Saphira, to try whether he tryeth the hearts or not. His sharp nose easily discerneth, and is offended with the stinking breath of rotten lungs, though the words or outward actions be never so sented and perfumed with shews of holinesse.

Hos. 11. 12.  
Rom. 2. 10.  
2 Tim. 3. 5.  
Luk. 8. 18.  
Hos. 6. 4.

Heb. 10. 5.

*Thy Father, which seeth in secret shall reward thee openly.* He is the rewarder of all that diligently seek him in this soul-fasting exercise : which as it was seen and allowed by the Lord Christ, *Luk.* 5. 33. so it was never rightly used without effect : It is called the day of Reconciliation or Attonement, and hath most rich and precious promises, *Isa.* 2. 13. to the 21. Its sure, God will pardon our sins, and that carries meat in the mouth of it, *Psal.* 42. 1, 2. Its probable, that he'll leave a blessing behind him (and the rather, that we may therewith cheartfully serve him) even a meat-offering and a drink-offering to the Lord our God : according to that of the

the Psalmist ; *There is mercy with thee that thou mayest be feared,* i. e. served. Fullnesse of bread was Sodom's sin, and in thole sacrificing Sodomites, *Isa.* 1. 10. it was noted for an inexpiable evil, *Isa.* 22. 14. They that fast not on earth, when God calls to it, shall be fed with gall and wormwood in hell : they that weep not among men, shall howle among devils : whereas those that sow in tears, shall reap in joy, they that mourn in time of sinning, shall be marked in time of punishing : and as they have sought the Lord with fasting, so shall he yet again be sought and found of such with holy fasting ; as he hath promised and performed to his people in all ages of the Church, not an instance can be alledged to the contrary. Those three great fasters met gloriously upon mount Tabor. The Israelites fasting (and not till then) were victorious, *Judg.* 20. *Jehoshaphat* was delivered, *Esther* and her people reprieved, *Daniel* had visions from heaven, *Ezra* help from heaven. And surely if with fasting and prayer we can wrestle with God, as *Jacob*, we need not fear Duke *Esaus*, with his 600 cut-throats comming against us. *Si Deus nobiscum, quis contra nos.* *Numa* being told that his enemies were coming upon him as he was offering sacrifices, thought it sufficient for his safety, that he could say, *At ego rem divinam facio*, but I am about the service of my God. When *Jehoshaphat* had once established a preaching Ministry in all the Cities of *Judah*, then, and not till then, the fear of the Lord fell upon the neighbour Nations, and they made no warre ; albeit he had before that placed forces in all the fenced Cities. *Leoline* Prince of *Wales*, when he was moved by some about him to make warre upon our *Henry* the third, replied thus ; I am much more afraid of his arms then of his Armies. *Frederike* the Electour of *Saxony*, intending warre against the Archbishop of *Magdeburg*, sent a spy to search out his preparations, and to hearken out his designs. But understanding, that the Archbishop did nothing more then commend his cause to God, and give himself to fasting and prayer, *Alins*, inquit *insanias*, &c. Let him fight, said he, that hath a minde to it : I am not so mad as to fight against him, that trusts to have God his defender and deliverer. It is reported, that at the siege of *Monmouth*, the people of God, using daily humiliation, as their service would permit, did sing a Psalm after, and immediately before their falling forth ; with which practice the enemy coming acquainted, ever upon the singing of the Psalm (after which they expected a sally) they would to quake and tremble, crying, *They come,* they

*Psal.* 126. 5.  
*Ez.* 8. 14. 5.

*Zech.* 8. 10.  
*Judg.* 20. 23.  
*Ezra* 8. 21.  
*2 Chron.* 20.  
*Ezra* 4. 16.  
*Dan.* 9. 26.  
*Acts* 10. 30.

*Ezra* 8. 21.  
*Plutarch.*  
*Bucholz Chron.*

*2 Chron.* 17.  
*2. 1. 1. 8. 9.*  
*Ego, inquit, formido ejus electissimas magis certe multo quam ejus copias.* *D. Powel*, in *sua Camb. hist.*  
*Alins insanias ut bellum inferat ei qui confidit se Deum defensorem habiturum.* *Bucholz.*

Spe. bell. par. 11.  
pag. 182.

Alt. and Met.  
fol. 83.

Ibid. 88.

they come, as though the wrath of God had been breaking out upon them. The souldiers that went against the *Angrozinians* (where God was sincerely serv'd amidst a whole Kingdom of Papists) told their Captains they were so astonished, they could not strike. Some others said, that the Ministers, with their fasting and prayer, conjured and bewitched them, that they could not fight. It was the custome of this poor people, so soon as they saw the enemy to approach, to cry all together for aid and succour to the Lord, &c. while the souldiers fought, the rest of the people with their Ministers, made their hearty prayer to God, with sighs and tears, and that from the morning to the evening: when night was come, they assembled again together. They which had fought, rehearsed Gods wonderfull aid and succour, and so all together rendered thanks. Alway he turned their sorrow into joy. In the morning, trouble and affliction appeared before them, with great terrour on all sides: but by the evening they were delivered, and had great cause of rejoycing and comfort.

Verse 19. *Lay not up for your selves treasures upon earth.* This is the fourth common-place handled here by our Saviour, of casting away the inordinate care of earthly things, which he presseth upon all, by nine severall arguments, to the end of the Chapter. By *treasures* here are meant worldly wealth in abundance, precious things stored up, as silver, gold, pearls, &c. All these are but earth, and it is, but upon earth that they are laid up. What is silver and gold but white and yellow earth? And what are pearls and precious stones, but the guts and garbage of the earth? Dan. 2. 45. *The stone brake in pieces, the iron, the brasie, the clay, and silver, &c.* The Prophet breaks the native order of speech, for clay, iron, brasie, silver, &c. to intimate (as some conceive) that silver is clay, by an elegant allusion in the Chaldean, should we load our selves with thick clay? Surcharge our hearts with cares of this life, *Luke 21. 34?* Gen. 13. 2. It is said, *Abraham was very rich in cattel, in silver and in gold.* There is a Latine translation that hath it, *Abraham was very heavy.* And the originall indifferently beareth both: to shew (saith one) that riches are a heavy burden, and a hinderance many times to heaven and happiness. They that have this burden upon their backs, can hardly get in at the straight gate, as a Camel or Cable into a needle, and that because they trust in their riches (as our Saviour there

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Mat. 19. 23.

here expounds himself) and here plainly intimates, when he speaketh of laying up treasures: providing thereby for hereafter, or to morrow (so the word significth) and thinking themselves simply the safer, and the happier for their outward abundance, as the rich fool did, *The rich man: wealth is his strong City*, saith Solomon, his wedge his confidence, his gold, his god; therefore Paul calleth him an *Idolater*, S. James an *Adulterer*, because he loveth God of his flower, his trust; and goeth a whoring after lybous vanities: he soweth the *winde*, and reapeth the *whirlwinde*: he treasureth up *wealth*, but withall *wrath*, Jam. 5. 3. and by counting all fish that cometh to net, he catcheth at length, the evil and all. Hence it is that S. James bids such (and not without cause) *Weep and howl for the miseries that shall come upon them.* He looks upon them as deplored persons, and such as the Philosopher could call and count incurable and desperate. For the heart that is first turned into earth and mud, will afterwards freeze and congeal into steel and adamant, *The Pharisees that were covetous desired Christ*, and perished irrecoverably. And reprobates are said by S. Peter to have their hearts *exercised with covetous practices*, which they constantly follow, as the Artificer his trade, being bound apprentices to the devil, 2 Cor. 2. 11. *Left Satan should get an advantage against us, or over-reach us*, as covetous wretches do silly novices. These as they have served an ill Master, so they shall receive the reward of unrighteousnesse, and perish in their corruptions, 2 Pet. 2. 12, 13. Their happiness hath been laid up in the earth, nearer hell then heaven, nearer the devil then God, whom they have forsaken, therefore shall they be written in the earth; that is, in hell, as it stands opposed to having their names written in heaven. These that are *earthly minded* have damnation for their end. God to testifie his displeasure, *knocks his fists at them*, Ezek. 22. 13: as Balaam did at Balaam. And lest they should reply, Tush, these are but big words, devised on purpose to fright silly people: we shall do well enough with the Lord; he addeth, vers. 14. *Can thine heart endure, or can thine hands be strong in the daies that I shall deal with thee? I the Lord have spoken it, and will doe it.* Oh that our greedy muck-moles (that lie rooting and poring in the earth; as if they meant to dig themselves thorow it, a nearer way to hell) would consider this before the cold grave holes their bodies, and hot Tophet burn their souls! the one is as sure as the other, if timely course be not taken, *O seculum nequam*, saith S. Bernard; O most

ὁ πῦρ ὁ μέγας  
τὸ εἰς αὐτὸν ὄντα  
καὶ

Prov. 10. 15.  
Eph. 5. 5.  
Jam. 4. 4.

Atipotes bna.  
judica videtur.  
14 Eibie ca 1.

Luk. 16. 14.

2 Pet. 2. 14.

ὁ πῦρ ὁ μέγας  
τὸ εἰς αὐτὸν ὄντα  
καὶ  
Metaph. ab ava-  
ria illu san. ut  
sag. viduarum  
domos devoran-  
tibus

Jer. 17. 13.

Phil. 3. 19.

O most





Prov. 8  
habet in  
manu. f. 10  
quod tran-  
sit quicquam  
in eo stabile  
fit. Kunin.

Funebris anno  
528.

*Iitbron.*  
*Eccles. i. 3.*

Jer. 17. 21.  
Eccl. 5. 45.

Animo magno  
nob. 1. g. u. n.  
Sen. 5.

Melch. Adam,  
is wife Luth.

the whole visible fabrick be dissolved by the fire of the last day. Solomon sets forth the world by a word that betokeneth change for its mutability. And *S. Paul*, when he telleth us, *That fashion of the world passeth away*, useth a word of art, that signifieth a bare externall, mathematicall figure, *Cui veri autem solidi nihil subest* an Interpreter, that hath no truth or solidity in it as the *Gildiner King of Vandals*, being conquered, and carried in triumph by *Bellisarius the Roman Generall*, when he stood in the open field before the Emperour *Iustinian*, and beheld him sitting on his throne of State, remembering withall what an high pitch himself was fallen from, he broke out into this speech, *Vanity of vanities, all is vanity*. That was *Solomons* verdict, long since delivered up, upon well-grounded experience. But men love to make conclusions; and, when they have done, *What profit*, saith he, *hath a man of all his pains?* what residue and remaining fruit (the word signifieth) to abide with him? When all the account is subducted (his happinesse resolved into it's finall issue and conclusion) there resteth nothing but ciphers. A Spider evilcatered himself, and wasteth his own bowels to make a web to catch flies: so doth the worldling for that which profiteth not, but perissheth in the use: Or say that it abide, yet himself perissheth when to possesse the things he hath gotten might seem a happiness, as the rich fool, *Alexander*, *Tamberlain*, others. Most of the *Cæsars* got nothing by their adoption or designation, but, *ut ceteris interficerentur*, that they might be the sooner slain. All, or most of them till *Constantine*, died unnaturall deaths, and in the best of their time. He that *getterbriches*, and not by right, shall leave them in the midst of his daies, and at his end shall be a fool. God will make a poor fool of him. As he came forth of his mothers womb, naked shall he return, to go as he came, and shall take nothing of his labour, which he may carry away in his hand. Say his treasure escape both rust and robber, death as a thief will break in, and leave him not worth a groat. Who would not then be light by this pelf, and put on that *Persian* resolution, *Isa. 13. 17. Not to regard silver, nor be desirous of gold?* Who would not tread in the steps of faithfull *Abraham*, and answer the devil with his golden offers, as he did the King of *Sodome*, *God forbid that I should take of thee so much as a shoe-latchet?* When great gifts were sent to *Luther*, he refused them with this brave speech, *Valde prestatum sum me velle sic satiare a Deo*, I deeply protested that God

**Good!**

should not put me off with such poor things as these. The Heathenish Romans had, for a difference in their Nobility, a little ornament in the form of a Moon (to shew that all worldly honours were mutable) and they did wear it upon their shooes (to shew that they did tread it under their feet) as bafe and bootlesse. This is check to many Christians, that have their hands elbow-deep in the world, and dote as much upon these earthly vanities, as *Xerxes* once did upon his Plane-tree, or *Jonas* upon his gourd. There is a sort of men that say of the world, as *Solomons* chapman, *It is naught, it is naught*: but when he is gone apart, he boasteth and closeth with the world. *S. Paul* was none of these: for neither at any time, saith he, *used we flattering words, as ye know: nor cloak of covetousnesse, God is my Witnesse*. No; he looked upon the world as a great dung-hill, and cared to glory in nothing, save in the crosse of *Iesus Christ*, whereby the world was crucified to him, and he to the world. So *David*, *My soul*, saith he, *is even as a weaned childe*, that cares not to suck, though never so fair and profitable. So *Luther* confesseth of himself, that though he were a frail man, and subject to imperfections, yet the infection of covetousnesse never laid hold of him. Now I would we were all *Luthers* in this, saith *One*, &c.

Verbe 20. But lay up for your selves treasures in heaven.] That which you may draw out a thousand year hence. For in a treasure there are three things; a laying up, a lying hid, and a drawing out for present use. Riches reach not to eternity. Therefore whiles others lay hold upon riches, *Lay thou hold on eternal life*, 1 Tim. 6. 12. and that, by following after righteousness, godliness, faith, love, patience, meekness. This, this is the true treasure: this is to be rich, as our Saviour speaketh, toward God, and is opposed to laying up treasure for himself, Luk 12. 34. as here, *laying up treasure in heaven*, as to that of *laying up treasure in earth*. Both cannot be done, because the heart cannot be in two so different places at once. The Saints have their *commoration* on earth, but their *conservation* is in heaven. Here are their bodies, but their hearts are, where Christ their head is. *Sancti ibi sunt ubi non dñm sunt, & non sancti sunt, faith Chrysostome*. The Saints are there, in their afflictions, whether as yet they are not come in their attainments. All their plowing, sowing, building, planting tends to that life that is supernall, supernaturall; they run for the high prize, they strive for the crown of righteousness, they breath after the beastly

*Siganus.*  
Baptacen ba-  
lytarios odio  
auri cœmunt  
hæ genus metal-  
li, & abijciunt  
in terram pro-  
fundo, & pulsi  
ut uidej, auan-  
tiâ committunt  
aquatili u. Sol.  
cap. 68.

**Gal 6.14.**  
He was a very  
crucifix of  
mortification.

Put by his Chri-  
stian task.

τῶν Θεῶν πατρ.  
τῶν; Hæc est,  
omnia prædica in  
Deo collocare,  
& ab ejus uni-  
ca providentia  
pendere. B. x.  
in loc.

And in the  
mark a con-  
fession for  
the sake of  
the Father.  
S. Paul's body  
was it Rone,  
his spirit with  
the Colossians,  
Chap. 1.5.  
I Cor. 17. 20.  
I Cor. 12. 13.  
I Cor. 12. 13.  
I Cor. 12. 13.

Broughton of  
the ten Land  
arches.

Heb. 11. 10.

1 Cor. 10. 5.

Deut. 10. 5.  
1 Cor. 10. 5.  
Lazarus, to  
be allowed  
ance.

scall vision, with, *Oh When shall I come and appear before God!* And as the Athenians, when they were besieged by Sylla, had their hearts with him without the walls, though their bodies were held within by force: So the Saints, though detained here for a while in a farre country, yet their hearts are at home. They go thorow the world, as a man whose minde is in a deep study, or as one that hath speciall haste of some weighty business; they wonder much how men can awhile to pick up sticks and straws with so much delight and diligence. *The time is short* (or trussed up into a narrow scantling) the task is long, of keeping faith and a good conscience; hence they use the world, as if they used it not, as having little leisure to trifle. There's water little enough to runne in the right chanel, therefore they let none runne beside; but carefully improve every opportunity, as wise merchants, and care not to sell all, to purchase the pearl of price. In a witty sense (saith Broughton out of Rabbi Bochai) *Kain and Abel* contain in their names advertisements for matter of true continuance and corruption. *Kain* betokeneth possession in this world, and *Abel* betokeneth one humbled in minde, and holding such possession vain. Such was his offering, sheep-kinde, the gentlest of all living beasts, and therefore the favour of God followed him. And the offering of *Kain* was of the fruit of the earth, as he loved the possession of this world, and the service of the body (which yet can have no continuance) and followed after bodily luits. Therefore the blessed God favoured him not. *Kain's* chief care was to build Cities, that he might call his Land after his own Name, Phil. 49. 11. and make his sonne, Lord *Enoch* of *Enoch*. Not so the better sort, *Abel*, *Enoch*, *Noah*, *Abraham*, they were content to dwell in tents, as looking for a City, Which hath foundations, whose maker and founder is God. *Abraham* bought a piece of ground, out for buriall only. *Ismael* shall beget twelve Princes, but with *Isaac* will I establish my Covenant: and although he grow not so great as his brother (that man of Gods hand, that had his portion here,) yet he shall make reckoning, that the lines are fallen unto him in a fair place, that he hath a goodly heritage. *Esau* had his Duked, and grows a great *Magnifico*: but *Jacob* gets first, the birth-right for a messe of red, red, which the hungry hunter required to be fed with, as Camels are fed by casting gobbets into their mouths (so the word signifies:) And after this, he gets the blessing by his mothers means. And when *Esau* threatened him, and had bolted

bolted out some suspicious words, she seeks not to reconcile the two brethren, by making the younger yeeld again, what he had got from the Elder; but prefers the blessing before *Jacobs* life, and sends him away. This was to lay up treasure in heaven, for her sonne, who took herein after the mother too. For if *Esau* will but suffer him to settle in the Land of promise, a type of heaven; he will spare for no cost to make his peace. Silver and gold he hath none, but cattel good store: 550. head of them sends he for a present, to make room for him, as *Solomon* hath it. Let heaven be a mans object, and earth will soon be his object. *David* counts one good cast of Gods countenance, farre better then all the corn and oil in the country. *Solomon* craves wisdom and not wealth. *Paul* counts all but drosse, dung, and dogs-meat, so he may win Christ, and get home to him. Here we have but a glimpse of those gleams of glory, we see but as in a glasse obscurely; our life is hid with Christ in God, as the pearl lies hid, till the shell be broken. Compare the estate of Prince *Charles* in his Queen-mothers womb, with his condition at full age, in all the glory of his fathers Court; there is not so broad a difference as betwixt our present enjoyments (albeit our joyes here are unspeakable glorious) with those we shall have hereafter. *Sursum, igitur cursum nostrum dirigamus.* Let therefore our affections and actions, our counsels and courses, be bent and bound for heaven: our earthly business dispatch with heavenly mindes, and in serving men, let us serve the Lord Christ. The Angels are sent about Gods message to this earth, yet never out of their heaven, never without the vision of their maker. These earthly things distract not, if we make them not our treasure, if we shoot not our hearts over-farre into them. The end of a Christians life is (not as *Anaxagoras* dreamed of the life of man, to behold the heavens, but) to live in heaven. This he begins to do hereby the life of faith, by walking with God, as *Enoch* and *Elias*, those Candidates of immortality (so the Ancients called them) by walking before God, as *Abraham* and *David* by walking after God, as the Israelites were bidden to do. With God, a man walks by an humble friendship and familiarity; before him, by uprightnesse and integrity: after him by obedience and conformity, by doing his will on earth, as it is in heaven. And this is, to lay up treasure in heaven; this is, as the Apostle expresseth, and interpreteth it, to lay up in store for our selves a good foundation against the time to come, that we may

Paras sequitur  
venerem.

Phil. 2. 8.  
2 Cor. 5. 6.  
1 Cor. 14.  
Colos. 3. 3.

1 Pet. 1.

Gen. 6. 9.  
1 King. 9. 4.  
Deut. 10. 4.

may lay hold on eternall life, 1 Tim. 6. 19. There shall be stability of thy times, strength, salvation, wisdom and knowledge: for the fear of the Lord shall be his treasure, 1st. 33. 6.

Verse 21. *For Where your treasure is, &c.* i. e. Where your chief happiness is, there your affections will be settled; Where the carcase is, there will the Eagles be also. Beetles delight in muck-hills: but Christs Eagles are never in their pride, till farthest off from the earth: they are said (even here) to be set together with Christ in heavenly places. The Church in the Canticles, hath this given her for an high commendation, *That she had a nose like the tower of Lebanon, Si verborum faciem spectemus*, saith an Interpreter, *quid poterit magis dici ridiculum?* The words at first sight seem somewhat strange: for what so great a praise is it, to have a nose like a tower? But by this explication is notably set forth that spirituall sagacity and sharpness of sinell, whereby the Saints resort and savour the things above, being carried after Christ the true carcase, with unspeakable desire and delight. The earthly-minded, that have their bellies filled with Gods hid treasure, the trash of this world, and take it for their portion; these have their heads so stuft, and their eyes so stopt with the dust of covetousness, that they neither see nor savour heavenly things. As they are of the earth, so they speak of the earth, and the earth hear's them. As the Grasshopper is bred, liveth and dieth in the same ground: so these terrigena fratres, these muck-minded men, are wholly earth in their whole course. And as the Grasshopper hath wings, but flieth not: sometimes she hoppeth upwards a little, but falleth to the ground again: so these have some light and short motions to godliness: when they hear a piercing Sermon, or feel a pressing affliction, or see others snatched away by sudden death before them: but this is not of any long continuance, they return to their former worldliness. The devil hath got full possession of them, as once of Judas by this sin, and could a man rip up their hearts, he might finde there fair-written, *The God of this present world*. He holds his black hand before their eyes, lest the light of the glorious Gospel should shine upon them. We cry, *O earth, earth, earth, Hear the Word of the Lord*: but the devil hath made a path way over their hearts, so that the seed cannot enter. Earth is cold and dry, so are earthly-minded men to any holy duty. Earth is heavy and bears downward: so do earthly affections. Earth

1st. 33. 6.

Cant. 2. 14.

2nd. 17. 14.

Job. 3.

1st. 33. 6.

doth often keep down the hot exhalations, that naturally would ascend: so do those holy motions and meditations. Earth stands still, and hath the whole circumference carried about it: so are Gods mercies and judgements about earthly-minded men, and they are no whit moved thereat. Grace, on the other side, as fire, is active and aspiring. And as Moses would not be put off with an Angel to go before the people: he would have God himself, or none: so the true Christian must have Christ, or nothing will give him content. Christ is his treasure, and hath his heart all his cry is, *None but Christ, none but Christ*. As the Sun draws up vapours, so doth the Sun of righteousness, the affections of his people. And as the hop in it's growing, windeth it self about the pole, alwaies following the course of the Sun, from East to West, and can by no means be drawn to the contrary, chusing rather to break then yeeld: so the Saints (as well militant as triumphant) do follow the Lamb wheresoever he goeth; and being risen with Christ, and spiritualized by him, they seek the things that are above: their thoughts feed upon the fairest objects (such as are those set down by the Apostle, Phil. 4. 8.) and run with much content, upon that firmament, and those stars in Daniel, *That inheritance undefiled and unfadable in Peter*; those palms and whiterobes in the Revelation. They take ever and anon a turn or two on Tabor, and are there transfigured with Christ; or on Mount Olivet, where he was taken up, and have thence continuall ascensions in their hearts. And as our Saviour in the Interim between his Resurrection and Ascension, whiles he walked here on the earth, spake of the things pertaining to the Kingdom of God, and waited for his exaltation into heaven: So the faithfull Christian (that hath his part in the first resurrection) walks in his measure, as Christ walked, talks as he talked, he speaks of the things concerning the King, and therein his tongue is as the pen of a ready Writer. Of Origen it is said, that he was ever earnest, but never more then when he treats of Christ. And of S. Paul it is well observed, that when he speaketh of heaven, he useth a transcendent, lofty kinde of language, his speech riseth higher and higher, as 2 Cor. 4. 17. a degree above the superlatives: so Phil. 1. 23. to be with Christ, is far far the better: so 1 Thess. 2. 19. See how the Apostles mouth is opened, his heart enlarged, he cannot satisfie himself, nor utter his conceptions. This a Christian can do, he can sigh out a cupio dissolvi, I desire to be with Christ: whom as he more or less

Dan. 12.  
apud & xal  
apud & xal  
1 Pet. 1. 4.

A. 3. 1. 3.  
1 Joh. 2. 6.  
Plal. 45. 1.  
Nusquam ori-  
genes non ardet,  
sed nusquam est  
ardentior, quam  
ubi Christus, ser-  
mones ad usum  
tractat. Beaman.

Hic oratio alti-  
us affurgit, &c.  
Rolloc.

Judg. 18. 14.

Ezek. 11. 19.

2 Cor. 11. 3.

1 Th. 4. 8.  
Jan. 18.

Ephes. 4. 22.

verse 23.

less enjoyeth here, in the same measure he is merry; like as birds never sing so sweetly, as when they are got in the air, or on the top of trees. As when Christ with-draws his gracious presence and influence, he is all *amors*, you may take him up for a dead man. He cries after Christ, as idolatrous *Micah* did after his lost gods: And as King *Edward* the third having the King of *France* prisoner here in *England*, and feasting him one time most sumptuously, pressed him to be merry, the *French* King answered, *How can we sing songs in a strange land?* So the good soul is in great heaviness, while Christ absents himself, and never heartily merry, till he get home to him, till she lay hold on him, whom her soul loveth.

Verse 22. *The light of the body is the eye, &c.* Here our blessed Saviour illustrateth what he had said before, of laying up, not on earth, but in heaven, by a fit similitude. Like as the eye is the light of the whole body: so is the minde of the whole man. *If therefore thine eye be single*, that is, if thy minde be sincere: If thou have that one eye of the Spouse in the *Canticles*, that one heart promised in the new Covenant, set upon God alone, and not divided, and as it were cloven asunder (which is to have a heart and a heart) but minding the one thing necessary, as the main; and be not double-minded, or corrupted from the simplicity of Christ; then shall thy whole body, that is, thy whole, both constitution and conversation be lightisom, diaphanous, transparent, as a lantern that hath a candle in it, or as a crystal glasse with a light in the midst, which appeareth through every part thereof. There will be an uniformity, equability, ubiquity and constancy of holiness running thorow thy whole course, as the warp doth thorow the woof; when a double-minded man (that hath not cleansed his heart, nor washed his hands of worldly lusts) is unstable and uneven in all his waies. *Thou shalt love the Lord thy God with all thy minde*, Luk. 10. 27. *And with my minde I serve the Law of God*, saith *Paul*, which he acknowledged to be spirituall, though he were carnall in part, sold under sin. *The old man is still corrupt according to the deceitfull lusts* (which sometimes so bewitch and beguile the judgement, that a man shall think there is some sense in sinning, and that he hath reason to be mad) but he is renewed in the spirit of your mindes, in the bosom and bottom of the soul, in the most inward and subtile parts of the soul, and as it were the quintessence of it. Reserve these upper rooms for Christ, and

and be not ye conformed to the world (who minde earthly things, and have damnation for their end) but be ye transformed by the renewing of your mindes, that ye may see and prove by good experience (not by a Nationall knowledge only) what that good, and holy, and acceptable will of God is. Concerning the East-gate of that Temple in *Ezekiel*, Thus saith the Lord; *This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it.* Here through signifying, saith a Divine, that although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at other gates, yet must it keep the East-gate, the most illuminate and highest power and part of it, continually shut against all men, yea against all the world; and opened only to one thing, I mean to God, who hath already entered into it, and enlightened it with his Spirit. That as at the windows of *Noahs* Ark, there entered in no mist nor water, nothing else but one thing only which is light: so at this East-gate, no mist of humane errors, no water of worldly cares may enter in, but only the light of heaven, and a sanctified desire to be fast knit, and perfectly united by faith and love to God.

Verse 23. *But if thine eye be evil, &c.* If the light that is in thee be darkness, &c.] An evil eye is here opposed to a single eye, that looks on God singly abstracted from all other things, and affects the heart with pure love to him for himself, more then for his love-tokens. These we may lawfully have, but they may not have us. *If any man love the world, the love of the Father is not in him.* For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, that is, pleasure, profit and preferment; these three, like those three troops of the *Caldeans* (*Job* 1. 17.) fall upon the faculties of the soul, and carry them away from God the right owner. The minde is filled with greater darkness: then can be expressed. How great is that darkness? *The Prince that wanteth understanding is a great oppressor: but he that hateth covetousnesse*, that hath not his eyes bleared and blinded with the dust of earthly-mindednesse, shall prolong his daies, Prov. 28. 16. So, *Isa* 56. 10, 11. *His watchmen are blinde*: And why? *They are greedy dogs, which can never have enough, and they are shepherds which cannot understand*: they all look to their own way, every one for his gain, from his quarter, *Isa* 56. 10, 11. Of this sort were those covetous Pharisees, that devoured widows houses; therefore

Ezek. 44. 2.

Rom. 12. 2.

Ezek. 44. 2.

1 Th. 2. 16.

Aulian non  
videtur dicitur:  
et Mydus co-  
cundum Ety-  
mologiam Graecam  
cscue est.

therefore blinde, because covetous, *Luke 16. 14.* the property of which sin is to befor and infatuate, as it did *Judas*, who, though he wanted for nothing in our Saviours retinue, but was sufficiently provided for, yet for filthy lucre, basely sold his Master, and that for thirty silverlings (the known and pitch price of the vile slave) and had the face after all, to ask, *Master is it I?* when he knew Christ to be the true God, and to know all things. Blazing Comets (though but Comets) as long as they keep aloft, shine bright, but when they decline from their pitch, they fall to the earth. So, when men forsake the Lord, and minde earthly things, they lose that light they had, and are dissipated, destroyed, and come to nothing. Good therefore is the counsel of *Solomon*, *Labour not to be rich: Wilt thou set thine eyes upon that which is not?* Or as *Niercerus* otherwise reads that text, *Wilt thou darken thine eyes upon them?* As those that walk long in the snow, or that sit in a smoaky corner, can see little at length. *Whoredome* and *Wine* take away the heart, saith *Hosea*, cap. 4. 11. as they did *Solomon*; they drew out his spirits, and dissolved his reason: so doth covetousnesse. It makes a man that he cannot see the net that is spread before him, which every bird can do, *Prov. 1. 17.* but while he coveteth the bait, loseth his life, as *Shimei* did by looking his servants: as *Lor*, who had like to have run the same hazard, by chasing the plain of *Jordan*: as *Jonas*, that suffered himself to be cast into the sea, that the ship with her lading might come safe to shore. How many carnall mindes, like *Noahs* raven, fly out of the Ark of Gods Church, and imbrace this present world: and like the Mariners, when they found out *Jonas*, yet faine they would have saved him: So many will rather venture their own casting away, then cast their worldly lusts over-board. How much better *Joseph*, who let go his garment to save himself, as *Elias* did his mantle to go to heaven; and *Bartimeus* his cloak to come to Christ? How much better *Moses*, who by faith seeing him that is invisible, and having an eye to the reward; when he was come to years (as the text noteth) and therefore well knew what he did, for he was no baby, refused to be called the son of *Pharaohs* daughter, and the worlds darling; and chusing rather the afflictions of Gods poor people, then the pleasures of sin for a season, he esteemed the reproach of Christ (the worst part of him) greater riches then the treasures of Egypt. And why all this? For he had respect to the recompence of reward. He set his foot, as it were, upon

*Prov. 23. 4. 5.*  
*Nam facies eb-*  
*tescentescere ocu-*  
*los tuos in eas?*  
*Iob 11. 17.*  
*Amos 4. 13.*

*Aves que vi-*  
*dent rete susce-*  
*perunt non capi-*  
*untur, sed viden-*  
*tes periculum*  
*capient. Bayn.*

*Iob. 21. 24. 25.*  
*26.*

upon the battlements of heaven, and there-hence looked upon these earthly happineses, as base and abject, slight and slender, waterish and worthlesse. The great Cities of *Campania* seem, but small cottages to them that stand on the top of the Alps: the Moon covereth her self with a pale vail, and shines not at all in the presence of the Sun: No more doth the beauty and bravery of the world (wherewith carnall mindes are so begazelled and bewitched) to a man that hath been in paradise with *Paul*, that hath already laid hold on eternall life. The moles of the earth, that are blinde and cannot see farre off, that have *animam triticiam*, a wheaten soul, with that fool in the Gospel, and know no other happinesse, then to have and to hold; these have their eyes blinded by the god of this world, as *Isaac* had his wels stopped up with earth by the *Philistines*. And as a small dish being held near the eyes, hideth from our sight a great mountain: and a little hill or cloud, the great body of the Sun, though it be farre bigger then the whole earth: So these earthly trifles being placed near mens sight, do so shadow and over-cloud those great and glorious excellencies that are above, that they can neither truly behold them, nor rightly judge of them. When men travell so farre into the South, that the sight of the North-pole is at length intercepted by the earth, it is a signe they are farre from it: so is it, that men are farre from heaven, when the love of the earth comes in betwixt their souls, and the sight thereof. Earth-damps quench the spirits lamp. Much water of affliction cannot quench that love, that yet a little earth may soon do.

Verse 24. *No man can serve two Masters, &c.* The *Mammonist* minde must needs be full of darknesse, because utterly destituted of the *Father of lights*, the Sun of the soul: for ye cannot serve two Masters, God and Mammon. By *Mammon* is meant earthly treasure, worldly wealth, outward abundance, especially when gotten by evil arts, it cometh to be the gain of ungodlinesse, the wages of wickednesse, riches of unrighteousnesse, filthy lucre. When *Joseph* was cast into the pit by his bloody brethren, *What gain* (saith *Judas*) *will it be if we kill him?* The *Chaldee* there hath it, *What Mammon shall it be?* What can we make of it? What profit shall we reap or receive thereby? Now these two, God and Mammon, as they are incompatible Masters, so the variance between them is irreconcilable. *Amity with the world is enmity with the Lord*, *Jam. 4. 4.* Enmity, I say, in a sense both

*Postquam in*  
*montem venti-*  
*cem assender-*  
*mus parva nobis*  
*et vides, et*  
*mania ellam*  
*videntur: sit*  
*parva videban-*  
*tur otium glo-*  
*ria divitte cum*  
*caelum respicias.*  
*Chrysost. Hom.*  
*15. ad pop. An-*  
*tiocch.*

*2 Pet. 1. 9.*  
*puerum oves:*  
*Muris oculos*  
*habentes, subter-*  
*ranis scilicet*  
*muris, hoc est,*  
*talpe.*

*Gen. 26. 15.*  
*The Poets*  
*taigned Plutus*  
*the god of rich-*  
*es to be blinde.*  
*Divites facul-*  
*tatibus, ut alli-*  
*gati magis au-*  
*rum suspiciunt,*  
*quam celum.*  
*Minut. Oraz.*

*Magna est cog-*  
*natio divitiarum*  
*et vitiarum.*  
*Gen. 37. 6.*

both active and passive, for it makes a man both to hate God, and to be hated by God: so there's no love lost on either side. If any man love the world, the love of the Father is not in him; that's flat. But the deeper any one is drowned in the world, the more desperately he is divorced from God, who requireth to be served truly, that there be no *balving*, and *totally*, that there be no *balving*. *Camden* reports of *Redwald* the first King of the *East Saxons* that was baptised, that he had in the same Church, one *Altar* for Christian religion, and another for sacrifice to devils, And *Callennicus*, telleth us of a Noble-man of *Naples*, that was wont profanely to say, that he had two souls in his body, one for God, and another for whomsoever would have it. The *Ebionites*, saith *Eusebius*, would keep the Sabbath with the Jews, and the Lords-day with the Christians, as if they were of both religions, when in truth, they were of neither: So *Ezekiel's* hearers sate devoutly before the Lord at his publike Ordinances, and with their mouth shewed much love, but their heart, meanwhile, was on their half-penny, it went after their covetousnesse. So the Pharisees heard Christs Sermon against the service of Mammon, and derided him; and while their lips seemed to pray, they were but chewing of that murdering-morcell, those widdows houses that their throats (as an open sepulchre) swallowed down soon after. Thus filled they up the measure of their fathers, those ancient Idolaters in the wilderness, who set up a golden calfe, and then caused it to be proclaimed, *To morrow is a feast to Jehovah*. And such is the dealing of every covetous Christian. *S. Paul* calleth him an idolater, *S. James* an adulterer, for he goeth a whoring after his gods of gold and silver: And although he bow nor the knee to his mammon, yet with his heart he serveth it: Now obedience is better then sacrifice: and *Know ye not*, saith the Apostle, *that his servants ye are to whom ye obey &c?* Inwardly he loves it, delights in it, trusts on it, secures himself by it from whatsoever calamities: Outwardly, he spends all his time upon this Idol, in gathering, keeping, increasing, or honouring of it. Hence the jealous God hateth him, and smites his hands at him, *Ezek. 22. 13.* and hath a speciall quarrell against those that blesse the covetous, whom the Lord abhorreth. As for his servants, he strictly chargeth them to have their conversation without covetousnesse, *Heb. 13. 5.* yea their communication, *Ephes. 5. 3.* yea their cogitation, *2 Pet. 2. 14.* branding them for cursed children, that have so much as their thoughts exercised that way.

Is

Crud. Britan.  
ex Beda  
Unum Deo si-  
catam, alteram  
uncum, qui il-  
lam retinet.  
Pundul. Cal-  
len. lib. 5. b. p.  
Near.  
Euseb. lib. 3.  
cap. 17.  
Ezek. 33. 31.  
Luk. 16. 13.

Exod. 32. 5.

Rom. 8. 16.

Psal. 10. 3.

He will not have his *hasten to be rich*, or labour after superfluities, nor anxiously after necessities. For worldlinesse (I say not covetousnesse) when men oppresse themselves with multiplying of businesse, or suffer their thoughts and affections to be continually, almost taken up, with minding these things on earth, as a main hinderance from heaven: It fills the heart with cares, and so unfits and deadens it to divine duties. The thoughts as wings, should carry us in worship even to the mansions of God, which being laden with thick clay, they soglue us to the earth, that the loastone of the word and ordinances cannot draw us one jot from it. The soul is also hereby made like a mill, where one cannot hear another, the noise is such as takes away all intercourse. If conscience call to them to take heed of going out of Gods way, they are at as little leisure to listen, as he that runs in a race; who many times runs with so much violence, that he cannot hear what is said unto him, heit never to good counsel. And having thus set their hearts, and anchored their hopes upon earthly things, if ever they lose them, as it often falleth out, they are filled almost with unmedicinable sorrows, so as they will praise the dead above the living, and wish they had never been born, *Eccles. 4. 1. 2. 3.* Lo this is the guise and guerdom of those *Inhabitants of the earth*, those *viri divitiarum*, as the Psalmist styles them, those miserable muck-worms, that prefer Mammon before Messias, gold before God, money before mercy, earth before heaven: as childish a weaknesse as that of *Honorius* the Emperour, that preferred a Hen before the City of Rome. Mammon, saith one, is a monster, whose head is as subtil as the serpent, whose mouth is wide as hell, eyes sharp as a Lizard, scent quick as the Vulture, hands fast as Harpyes, belly insatiable as a Wolfe, feet swift to shed-bloud, as a Lioness: robbed of her whelps. *Ahab* will have *Naboths* vineyard, or he will have his bloud. *Judas* was both covetous and a murderer, and therefore a murderer, because covetous. He is called also a thief, and why a thief, but because a Mammonist. Covetousnesse draws a man from all the Commandments, *Psal. 116. 36.* And there want not those, that have drawn the covetous person thorow all the Commandments, and proved him an Atheist, a Papist, a perjurer, a profaner of Gods Sabbath, an iron boweld wretch, a murderer, an adulterer, a thief, a false witness, or whatsoever else the devil will. And can this man ever serve God acceptably? can he possibly please two so contrary makers? No: he may sooner reconcile fire and water, look.

τὸν πολλὰ πύχ-  
ρῶν πύχ-  
ρῶν πύχ-  
ρῶν πύχ-  
ρῶν πύχ-

Quorum est  
r. f. n. a. r. u. m. i. f.  
m. a. t. a. s. c. i. p. t. u. r. e  
s. c. u. l. p. t. u. r. e, q. u. i.  
t. u. s. q. u. i. d. e. p. r. e. s. e. n. t.  
t. d. e. m. i. s. e. r. i. a. m.  
s. u. p. e. r. u. m. u. g. o.  
d. i. c. i. t. u. r.

See Dites  
Count: pri-  
son.

look with the one eye upward, and with the other eye downward, bring heaven and earth together, and gripe them both in a fist as be habitually covetous and truly religious. These two are as concurrent as two parallel lines, and as incompatible as light and darkness. They who bowed down on their knees to drink of the waters, were accounted unfit souldiers for Gideon: so are those for Christ, that stoop to the base love of the things of this life: they discredit both his work and his wages: which Abraham would not, that ancient and valiant souldier and servant of the most high God. For when Melchisedech from God had made him heir of all things, and brought him bread and wine, that is, an earnest, a little for the whole, &c. he refused the riches that the King of Sodom offered him, because God was his shield, and his exceeding great reward: His shield against any such enemies as Kedorahomer and his complices had been unto him, and his exceeding great reward, for all his labour of love in that or any other service, though he received not of any man, from a thread to a souldier's latchet.

Gen 14. 18,  
19, 21. with  
chap. 15. 1.

Isa. 57. 10.

Luk. 12. 15.

Verse 25. *Therefore I say unto you, Take no careful thought, &c.* This life is called in *Isaiah*, the life of our hands, because it is maintained by the labour of our hands. Nevertheless let a man labour never so hard, and lay up never so much, his life consisteth not in the abundance of the things that he possesseth, saith our Saviour, and therefore bids, take heed and beware of covetousness. There is in every mothers-child of us, a false presumption of self-sufficiency in our own courses, as if we, by our own diligence, could build the house. The devils word is proved too true. He said *We should be like Gods*: which as it is false in respect of divine qualities resembling God, so is it true in regard of our sinfull usurpation: for we carry the matter for most part, as if we were petty gods within our selves, not needing any higher power. This self-confidence, the daughter of unbelief, and mother of caring care, and carnall thought-fullness, our Saviour here by many arguments diswadeth and decryeth. *Take no thoughtfull care for your life, what ye shall eat, &c.* The word here used in the originall, signifieth sometimes a commendable and Christian care, as 1 Cor. 7. 33, 34. He that is married careth how to please his wife: Likewile the careth how to please her husband. It implieth a dividing of the minde into divers thoughts, casting this way, and that way, and every way how to give best content. And this should

should be all the strife that should be betwixt married couples: This is the care of the head, the care of diligence, called by the Greeks, *σπουδή* *σπουδή*. But there is another sort of care here spoken against, as unwarrantable and damnable; the care of the heart, the care of diffidence, a doubtfull and carking care, joynd with a fear of future events, a sinfull sollicitude, a distracting and distempering care, properly called *μεριμνή*, because it tortures and tears asunder the minde with anxious impiety, and fretting impatience. This maketh a man, when he hath done his utmost endeavour, in the use of lawfull means, for his own provision or preservation, to sit down, and with a perplexed heart sigh out. *Sure it will never be: sure I shall die a beggar; be utterly distressed, &c.* Surely I shall one day perish by the hand of Saul: were it not better for me to shift for my self, and to escape speedily into the land of the Philistims, 1 Sam. 27. 1? A sinnefull consultation, for had not God promised him both life and Kingdom after Saul? but he said (very wilyly) in his hasty fear. *All men are liars, Prophets and all.* And again; *I said in my sudden haste, I am cut off.*

μεριμνή πικρά  
τὸ μελεῖν τὸν  
νόν.

Phil. 1. 6. 2.  
Phil. 3. 21.

*What ye shall eat, or what ye shall drinke, &c.* I would have you without carefulnes about these things, saith the Apostle, that ye may sit close to the Lord without distraction. And again, *In nothing be careful.* How then? Why, make your requests known to God in prayer, as children make their needs known to their parents, whom if they can please, they know they shall be provided for. Little thought do they take where to have the next meal or the next new suit, neither need they.

ἐν τῷ ἀσκήσει  
ἀμελεῖτε τὰς  
1 Cor. 7. 32,  
33.

Oh but we have praid, and yet are to seek.

Add to your prayer, supplication, saith the Apostle there, strong cries out of a deep sense of our pressing necessities, and then see what will come of it.

Phil. 4. 6. 7.  
expounded.  
O.

I have done so to my poore power: and yet it sticks.

Δεῖναι, ἔστι πε-  
ρίττο οὐκ, καὶ  
ἐγενήθη, καὶ  
Δεῖν ἐστὶν ἐγενή-  
θη.

To thy supplication add thanksgiving for mercies already received, saith he, Thanksgiving is an artificiall begging. See something in thy most careful condition wherefore to be thankfull. Praise God for what you have had, have, and hope to have.

O.

What will follow upon this?

O.

What? The peace of God which passeth all understanding shall keep as with a guard or garison your hearts from cares, and minds from feares, in Christ Jesus. This shall be the restfull successe of your

εἰρήνη  
ἐγγίσκει.



your prayers and praises. And is it not good that the heart be *lasted* with grace rather than the body forced with meats. What brave letters, and how full of life, were written by *Luther* to *Melancthon*, afflicting himself with continuall cares, what would be the issue of the Imperiall Diet held by *Charles* the fifth, and other States of Germany at *Ansborough*, about the cause of Christ's Gospel? *Ego certe oro pro te*, saith he, & *doleo te*, *pernam curarum hirudinem, meas preces sic irritas facere*. I pray for thee, and am troubled at it, that thou, by troubling thy self with unnecessary cares, makest my prayers of none effect for thee. And after many sweet consolations, mixt with reprehensions, he concludes. *But I write these things in vain, because thou thinkest to rule these things by reason, and killest thy self with immoderate cares about them: not considering, that the cause of Christ, who as he needs not thy counsels, so he will bring about his own ends without thy carefulnesse, thy vexing thoughts, and heart-eating fears, whereby thou disquietest thy self above measure.*

Is not the life more than meat, &c? And shall he that hath given us that which is greater and better, deny unto us that which is lesse and worse? Shall we beleeve Gods promises in the main, but not Gods providence in the means: as the Disciples when they had forgotten to buy bread, and as *Abraham* in the case of promise of issue of his body? Excellent is that of the Apostle, *He that spared not his own sonne, but delivered him up for us all, how shall he not with him also freely give us all things?* Whereupon *S<sup>t</sup> Bernard*, *Qui misit unigenitum, immisit spiritum, propote S. Hierome*: Never thinke, saith he, that God will deny thee any thing, whom he inviteth to freely to feed upon the fattest calfe.

Verse 26. Behold (or cast your eyes upon) the fowls of the ayr] Look upon them intently, consider them wisely, learn of them carefully, to cast away carnall carefulnesse, and to cast all your care upon God, who careth for them, how much more for you? Ask now the fowls of the ayr, and they shall tell thee, saith *Job*, that there is a reward for the righteous, and a God that judgeth in the earth. As he made them at first for his own glory (that we might admire his workmanship in their multitude and variety of colours, tunes and taste, 1 *Cor. 15 39.*) and for our both use and delight

delight: so he knows them all, *Psal. 50. 11.* and maintaineth them: providing both for their use, *Ps. 147. 9.* and delight, *Ps. 104. 12.* giving us wisdom beyond them, *Job 37. 11.* and yet setting us to school to them, to learn dependance upon God, both for preservation from evil, *Matth. 10. 29.* and for provision of good, as here, and *Job 39. 16.* He taketh care of the Ostriches young ones, and of the young Ravens that cry unto him, *Psal. 147. 9.* They are fed of God, when forsaken of their dammes, and left bare and destitute: for out of their dung, and carrion, brought before to the nest, ariseth a worm, which creepeth to their mouth and feedeth them.

They sow not, neither do they reap, &c.] They take no care, nor give any to care for them, as Geese, Hens, and other tame pullen; and yet they are provided for, we see. And oh that we would see, as our Saviour here enjoyns us, and behold not only the fowls of the ayr, but the clouds above them, and other heavenly bodies!

When one asked *Luth. r.* where he could be safe and at quiet? *Sub celo*, said he. And to *Ponsanus* the Chancellour of Saxony, he propounds to be viewed and weighed by him, that most beautiful arch-work of heaven, resting upon no posts nor pillars, and yet standing fast for ever and ever, meely upheld by the mighty hand of God. The clouds also, as thin as the liquor contained in them; behold, saith he, how they hang and move, though weighty with their burden; they salute us only, or rather threaten us, and vanish we know not whether. These things would be thought on, that God may be the better rested on. Be not ye of doubtful minde, saith our Saviour, live not in carefull suspense, hang not as meteors in the ayr, betwixt heaven and earth, uncertain whether to keep your standing, or fall to the ground, to trust God, or otherwise as you can, to make sure for yourselves. Meteors are matters that few men can tell what to make of. *Aristotle* himself confesseth, that he knew little of many of them. And as little can the distrustful person tell, what to make of those infinite projects, and discourtesies in the ayr, that he incessantly frames for the compassing of his desires. When, he needs but either to look up to the birds, or down to the lillies, and learn, that if God feed and cloath them without any their care and pains, surely he will much more provide for his people that rely upon him, and with their reasonable pains and moderate care do serve his providence. Shall the great house-keeper of the world, water his flowers, prune his plants, fodder his cattle, and not feed and cloath his children? Never think it. God provided.

*Aristot. hist. Animal lib. 9. cap. 31.*

*Sculiet. Armat.*

*In Epist.*

*Non decident, sed velut torvo vultu nobis subatatio subitio diffugiunt. Luth. in psal. 147. De. Luk 12 29. explained. Meteora dicta volunt, quod animos hominum suspensos dubios, & quasi fluctantes tenent. Aristoteles facitur se de quibusdam eorum autem dubitare quodan vero aliquid modo autem esse Magis. Physiolog.*

*Psalm. 104. 12.*

*Sed scribo te, quia tu scribis. Phil. 1. 13. Epist. ad Melancthon. Joh. 6.*

*Cor. 6. 1. Rom. 8. 32.*

*N. S. Hieron. in epist. ad Melancthon. Epist. ad Melancthon. Epist. ad Melancthon.*

*Job 12. 7.*

provided for the necessity and comfort of the unreasonable creatures ere he made them : grass for the beasts, and light for all living and moving creatures, and all for man, for the man in Christ especially. Compare *Psalm* 8. 4. 5. with *Heb.* 2. 6, 7, &c. and it will appear, that whatsoever is spoken there of man is applied to Christ ; and so is proper to the Saints, by virtue of their union with Christ. In which respect, saith one, they are more glorious then heaven, Angels, or any creature : and shall these want food and raiment ?

Verse 27. *Which of you by taking thought, can add one cubite unto his stature ?* And as littleable are we (though we take never so much care and pains) to add one mite to that dimension of our estate, which God by his wise and powerfull providence hath allotted unto us. Every man shall have his *stature-measure*, his Quint and proportion in his estate, as well as in his stature, to the which he shall come and not exceed. All carking care therefore is bootlesse and unprofitable. Men may eat up their hearts thereby, and trouble their houses, *Prov.* 15. 27. (what with labour, and what with passion, a covetous man and his household never live at hearts-ease, all is continually on a tumult of halte and hurry) but cannot add any thing to their stature or estate, much less to their spirituall growth, which is hereby exceedingly hindered and hinder-bound : as we see in the recusant gists, the rich young Pharisee, and those other, that being called to be Christs disciples, were so taken up with the care of their worldly businesse, that they could finde no present leisure to follow Christ.

Verse 28. *Consider the Lillies of the field.* ] *Contemplate them,* saith *Luther* : *Understand them well,* saith *Erasmus* : *Learn how they grow,* saith *Beza* : Hang upon these fair flowers, with the busie Bee, till you have sucked some sweet meditation out of them, God is to be seen and admired in all his wondrous works. A skilfull Artificer takes it ill, that he sets forth a curious piece, and no man looks at it. There is not a flower in the whole field (the word here rendred *Lillies*, signifieth all sorts of flowers) but sets forth God to us in lively colours. Not to see him, is to incur the curse he hath denounced against such, *as regard not the work of the Lord*, that is, the first making. *Neither consider the operation of his hands*, that is, the wise disposing of his creatures, for our behoof and benefit. A godly Ancient being asked by a profane Philosopher,

lofopher, how he could contemplate high things, sith he had no books ? Wisely answered, That he had the whole world for his book, ready open at all times, and in all places, and that therein he could read things divine and heavenly. A Bee can suck honey out of a flower, that a flie cannot do. Our Saviour could have pointed us to our first parents clothed, and *Elias* fed, the *Israelites* both fed and clothed extraordinarily by God in the wilderness. Never Prince was so served in his greatest pomp ; not *Solomon* in all his royalty, as they. But because all men have not faith to believe that miracles shall be wrought for them, he sendeth us to these more ordinary, and more easie instances of Gods bountifull and provident care of birds and lillies ; that in them (as in so many optick glasses) we may see Gods infinite goodnes, and be confident.

*They will not, neither do they spin.* ] This is the sluggards posie. How much better that Emperour who took for his Motto, *Laboremus* : Let us be doing. God made not man to play, as he hath done *Leviathan*, but commandeth him to sweat out his living. This was at first Gods ordinance in paradise, that his store-house should be his work-house, his pleasure, his task. After the fall, it was enjoined as a punishment. So that now man is *born to travel*, and must *labour with his own hands*, neither eating the bread of idlenessse, nor drinking the wine of violence. That Monk that laboureth not with his hands, is a thief, saith an Ancient : *Hic Tripart.* As a body-louse, sucking the blood of others, saith a *Neoterick* : *Ezek.* 12. 18. he shall die in his iniquity, saith God, *because he hath not done good among his people.* He buried himself alive, as that *Vicia* in *Seneca*, he shall be buried with the buriall of an *Ass*, when he is dead : he shall hear, *O thou wicked and slothfull servant*, when he riseth again at the last day. God puts no difference between *Nequam* and *Nequaquam*, an idle, and an evil servant. This made *M. Calvin* answer his friends with some indignation, when they admonished him, for his healths-sake, to forbear studying so hard, *Quid ? Vultis ut Dominus veniens me otiosum inveniret ?* What ? Would you that Christ when he cometh should finde me idle ?

Verse 29. *And yet I say unto you, that even Solomon in all his glory.* ] In all his bravery, which doubtlesse was very great, in the day of his espousals, especially, when his mother crowned him, *Cant.* 3. 11. *Herods* cloth of silver did so dazle the peoples eyes in a Sun-

R

shine

Anton. Erem.  
upud August.  
de verb. Christi.  
lib. 1. cap. 1.  
Nepheleb. 8. c. 40.

Neg. laborant,  
neg. cent  
Severus Imp.

Gen. 2. 15.  
Gen. 3. 19.  
Job 5. 7.  
Ephes. 4. 28.  
Hic Tripart.  
Ezek. 12. 18.  
Hic finis est  
Vicia.

Jer. 2. 19.  
Mat. 25. 26.

Beza in vita  
Calvin.

P. George his  
domest. cathe.

OT. 12. 17.  
Luk. 12. 47.  
with Gal. 1. 7.  
12.

Contemplation  
of the lillies  
is a  
figure quomo-  
do, &c.

Generall po-  
ner contemplation  
is  
Solutio in ex-  
er-  
cit. &c.

16. 5. 17.  
explained.

Act 12.  
Hinc homines  
de urant quoniam  
repleta de  
cerant.  
Atheniens.

Mat. 11. 8.  
Ipsi dixit.  
Istam elegit  
se frequentat.  
quod ex a d i  
m d i a e p u l o r u m  
arguitur Petrus.  
Luc. 11. 14.  
Zeph. 1. 8.

Vestium curio-  
sitas deformitas.  
in mentium ex-  
teriorum indicium  
est. Bern.  
Fulgens moniti-  
bus Jordanis mo-  
nitus Salvian.  
calvus magna  
cura, magna  
virtutis est in-  
curia. Cato.  
Cicad. Eth. 1. 1.  
2. 15.

Jam. 1. 10. 11.

shine-day, that they deified him. *Alcisthenes* the *Sybarites* cloak, was sold to the *Carthaginians* by *Dionysius* for 120. talents. And *Demetrius* King of *Macedon* had a robe royall so stately and costly, that none of his successors would wear it, for avoiding of envy. There is no doubt but *Solomons* royall robes were very sumptuous, being so mighty and wealthy a Monarch. Great ones may go arrayed according to their state: and they that are in Kings houses we r/osts. Yet is it reckon'd as a fault in the rich man, *Luk. 16. 15.* that he was often clothed in purple and fine linnen; and God threatneth to punish even Princes, and Kings children, and all other such as are clothed with strange apparel. The Jews for affecting the Chaldaean habit, were soon after carried captive into *Chaldea*, *Ezek. 23. 15.* And what heavy things are thundered against these curious dames of *Jerusalem* by the Prophet *Isaiah*, who being himself a Courtier, inveighs as punctually against that *vanity*, as if he had lately viewed the Ladies wardrobes. Our Saviour findes fault with the Scribes that loved to go in long clothing, *Mark 12. 38.* And *S. James* with those Christians that would fawn upon a gold ring, and a goodly sute, *Jam. 2. 2.* In the year 1580. great ruffs with huge wide sets, and cloaks reaching almost to the ancles, no lesse uncomely then of great expence, were restrained here by proclamation, faith *M. Camden*. And need we not the like Iw now, when so many Prodigals turn rents into ruffs, and lands into laces, *Singulis auribus bina aut terna dependunt patrimonnia*, as *Seneca* hath it, hang two or three patrimonies at their ears, a pretty grove upon their backs, a reasonable Lordship, or living about their necks. This is farre from that humilitie, wherewith *S. Peter* would have young men cloath themselves; and from that meek and quiet spirit, wherewith, faith he, the holy women of old adorned themselves, not with plaited hair, and golden habiliments, *1 Pet. 3. 3, 4.* *Cyprian* and *Austin* say, that superfluous apparel is worse then whoredom: because whoredom only corrupts chastity, but this corrupts nature.

Verse 30. *The grasse of the field, which to day is, and to morrow is cast into the oven.* A fit resemblance of all outward things, the subject of our carking cares, likened (when they are at best) to the flower of grasse, *1/a. 40. 6.* The Sun is no sooner risen, faith *S. James*, with a burning heat, but it withereth the grasse, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his waies, his riches

es cannot ransom him. But as grasse, when ripe, withereth, and is carried away, either by the teeth of beasts, or hands of men: so are all, by impartiall death. And as the sicke with a few stroaks, mows down thousands of piles and forms of grasse; so do Gods judgements millions of men, *Psal. 9. 17. Prov. 11. 21.* And as grasse is to day a flourishing field, to morrow cast into the oven: so are the greatest into their graves (if not into that burning fiery fornace) then when they are in their prime and pride, in their greatest flourish, in the ruff of all their jollity: as the rich fool, therefore a fool, because he stuck his clothes with these flowers of the field, these fading felicities, and thought himself thereby become (as *Simon Magus*) some great one. Contrarily *S. James* makes it a signe of a convert, that though of high degree in the world, yet he is *herein made low*, that he hath low thoughts of these low things, which he seeth to be mutable and momentary, as the flower of the grasse; and bids him *rejoyce in that he is exalted*, in that he is now made a greater man ever since; being converted he is become too big for these petty businesse's: As a man grown up, delights to deal in lands, and laies by his Cherry-stones. But we pittie that want of wit which maketh the minde run on bables, but never think on ought substantiall.

Oye of little faith. ] Ye petty fidians, ye small faiths. Unbelief is that root of bitterness, whence carefulnesse springeth. Hence it was, that the Heathen so abounded in it. Strive we therefore to a full assurance of faith and hope: so shall we rowl our selves upon God for all things needfull to life and godlinesse. Faith fears no famine, it quelleth and killeth distrustfull fear: but a wfull dread, it breedeth, feedeth, fostereth and cherisheth. When a man can say with *Abraham*, *God will provide*, he will be out of fear and doubt: when he can believe not only Gods promise, but his providence, as *David*, *1 Sam. 26. 10. 11.*

Verse 31. *Therefore take no carefull thought, &c.* From the fore-named grounds. Our Saviour here resumeth and enforceth the former exhortation. *Sollicitudo est agritudo cum cogitatione*, faith the Oratour. Carefulnesse is a tormentfull plodding upon businesse. It is, say Divines, an act of fear and distrust, taking up not only the head, but chiefly the heart, to the very dividing and disturbing thereof: causing a man inordinately and over-eagerly to pursue his desires, and to perplex himself likewise with doubtfull and

A. 2. 8. 9.

Jam. 1. 10.  
expounded.

Animo magno  
nihil magnum.

Fides fames  
non perimitat.  
Hier. ex Tert.

Cic. Tusc. 4.

and fearful thoughts about successe. Now our Lord Christ would have none of his servants to care inordinately about any thing, but that, when they have done what they can in obedience to him, they should leave the whole matter of good or evil successe to his care. To care about the issue of our lawfull endeavours, is to usurp upon God, to trench farre into his prerogative divine, to take upon us that which is proper to him. And it is no lesse a fault to invade Gods part, then to neglect our own. Adde hereunto, that God out of his wise justice, ceaseth caring for such an one, and because he will not be beholden to God to bear his burthen, he shall bear it alone, to the breaking of his back, or at least, till he is much bowed and crushed under it. If we discern such as will put no trust in us, but love to stand upon their own ground, we give them good leave: as contrarily, the more we see our selves trusted to, the more our fidelity is careful for them that stay upon us. Thus it is with our heavenly Father.

*Saying, What shall we eat? &c.* ] Our Saviour by these distrustful Questions, graphically expresseth the condition of covetous Cairites, their endless projects and discourses in the air. They are full of words, and many questions, what they shall do, and how they and theirs shall be provided for? They have never done, either mowing themselves, or consulting to no purpose, in things that either cannot be done at all, or not otherwise. And so some understand that of our Saviour, *Luk. 12. 29. Hang not in doubtful suspences*; after he had brought in the rich fool, *vers. 17.* reasoning and saying, *What shall I doe, &c.* And Solomon brings in such another fool, full of words, and he recites his words, *A man cannot tell what shall be, and what shall be after him, who can tell?* Eccles. 10. 14. And in the next Chapter, *vers. 1.* and so forward, he makes answer to many of these mens frivolous queries and evils, when moved to works of mercy. Old men specially are vexed of this weakness, who are apt to cark, because they fear, saith *Plutarch*, *ὅτι οὐκ ἔστιν ἔσθ' ἡμετέρας καὶ τῶν υἱῶν* that they shall not have enough to keep them, and bring them well home, as they call it: whence some conceive that covetousness is called, *The root of all evil*, 1 Tim. 6. 10. because as there is life in the root, when no sap in the branches: so covetousness oft liveth, when other vices die and decay. It groweth, as they say, the *Crocodile* doth, as long as he liveth.

Vale

*Verse 32. For after all these things doe the Gentiles seek,* ] With whom if you should symbolize in sins, or not exceed in vertue, it were a shame to you. They *studiously seek* these things, they seek them with all their might; as *being without God in the world*, and therefore left by him to shift for themselves. When we observe a young man toiling and moiling, running and riding, and not missing a market, &c. we easily guesse and gather that he is fatherlesse and friendlesse, and hath none other to take care for him. Surely this immoderate care is better becoming infidels that know not God, but rest wholly upon themselves, and their own means, then Christians, who acknowledge God most wise and all-sufficient to be their loving father. As we differ from Heathens in profession, so we should in practice: and a grosse buffoonie it is, that *Jerusalem* should iustifie *Sodom*, and it should be said unto her, *Neither hath Samaria committed half as thy sinnes, but thou hast multiplied thine abominations more then they*, Ezek. 16. 51. Such as have hope in this life only, what marvell if they labour their utmost to make their best of it. Now many of the poor Pagans believed not the immortality of the soul, and those few of them that dreamt of another life beyond this, yet affirmed of it very faintly, and scarce believed themselves, *Socrates* the wisest of Heathens spake thus to his friends at his death: the time is now come that I must die, and you survive: but whether is the better of these two, the gods only know, and not any man living; that's mine opinion. But we have not so learned Christ; neither must we do as Heathens and aliens from the Common-wealth of Israel: sith now in Christ Jesus, we who sometimes were farre off, are made nigh by his blood, and have an access through him by our spirit, to the Father.

*For your heavenly Father knoweth that ye have need of all these things.* ] Not with a bare barren notional knowledge; but with a fatherly tender care to provide for his own in all their necessities: which who so doth not, he judgeth him worse then an infidel. We need not be carefull of our maintenance here in our minority and non-age, nor yet for our eternall inheritance, when we come to full age. We are cared for in every thing that we need, and that can be good for us. Oh happy we, did we but know our happiness! How might we live in a very heaven upon earth, could we but live by faith, and walk before God with a perfect heart? He made himself known to be our gracious and

R 3

provident

καὶ ἡ ἀνάγκη  
ἐστὶν  
ὅτι οὐκ ἔστιν  
ἡμετέρας καὶ  
τῶν υἱῶν  
ἡ ἀνάγκη  
ἐστὶν  
ὅτι οὐκ ἔστιν  
ἡμετέρας καὶ  
τῶν υἱῶν

Utrum autem  
sit melius a  
Immortalis sci-  
unt: hominem  
quidem arbitror  
scire ne sciam.  
Plato 2<sup>o</sup> Cic.  
Eph. 2. 10, 18

provident father before we were born. And did we but seriously consider who kept and fed us in our mothers womb, *Psal. 22. 9, 10.* when neither we could shift for our selves, nor our parents do ought for us, how he filled us two bottles with milk, against we came into the light, bore us in his arms as a nursing father, *Numb. 11. 13.* fed us, clothed us, kept us from fire and water, charged his Angels with us, commanded all windes to blow good to us, *Cant. 4. 16.* all creatures to serve us, *Hos. 2. 21, 22, 23.* and all occurrences to work together for our good, how could we but be confident? Why art thou so sad from day to day? and what is it thou ailest or needest? Art not thou the Kings sonnet said *Jonadab* to *Amnon*, say I to every godly Christian. Profane *Esau* could go to his father for a childes portion; so could the *Prodigall*, because a child; and had it. Every child of God shall have a *Benjamin* portion here, and at length power over all Nations, *Revel. 2. 26.* and possession of that new heaven and new earth; *Whereto dwelleth righteousness*, *2 Pet. 3.* Either therefore disclaim God for your Father, or else rest confident of his fatherly provision.

*Certa mihi spes est quod vitam qui dedit, idem  
Et velit, & possit suppeditare cibum.*

God that giveth mouths, will not fail to give meat also.

Verse 33. *But seek ye first the Kingdom of God and his righteousness.* That, as the end, this, as the means: for grace is the way to glory, holiness to happiness. If men be not righteous, there's no heaven to be had; as if they be, they shall have heaven and earth too: for godliness hath the promise of both lives; and godly men, in Scripture, (*Abraham, Job, David, others*) were richer then any: and so men might be now, if they would be godly. The good God had furnished *Constantine* the great with so many outward blessings, as scarce any man durst ever have desired, saith *S. Austin*. He sought Gods Kingdom first, and therefore other things sought him: and so they would do us, did we but run the same method. Riches and honours, delights and pleasures, life and length of daies, seed and posterity are all entailed upon piety. The wicked, *In the fulnesse of his sufficiency is in straights*, *Job 20. 22.* when the godly in the fulness of their spirituall purchaser, and with all his gettings, get godliness? Seek ye first the Kingdom of God, saith Divinity; Seek ye first the good.

Rom. 8. 18.

3 Sam. 13. 4.

Synd. Ed. 2.  
m. 1. 1. 1.

*Bona Dea*  
Constant. mag.  
tantis terris  
magis in mare  
ribus, quanta o-  
pere hanc au-  
deret Aug. de  
civ. Dei 15. c.  
25.  
De civ. 3. 16, 17.  
Deut. 28.  
Ps. 112. 3, 4.  
Quart. prim.  
bona animi.

good things of the minde, saith Philosophy, *Cetera aut aderunt, cum caris non oberunt.* But our senseless over-valuing of earthly things, and underprizing of heavenly, is that that maketh us so awfully carefull in the one, and so wretchedly affected in the other. The lean kine eat up the fat, and it is nothing seen by them. The strength of the ground is so spent in nourishing weeds, reares, or corn of little worth, that the good wheat is pulled down, choaked or starved. Earthly-mindedness sucketh the sap of grace from the heart, as the Ivy doth from the Oak, and maketh it unfruitfull. Correct therefore this ill humour, this choakweed: cast away this clog, this thick clay, that makes us like that diseased woman in the Gospel, that being hold of a spirit sixteen years could not look up to heaven. And learn to cover spirituall things, labour for the meat that perisheth not. Lay hold upon eternall life, what ever you let go. Temporall things are, *Nec vera, nec vestra*, true and momentary, mixt and infected with care in getting, fear in keeping, grief in losing: Besides, they are insufficient and unsatisfactory, and many times prove instruments of vice, and hinderances from heaven. Spirituall things on the other side, are solid and substantiall, serving to a life that is supernaturall and supernall. They are also certain and durable, *Nec prodi, nec perdi, nec eripi, nec surripi possunt.* They are sound and sincere, a continuall feast, without cessation, or the least intermission; they serve to and satiate the soul; as being the gain of earth and heaven, and of him that filleth both. Seek ye therefore first, &c. Our Saviour, in his prayer, gives us but one petition for temporals, five for spirituals, to teach us this lesson. *Scipio* went first to the Capitoll, and then to the Senate, &c.

*And all these things shall be added unto you.* They shall be cast in as an over-plus, or as those smal advantages to the main bargain, as pepper and pack-threed is given, where we buy spice & fruit; the main bargain. These follow Gods Kingdom, as the black guard do the Court, or as all the revenue and retinue doth some great Lady, that one hath wedded. The night of Popery shall shame such as think much of the time that is spent with and for God: for in their superstitious zeal they were wont to say, *Masse and meat hinders no mans strife*, it would be a great stay of minde, if the King should say to us for our selves, the same that *David* did to *Acaphiboseth*, *Fear not, for I will surely shew thee kindness, and thou shalt surely eat bread at*

Luc. 13. 11.

Luc. 13. 11.

*Lasarus in arca*  
facti damna  
in conspectu  
An.  
An. 2. 1. 1.  
m. 1. 1. 1.  
m. 1. 1. 1.  
Diog. ap. Plut.

Liv. 26.  
Gell. 1. 1. 1.

1 Sam. 9. 7.

my table continually: Or if he should say to us for our children, as David did to Barzillai the Gileadite concerning Chimham: *Chimham shall goe over with me, and I will doe to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I doe for thee*; Hath not God said as much here as all this, and shall we not trust and serve him, cleave to him, and rest on him without fear or distraction?

Verse 34. *Take therefore no thought for the morrow*] The Lord Christ, well knowing which way our heart hangs, and pulse beats, beats much upon this string, drives this nail home to the head. When things are over and over again repeated and inculcated, it imports. 1. The difficulty. 2. The necessity of the duty. 3. Our utter averfeness, or at least, dulness to the doing of it. How hardly we come off with God in this most necessary, but much neglected duty, who knowes not, feels not, bewails not? The world is a most subtle, sly enemy: and by reason of her neighbourhood, easily and insensibly insinuates into us, and insinuates the best hearts. Our Saviour saw cause to warne his Disciples of the cares of life: and where was Thomas, when Jesus appeared to the rest of the Disciples, the doors being shut, but either lurking for fear of the Jews, (in probability) or packing up, and providing for one, now that his Master was flin, and taken from him? What ever the cause was, the effect was wofull, *John* 20. 24, 25. And albeit in both Testaments (as *Scultetus* observeth) the Saints of God have been noted to be subject to divers infirmities, yet none tainted with this enormity of covetousnesse. Yet St *John* saw cause to say to those that were Fathers also: *Love not the world, nor the things that are in the world*. And David praies heartily, *Incline my heart to thy Testimonies, and not to covetousnesse*. Satan will be busy with the best this way, as he was with our Saviour himself: he knew it a most prevailing bait. And when this would not work, he fleeth from him, as despairing of victory. Be sober therefore (in the pursuit and use of these earthly things) and watch, for your adversary the devil watcheth you a shrewd turne by them. They are so neer and so naturall to us, that, through Satans policy and malice, when we think upon them (that we may the better learn to flee, and slight them) they stick to our fingers, when we should throw them away: they catch us when we should flee from them: they come over us with fained words usually, *2 Pet.* 2. 3. To hide our faults from the view.

view of others, or subtle thoughts and evasions, to blindfold the conscience, with colour of Christ, necessary care, &c. Whence it is called, *cloaked and coloured covetousnesse*, *1 Thes.* 2. 5. A Christian hath ever God for his chief end, and will not, deliberately, forgoe him upon any terms: He erres in the way, thinking he may minde earthly things, and keep God too: so being insnared with these worldly lime-twigs: (like the silly bird) before he is aware, the more he struggleth, the more he is intangled and disabled. All this, and more then this, our Saviour well know: and therefore reiterates his exhortation, and sets it on with so many Arguments. *Care not for the morrow, &c.* I will be carelesse according to my name, said that Martyr *John Carelesse*: for now my soul is turned to her old rest again, and hath taken a sweet nap in Christs lap. I have cast my care upon the Lord, who careth for me, &c. And Bishop Hooper in a letter to certain good people taken praying in Bow-Church-yard, and now in trouble, writeth thus. Reade the second Chapter of *Luke*: there the shepheards, that watched upon their sheep all night, as soon as they heard Christ was borne at *Bethlehem*, by and by they went to seek him. They did not reason, nor debate with themselves, who should keep the wooll from the sheep in the mean-time: but did as they were commanded, and committed their sheep to him, whose pleasure they obeyed: so let us doe, now we be called, commit all other things to him that calleth us. He will take heed that all things shall be well: he will help the husband, comfort the wife, guide the servants, keep the house, preserve the goods: yea, rather then it shall be undone, he will wash the dishes, and rock the cradle. Cast therefore all your care upon God, &c. *Judas* (as one hath well observed,) lay utterly waste for 70 years. Insomuch that after the slaughter of *Geduliah*, when all, man woman and childe, fled into *Egypt*, there was not a Jew left in the Countrey. Neither finde we any colonies sent thither, or any displaced to make room at their returne. A wonderfull providence, that so pleasant a Countrey, left destitute of inhabitants, and compassed about with such warlike Nations, was not invaded, nor replanted for 70. years space: but the Land kept her Sabbaths, resting from tillage, &c. and God kept the room empty, till the returne of the naturalls. *Ieremy*, immediately after he had foretold the captivity, and the *Caldeans* were now besieging the City, was bidden to buy a field of his uncles.

In a letter to  
M. Philpot.  
AR. and Mon.  
f. 174.

*Ibid.* 13, 17.

*Pembie*, on  
*Zech.* 7. 14.

*1 Sam.* 19. 38.

*Scultetus* in  
*1 Sam.*

*1 John* 2. 15.  
*Phil.* 119. 36.

*1 Pet.* 5. 7.

uncles sonne; Which also he did, weighing him the mony, and feeling the evidences: for although it might seem an ill time to make a purchase, yet he took no further care, then to trust God who had said, *Houses, and fields, and vineyards, shall be possessed again in this Land.* Now Gods promises, he knew, were the best freehold: *Ier. 32. 15.* So in every seventh years rest, the people were taught to depend on Gods providence, by faith. For though the owner of the field might gather, even on that year, for the maintenance of himself and family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to greaten his harvest, nor to hedge his field, or lock up his vineyard.

*For the morrow shall take thought for the things of it self* That is: the providence that brings the day, shall also bring new events to comfort us over all the evils of the day. First, no man is sure of life till to morrow, thou knowest not what this great bellied day may bring forth. *Petrarch* tells of a good old man, that being invited to a feast the next day, answered: If you would have any thing with me now, here I am: what's to be done to morrow, think on't you that have time afore you, *Ego enim, a multis annis, cruciatum non habui*: For I have not had, for these many years, a morrow to dispell of. Young men, he knew, may die, old men must die. *Senibus mors in iunioribus in insidijs*, saith *Bernard*. Old men may say as *Iob 17. 1.* *My breath is corrupt, my daies extinct, the graves are ready for me.* The young man, as *Iob 16. 22.* *When a few years (perhaps a few houres) are come, I shall goe the way whence I shall not returne.* Secondly, grant a man had a lease of his life, as *Hzechiah* had, yet who seeth it not to be extream folly, to anticipate future cares and combes before they come, yea even those of the next day: seeing they will come time enough to our sorrow, though we fend not for them by our distrustfull fore-thoughts, and so redoubles our vexation? It is possible we may never feel the evils we fear. God may repent upon our repentance, and be better to us then our fears. And therefore what a weaknesse is it, to undergoe certain trouble and care about uncertainties? Or if they shall happen, we may have wit to foresee them, but no power to prevent them: and therefore to vex our selves before they come, is to be miserable before the time. It is excellent counsell, doubtles, that *Salomon* giveth us in this case: *Consider the works of God: for who can make straight that he hath made crooked? In the day of prosperity be*

*Nich. 1. 11*  
*for a longer*  
*viban.*

*Petrarch. lib. 3.*  
*rem. mor. al*  
*causa.*

joyfull, make the best of thy present comfort, but in the day of adversity consider: God also hath set one against the other, so the end that man should finde nothing after him, to wit, of those things that may come upon him in the course of his life, and after-times. He cannot, by wit foresee, or by pollicy prevent ensuing changes. Therefore it is a great part of his wisdom, to let certain, and inevitable evils sleep, and keep in their slings till the time appointed; and not to make himself a thousand times miserable by one indistinguishall misery. Let us mannage the affairs, and master the miseries of the present day; and not, by too much fore-thoughtfulness, and painfull preconceit, suffer sained or future evils before they seize upon us. I grant that a moderate, Christian, provident care and forecast, is both convenient and commanded, both for provision of necessities, and prevention of dangers. See *1 Tim. 5. 8.* *2 Cor. 12. 14.* we read: *Revel. 6. 6.* *A measure of wheat for a penny, &c.* The word signifieth properly, such a measure of corn, as was usually allowed for a day to servants. Hence that speech of *Phithagoras*, *Super Chanice non sedendum.* Rest not in the provision that sufficeth for the day; but take care for the morrow. But this lawfull care of necessities, both for our selves and ours after us, *Prov. 13. 21.* (such as was that of *Isaac* for his own house, *Gen. 30. 30.* And that of the good huswife, *Prov. 31. 13, 21.*) is not distressefull, but de'ighfull, because enjoined by God, who sendeth us to the p'sent, to learn this care of hereafter, *Prov. 6. 6.*

*Sufficient to the day is the evil thereof* The strongest minde and best composed, is weak enough to sustain the brunt and encounter of every daies crosses, whereof he is sure to have his back-burden. Troubles without, and terrours within, are the Saints portion here. And what day shines so fair over them, wherein they must not with a sharp shower ere night? Sith therefore every day brings forth sufficient sorrow, and the heartiest man shall have his hands full, what a base and unworthy weaknesse is it (saith a reverend Divine) to unfit and disable our already too weak mindes, for a comfortable dispatch, and digesting of daily uncomfortable occurrents, by such needlesse, fruitlesse, senselesse distractions, vagaries of vanity, and Utopian peregrinations, &c.

*Eccles. 7. 14.*

*χρυσί.*

*κατά, id est*  
*κακός, labor*  
*improbum.*

*M. Bullon.*

## CHAP. VII.

Verse 1. *Judge not, that ye be not judged*Nomen M.  
Nomen M.Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.

**H**oc verbum quidam induginem involvit. The word imports a kinde of curious enquiry into other mens faults, that we may the more severely censure and subject them to a similar interpretation. It signifies sometimes no more, I grant, than to reprehend as *Rom. 2.1*. But this (so it were wisely done) our Saviour would never have reprehended. *Thou shalt not hate thy brother in thy heart*: but (for prevention of such a mischief) *thou shalt plainly* (not pertunctorily, or in jest, bravery, formidation) *rebuke thy neighbour, and not suffer sinne upon him* (as some read it:) *lest thou suffer for his sinne*: or (as others) *lest thou suffer for his sinne*, blaze it not abroad by his just grief and disgrace; but clap a plaister on the fore, and then cover it with thy hand (as Surgeons use to doe,) that the world may be never the wiser. This were charity; which hides with her mantle a multitude of sinnes: yea prepares covers and cures for the infirmities of others as fast as they breed them. And the neglect hereof, the not giving vent to our hearts, by a wise and plain reproof, causeth abalienation of affection, dwelling suspiciously in all things, till men grow rusty with misprision, and misinterpretation of all things, till men grow rusty with rancour and malice, the passion wherof would be soon drawn out by a seasonable reproof. This, well and wisely done, were far better then judging and grudging one against another: sith it is, *Judge not, that ye be not judged*, and *Grudge not, that ye be not condemned*, *Jan. 5. 9*. The first of others we should hear of with indignation, fearfully and unwillingly beleave, acknowledge with grief, never speak of them but in an Ordinance, rather hide them, as much as may be, with honest excuses, and make apology: as, that there are infirmities in the best, though we know them not, that as good gold, they are haply of the lightest, may want a grain or two of their just weight: but give them their allowance, and they may passe for currant, &c. Be not rash in rejecting, or low in censuring your fellow-servants. That saying is true: Three things are not subject to our judgement; the counsels of God, the holy Scriptures, and the persons of men, *Rom. 14. 10*.

*That ye be judged*] Judge we must our selves, and God will not judge us. See from the barre (where thou hast arraigned

accused, witnessed and pleaded guilty against thy self) to the barre, and there passe sentence of condemnation, judging thy self worthy to be turned into hell-torments. Thus judge your selves and spare God. But judge not others, viz. rashly, sinisterly, finally and peremptorily, *lest ye be judged*: both first, of God, into whose chair ye leap, and whole children ye condemn, even the *generation of the just*; as *David* once did, and befooled himself well-favouredly for it when he had done. And second of men: Good men must suspect you, bad men scorn you, and all men shun you, and desire to be rid of you, as unfit to live in a civil society. Therefore judge nothing before the time, behold the Judge standeth at the door. It is the office of Angels, to sever the sheep from the goats, the tares from the wheat, the elect from the reprobate. Those that undertake peremptorily to determine of mens sinall errors, they know not of what spirit they are, with those sons of *Zerubabel*, they take too much upon them, with those tonnes of *Levi*, they understand neither what they say, nor whereof they affirm, with those impostors in *Timothy*. Neither may they escape here censured, that for particular acts, or petty failings, take upon them rashly and harshly to censure their betters many times: *Iob* and *Jeremy* met with such as watched for their halting, and made them offendours for a word. These pry into every particular more narrowly, then *Laban* did into *Jacobs* stuffe; waiting (as a dog for a bone) for any thing lesse becoming the Saints, that they may fasten upon with their tangs, that they may tear with their teeth and swallow down with thole open sepulchers, their throats, the good names of others: censuring them deeply for humane frailties, *unburching* and *unbrothering* them for unavoidable infirmities. It is hard measuring of a man by his state and behaviour in a pelt, in a passion, which are violent, and have made the holiest, in their heat, little lesse then bestiall, *1 Sam. 25. 22. Psal. 116. 9*. The like may be said of sinnes strengthened by ancient custom, or natural inclination, or hereditary, the sinnes of our parents, or furthered by multitude of temptations and enticements. Handle these gently in the judgement of charity, and joine them again in the spirit of meeknesse, considering thy self, *lest thou also be tempted*. It is not to be liked, when men leap from the gradle of profession, into the chair of censure, blinder then beetles at home, sharper then Eagles abroad. Charity and humility would teach them to wink at small faults, as God doth, and to pitch upon that

I piter hunc  
casi dignatus  
bonare jussit;  
Conforem lin-  
gue sed tunc  
ipse sue. Sic  
in Lur.  
Vallan, seve-  
rum censo-  
rem scriptorum,  
quidam iust.  
T. i. item.  
Sunt quidem in  
Ecclesia Catho-  
lica plurimi,  
malis, sed ex be-  
nignis nullus  
est bonus: Bel-  
limum. de not.  
Eccles. 1. 4. 13.  
Num. 16. 7.  
1 Tim. 1. 7.

Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.  
Nomen M.



H. b. 10. 24.

James. 17.

1 Th. 3. 11.

Ez. k. 11. 2.

1 Cor. 5.

revel. 17. 12.  
 18. 12. 13. 14.  
 15. 16. 17. 18.  
 19. 20. 21. 22.  
 23. 24. 25. 26.  
 27. 28. 29. 30.

See also Rev.  
 13. 16. & 17. 6.

in another that is praiseworthy. Our Saviour is said to have loved the rich young Pharisee, for that little good he found in him; and *Bucer* never rejected any, though different in opinion, in whom he discerned *aliquid Christi*, any thing of Christ. *S. Paul* bids us, consider one another, to *what on to love*: to pitch upon such good parts and properties as may engender love, and sway us to a good opinion of our brethren. The wisdom from above, is full of mercy and good fruits, without judging &c. But they shall have judgement without mercy, that use no mercy in their judgments. God shall bring home their own dealings to their own doors: *For with what judgement ye judge, &c.* Only our Saviour is to be understood here of private and corrupt judgement passed upon others, out of sinfull curiosity and ill-will (for *Nemo curiosus quin malevolus*) either to set up our selves above them, or by condemning them to countenance our own evil courses. Magistrates may and must judge between the righteous and the wicked. Ministers must take out the precious from the vile, and say to the wicked, *it shall be ill with them, the reward of their hands shall be given unto them. Wilt thou judge them? Son of man, wilt thou judge them? yea thou shalt shew them all their abominations.* How often doth our Saviour call the Pharisees hypocrites, serpents, vipers &c. And how roundly dealt *S. Paul* with the forcerer, *Acts* 13. 10. and with the incestuous person? Lastly, Though we may not be many masters, *Jim.* 3. 1. supercilious and censorious. &c. yet we may all judge the tree by the fruit, call a spade a spade, a drunkard a drunkard, &c. and, leaving his sinfull doom to the searcher of all hearts, judge and censure him, for the present, to be Gods enemy, and in a most wretched estate. We both may and must condemn all sinne in our selves and others. But it is a fault to be itchingly inquisitive after other mens misdeameours, to be an *eves-dropper*, *Eccles.* 7. 21. or to censure them, when they come to our knowledge, unmercifully and above the royall Law. Let your *moderation of utmost right be known to all men: The Lord is at hand*, *Phil.* 4. 5.

Verse 2. *For with what judgement ye judge, &c.* Our Saviour lets forth what he had said before by these two proverbiall sentences; as well known among them as those amongst us: *ye shall sow as ye reap, drink as ye brew, be served with the same since &c.* Compare herewith those divine Proverbs, *Isa.* 33. 1. *Prov.* 12. 14. & 13. 2, 21. & 14. 14, 22. & 22. 8. *Iob* 4. 8.

Mark.

*Mark* 4. 24. God delights to give men their own, as good as they brought, to pay them home in their own coyn, or as the text here, and the Hebrew proverb hath it, to remete them their own measure, *Isa.* 3. 10, 11. with the mercifull to shew himself mercifull, and with the froward to wrestle: he will be as froward as they for the hearts of them, beat them with their own weapons, overthrow them in their own bowes, shape their estates according to their own patterns, and cause others to write after their copies, as it stard with *Tharaboh*, *Adonibezek*, *Agag*, &c. *Sodom* sinned in fullness of bread, and it is expressly noted, that their victuals were taken from them by their four Kings. Their eyes were full of uncleanness, and they were smitten with blindness: they bargained with lust, and were burned with fire: they sinned against nature, and against the course of nature, fire descended and consumed them: *Eglon* stabb'd into the guts, findes his bane the same way with his sinne; *Sifera* annoys Gods people with his iron charre, and is slain by a nayle of iron. *Isabels* brains, that devised mischief against the innocent, are strew'd upon the stones: by a letter from *Isreel* she shed the blood of *Naboth*, and by a letter from *Isreel* the blood of her sonnes is shed. *Nebuchadnezzar* destroyed *Solomons* Temple (that seven years work of so many thousands) therefore let him be turned a grazing, and seven seasons passe over him, saith the oracle, *Dan.* 4. 16. The blaiphemers in the Revelations, gnaw their tongues through pain, and *Dives* (for like cause) was tormented in that part chiefly. *Appion* scoffing at Religion, and especially at circumcision, had an ulcer at the same time, and in the same place. *Phocas* a wilde, drunken, bloody, adulterous tyrant, was worthily slaughtered by *Heraclius*, who cut off his hands and feet, and then his genitals by piece-meale. The *Donatists* that cast the holy Elements in the Lords Supper to dogs, were themselves afterward devoured of dogs. *Iohn Martin* of *Brigueras*, a mile from *Angrogne*, vaunted every where, that he would stir the Ministers note of *Angrogne*, but was himself assaulted by a wolfe, which bit off his nose, whereof he died mad. *S. Rafe* *Elerker*, Knight Marthall of *Callice*, in *Q. Maris* straign, being present at the death of *Adam Damlip* Martyr, bid the executioner dispatch, saying, that he would not away till he saw the traitours heart out. Shortly after this *S. Rafe* was slain, amongst others, in a skirmish at *Ballein*, and his heart cut out of his body by the enemies: a terrible example to all mercifull and bloody men,

*Middab cove-*  
*gedh middab.*  
*Psal.* 18. 26.

Gen. 14. 11.

*Qis lingua*  
*plus peccat*  
*verat.*  
*Cyprian.*  
*Iosephus.*

Zekarias.

*Dikes* *Worthy*  
*Communi-*  
*cant.*  
*Ad and Mon.*  
*fol.* 87A.

1bid. 120.

men, &c. For no cause was known, why they should use such indignation against him more then the rest, but that it is written, *With what measure ye meat, it shall be measured to you again*: B. Ridley told Steven Winchester, that it was the hand of God that he was now in prison, because he had so troubled others in his time. And as he had inflamed so many good Martyrs, so he died miserably of an inflammation, that caused him to thrust out his tongue all swollen and black, as Archb. Arundell had died before him. The Archbishop of *Toures* made suit for the erection of a Court, called *Chambre Ardenne*, wherein to condemn the Protestants to the fire. He was afterward stricken with a disease called *The fire of God*, which began at his feet, and so ascended upward, that he caused one member after another to be cut off, and so died miserably. And there is mention made of one *Christopher* an unmercifull Courtier, who suffering a poor Lazar to die in a ditch by him, did afterwards perish himself in a ditch. To return to the present purpose, *Laurentius Valla* censured all that wrote before him, *Erasmus* comes after, and censures him as much: *Beza* findes as many faults with *Erasmus*, and not without cause, as appeareth by that one passage among many in his Annotations on *Rom. 7. 21*. *I finde then a law, that when I would doe good, evil is present with me*; *Erasmus* *Originem secum, scripsit Pantum hoc Sermonem balbutire, quum ipse potius ineptus*. *Scaliger* the *Hyper-critic* gives this absurd and unmannerly censure; *Gothi bellue, Scoti non minus Angli perfidi, inflati, feri, contemptoris, stolidi, amentes, inertes, inhospitalis, immanes*. The *Goths* are beasts, so are the *Scots*. *Englishmen* are perfidious, proud, fierce, foolish, mad-men, slow-bellies, inhospital, barbarous. Another comes after him, and saith, His bolt, you see is soon shot, and so you may happily guesse at the quality of the Archer. *Tacitus* speaks reproachfully of both Jews and Christians; and is paid his own as well, both by *Tertullian* and *Lipsius*. If men suffer in their good names, they may thank themselves, mostly. Contempt is a thing that mans nature is most impatient of: those that are given to slight and censure others, are punished with the common hatred of all. Imitation and retaliation are in all men naturally, as we may see in every childe. And that of *Sermon* is in this sense found most true; *As in water face answereth to face; so doth the heart of a man to a man*. None are so shunned and censured, as those that are most censorious. The

places

places they live in, groan for a vomit to spew them out.

Verse 3 *And why beholdest thou* ] Here's the true method of preaching, by doctrine and use, explication and application. Ministers must (as our Saviour in this text) bring hammers with their nails, *Jer. 23. 29*. and drive them into the very head, yea goad men to the quick, *Eccles. 12. 11*. that the peoples hearts may either break, as theirs, *Act. 2. 37*. or burst, as theirs, *Act. 7. 54*. A generall doctrine, not applyed, is as a sword without an edge, not in it selfe, but to us, through our singular fencelesnes; or, as a whole loaf set before children, that will do them no good: the bellows will be burnt in the fire, but the drosse remains still. A garment fitted for all bodyes, is fit for no body: and that which is spoken to all, is taken as spoken to none.

*The mote that is in thy brothers eye* ] The mote or straw: The word (beam) seems rather to have reference to a straw, then to a mote; And this is an evill defease that I have seen under the Sunne, that men (and those of the better sort sometimes) here nothing, talke of nothing so willingly, as they do of other mens faults, *Psalm. 50. 20*. *thou sittest and speakest against thy brother*. &c. There is no discourse that men will sit so long at, and be so taken with as this. *The words of the tale-bearer are as flatteries, and they go down to the bowels of the belly*: Many are never well, longer then they are holding their fingers in other mens tores, amplifying and aggravating their faults and failings, not onely most secretly, but almost tragically; not once mentioning their good parts and practices. These are like crows, that fasten onely upon carrion, or the Horse-fly, that if he happen into a field that is never so full of sweet flowers, yet if there be but a little filthy dung in it, his eye and tent is onely to that, and upon that onely will he light. *David* compareth such as these to the *Aspe*, that is quick of hearing but very ill sighted (having his eyes not in his forehead, but in his temples) weak but full of poison. Herein onely is the difference. That poison that *Alpes* vent to the hurt of others, they keep within them, without hurt unto themselves. But the malicious censurer is his own worst enemy: for as he sets his mouth against heaven, and his tongue walketh thorow the earth *Psalm 73. 9*. so by misjudging, (out of an inward hatred of another) all his actions and intentions, he pulls upon himself, the hatred both of heaven and earth; for his trampling upon Gods jewels, because a little injured. God doth unwillingly see the faults of his children,

S

Numb.

Generaliter significat quod fœciosa & leve est. Tertullianus stipulam vertit.

Vituperant homines, quia commendant promptius. In us. 1. 1. 1. 8.

Falures ad malevolentiam. Bala.

Aspidobetes oculi dati, esca non in fronte sed in temporibus habet. Plin. 1. 6. c. 14. Non est lucifera malitia, hanc habentibus pignora est. S. n.

Hylin Geog. f. 2. 400.  
Tacitus Lipsius in mem. rem. secum pugnantem; Tertullianus mendacium loquacijsua appellat.

Numb. 6. 23, 21. yea he passeth by their iniquity transgression and sinne, Micah 7. 18. with one breath both these are reported. The high-places were not removed, yet nevertheless Asa's heart was perfect, &c. So 1 Pet. 3. 6. compared with Gen. 18. 12. Sarah's whole sentence was vile and profane: not one good word in it, but this, that she called her husband Lord. God of his goodness takes notice of that word, and records it, by St Peter, to her eternall commendation. He spyeth out and severeth gold, though but a dramme, from a masse of dross; good grain, though but a handfull, from a heap of chaffe, cuts out that which is perisht, (as men do out of a rotten apple) and preserves the rest. Be ye therefore followers herein of God, as dear children: And walke in love, &c. It thinketh not evil, but *believe all things, hope in all things*, it trains to hold a good opinion, where it hath least probability to induce it; rashly rejects none, in whom it seeth signes of grace: according to that of our Saviour, *See that ye despise not one of these little ones*, neither for error in judgement, Rom. 14. 3. 10. nor for slips and infirmities in life and conversation, and that because God despiseth them not, but guards them by his Angels, vers. 10. and saveth them by his Sonne, whom he sent for the purpose, vers. 11. And 1 Thel. 1. 4. *Knowing brethren beloved, your election of God, viz. by your effectually faith, laborious love, patient hope, vers. 3.* although they were so compassed with infirmities, as he doubted lest the Tempter had tempted them, and his labour had been in vain: he feared their utter Apostacy. So, Heb. 5. 10. he could not but be perswaded of them *better things, and such as accompany salvation*, though he had justly and sharply reprov'd them for their dullness of hearing, and slownesse of proceeding; yea lets before their eyes that terror of the Lord upon Apostles, to quicken their pace, and excite them to proficiency. *I am black*, saith the Church, *but comely, as the tents of Kedar, as the curtains of Solomon*. The Kedarites dwelt in tents and open fields, where all was exposed to the parching Sunne in the desert; but in Arabia deserts, and they were very rich and glorious, (see Ezek. 27. 21. Jer. 49. 28, 29, Isa. 21. 13, 16, 17. full of precious jems, gold, and pleasant odours. Arabia looks rudely, yet by searching it regularly, there were to be found things of greatest price. So is it with many of Gods people, especially in the scorching heat of temptation, desertion, or outward affliction, &c. He that followes his own conjecture, may condemne a

deceit

dear child of God, and approve a detestable heretick, as Philip did Simon Magus. If his eyes be too fast fixed either on the Saints infirmities or the hypocrites fair pretences. they may bring forth, as Jacobs sheep did, spotted fruits.

*But considerest not the beam that is in thine own eye* ] Most mens mindes are as ill set as their eyes: they can turne neither of them inwards. They tell us of a kinde of witches, that stirring abroad would put on their eyes, but returning home, they boxed them up again. The Philosphers call upon us, to look to the hinder part of the wallet. And St James saith, *Be not many Masters or teachers*: and mark the reason, which he prescribeth as a remedy: *For in many things we sinne all*. Now those that in the sense of their own sinfulness are poore in spirit, will soon be meek and mercifull to their fellow-sinners: they that have proved their own works, and found all to be (not good and very good, as God did his, but) naught and starke naught, as the figgs in Jeremy, will be content to bear one anothers burdens, and restore such as are overtaken in a fault with the spirit of meeknesse, considering themselves, lest they also be tempted. They will be as willing to lend mercy now, as they may have need to borrow mercy another time. And conscioufnesse of their own corruptions will make them compassionate towards others in this kinde. The Greek word, that signifieth to censure, signifieth also, and in the first place, to be idle. Whereunto agreeth that of St Paul, (speaking of wanton widows,) *they learn to be idle, wandring about from house to house: and not onely idle, but tattlers also and busy-bodies, speaking of things that they ought not*. Those that travel not with their own hearts, have both leisure and list to be meddling with others.

Verse 4. *Or how wilt thou say to thy brother &c.* ] How impudent are hypocriticall finde-faults, that can say such things to others, when themselves are most obnoxious? whence is this, but either from a secret desire of purchasing an opinion of freedome from the faults they so boldly censure in others, or that they may thereby the sooner insinuate and ingratiate with them they deal with? The Vulgar Translation reads here *Frater sine, &c. Brother, let me pull out the mote that is in thine eye, &c.* Burning lips and a wicked heart, are like a potheard covered with silver dross. When he speaketh fair, believe him not: for there are seven abominations in his heart; but there lyes a great beam of hy-

S 2

pocrisy

Lamie apud Plinium.

Jam. 3. 1, 2.

Gal. 6. 1, 2, 4. Jer. 24. 7.

Erratis veniam petente reddere par est. Hor.

Aggrew arguo, propriè senior, post, reprehendo. Beeman. 2 Tim. 5. 13.

Frater, quasi frater. Julius 11. 13. cap. 10. Prov. 26. 2, 25.

Mat. 23. 1-23.  
Luce 11. 29-32.  
Mat. 23. 1-23.  
Luce 11. 29-32.  
Mat. 23. 1-23.  
Luce 11. 29-32.  
Mat. 23. 1-23.  
Luce 11. 29-32.

Mat. 23. 1-23.  
Luce 11. 29-32.

Hyacinth al-  
bi-pupulus.  
Tithi.  
dactylus.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.  
dactylus 2. 1. 1.

Mat. 23. 1-23.  
Luce 11. 29-32.

poctity between him and himself, that he cannot discern them. These are they, that by good words and fair speeches deceive the hearts of the simple, as the serpent did *Eve*. You would think, by their smoothing, soothing hony-words, they were wholly set upon seeking your good: when they meerly serve not the Lord Jesus Christ, but their own bellies, as those Popish flesh-flies. *Faithfull are the wounds of a friend*, (fair they are and pleasant, saith the Chaldee here) *but the kisses of an enemy are deceitfull*, as were those of *Isab* to *Amasa*, and *Indas* to Christ. *Kataqinon est carum*, saith *Philo*. Love is not alwaies in a kiss: there are that kiss and kill. *David* would not taste of their dainties, nor endure that they should pouer upon him the sweetest oynments (as he saith it was the custome among that people, *Luke 7. 46*.) Indeed if the righteous imite him, he would take it for a singular curely. *Let him reprove me*, saith he, *it shall be an excellent oyle*, and shall soak into me, as soft oyle doth into wooden vessels. It shall not break my head; my heart it may; and so make way for the oyle of Gods grace which is not poured, save onely into broken vessels: for indeed whole vessels are full vessels, and so this precious liquor would run over, and be spilt on the ground, as *Bernard* hath it.

Vers 5. *Thou hypocrite* ] This is a dull generation, and must be rebuked sharply or cuttingly, that they may be found in the faith. And Ministers, by our Saviours example here, must learn, so to instruct, as to sharpen and set an edge upon the word, so as it may gore the crulty consciences of their hearers with smarting pun, that they may hear and fear, and God may heal them, *Matth. 13. 15*. Christ turnes himself here to such, and bitterly inveighs against them, as elsewhere likewile he doth, but especially, *chap. 23*. of the Gospel, dragging them down to hell by a chain of eight severall woes, as to man, links, and closing up all with that terrible thunderbolt, *ye serpents, ye generation of vipers, How can ye escape the damnation of hell?* verse 33. and all to shew us, how such kinde of persons should be handled. As for those that are to proud and passionate, that none dare declare their way to their face, God will lay them in the *slimy valleyes* where are many already like them, and more shall come after them: where-ince also they shall be brought forth to the day of wrath, and, will they nill they, here *See Maledicti*, go ye curkd, &c.

*Thou hypocrite, first cast out the beam, &c.* ] *S<sup>t</sup> James* telleth

5

us, that the wisdom from above is first pure, and then peaceable, without judging without hypocrisy. And these two last are set together, to teach us, that the greatest censurers, are commonly, the greatest hypocrites; and as any one is more wise, he is more sparing of his censures. Hence also *S<sup>t</sup> Peter*, after he had said, *Lay aside all malice, guile, hypocrisy, envy, addeth, and evil speakings*: to note, that censuring, and all other evils of the tongue, are generated of any of the fore-mentioned. For wicked men are apt to muse at thy use; as the envious devil accused God to our first parents of envy; the covetous person thinks all the world to be made of covetousness. *Caligula* did not believe there was any chaste person upon earth. And *Bonner* said to *Mr Hunker* the Martyr, I dare say that *Cranmer* would recant, if he might have his living again: so measuring him by himself. Those that have a blemish in their eye, think the skie to be ever cloudy: and such as are troubled with the jaundise, see all things yellow: so do those that are overgrown with malice and hypocrisy, think all like themselves. Contrarily, *Mary Magdalen* thought the gardiner should have had as much good-will to Christ as shee had. Little did *Jacob* suspect that *Rachel* had stole her fathers Idols: or the Disciples, that *Judas* had harboured such a traytor in his heart, as treason against his Master. They rather suspected every man himself then *Judas*. And when our Saviour bad him, *what thou doest, do quickly*, they thought he had meant of making provision, or giving something to the poor. Also when the woman poured the precious oynment upon our Saviour, and *Indas* censured the far as a waste, though he did it because he was a thief, and cared not a pin for the poor, yet all the Disciples approved of what he said, and are therefore made authors of his speech by one of the Evangelists; so little did they perceive his craft or his covetousness. True goodness is not suspicious, censorious, quarrellous. It is for an *Esau* to complain of his fathers store; Hail thou but one blessing of his brothers subtilty; was he not rightly called *Jacob*? The godly man casts the first stone at himself, and with *Incob* cries out, I am not worthy Lord, the least of thy loving kindnesses. Lo, I have sinned, and I have done wickedly, but these three what have they done? Let thine hand I pray thee be against me, &c. said *David*, when he was come to himself; who before this, when he had defiled his conscience with the itain and sting of sinne, both censured the fact of the cruel rich man (complained of by *Nathan*)

S 3

It was said of *Antony*, he hated a Tyrant, not tyranny. It may as truly be said of the hypocrite, he hates sinners not sins. These he nourisheth, those he censures. *Dike, ad. and slon. fol. 142.*

John 13. 26.

Matth. 23. 8.

2 Sam. 2. 7.

Ibid. verſ. 31.

Phil. 1. 2. 12, 13

2 Tim. 2. 16.

Tit. 3. 23.

than) with too much ſeverity, even above the Law; and ſhortly after tortured the miſerable *Ammonites* without all mercy, putting them under ſaws, harrows, and axes of iron, and making them paſſe thorow the brick-kilne, &c. This he did before his conſcience was awaked out of that dead Lethargy (whereinto Satan had caſt him) by the trumpet of the Law: before he was convinced of ſinne by the ſanctifying Spirit, and purged thereby from thoſe pollutions he had remorseleſſly wallowed in. But if God will but once more make him to hear of joy and gladneſſe, that his broken bones may rejoyce; if he will but reſtore unto him the joy of his ſalvation, and ſtabliſh him with his free Spirit, then, inſteed of cenſuring, and ſetting againſt others, he will teach tranſgreſſours Gods waies, and ſinners ſhall be converted unto him. He will no longer inſult, but in meekneſſe inſtruct thoſe that oppoſe themſelves, if God peradventure will give them (as he had done him) repentance to the acknowledging of the truth; and that they may awake out of the ſnare of the devil, who (as the *Ammonites* were by *David*) are taken captive by him at his pleaſure. Put them in minde, ſaith *Paul*, to ſpeak evil of no man. And why? For we our ſelves alſo (even I *Paul*, and thou *Titus*) were ſometimes fooliſh, diſobedient, deceived, &c. and have yet ſtill a world of work within doors about the diſcovering and oppoſing, the mortifying and mourning over our own unruly luſts, and unchriſtian practices. A ſincere heart is ever moſt cenſorious and ſevere againſt it ſelf. But it is ſet here by our Saviour, as a viſible brand upon the face of the hypocrite, that as he is ever tampering and meddling with other mens mores; ſo he never hath either leiſure or pleaſure to look into his own rotten heart, and rebellious courſes. *Galileus* uſed perſpective glaſſes, to deſcry mountains in the Moon: ſo doe theſe to finde faults in thoſe that are farre better then themſelves; they can pierce beyond the Moon, and ſpy the leaſt moat in the Sunne, the ſmalleſt infirmity in the moſt glorious Saint; yea, ſome errors and exorbitancies that never had any exiſtence but in their imagination, deteſting thoſe ſins in others that they flatter in themſelves.

And then ſhalt thou ſee clearly, &c.] There is in every godly man an holy baſhfulneſſe, an ingenuous modeſty, that he would be ſouly aſhamed to charge others with thoſe crimes, which he ſhould allow in himſelf. Not ſo every proſtigate profligate, frontleſſe

frontleſſe Pharifee, cenſorious hypocrite. Theſe think, belike, to binde up their own bleeding ſouls with a palliate cure, as they call it, by goring very bloudily into other mens conſciences, whereas they never yet purged their own. Thus dealt the Prieſts and Elders with our Saviour, the falſe Apoſtles with *Paul*, *Phyry* (and others of the ſame brain) with the Primitive Chriſtians, and the Papiſts with the *Waldenſis*; whoſe freedom of ſpeech, in blaming and reproving the diſſolute manners, and actions of the Clergy, Effecit, ut plures nefarie affingerentur iſis opinio- nibus omnino fuerant alieni, ſaith *Girardus*, was the cauſe that they were reported to be *Manichees*, *Cathariſts*, what not? And yet a certain *Dominican* was forced to confeſſe, that they were good in their lives, true in their ſpeeches, full of brotherly love one towards another, but their faith, ſaith he, is incorrigible, and as bad as may be. And why? but becauſe they maintained, that the Pope was Antichriſt, that the Court of *Rome* was intolerably corrupted, the Clergy debauched, &c. *Novum crimen Caiſar*, &c. *S. Paul* was become the *Galathians* enemy, becauſe he told them the truth, and ſo were theſe, the *Pontians*. There was found a certain Poſtiller, that meeting with this precious paſſage in *S. Auguſtine*. The whole liſe of unbelievers is ſinne; neither is there any thing good without the chiefſt good; *Crucelin* eſt illa ſententia, ſaid he, This is a cruell ſentence. This was a ſinfull cenſure, ſay I, paſſed by a man that was never truly humbled with the ſight and ſenſe of his own wicked and wretched liſe by nature and practice; a ſtranger to himſelf, and therefore charitable to another. It is not evil to marry, ſaith one, but good to be wary. So, it is not amiſſe to reprove an offender, but let a man take heed he hear not; *Phyſician heal thy ſelf*. Hypocrite, fiſt pull the beam out of thine own eye. The Apoſtle after he had given rules for reproving, *Ephes. 5. 11, 12, 13*, ſubjoyns, *verſ. 15*, See that ye walk circumspectly, or exactly, that none may juſtly blame or blemiſh you, with any foul fault. Infirmities are found in the beſt, and will be, till they come to be the ſpirits of juſt men made perfect, *Heb. 12. 23*. And this is a means to make them warn themſelves with more feeling experience and compaſſion, *Heb. 2. 17*. But ſay they be guilty of groſſe ſinnes (as theſe Pharifees) though they ſhould begin at home, and fiſt caſt out the beam of their own eye, yet if they ſpeak according to Gods Word, and the thing be ſo indeed, hear them hardly, *Matth. 23. 23*, and

Ejaſdem ſurſu-  
tu.  
Iſdem quibus  
Manichei &  
Cathari commu-  
culati creden-  
tur erroribus.  
Arch. M. lic. us  
in graviſ. queſ.  
In moribus &  
vita ſunt boni  
veraces in ſer-  
mone, in carita-  
te fraterna una-  
nimes: ſed ſid: s  
eorum eſt incor-  
rigibilis & pſſi-  
ma. Jacob. Lie-  
lenſten, Domi-  
nicana.  
Omnia vita in-  
ſid: ſunt pecca-  
ta eſt, & ni-  
hil bonum ſine  
ſummo bono.  
Aug. de vera  
innocentia. op. 56.

Nihil turpius  
eſt, dixit non re-  
mo, Peripateti-  
co ſtultulo.  
Cavere debet  
omni viris quā-  
tum ſibi poſſeſt.  
qui in alterum  
procurat eſt di-  
core.

D. 13. 14.

Hab. 1. 13. 14.  
 1. 13. 14.  
 1. 13. 14.  
 1. 13. 14.  
 1. 13. 14.

D. 13. 14.

1. 13. 14.  
 1. 13. 14.  
 1. 13. 14.

Jer. 9. 1.

Jer. 9. 1.  
 Jer. 9. 1.  
 Jer. 9. 1.

Jer. 9. 1.  
 Jer. 9. 1.

Jer. 9. 1.  
 Jer. 9. 1.  
 Jer. 9. 1.

Luk. 9.

mend by them. An Angel may speak in an Ass, and God by Balaam. The words doe but passe thorow him (as when a man speaks thorow a trunk) they are not polluted by him, because not his.

Verse 6. *Give not that which is holy to dogs, &c.* Having shew'd How, here our Saviour shews Whom we should admonish, *Give not holy things*, wholesome counsels or rebukes (called elsewhere *reproofs of life*, precious balms, excellent ointments, which may heal a wound, but make none) *to dogs*, that will not be taken by the ears; or swine, that if they light upon such a pearl, will only grunt, and go their waies. *Beware of dogs, beware of evil workers*, such especially as have wrought so hard, walked so farre and so fast, that now they are set down to rest in the seat of the scornfull. Beware of such *bitches*; there's no good to be done upon them, or to be gotten by them, but a great deal of danger. The Cynick admonished all they met; if men would not hearken, they counted it an easie losse, to cast away a few words upon them. But our Saviour prescribeth us prudence and caution. He will not have holy speeches spent and spilt upon despisers, his pearls trampled on by swinish Epicures. Mourn we may, with *Jeremy* for such mad dogs, as furiously see in the face of them that fairly tell them of their faults. Pray we must and pity such sensuall swine, such sottish and scurrilous wretches, as grunt against goodness, and feed insatiably upon the garbage of carnall contentments. As dogs and swine were unclean creatures and unfit for sacrifice; so are those for admonition, that would entertain it with cruelty or scurrility. *Speak not in the ears of a fool*, saith Solomon, *for he will despise the wisdom of thy words*. And again, *Reprove not a scorner, lest he hate thee, rebuke a wise man, and he will love thee*. David praies for a friendly reprover, *Psal. 141. 5. Job cries, Make me to know my transgression, and my sinne*. *Hosea* is sorrowed not at that sharp and sad message. *Jonah*, though retchy enough, laies his hand upon his mouth, and seals up his prophecy with silence after Gods reprehension. *Tamara* virgin lieth publickly perstrita. The Virgin *Mary* held her peace, *Job. 2. 5.* when her soone took her up to shew for her forwardnesse, before all the company: So did *S. Peter*, when *S. Paul* took him up for halting at *Antioch*, *Gal. 2. 14.* and commendeth that Epistle, wherein *S. Paul* had witnessed that reproof, among therell, *2 Pet. 3. 16.* The two Disciples going to *Emmaus* constrained that stranger,

stranger,

stranger, that had chidden them for their unbelief, to abide and eat with them. And lukewarm *Laodicea*, so roundly reprov'd, and sorely threated with shamefull spewing out, repented, and was reformed; as some ground and gather from that title our Saviour assumes in the Preface to the Epistle, *The beginning of the Creation of God*. *Eusebius* also testifieth, that there was a flourishing Church there in his daies. Next to the not deserving of a reproof, is the well taking of it. No saggard can bereave a pill of his bitterness. None but the gracious can say, *Let the righteous smite me*. Bees only passe by Roses and violets, and sit upon Thyme, which is hot and biting. Most men, when we seek to fetch them out of their sins, to awaken them out of the snare of the devil, they flet and snarl, as those that are wakened out of sleep are apt to do. They snuff and take scorn, are as horse and mule, untamable, untractable, the more you rub their galled backs, the more they kick. These stray-asses will not be brought home, *Exod. 23. 4. 5.* These old bottles will break with such new wine: The more you touch these toads, the more they swell: the more you meddle with these serpents, the more they gather poison to spit at you. Go about to cool them, you shall but adde to their heat, as the Smiths forge fires, when cold water is cast upon it; and as hot water, if stirred, casteth up the more fume. *Joseph* for his good will in this kinde, hated of his brethren: *Jonathan* of *Saul*, who cast a javelin at him: *Micaiah* of *Ahab*, *Amos* of *Amaziah*, *Jeremy* of his flagitious Country-men, Christ of the Jews, *Paul* of the *Galathians*, *John Baptist* of *Herod*. If *John* touch his white sin (and who will stand still to have his eyes pickt out) *John* must to prison. In other things he will dance after *Johns* pipe; but if his incest be medled with, *John* must hop head off. Say to wrest that string in tune, and it will snap, and break upon you. Now for such scoffing *Ismaels* and furious opposites, that refuse to be reformed, hate to be healed, let them read their doom, *Psal. 50. 21, 22.* and see here their destiny. Every good man is bound in conscience to passe by them as incorrigible, irreformable, and not to afford them so much as a pull out of the fire, so much as a caveat to prevent those curses that are coming upon them. But he that is filthy, must be filthy still; he must wallow in filth, and perish in his own corruptions; he must rage as a mad dog, and run on to the pit of hell, no body must offer to stop or stay him in his career.

Verse.

Post tam gravem  
 emularem haud  
 dubie respuit.  
 Parcus.

Verse 7. *Ask and it shall be given you, &c.* Whereas it might be objected, These are hard lessons, neither know we how to quit our selves in the discharge of them. Our Saviour answers, as *Esay* did before him, *Seek ye the Lord while he may be found, call ye upon him while he is near*: and as *S James* adviseth after him: *If any man want wisdom, let him ask it of God.* Ask faith he, and it shall be given you. Run to the great Doctour of the Church, as *Agur* did to *Ishiel* and *Ucal*, *Prov. 30.1.* and he will teach you: seek his face and favour, and ye shall surely finde it; Knock at the beautifull gate of Heaven with the hand of faith, and it shall open unto you (as the Iron gate did to *Peter*.) of its one accord. *Elisbaas* staffe was laid (by his appointment) upon the dead childes face, but there was neither voice nor hearing. He went therefore himself, and shut the door upon them twain, and praied unto the Lord. This staffe he knew was long enough to reach up to heavens, to knock at those gates, yea to wrench them open. Ask therefore that your joy may be full. Hitherto ye have asked me nothing, faith Christ, disliking our dulnesse to this duty. *Quid est cur nihil petis? pete ne privatus, de me queraris*; said *Severus* the Emperour to his Courtiers, What meanest thou to ask nothing of me? Ask, that thou maiest have no cause of complaint against me. And Pope *Nicolas* th: fifth (a great favourer of learning) When he was told of some in *Rome*: that made good verses: They cannot be good Poets, said he. and I not know them. Why come they not to me, if good, *Qui Poetis etiam nullis pateo*, Who am a friend to Poets, though not so good? Christ so iciteth suitours, and the Father seeketh such to worship him, *Job. 4. 23.* not for any thing he gets by it, but meerly for our benefit: as the Sun draws up vapours from the earth, not for it self, but to moisten and fatten the earth therewith. And although he come not ever at first call, yet be not discouraged with silence or sad answers. He is nearest to such suitours as with *Mary*, cannot see him for their tears and griefs: if, with her, they continue to seek him in humility, If they rest not rapping and bouncing at his gates, he will open unto them, for their importunity, *Luk. 18.5.7.* The Saints so netimes have present audience, as *Eleazer*, *Gen. 24. 15.* *Daniel*, *Chap. 9. 23.* The Disciples, *Act. 4. 31.* And *Luther*, who came leaping out of his closter, with *Vicinius*, *Vicinius* in his mouth. But what if they have not? far be it from them, to think that God is asleep, or gone a journey, as the Prophet jeereth

eth at *Baal*: or that he wanteth ears, as the Image of *Jupiter* did at *Creet*. Questionlesse he that bids us ask, meaneth to give: as when we bid our children say. *I pray you father give me such a thing*: We doe it not but when we mean to give it them. If he deterre helps, let it humble us, as it did *David*, *Psal. 22.* *I cry in my day time, but thou hearest not, &c.* But thou art holy, &c. Others have praied and sped, *Our fathers trusted in thee, they cryed unto thee and were delivered*: But I am a worme and no man, yet will I call upon him (not onely in my sinking, but) from the bottom of the deeps. Let it also quicken us to further fervency, as it did *S. Paul*, and the Church, *Psal. 80.3.7.19.* never giving over the suit (with the importunate widdow,) till we have obtained it. He that prayeth, moveth God, not as an Oratour moveth hearers, but as a childe, his father. The end of oratory, is to speak persuasively, not alwaies to perswade: but the end of prayer is to prevail, and speed; Ye which are Gods remembrancers, give him no rest, till ye have what ye beg. Ask, seek, knock: use an unwearied importunity: slip not any opportunity, pray without ceasing, pray continually: set aside all for prayer, wait upon it, (as the word signifieth) *Col. 4.2.* with *Act. 10.7.* But must we never leave praying? (may some say) till we have our request granted? there are other things to be done? True: and you must give over the words of prayer for a season, but never the suit of prayer. A begger (for example) comes to a rich mans gate, and cries for an alms, but none there answers him. He being a poor man, hath something else to doe, then to beg: and therefore he sits him down, and knits or knocks, or patcheth, &c. and betwixt whiles, begs and works, works and begs. So should we, follow our necessary businesse, and yet continue our suit for grace. And the rather, because beggars hold out to ask, where yet, they have no promise it shall be given them: nay when (many times) they are frowned upon, threatned, punished for begging. And whereas beggars come no neerer house, then the porch or entry, and so know not whether the master of the house be providing for them an alms or a cudgell. All Gods petitioners, that call upon him in truth, are admitted into the parlour, as I may so say, into Gods speciall presence. An hypocrite shall not come before him, *Job 13.16.* But the upright shall dwell in his presence, *Psal. 140.13.* He hideth not his face from such, but when they cry, he heareth, *Psal. 22.24.*

*Cretz Iovis est imago, auribus carens.* Plut.

*Psal. 22.3,4, 5, 6.*

*2 Cor. 12.*

*Luk. 18.11.*

*Isa. 62.7.*

*It shews instantissimam necessitatem.*

*Aug. Th' προσευχή προσκαρτερεῖτε*

*Coloi. 4.2.*

*Rom. 12.12.*

*Ob.*

*Sol.*

And.

*And it shall be given you*] It is not said what shall be given, because the gift is above all name, saith *Austin*. Like as *Amos* 4. 12. Thus will I doe unto thee: Thus? how? *Non nominat mala, ut omnia timeant*, saith *Ribera* out of *Hierom*: No evil is named, that they may fear all.

Verse 8. *For every one that asketh receiveth, &c.*] And he is worthily miserable, that will not be happy for asking. Praier (saith *Lambert* the Martyr) is in Scripture much commended, and many great and unmeasurable benefits are shewed to ensue thereupon, that men should the more lustily give themselves thereunto. Thus *Jacob* wrestling with God, both by might and might, (as the word signifieth) both by the strength of his body, and force of his faith, he grounded his praier upon Gods gracious promise; which he rolls as sugar in his mouth, and repeats it again and again. See the same course taken, 2 *Sam.* 7. 25. 1 *King.* 8. 25. &c. *Dan.* 9. 2, 3. *Psal.* 12. 5, 6, 7. *Mat.* 4. 25. &c. Cast anchor of hope in the darkest desertion, wait for day, and pray, as those in the shipwrack, *Mat.* 27. pleading that precious promise, *Isa.* 50. 10. This help if we use not, we shall either pray coldly, offer incense without fire: or, as the *Pharisee*, proudly, or as the *Thessalonians*, as men without hope: which is to deny our own praers. He cannot possibly be poor, that can pray in faith: because God is rich to all such, *Rom.* 10. 12. and giveth richly to such as so ask. *Sam.* 1. 5. Never did the hand of faith knock in vain at Gods gate. The *Ediles* (or Chamberlains) amongst the *Romans*, had ever their doors standing open, for all that had occasion of request or complaint, to have free access to them. Gods mercy-doors are wide open to the praers of his faithful people. The *Persian Kings* held it a piece of their silly glory, to deny an easy access to their greatest Subjects. It was death to sollicite them uncalled. *Ester* herself was afraid. But the King of heaven manifesteth himself to his people, *Joh.* 14. 21. calls to his spouse, with, *Let me see thy face, let me hear thy voice*, &c. and assigneth her negligence herein, as the cause of her soul-rickness. The door of the Tabernacle was not of any hard or debarring matter, but a veil; which is easily penetrable. And whereas in the Temple none came near to worship, but onely the high-Priest, others stood without in the outer-Court; Gods people are now a Kingdom of Priests, and are bid to worship in the Temple, and at the Alter, *Rev.* 1. 1. Let us therefore draw

rect

near with a true heart, in full assurance of faith; Let us come boldly to the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

Verse 9. 10. *Or, what man is there of you, whom if his sonne ask bread, &c.*] By an argument from the lesse to the greater. Our Saviour sweetly confirmeth what he had said; that we may ask in faith, nothing wavring, or being at an uncertainty, or at variance with himself, doubting whether he should believe or not. This is no lesse displeasing to God, then vnprofitable to us. God is the Father of all mercies, and loveth his, farre more then any naturall father doth his own childe; then *Abraham* did *Isaac*, or *David* *Abolom*. And according to his affections, such are his expressions: for as he knoweth their needs, so he gives them all things richly to enjoy. He giveth them not, as he doth the wicked, *panem lapidosum*, a stone for bread: he feeds them not (as we say) with a bit and a knock. He puts not into their hands, *ani stips ratiocin*, (as the Greek proverb hath it, whereunto our Saviour here alludeth) for a fish a scorpion; No, he feedeth them with the finest wheat, *Psal.* 81. 16. and filleth them with fat things full of marrow, *Isa.* 25. 6. He nourisheth them with the best, as *Joseph* did his fathers household in *Egypt*, according to the mouth of the little ones, or as to many little ones (saith the Original) tenderly and lovingly without their care or labour. And whereas some naturall parents have (monstrously) proved unnaturall; as *Saul* to *Jonathan*, and those *Assyrians*, *Rom.* 1. 31.: Not so God: as himself is an everlasting father, *Isa.* 9. 6. So is his love, *Isa.* 49. 14. *Joh.* 13. 1. Men may hate their children whom they loved: but he rests in his love, *Zeph.* 3. 17. they may cast out their babes, but he gathers them. Father *Abraham* may forget us, and *Israel* disown us, *Isa.* 63. 16. But thou O Lord art our never-failing Father, our Redeemer, &c. The fathers and governors of the Church, may (out of an over-flow of their misguided zeal) cast us out, and for a pretence, say, *Let the Lord be glorified*. But then shall he appear to your joy, and they shall be ashamed, *Isa.* 66. 5. The fathers of our flesh chatten their children after their own pleasure: but he for our profit, that we might be partakers of his holiness. He feeds his people sometimes with the bread of adversity, and the water of affliction: or gives them (as it were) a thump on the back with a stone, to drive them downwards, and makes them eat ashes for bread, as *David*; their bread with quaking, as *Ezekiel*

Heb. 10. 12.  
Heb. 4. 16.

1 Tim. 1. 6.  
Dian givēz vos.  
Asterantit us  
sententis secum  
disceptans.  
Budeus in cō.

1 Tim. 6. 18.  
Alterā manu  
fert lapidem,  
alterā panem  
offensat. Plant.  
Gen. 47. 12.  
ἐστρουγίει.  
Say the Septu-  
agint: where-  
unto our Savi-  
our seems to  
allude.  
Luk. 12. 42.

*Psal.* 27.

Heb. 12. 10.  
1 Cor. 10. 10.  
*Psal.* 10. 9.  
*Ezek.* 12. 12.

did :



Ez. k. 4. 15.

Heb. 12. 11.

Matth. 23. 11.  
Luk. 12. 34.

κακοι υιου βασι-  
λεως ουκ εστιν  
καλινους  
Never a bar-  
rell better har-  
ring.  
The dead Cre-  
tures before  
conversion  
were liers, e-  
vil beasts, &c.  
and must be  
thoroughly rebu-  
ked that they  
may be found  
in the faith.  
Tit. 1. 12.  
Ευαγγελιστης  
1. Tim. 5. 4.

did: holds them to hard meat (some of the Martyrs were fed with bread made, most part, of saw-dust, and *Ez-kiel* with bread prepared with cow-dung) He chasteneth them also, other-whiles, not only with the rods of men, but with the severe discipline of scorpions: and this seemeth not, for the present, to be joyous but grievous: Nevertheless, afterward it yeeldeth the peaceable fruits of righteousness, to them that are thereby exercised. They shall sit down with *Abraham*, yea in *Abraham's* bosome (as they used to lean at feasts) in the Kingdom of heaven: and shall have (not a *Benjamins* meale only, but) a royall diet as *Ieconiah* had, every day a portion. Then shall the Lord stand forth, and say to those men of his hand, who had their portion here, and whose bellies he filled with his hid treasure. (The *Inne-keeper* gives the best bits to his guests, but reserves the patrimony for his children) Behold my servants shall eat, but ye shall be hungry, &c. Isa. 65. 13.

Verse 11. If ye then being evil] Even ye my Disciples also: For by nature there is never a better of us. But as the historian said, that there were many *Mary* in one *Cesar*, so there are many *Cains* and *Judas* in the best of us all. *Homo est inversus decalogus*, saith one: whole evil is in man, and whole man in evil; yea in the devil, whole works (even in the best of his Saints) Christ came to destroy; to dissolve the old frame, and to drive out the Prince of darkness, who hath there entrenched himself. And although sinne in the Saints hath received its death-wound, yet are there still in the best, continuall stirrings, and spruntings thereof (as in dying creatures it useth to be) which (without Gods greater grace, and the countermotion of the holy Spirit within them) would certainly produce most shamefull evils. This put *S. Paul* to that pittifull outcry, *Rom. 7. 24.* and made him exhort *Timothy* (though he were a young man rarely mortified) to exhort the younger Women with all purenesse, or chastity; intimating, that, thorough the corruption of his nature, even whilst he was exhorting them to chastity, some unchast motions might steal upon him unawares. A tree may have withered branches, by reason of some deadly blow given to the root, and yet there may remain some sap within, which will bud and blossom forth again. Or, as if some wilde fig-tree, saith a Father, that grows in the walls of a goodly building, and hides the beauty of it, the boughs and branches may be cut or broken of, but the root, which is wrapped into the stones of the building, cannot be taken away, till the walls be thrown down

down, and the stones cast one from another: So sinne that dwelleth in us, hath its roots so inwrapped and intertwin'd in our nature, that it can never be utterly extirpated; but *pride will bud*, and the fruits of the flesh will be manifest, though we be daily lopping off the branches, and labouring also at the root. Sinne is an inmate, that will not out, doe what we can, till the house fall upon the head of it; an hereditary disease, and that, which is bred in the bone, will never out of the flesh; a pestilent *Hydra*, somewhat akin to those beasts in *Daniel*, that had their dominion taken away, yet were their lives prolonged for a time, and a season. Dan. 7. 12.

How much more will your father which is in Heaven give good things] Give the holy Spirit saith *S. Luke*: for *Nihil bonum sine summo bono*, saith *S. Austin*, when God gives his Spirit, he gives all good things, and that which is more then all besides. For it is a Spirit of judgement and of burning, of grace and of deprecation, of knowledge and of the fear of the Lord, of strength and of might, enabling both to resist evil of sinne, and to endure evil of sorrow. And for good things, temporall, to trample on them; spirituall, to reach after them. It is a free spirit, setting a man at liberty from the tyranny of sin, and terroar of wrath; and oyling his joints, that he may be active and abundant in the Lords works. This holy spirit is signified by those two golden pipes, *Zech. 4.* through which the two Olive-branches, the ordinaries, empty out of themselves the golden oyles of all precious graces into the candle-stick, the Church. And how great a favour it is to have the holy Spirit our inhabitant: See *Joel 2.* where, after God had promised the former and latter rain, floores full of wheat, and *Isa.* full of wine and oyl, a confluence of all outward comforts and contentments; he adds this as more then all the rest, *I will also pour out my spirit upon all flesh.* He will pour out, not drop down only sparingly and pinchingly as some penny-father, but pour out, like a liberrall houtholder, as it were, by pailles or bucket-fulls. And what? my spirit, that noble spirit, as *David* calleth it, that comforter, counsellour, conduit into the land of the living. And upon whom? upon all flesh: spirit upon flesh, so brave a thing upon to base a subject. Next to the love of Christ in dwelling in our nature, we may well wonder at the love of the holy Ghost that will dwell in our defiled souls; that this spirit of glory, and of God will daign to rest upon us, as the cloud did upon the Taber-

Ezek. 7. 10.  
Gal. 5. 19.

Luk. 11. 13.

Isa. 4. 4.  
Zech. 12. 10.  
Isa. 11. 2.

2 Cor. 3. 17.

Joel 2. 23, 28.  
Psal. 51.Opponitur car-  
ni spiritus, i-  
res prestantif-  
sima rei plane  
fragili, & ca-  
duce: quam  
tamen Dominus  
dignetur excel-  
lenti spiritus  
sui munire.  
B. 23.

nacle.

1 Pet. 4. 14.

Ephes. 4. 30.

11. 14.

1. 7. 17.

1 Cor. 12. 31.

12. 49.

Act and Mon.  
fol. 156.

Luk. 12. 7.

nacle. How glad was *Lot* of the Angels, *Micha* of the Levites, *Elizabeth* of the mother of her Lord, *Lydia* of *Paul*, *Zachau* of Christ, *Obed-Edom* of the Ark? And shall not we be as joyfull and thankfull for the holy Spirit, whereby we are sealed (as merchants set their seals upon their wares, unto the day of redemption. If *David* for outward benefits brake out into, *What is man that thou art mindefull of him?* and *Iob*, for fatherly chastisements, *What is man that thou shouldest magnify him &c?* how should this best gift of his holy Spirit affect and ravish us? sith thereby all mercies are seasoned, and all crosses sanctified; neither can any man say (experimentally and savingly) *that Iesus is the Lord, but by the holy Ghost.*

*Give good things to them that aske him* ] *sc.* If they aske in faith, bring honest hearts, and lawfull petitions, and can weight Gods leisure. Let none say here, as the Prophet in another case, *I have laboured in vain, and spent my strength for nought*: I have prayed and sped not, the more I pray, the worse its with me. The manner of our usage herein prison doth change (saith *B. Ridley* in a letter to *Bradford*) *as sower ale doth in summer*: and yet who doubts but they praid earn and earnestly, when they were in *Barcelona*, that Colledge of *Quondams*, when those Bishops were there prisoners? God is neither unmindefull nor unfaithfull, but waits the fittest time to shew mercy, and will surely avenge his own elect, which cry day and night unto him, though he bear long with them. The seed must have a time to grow downward, before it grows upward: And as that seed which is longest covered, riseth the first, with most increase: so those prayers which seem lost, are laid up in heaven, and will prove the surest grain: the more we sowe of them into Gods bosom, the more fruit and comfort we shall reap and receive in our greatest need.

Verse 12. *Therefore all things whatsoever ye would &c.* ] *q. d.* To winde up all in a word (for it would be too tedious to set down each particular duty;) let this serve for a generall rule of direction in common conversation, and mutuall interdealings one with another: *whatsoever ye would that men should doe to you, doe ye even so to them.* This is the royall Law, the standard of all equity in this kinde, a scaled weight and rule, according to which we must converse with all men. *Severus* the Emperour had this sentence of our Saviour often in his mouth; and commanded it to be proclaimed by the Cryer, whensoever he punished such of his

souldiers

souldiers as had offered injury to others: For there is no doubt (saith *Mr Calvin* upon this text) but that perfect right should rule amongst us, were we but as faithfull disciples of *active* charity (if we may so speak) as we are acute Doctours of *passive*; did we but love our neighbour as our self. Charity (tis true) begins at home in regard of order, but not in regard of time: for so soon as thou beginnest to love thy self, thou must love thy neighbour as thy self; neither may any man at any time hide his eyes from his own flesh, that is from his neighbour, of the same stock with himself.

*For this is the Law and the Prophets.* ] *i. e.* This is as much as either of them have said touching love to our neighbour. Yea, this is the summe of all that Christ and the Apostles have spoken of it: For love (that seeketh not her own things) is both the complement of the Law, and the supplement of the Gospel. *Rom.* 13. 8, 10. *Gal.* 5. 14. *Iob.* 15. 12. & *v.* 14. Christ maketh love to our brethren, the same with keeping the Commandments. So *Acts* 15. 20. *S<sup>c</sup> James* in that sacred Synod gives this suffrage, to lay upon the believing Gentiles, no greater burden then these necessary things: *that they abstain from pollutions of Idols, and from fornication, from things strang'd, and from blood*: And in certain ancient Manuscripts, as also by *Irenaeus* and *Cyprian*, it is added, and *what thing soever ye would not, that others should doe to you; that ye doe not the same to them.* *Timothy* naturally cared for the *Philippians*, which was rare, *Phillip.* 2. 20. 22. So should all Christians one for another, *Gal.* 5. 13. *1 Cor.* 10. 24. *Rom.* 15. 1, 2. Self-lovers begin the black bed-rose, *2 Tim.* 3. 2.

Verse 13. *Enter ye in at the straight gate* ] Our Saviour having hitherto pointed out the right way of well-doing, and shew'd how to keere a straight course to the haven of happiness; now gives warning of certain dangerous rocks (against the which divers have dashed, to their utter destruction, and are therefore) carefully to be declined. Of these, the first he nameth is, the following of a multitude to do evil, the joyning hand in hand with the rude rabble that are running apace toward the pit of perdition, which is but a little before them; the doing as most men do, which is to be utterly undone for ever. *The wicked* (though never so many of them) goe down to hell, and whole nations that forget God: Hence the gate thereto is grown so wide, and the way so well-beaten. But none that goe that way returne again, neither take they hold

10. 58. 7.

1 Cor. 13. 5.

Kal tou ut  
bēlonv au-  
tōis pōterai,  
ētrēcis en  
tō cy B. 2. 1  
in loc.  
ymnos.

Truth may  
not be mea-  
sured by the  
poll  
interius ab in-  
ferendo dict-  
tar quia tra in-  
feruntur &  
pra ipitanti-  
ut nunquam  
centuri sunt.  
v. 12. 17.  
Per viam pub-  
lican ne ingre-  
dere Pythia.

In epist.  
Sicut enim imi-  
tari voluerim,  
inter paucos  
angustam viam  
ambulantibus  
non erit.  
Aug.

Plin.

1 Pet. 1. 5.  
with 1 Pet. 3. 3.  
& 1 Tim. 3.  
1. 3. Heb. 1. 13.  
Argumentum  
in epistola  
est turba. Seco.  
Esa. 6. 4.  
Tib. de 2. 1. 1. 1.  
in 1. 1. 1. 1.  
in 1. 1. 1. 1.  
Colof. 2. 1. 1.

Levitic. 26  
In Gen. 6. 8.

Numerus pu-  
silla non debet,  
ubi abundat  
pietas, nec  
multiplex pro-  
dest, ubi abun-  
dat impietas.  
In epist. ad  
Rom. 1. 1. 1.  
in 1. 1. 1. 1.  
in 1. 1. 1. 1.

of the paths of life. Enter therefore in at the straight gate, saith our Saviour. *Vivent pauci*, &c. Live as those few live that enter into life eternall, saith *Cassianus*: for if you will needs imitate the multitude, saith *Austin*, ye shall not be numbred among the living in Jerusalem, Isa. 4. 3. 4. *Save your selves from this un-ward generation*, saith *S<sup>t</sup> Peter*, shine amidst them, as lamps, saith *S<sup>t</sup> Paul*, as *Abrahams* lamp that shone out in the smoaky fur-nace, as the wife-mens star, that shewed it self in the midst of darknesse, like the moon that holds on her course, though the dogs bark at her never so long, never so loud; like the Sun that rejoy-ceth as a bride-groom to run his race, though the *Atlantes* (a cer-tain people) curse him at his rising, because scorched with his heat: Or rather like God himself, who then doth his best works, when men are at worst, overcoming our evill with his good, and not suffering mens perversnes to interrupt the course of his goodnesse. Swim not down the stream of the times as dead fishes doe; neither be carried along by the twinge and sway of the place you dwell in. Let not your lips be polluted by living among a people of polluted lips, with *Esay*, swear not with *Ioseph*, curse not with *Peter*, comply not with the common sort, learn not the manners of the mad multitude. The worse they are, the better be you; the more outrageous they, the more couragious you, *violent* for heaven, and *valiant* for the truth; therefore walking exactly, and therefore re-*deeming the time because the daies are evil*, and most men walk at all adventures. To walk with God (saith Bishop *Babington*) is a pretious praise, though none do it but my selfe: and to walk with man, with the world, with a town or parish in wicked wayes, is a deadly sin, though millions do it besides. And, it matters not (saith *Nicolas* Bishop of *Rome*) how small the number be, if godly, nor how great, if ungodly. *Noah* condemned a world of wicked peo-ple, by his contrary courses, and became heir of the *righteousness* which is by faith, Heb. 1. 7. whilst he continued *righteous*, even in his generation, and kept himself unsupported in so foul a season. The Apostle telleth us, that to live according to the common course of the world, is no better then to be *acted and agitated* by the de-vill. But God hath promised to take *this unclean spirit* out of the land, Zech. 13. 2. *Fiat, Fiat*. And when Christ bids us Enter in at the straight gate, we must know that his words are operative, to caule us to enter, as when he said, *Lazarus come forth*, and in the creation, *Let there be light*. His word and Spirit go together.

He

He works all our works for us, *Isaiah* 26.

Verse 14. *Because strait is the gate, and narrow is the way*, &c. ] In *Lollards* tower, passing through six or seven doors I came to my lodging (saith *Philpot* Martyr) through many straits: where I called to remembrance, that strait is the way to heaven. The old copies read *Oh how strait is the gate!* by way of admi-ration, q. d. It is wondrous strait. Not of it selfe, for Christs yoke is easy, and his burden light: but we make it so hard and heavy to our selves, by our singular peevishnesse and perversnesse. Besides, the Prince of darknesse and his black guard favour this way, that is called holy, as little as the *Philistim*-Princes did *David*, yea they persecute it to the death, as *Saul* did, *Act* 9. Hence the way to heaven is an *afflicted way*, a perplexed, persecuted way, *crusht* close together with crosses (as the word importeth) as was the *Israelites* way in the wilderness, or that of *Jonathan* and his ar-mour-bearer, that had a sharp rock on the one side, and a sharp rock on the other. And, whilst they crept upon all four, flinty stones were under them, briars and thornes on either hand of them, mountaines, crags and promontories over them, *sic pesti-tur calum*, so heaven is caught, by pains, by patience, by vio-lence, affliction being our unseparable companion. *The crosse-way* is the high-way to heaven, said that Martyr. And another, *If there be any way to heaven on horse-back, it is by the crosse*. *Q. Eliza-beth* is said to have swum to the crown, through a sea of torrows. They that will to heaven, must sail by hell-gates. They that will have Knight-hood, must kneel for it: and they that will get in at the strait gate, must croud for it. *Strive to enter in at the straight gate*, saith our Saviour. Strive and strain even to an *agony* (as the word signifieth.) Heaven is compared to a hill; Hell to a hole. To hell a man may go without a staff (as we say:) the way thereto is easy, steep, strowed with roses. 'Tis but a yeelding to Satan, a passing from sinne to sinne, from evill purposes to evill practises, from practise to custom, &c. *Sed revocare gradum*, but to turne short again, and make straight steps to our feet, that we may force through this strait gate, (so strait that as few can walk in it, to none can halt in it, but must needs go upright,) *hic labor, hoc opus est, opus non pulvinaris sed pulveris*, this is a work of great pains, a duty of no small difficulty. *Many I say unto you, shall seek to enter*, but seeking serves not turn: men must strive, and strive lawfully; run, and run lustily, tug and take

T 2

pains

Act. and Mon.  
Jul. 1. 45.

T. 1. 1. 1. 1.  
B. 1. 1. 1. 1.  
T. 1. 1. 1. 1.  
N?

saith the Syri-  
ack.

Non quia dura,  
sed quia molles  
passimur.

T. 1. 1. 1. 1.  
Pressa: res e-  
nim compressa  
ne sunt arti-  
ores. Beza.

manibus pedi-  
busq; obnix  
omnia facere.  
Terent.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
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Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

Act. and Mon.  
Engl. Elisab.

pairs till they sweat and faint, to get through this strait gate, this perplex way, as unpleasant to nature, as the way to *Niniveh* was to *Ionas*, as rough and rugged as that was to the Church, *Hof. 2. 6.* as little traced and trod, as the high-walks to *Sion*-hill, which were over-grown with grasse, because few or none came to the solemn feasts.

*And few there be that finde it* ] So hard is it to hit, and as dangerous to misse. Many by-waies there are (these are so many high-waies to hell) besides false-guides and back-biaſſes not a few, to divert us. The devil with his false directions leading men hood-wink to hell, as *Eliſha* did the *Syrians* to *Samarita*. The world with it's allurements and affrightments: Oh how hardly scape we through the corruptions that are in the world through lust! Our own hearts, how heavy are they to be drawn this way! A bear comes not so unwillingly to the stake. It goes hard with a man when he must peremptorily deny himself; when he must deny all ungodlineſſe and worldly lusts, as dear unto him as himself, and bety'd to live holily, righteously and soberly in this preſent world; making conscience of those duties which the most mens hearts rise at, as to be hot in religion, fervent in spirit, precise in his whole courſe, conscientious and cautelous of the least sin &c. Heaven is a stately palace, with a narrow portall, hence so few enter it. The proud man with his high looks cannot stoop to it. The ambitious with his aspiring thoughts cannot bend to it. The malicious is swollen too big for it. The covetous with his load of thick clay cannot get through it. The drunkard with his rotten lungs: the adulterer with his waſted loines, can have no admittance into it. There can in no wise enter any thing filthy, or loathsome, abominable, or detestable, which a man would abhorre for the ill favour, (as the word signifieth, *Reve. 21. 27.*) such as for the baseneſſe thereof cannot be well named, it is so noysome to the senses. A ſhoon may th ſe men finde fiſh ſwimming in a wood, fruit-trees growing in the ſea, heaven in hell, as enter into the strait gate, not living ſtriſtly. Which becauſe few can frame to, but deſide thoſe that do (counting and calling them as the *Spaniards* are ſaid to do the *Portugalls*, *pocos y locos* few and fooliſh) therefore few are ſaved. Our Saviour calleth his flock a little little flocke, two diminutives, *Luk 12. 42.* ſtanding (as that ſmall army of *Iſrael* in *Ahabs* time) like two little flocks of kids, when the wicked, (as thoſe *Syrians* then) ſid the countray. Was it

dog.

not to, when *Hierome* complained that the whole world was turned *Arrian*? and *Baſil* cryed out *An Eccleſias ſuas prorsus dereliquit Dominum*? Hath God utterly forſaken his Church? &c. The love of many ſhall wax cold, but he that endureth to the end, &c. It is but a He in the ſingular that endureth to the end, the Many fall away from their former ſtedfaſtneſſes.

Verſe 15. Beware of false Prophets which come to you &c. ] This is another dangerous rock, that the leſſe carefull may eaſily ſlip againſt. Take heed therefore, leſt whiles ye ſhun a ſhelf, ye fall not into a whirle-pool. By corrupt teachers Satan catcheth men, as a cunning fiſher by one fiſh catcheth another, that he may feed upon both. He circuiteth the world, ſeeketh whom to devour, and he puts off the flock of a wolfe, and makes his next encounter in ſheeps-clothing. Now what havock he hath made by this means of filly ſoules laden with luſts, who knows not? The old Church was peltred with false Prophets, *Deut. 13. 1.* 2 *Pet. 2. 1.* There were false Prophets among the people, and there ſhall be false teachers among you, who privily ſhall bring indamnabable hereſies and many ſhall follow their pernicious waies. This was *Peters* prophecy: and *Paul* ſaith the ſame, *Act. 20. 30.* Grievous wolves ſhall enter in amongſt you (in ſheeps-clothing you muſt think) ſpeaking perverſe things (whiles they pervert the ſcriptures to the defence of their own devices) to draw away diſciples after them. The word ſignifieth to pull them limmeal, as wolves uſe to do the ſheep they teize upon. A like expreſſion there is, *Deut. 13. 13.* where theſe naughty men are ſaid to thruſt or drive away folk from the true God, as *Jerobeam* is ſaid to have driven *Iſrael* from following the Lord. This they do, not ſo much by cruelty as by craft, by force as by fraud: deceitfull workers S<sup>t</sup> *Paul* calles them, transforming themſelves into the Apoſtles of Chriſt, and miniſters of righteouſneſſe, and by good words and fair ſpeeches deceive the hearts of the ſimple and overcredulous. This they have learned of the devil that grand juggler, who can ſoon transform himſelf into an Angel of light. S<sup>t</sup> *John* in his firſt epiſtle tells us of many petty Antichriſts, even then gone out; who profeſſing Chriſts name, did yet oppoſe his truth. And in his Revelation, that the beaſt, (which is the great Antichriſt) hath two hornes like the lambs, but ſpeaks like the Dragon. The locuſts alſo (which are his limbs and agents) have faces like women, in-

I 3.

ſimulative

1 King. 20. 17.  
Ingenit orbis,  
et miratus eſt  
ſe ſubito ſa-  
ſtumeſſe *Arri-*  
*anum*. *Hier.*

2 *King. 17. 17.*  
2 *Cor. 11. 13.*  
14.  
*Rom. 16. 18.*

1 *John 4. 1.*  
*Reve. 13. 12.*

Lam. 1.

irritamentis  
tentamentis.  
2 *Pet. 1. 7.*

dragones  
1 *Th. 2. 1.*

Adversus  
quod proper  
ſe ſuſcipi, ne  
non ſit adverſa  
tur iſta ſe,  
pado.

H. y. Greg.  
ſag 63.

ſimul  
negation.



Abduxit a se  
de plures Iuliani  
verfus, ut  
quam antequam  
dientia a om-  
nium Ebraico-  
rum preceptis  
sevitia, D.  
Prid.  
S. zomen,  
lib. 7. cap. 6. 7.

ἐν τῇ κυρίᾳ  
Quod verbum  
audiret a lu-  
liferarum.  
Ebraico.  
τὴν μετὰ τὴν  
ἐν τῇ κυρίᾳ  
Ingenitum sunt  
metabolici.

ταὺς ἀποστο-  
λούς.  
2 Pet. 2. 2.  
Aug. de civ.  
Dei. l. 10. c. 5.  
Ne accedunt  
quidem nos ad  
communione  
accipiendo do-  
ctrinam. nos  
aures admovent.  
Epiphanius.  
Joh. 9. 16.

sinuative and flattering. *Tertullian* tells us, that the *Valentinian* hereticks had a trick to persuade before they taught, whereas the Truth persuadeth by teaching, doth not teach by persuading. And how much hurt *Julian* the Apostate did by this art in the Church of God, is better known, then that I need here to relate it. It was not therefore without good ground of reason, that *Placida* the Empresse, (when *Theodosius* senior desired to conferre with *Ennomius* the heretick) dissuaded her husband very earnestly, lest being perverted by his speeches, he might fall into heresie; he knew their cunning and as it were, *cogging of a dye*, *Eph. 4. 14*, where the Apostle compareth seducers to cheaters, and false gamesters, who have a device, by cogging of a dye, to deceive the unskillfull: and further telleth us, that they are *wisely wicked*, by methods and crafty conveyances, winding up and down, and turning every way, to get the greatest advantage. Neither was that good Empresse ignorant, how catching we are this way and inclinable to the worse side: as the *Israelites* soon forgot their God, and called for a Calf, as the ten tribes were easily prevailed with to go after the two golden calves, and as the whole world wondered and wandred after the beast. This to prevent, as much as may be, God in delivering the law is most large in the second and fourth Commandments, which we are most apt to transgresse; that by superstition, this, by profanenesse.

Verse 16. *Ye shall know them by their fruits* ] That is, chiefly by their doctrines, which tend either to the infecting of the judgement with error, or tainting of the life with uncleanness; or both: and commonly both, as those ancient Hereticks, whose *pernicious* (or as other Copies read) *lascivious waies* many followed; by reason of whom the way of truth was evil spoken of. *S. An-  
stin* observeth, that in the loose and lascivious Hereticks, many foul-mouthed men met with matter of blaspheming the Name of Christ, because they also would needs be held Christians. And *Epiphanius* adds, that for their sakes many Heathens would not so much as have any conversation with Christians, or hear them speak. Who hath not heard what a stumbling-block and back-bias to the conversion of the Jews is the Idolatry of the Papists, and the blasphemies of other Christians? By their fruits they know such persons not to be of God, as their Predecessours argued of our Saviour. *This man is not of God, because he keepeth not the Sabbath day.* The proposition here was sound (had they not mis-

took

took themselves in the assumption) he that keepeth not the Sabbath is not of God. We may also safely reason in like sort. Such and such deny or question principles, as the *Antininitarians*, *Arians*, *Eutychians*, and others not a few in the Primitive Church, so pelted with arch-hereticks, that it was then as *Erasmus* hath it) an ingenious thing to be a Christian. Had these been of God, they would have hearkened to his Word (*Joh. 8. 47.*) which is plain in principles, and commandeth to hate false heterodox opinions, *Psal. 119. 104.* and those that broach them, buzzing doubts in mens heads, *Rom. 16. 17. Joh. 10. 5.* That heretike confused by *Junius* took an ungain course for his own satisfaction, who confest that he had spent two and twenty years in trying religions. He had been with *Jews*, *Arians*, *Mahometans*, and such sects; that at length he might finde truth among them: which is (as he saith) *Viam per avia querere*, to seek truth by wandering thorow all sorts of errors. But truth, 1. is divine, grounded upon the Scriptures; wherein we have a most sure word; as *Peter* hath it, and self-sufficient, saith *Paul*, for instruction in righteousness, to make the man of God perfect, thorowly furnished unto all good works. So that it is impossible Gods elect should be finally deceived (though for a time they may be fearfully miscarried, as the young Prophet was by the old *Beelshize*, and *Barnabas* by *Peter*) because they are all taught of God; they have an unction within them, the holy Ghost that illighteneth both the Organ and the object; and so teacheth them all things, that they understand the Scriptures, and grow to a certainty, *Psal. 119. 7. Prov. 1. 4.* All Christs sheep are rationall, and will not follow a stranger, *Joh. 10. 5.* though they are simple to evil, yet they are wise to that which is good. If they be of any standing and worth their years (as we say) they have a full assurance of understanding, *Coloss. 2. 2.* and *vers. 7.* they are rooted and stablished in the faith, and in the present truth, *2 Pet. 1. 12.* so that, though man or Angel should object against it, yet they would not yeeld to him, *Gal. 1. 8. 9.* For he that is spirituall discerneth all things, as having the minde of Christ, a spirit of discerning, and senses exercised to difference good from evil, being able to give a reason of that he believeth, *1 Pet. 3. 15.* to perform a reasonable service, even the obedience of faith, whence floweth and followeth rest to his soul, *Ier. 6. 16.* and abundant consolation; *Coloss. 2. 2.* Say he cannot answer all the cavils of an adversary, yet he can hold the conclusion; and though

T 4.

Mibicerte Anna  
entius nunquam  
aliud quam di-  
abolus erit, quia  
Arianus, ait  
Hilarius: qui  
etiam vocavit  
Constantium,  
Antichristum.

2 Pet. 1. 19.  
2 Tim. 3. 16, 17.  
Mat. 24. 24.

Mat. 20. 21.  
Ioh. 7. 17.  
Ioh. 8. 10.  
Ioh. 12. 28.

1 Cor. 2. ult.  
Heb. 5. ult.

Rom. 13. 10.  
Rom. 15. 26.

Rom. 14. 5.  
Aeris motus su-  
spicatus habet &  
capitula sepe  
fabulata per ina-  
nia se l'brat au-  
bila, ne leve d'a-  
rum remigium  
precipitent fla-  
ora ventorum.  
Ambr.  
Præter argu-  
menta alia, et-  
iam habetur ex  
Scriptura ipsa.  
lib. 1. c. 7. de  
verbo D. i.  
Promissio de re-  
mittendis pecca-  
tis eo qui confi-  
tentur Deo non  
videtur ultra ex-  
tare in divinis  
litteris. B. Har.  
de justis l. 1. c.  
11.  
Cade of the  
Church. 147.

B. Mortens ap-  
pell. lib. 2.  
cap. 1. c. 7. 1.

2 Tacet. 1.  
3 Tim. a. 17.

Servus in  
Grog. 10. 1.

he cannot dispute, yet he can die (as that Martyr said) in de-  
fence of the truth, whereof he is fully perswaded in his own  
minde, bottomed upon the Scriptures, and ballasted therewith,  
as S. Ambrose saith the Bee is with a little stone, that she be not  
blown away with the winde, 2. Secondly, Truth is single, one  
and the same, at agreement with it self. But error is manifold,  
dissnant, and contradictory to it self. How often doth Bellar-  
mine deny that in one place, that he had affirmed in another?  
That the Scripture is the very word of God, saith he, it can by  
no means be assured out of Scripture. But in another discourse  
(forgetting what he had said) he affirmeth, that among other  
arguments of the Divinity of the Scriptures, there is sufficient  
proof to be had out of the Scriptures themselves: So, he cannot  
berhink himself (if you'll believe him) where in all holy Writ,  
there is any promise made of pardon of sins to such as confess them  
to God. Again, he teacheth that the substance of Christs body  
in the Sacrament, is not turned into the substance of Christs body  
produclive, as one thing is made of another: but that the bread  
goes away, and Christs body cometh into the room of it addi-  
tive, as one thing succeeds into the place of another, the first be-  
ing voided. And this, saith he, is the opinion of the Church of  
Rome, himself being Reader of controversies at Rome. But Sa-  
rez, Reader at Salamanca in Spain confutes Bellarmines opinion  
terming it *Translocation*, not *Transubstantiation*; and saith it is  
not the Churches opinion. So the greatest Popish Clerks can-  
not determine how the Saints know our hearts and prayers: whe-  
ther by hearing, or seeing, or presence every where, or by Gods  
relating, or revealing mens prayers and needs unto them. All  
which waies some of them hold as possible or probable, and o-  
thers deny them, and confute them as untrue. Thus these great  
master-builders are confounded in their language, and thus  
hard it is to know what the Church Malignant holdeth: Her  
own dearest and learnedest sonnes know not; God having  
delivered them up to the efficacy of error, which frets as a *gan-  
grene*, and spreads as leaven, tawring the whole lump. Look  
how the heathens were at a meer uncertainty in their opinions  
and devotions; as the Marriners in *Jonah* praid to their several  
Gods, and bad him doe likewise. Others of them usually closed  
up their prayers with *Dy, Dy, omnes*. Lest haply they might  
mistake in any one: so are Hereticks. Having once slept over  
the

the pale of truth, they know not where or when they shall stop,  
or stay, but run on from bad to worse, deceiving, and being de-  
ceived. *Berius* and *Barret*, of Arminians become professed Pa-  
pists: which differ no more, saith a learned man, then the *Sto-*  
icks of old did from the *Cynicks*, by the wearing of their cloaks  
only. If the *Lutherans* admit of universall grace, the *Huberi-*  
ans will thereupon bring in universall election, the *Puccians* ne-  
gating the Naturalists (as that *Cestercian* monster lately im-  
prisoned at London, did) will explode Christ and the Scriptures.  
A pestilent sect there was not long since in *Arragon*, (whose  
founders were a hypocritical crew of their Priests) who affect-  
ing in themselves and their followers, a certain Angelicall puri-  
ty, fell suddenly to the very counterpoint of justifying bestiality.  
These called themselves *Illuminati*, as if they onely had bin in  
the light, and all the world besides in darkness. So (besides the  
Gnosticks, who held themselves to be the onely knowing men)  
the Manichees derived their name of *Manica*, because that what-  
soever they taught, was to be taken as food from heaven. *Irenæus*  
tells of some that counted their own writings to be gospels, And  
the family of love set out their *Evangelium regni*. Anabaptists  
brag much of their Enthusiasmes: and the J-suities vaunt that the  
Church is the soul of the world, the Clergy of the Church, and  
they of the Clergy: and yet for their wickedness, though a  
man, saith On, should declaim against them, till all the sand of  
the Sea had runne thorow his houre-glasse, he could not possibly  
want matter. Can there any grapes be gathered of these thorns,  
any figs of these thistles? Our Saviour makes use of these com-  
mon proverbes, to prove that this is so plain a truth, that none can  
be ignorant of it, if he have but his eyes in his head, or doe not  
wink wilfully, as those, *Qui ut liberius peccent, libenter ignorant*,  
who are willingly ignorant, that they may sin without controul.  
Verse 17. *Even so every good tree bringeth forth good fruit.* i. e. All  
found doctrine tends to good life: and rotten opinions to wretch-  
ed practices. As, besides the old hereticks, we see in the Papists  
(their Priests especially) of whom the L. Audely (Chancellour  
of England in K. Henry the eight's time) said to 13. Callice men  
prisoners for Religion, whom he discharged: For Gods sake,  
Sirs, beware how you deal with Popish Priests: for I assure you,  
some of them be knaves all. After the one thousand year of Christ,  
there was no where lesse piety, then in those that dwelt nearest  
to

a Tim. 3. 13.

Cameron.

D. Préd. aux,  
L. 8.

Sands his rela-  
tion.

Irenæus.

Dixerunt in A-  
nabaptistarum  
ecclesia quidam  
impium inve-  
niri, omnes fan-  
ticos esse.  
Sulcet Annal.  
Ignatius his  
conclave.  
The French  
have a berry  
which they  
name *Uve de*  
*spine*, the grape  
of a thorn:  
but this were  
a rare commo-  
dity.

Fernard.  
Ecclesius 12. 12.  
non est major  
iustis. Martyr.

Art. and Mon.  
fol. 127.

Disp. de rep.  
lib. 1. cap. 1.  
De principe,  
passim.  
Polycratick.  
lib. 6. cap. 14.  
In omni scilicet  
nemo hodie san-  
ctitatem requi-  
rit.  
Optimi putan-  
tur, si vel levi-  
tur mali, &c.  
In vir. Pauli 3.  
Bennio ait  
Hildebrand:  
fuisse homici-  
dam, adulterum,  
necromantem,  
jehismaticum,  
hereticum.  
Luitprand. lib.  
6. de reb. gestis  
in Europa suo  
tempore.  
Pater bist. Ec-  
cles. pag. 29.  
Tertia classis  
continet papas,  
vel potius  
monachos. Alsted.  
Inde proba hoc  
illud esse, illud  
nos esse, quia  
hoc pro me so-  
nat, illud con-  
tra me. Fault.  
March ap.  
Aug.  
Corn. Mus in  
Rom. 3.  
See Guild his  
popish glory-  
ing, &c. pag.  
59.  
Bellarm. faith  
to ireneus,  
Tertullian,

to Rome, as Machiavell himself observed: who yet was himself none of the best, as is well known: for he professeth *Cesar Borgia* (notwithstanding all his villanies) as the only example for a Prince to imitate. The *Romish* Pharisees, like the devils, are then thought to do well, when they cease to do hurt, saith *Jasmes Sarisburiensis*. In Popes (saith *Papirius Massonius*, a popish writer, speaking of those Popes that lived in the time of the *Troni-council*) no man now-a-days requireth holiness. They are thought to be very good, if not exstream evil: or any thing better then the worst use to be. The Sea of Rome, saith Another, hath not merited alate, to be ruled by any better then reprobates. Divers Popes have been Necromancers, Atheists, Epicures, Monsters, as *Bennio Cardinalis* describes *Hildebrand*: and *Luitprandus* reports of *John* the twelfth, that he Ordained Priests in a stable among his horses, that he went into his fathers Concubines, that he drank a health to the devil, &c. *Benedict* the twelfth had this Epitaph set over him,

*Hic situs est Nero, Laici mors, vipera clero;  
Devius a vero, turba repleta mero.*

I am not ignorant what is the common put-off of Papists, when urged with these and the like histories, viz. *Luitprandi illud non est, sed Anonymi cujusdam, qui hoc historiz ipsius appenderit.* *Luitprandus* never wrote any such thing, but some other namelesse Authour, that hath pieced it to his history, saith *Bellarmino* and *Baronius*: But who this namelesse Authour was, or when he lived, or how it may appear, that it was so indeed, they say not a word. So if we cite *Benio Cardinalis*. Imo potius *Lutheranum*, saith *Bellarmino*, and *Flarimund*. How disdainfully they reject the Fathers when they make against them, I need not here recite. I would sooner believe one Pope, then a thousand *Angustines*, saith a Jesuite: And yet, when they cannot be heard, they are ready straight to cry out, as that heretike *Diofcorus* did in the Council of *Chalcedon*. I am cast out with the Fathers, I defend the doctrine of the Fathers, I transgress them not in any point. If we produce their own Doctours and Schoolmen as witnesses of the truth, these men, say they, are Catholike Authours, but they stand not *recti in curia*, they must be purged. So witty are heretikes rather to devise a thousand shifts to delude the truth, then once to yeeld and acknowledge it. They will not receive the love of the truth, (as the intemperate patient, will not be ruled

ruled by the Physician,) And for this cause God delivers them up to strong delusions, vile affections, base and beastly practises: as committing and defending of Sodomy, and such like abhorred filth, not once to be named amongst Christians. But some having put away a good conscience, as concerning faith have made shipwreck, saith the Apostle. A good conscience is as it were a chest, wherein the doctrine of faith is to be kept safe: which will quickly be lost, if the chest be once broken. And they that turne from the truth, will prove abominable, disobedient, and unto every good work reprobate.

Verse 18. *A good tree cannot bring forth evil fruit, &c.* Heretikes then, and heterodoxes are not good honest men, as the vulgar count them. For their pretended holiness, and counterfeit humility, Col. 2. 18. Were they humble men indeed, they would soon yeeld to the truth discovered unto them, and relinquish their erroneous opinions. *Swenckfeldius* could not be a good man, as *Bucholcerus* judged him, so long as he held fast his heresies, though he were much in the commendation of a new life, and detestation of an evil: though himself praid much, and lived soberly. He bewitched many with those magnificent words, and stately tearms that he had much in his mouth, of *Illumination*, *Regulation*, *Deification*: the inward and spiritual man, &c. but in the mean while, he denied the humane nature of Christ to be a creature; and called those that thought otherwise *Creaturists*. He affirmed the Scripture to be but a *dead letter*: which they that held not, he called them *Scripturists*. Faith he said was nothing else but God dwelling in us, as *Osiander* after him. In a word, he was a leper in his head, and is therefore pronounced utterly unclean. *An evil tree cannot bring forth good fruit.* That popish inquisitor was quite out, that said the *Waldensian* Hereticks may be discerned by their manners and words: for they are modest, true, grave, and full of brotherly love one towards another, but rancid heretikes. This was somewhat like *Pliny*, his description of the Christians in that Province, where he was governour. And here I cannot omit, that when the B. of *Worcester* exhorted M. *Philpot* the Martyr (being brought to his answer,) before he began to speak, to pray to God for grace. Nay, my Lord of *Worcester* said *Bonner*, you doe not well to exhort him to make any prayer: for this is the thing they have a singular pride in. For in this point they are much like to certain arrant heretikes, of whom

*Eusebius*, and *Luther*. I answer. Omnes manifesti heretici sunt. Te Christo lib. 1. cap. 1.  
Matthew Parke speaking of the Court of Rome, saith, Hujus factor usque ad nubes summum re-  
territum exalabat.  
Tit. 1. 11, 16.

Lev. 1. 44.

Sunt in mari-  
bus compo-  
si et modesti,  
superbiam in  
vestibus non  
habent - sed  
fides eorum, est  
incorrigibilis  
et pessima.  
Arch. Ussier,  
in Graviss.  
quest. pag. 155.

whom *Pliny* maketh mention, that they sang *antelucanos hymni*, Psalms of praise to God before break-of-day. But had *Bonner* and his fellow-buzzards but observed the burning zeal, sweet assemblies, watchings, prayings, holiness of life, patience in death, &c. of those that served God after the way that they called heresy, they might well have seen and said as much, as the Centurion did of our Saviour, and they might have replied, as our Saviour did of himself. *I have not a devil, but I honour my father, and ye doe dishonour me. If I honour my self, my honour is nothing: It is my father that honoureth me, of whom ye say, that he is your God.* *Cenalis* Bishop of *Auranches*, wrote against the Congregation of *Paris*, defending impudently, that their assemblies were to maintain whoredom. How much better, and with more ingenuity the Bishop of *Alise*; who preaching at *Treves* in the time of that Council, *Anno* 1563. Spake of the faith and manners of the Catholikes and hereticks, and said, that as the faith of the Catholikes was better, so the hereticks exceeded them in good life: which gave much distast, saith the Historian. But *Bellarmine* (had he been then and there present) would not likely have been much offended: For we, saith he, although we believe that all the virtues are to be found in the Church yet that any man may be absolutely said to be a member of the true Church, described in the Scriptures, we doe not think that any internall vertue is required of him: but onely an externall profession of the faith, and such a partaking of the Sacraments, as is perceived by the outward senses. A pretty description, and picture of a Papist: amongst whom if any be vertuous, it is by accident, and not as they are members of that Church: As *Cicero* wittily said of the Epicures, that if any of that sect proved good, it was meely by the benefit of a better nature; for they taught all manner of looseness and libertinisme. But for the most part, such as their doctrine is, such is also their practise. The Friers (saith One that had seen it, and so could well avouch it) are a race of people alwaies praying, but seldom with signe of devotion: vowing obedience, but still contentious: chaste, yet most luxurious: poverty, yet ever scraping, and covetous. And generally the devotions of papists, saith he, are prized more by tale, then by weight of zeal: placed more in the mally materiality of the outward work, then purity of the heart, from which they proceed. They hold integrity for little better then silliness.

Hist. of the  
Counc. of Trier  
fol. 78.  
Nos christianis  
crebrius ta-  
men ut aliquis  
debetur de  
pessimis ho-  
minibus non  
sunt requi-  
rit illam inter-  
nam virtutem,  
sed tantum ex-  
ternam profes-  
sionem fidei, &  
sacramentorum  
communione,  
que ex utroque  
penitus  
lib. 3. cap. 2. de  
ecclesiastica  
Sanctis his  
Rel. 1.  
Rel. 10.  
2bid. fol. 8.

ness, and abjectness about *Italy*, and abuse the most honourable name of Christian, usually, to signify a Fool, or a Dolt, as is a-fore noted out of *D. Fulke*. Are not these the fruits of a rotten religion, of trees specious without, but putrefied and worm-eaten within, (as the word our Saviour here useth, properly signifieth) which appears at length by their rotten fruit? The true Christian will not cease to bear good fruit, what weather soever come, *Jer. 17-7*. The hypocrite will either bear onely leaves as the cypressie-tree, or apples of *Sodom*, grapes of *Gomorrab*. Of such we may say, as of mount *Gilboab*, no good fruit growes on them: or as *Siratonius* saith of the hill *Hamus*, that for eight moneths in the year it was very cold, and for the other foure, it was winter: Or as the Poet said of his countrey, that it was bad in winter, hard in summer, good at no time of the year. *Campion* of *St Johns* in *Oxford*, Professor of the University, *Anno* 1568. dissembled the Protestants Religion: So did *Parsons* in *Balial-Colledge*, untill he was for his dishonesty, expelled with disgrace and fled to the Papists; where *calum mutavit non animum*, neither good egge, nor good bird, as they say.

Verse 19. *Every tree that bringeth not forth good fruit, &c.* Fruitlesse trees are cut down to the fire. Short shooting looseth many a game. The idle servant is delivered to the tormentours: and unfavoury salt is cast out to be trodden on, as *Ecebolius* was. The barren earth is nigh to cursing, whose end is to be burned. Pure gold discovers deadly poison. For there will sparkle out of the cup, certain rain-bowes, as it were, and there will be heard, such One, a fiery hissing of the gold thrusting out the poison. Whereby is signified, saith he, that God threatneth judgement and hell-fire, to those that corrupt and poison heavenly Doctrine. See more of this above, *chap. 3. 10*. Let us study and strive to resemble the tree of *Paradise*, that was fair to the eye, and good to eat, and that tree of life. *Rev. 22. 2*. That bringeth forth every moneth, twelve manner of fruits, &c. And those trees, *Psal. 92. 13*. that being planted in the house of the Lord, bring forth best fruit in their old age. I am like a green olive tree saith *David*: our bed is of green cedar, saith the Spouse. *Ephraim* was like a green firre tree, fat and lappy, &c. *Barrennes* is no lesse a fault then ill fruit.

Verse 20. *Wherefore by their fruits ye shall know them.* See *vers. 16*, where the self-same words are used. Lest any, under pre-

*Fulke* *Rebm.*  
*Test. on Mat. 11*  
*sect. 4.*

*ου ποτος* of *ου-  
τω*, to purify.  
*Suidas.*  
*Pulchra* ac sub-  
limis est, sed  
fructu caret.  
*Plutar.*

*Athenas.*  
*Ανθη* *χρυσά*  
*καυη*, *δεν* *δ*  
*αγαπην*, *εδω-  
κεν* *εδωκεν*.  
*Hesiod.*  
*Candens* *Elig.*  
*fol. 115.*

*Euseb.*  
*Heb. 6. 8.*

*Sphinx* *pilosus*  
*pag. 622.*

*Psal. 52. 8.*  
*Cant. 1. 16. 27.*  
*Hosea 14. 7.*



Rom. 3. 17.  
Sub laudibus  
nature licet  
innocentia,  
Aug.  
Rom. 14. 5.  
Ephes. 4. 14.

tence of danger in hearing false prophets, should refuse to hear any though they come with never so much evidence of truth: Our Saviour wills and commands here, that examination and discretion go before both rejection of errors, and receiving of truths. Try all things, hold fast that which is good. As the mouth tasteth meat, so the ear must try and taste words, *Iob. 12. 11. & 34. 3.* He is a fool that believeth every thing, nay any thing, that tends to the cherishing of corruption and carnall liberty, or the advancing of corrupt nature, which is nothing else but a piece of proud flesh, and must be abased to the utmost. Christians should abound in knowledge and in every sense, so as readily to discern things that differ: and not to be wherried and whirled about with every wind of doctrine, as children, nor to be carried away as they are led, as Gentiles, *1 Cor. 12. 2.* He that will take for true and trusty whatsoever any Impostor puts upon him, shall be as foully deceived, as *Jacob* was by *Laban*. Search and see whereto they tend, and what they drive at. If they would drive us from God, as *Moses* exposteth it, and draw us from the doctrine of godlines, that is grounded upon the word, to the truth whereof we have found Gods Spirit perswading our hearts, and yeelding us comfort in it. *Iob. 6. 45. 1 Iob. 2. 27.* Abstain (or stand off) from all appearance of any such evil. Shun the familiarity of seducers, that discredit the truth: hear them not, their mouths should be stopped, *Tit. 1. 11. & 3. 10.* See how exceeding earnest the Apostle is in this argument, *2 Thes. 2. 1, 2, 3.* he knew well the danger: So *Rom. 16. 17.* The Pharisees and false Apostles would only have brought in a Jew with rite or two; yet are laid to subvert the Gospel, *Gal. 1. 7.* and the Apostle witheth they were even cut off for it. *Hymeneus* and *Philetus* denied not the Resurrection, but affirmed it only to be past already, and yet they are said to overthrow the faith of some, *2 Tim. 2. 18.* And although we are wont to wonder at the absurdities of a contrary religion, and think a simple man may easily answer them: yet it is certain, the grossest adversaries of the truth, are able to urge such reasons, and use such perswasions, as have in them great probability of truth, and may deceive the simple. *2 Pet. 3. 17, 18.* Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Which to prevent, Grow, saith the same Apostle there, in grace, and in the knowledge of our Lord Jesus Christ. Exact of your selves a growth in every grace, in humility, howsoever

howsoever growing downward at least, if you cannot finde so comfortable a growth upward. Humility is both a grace and a vessel to receive grace: for God will give grace to the humble, and teach the lowly-minded. Grow also in the knowledge of our Lord Jesus Christ: proving by experience in your selves, what that good, that holy and acceptable will of God is. Let your knowledge and practice run parallell, and be of equall extent. Study to live rather then to dispute, to act rather then to contemplate: learn and labour to feel in your selves the sweetnesse and goodnesse, the life and power of that you know. The devil confessed Christ as well as *Peter*, *Mark. 5. 7. Mat. 16. 17.* but the devil with a common knowledge, swimming in the brain, *Peter* with a saving knowledge soaking to the heart root, and working upon the affections, those immediate springs of action. This is that knowledge, not apprehensive only but affective too, that makes the minde good, full of incitations to good, glad of all occasions to doe good, free from the stain and reign of former lusts, inclinable to serve God and our brethren by love, fearing the Gospel more then the Law, and Gods goodnesse more then his justice. Now to grow in these graces and in this knowledge, is the ready way to secure our selves from seducers, to approve our selves to have been conscionable hearers of a sound Ministry, such as are founded upon a rock, and are therefore unmoveable, such as have gotten a knowledge so clean and certain as no heretick can draw from us: And lastly, to save our selves from that untoward generation, our Saviour speaketh next of, in the subsequent verses, that have no more to shew or say for themselves then *Lord, Lord, &c.*

Nos non elo-  
quimur mag-  
na, sed viri-  
mus.

Verse 21. Not every one that saith unto me Lord, Lord, shall enter, &c. Not every verball professour, or forward pretender to me and my truth, shall be saved. That son of perdition, called Christ Lord, Lord, yet betrayed him with a kisse; and is gone to his place. How many Judasses have we, that speak Christ fair, but by their looks and lawlesse lives, deliver him up to the scoffs and buffetings of his enemies? that bow the knee to him, and bid Hail King of the Jews, yet smite him on the face, and bid him prophecy who smote him, that put a reedenscepter in his hand, and make him a titular Lord only, having no more then a firm of knowledge, *Rom. 2. 20.* a pretence of piety, *2 Tim. 3. 5.* and a semblance of sanctimony, *Luk. 8. 18.* contenting themselves with the name of Christians: As if many a ship had not been called Safe-guard, or Good-speed.

Ag: 2.



no : God will pour upon him and not spare, fire and brimstone, storm and tempest : this shall be the portion of his cup. The just execution of that terrible commination, Rev. 3. 16. shall certainly crush his heart, with everlasting horror, confusion and woe. Oh that this truth were thoroughly thought on and believed ! but men are wondrous apt to deceive themselves in point of salvation. Therefore doth the Apostle to oft premise, *Be not deceived*, when he reckoneth up reprobates, 1 Cor. 6. 9. Ephes. 5. 6, &c. Themselves they may deceive and others, but *God is not mocked*. Balaam seems, by his words and wishes, a friend to Israel : yet is he lost from inheriting with them, that he is destroyed by them : this will be the portion of hypocrites from the Lord. If their hearts be not upright with him, he will never give them his hand, no though they follow him, as close as *Ishonadab* did *Iehu*. Their hopes shall fail them, when at high tide ; as *Esaus* did, returning with his venison,

2 Reg. 16. 15.

Alt. and Mon.  
Jul. 1363.

*Have we not prophesied in thy Name* ] A man may preach profitably to others and yet himself be a cast-away, 1 Cor. 9. vlt. *Pendleton* confirmed *Samuel*, and afterward turned tipplet himself. *Harding* a little afore King *Edward 6.* died, was heard openly in his Sermons in *London* to exhort the people with great vehemency after this sort ; that if trouble came, they should never shrink from the true Doctrine of the Gospel which they had received, but take it rather for a triall sent of God, to prove them whether they would abide by it or no. All which to be true, saith Mr *Fox*, they can testifie that heard him, and be yet alive : who also fore-seeing the plague to come, were then much confirmed by his words. In *Q. Maries* daies he turned Apostate and so continued, notwithstanding an excellent letter of the Lady *Jane Dudley* written to him, while he was prisoner : wherein she stirr'd him up to remember the horrible history of *Julian* of old, and the lamentable case of *Spira* a late, and so to returne to Christ ; who now stretcheth out (saith she) his armes to receive you, ready to fall upon your neck and kisse you, and last of all to feast you with the dainties and delicacies of his own precious blood : which undoubtedly, if it might stand with his determinate purpose, he would not let to shed again rather then you should be lost. And so she goes on most sweetly : *sed surdo fabulam*, she lost her sweet words : as likewise did *William Wolfey* the Martyr upon *Dennis* the Smith of *Wells* in *Cambridge-shire*, and some others, upon

Mr West

Alt. and Mon.  
Jul 1192.Ibid 1557.  
Ibid 1570.

Mr West Chaplain to Bishop *Ridley* : who refusing to die in Christs cause with his Master, said Masse against his conscience. B. *Latimer*, in a Sermon afore K. *Edward*, tells of one who fell away from the known truth, and became a scorner of it, yet was afterward touched in conscience for the same. Beware of this sinne, saith he, for I have known no more but this that repented. *Joannes Speiserus*, Doctor of Divinity and preacher at *Ansborough* in *Germany*, Anno 1523. began to teach the truth of the Gospel, and did it so effectually that diverse common harlots were converted, and betook themselves to a better course of life. But he afterward revolted again to the Papists, and came to a miserable end. Thelike is reported of *Brissonatus* Bishop of *Melda*, a town of *France* ten miles from *Paris*. And who doubts but *Judas* the traitour was a great preacher, a caker out of devils, and doer of many great works in Christ Name, as well as other of the disciples ! *Nicodemus* was nothing to him. He, (saith one) was a night-professour only, but *Judas* in the sight of all. He was a slow scholler, *Judas* a forward preacher. Yet at last when *Judas* betrayed Christ in the night, *Nicodemus* faithfully profest him in the day. Therefore will Christ confesse him before God, Angels and men, when *Judas* shall hear, avaunt, thou worker of iniquity, I know thee not. *Neronis* (*Quantus artifex pereor* ?) *quadrabit in re peritum et periturum. Sedeat in labris Suada, sed et fibris Graia; quae sola verè flexanima Suada, et medulla Suada penetrantissima. Summopere cavendum divino praeconi, ne dicta, falsu d' scientibus, erubescant.* Let not the preacher give himself the lie, by a life unfutable to his Sermons.

Sculter Anual.  
pag. 113.  
Ibid.Dike of de-  
ceit. heart.D. Strong's  
ep ad Iul.

*And in thy name have done many wonderfull works* ] By a faith of miracles, whereby a man may remove mountains, and yet miscarry, 1 Cor. 13. 2. And here such as work wonders may deceive themselves in the main point of their own salvation : how much more may they deceive others in this or that particular point of doctrine ? The coming of Antichrist is after the working of Satan with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse in them that perish. Lying wonders they are called in regard not onely of the end, which is to deceive, but of the substance. For the devil cannot do a true miracle, which is ever beside and against nature and second causes ; such as whereof there can be no naturall reason possibly rendered, no though it be hid from us. The devil I say, cannot do a miracle.

2 Thes. 2. 9.

U 2

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He may juggle and cast a mist. *S<sup>t</sup> Hierom* writes that a certain damocell was brought to *Macarius* by her father, who complained that his daughter was, by witch-craft turned into a mare. *Macarius* answered that he could see no such thing in her, nothing but humane shape; and that their eies, that thought and said so, were blinded by Satan, wherefore turning himself to prayer, he obtained, that the mist might be removed from the parents eies, and then they saw their mistake. The like is reported of *M<sup>r</sup> Tindall* the Martyr, that being at *Antwerp* among a company of merchants, he hindred, by his presence and prayers, a certain juggler, that he could not play his feats: so that he was compelled openly to confesse, that there was some man there at supper, that disturbed and ltrted all his doings. So that a man even in the Martyrs of these daies (saith *M<sup>r</sup> Fox*) cannot lack the miracles of true faith, if they were to be desired. O ye Papiſts (saith *Bainham*, in the midst of the flame) beheld, you look for miracles: here now you may see a miracle: for in this fire I feel no more pain then if I were in a bed of down, it is to me as a bed of roses. But the devil is ashamed, (saith *Gretſer* the Jesuite) to confirm *Luthers* doctrine with miracles. We could tell him and his fellows, of *Myconius* recovered out of a desperate disease by *Luthers* prayers, which *Myconius* acknowledged for a miracle to his dying day. And of another young man of *Wittenberg* that had sold himself to the devil, body and soul, for money, and sealed the obligation with his own blood: But was delivered by *Luthers* prayers, out of the danger of the devil, who was compelled (saith *M<sup>r</sup> Fox*) at last to throw in the obligation at the window, and bad the young man take it unto him again. But he that now requireth miracles for the confirmation of his faith, is himself a great miracle, saith *Auſtin*. Minna sealed when they came into *Canaan*; as if it would say, yeneed no miracles now you have means. The wonderfull preservation of *Luther*, that man of God, amidst so many potent enemies, the publishing and carrying of his doctrine, in the space of a moneth, throughout all *Germany* and some forraigne countreyes, as it were upon Angels wings, the establishing of the Reformation to be done by so weak and simple means, yea by casual and croſſe means, against the force of so puissant and publike an adversary, this is that miracle which we are in these times to look for.

Verse 23. And then will I proſeſſe unto them, I never knew

*ye* ] No not when you proſeſſed moſt love to me, and did me (to see to) greateſt ſervice, I knew you well enough for black ſheep, or rather for reprobate goats, I knew you for hirelings and hypocrites, but I never knew you with a ſpeciall knowledge of love, delight and complacency. I never acknowledged, approved and accepted of your perſons and performances, ſee *Pſal. 1. 6. Rom. 11. 2.* Gods ſharp noſe doth eaſily diſcern, and is offended with the ſtinking breath of the hypocrites rotten lungs, though his words be never ſo ſented and perfumed, though his deeds be never ſo mantled and masked, with ſhews of holineſſe. God utterly diſowns and diſavows all ſuch, for if any man have not the ſpirit of God ſaith *Paul* the ſame is none of his; be he whoſe he wil be. And whereas he naturally delights in mercy, yet he will by no means clear the guilty; yea he will mock at their deſtruction, and laugh when their ſen cometh. He will ſpue them out of his mouth. Ah he will caſe him of his adverſaries: and be as well apaid thereof, as a man is that hath rid his ſtomack of the ſurfer or ſick matter that clogged it.

*Depart from me* ] Oh direfull and dreadfull ſentence! ſuch as ſhall make their very heartſtrings crack (not their eares tingle onely) and their hearts fall aſunder in their botomes, like drops of water. Surely if the gentle voice of God in the coole of the day were ſo terrible to our fiſt parents: And if his ſweet voice in the preaching of the Goſpel of grace be ſo formidable to the wicked, that *Felix* trembled, and the ſtouteſt are quailed, the edge of their fury rebated, their hearts often ake and quake within them: what will they do when the Lion of the tribe of *Judab* ſhall roar out upon them, this fearfull *Diſcedite* that breaths out nothing but fire and brimſtone, ſtings and horrors, woe and alas, ſeas of vengeance and the worm that never dieth, torments without end, and pulſt imagination? The desperate ſouldiers (that would not have dreaded to dare the devil to a duell) fell before him to the ground, when in the ſtate of his humility, he ſaid but, *I am He*: how will the wicked ſtand before him in his Maſteſty? If *Gideons* torches and trumpets to daunted the proud *Midianites*, how ſhall theſe abide the terrour of the laſt day?

*Ye workers of iniquity* ] Ye that make it your trade and taſke; that do wickedly with both hands earneſtly, that are wittily wicked, and can art out iniquity; that dig in the devils mines, row in his gallics, grinde in his mill, and are not wearied: that live by your

Rom. 9. 9.

Pro. 1. 16.  
Quo l deas lo-  
quitur cum vi-  
ſu, tu legas cum  
ſpectu, Aug.

Reve. 3. 16.  
Eia. 1. 24.  
Dicitur repro-  
bis, Ite, venite,  
probis.

In aura diet.  
Gen. 3.

Latini meli-  
nan et agen-  
tarian ſacere  
dicunt. Baza.

your finnes, as the labourer doth by his trade; and esteem it as the means of an happy life. Ye that, although ye cannot be charged with any crying crime, but have Lord Lord in your mouthes, and a shew of holinesse in your lives, yet regard iniquity in your hearts: and when you seeme most of all high-flouen have a leeringeie upon some beloved sinne, as the Eagle hath upon her prey below, when she foreth highest. Your very preaching in Christs Name (if not for his name) is, with God a work of iniquity, and shall have the wages of sinne, which is death, when Christ comes to judgement. Then they that would not obey those sweet commands, Repent, for the kingdome of heaven is at hand, seek ye the Lord while he may be found. Believe in the Lord Jesus, and thou shalt be saved, thou and all thy household, &c. shall have no other commandment left them to obey, but this horrible Depart ye: which imports an utter separation from the beatificall vision and fruition of God, and this is the very hell of hell, &c.

Verse 24. Therefore whosoever heareth these sayings of mine &c. ] Here we have the conclusion of this, if not first, yet certainly, fullest of our Saviours Sermons; for matter most heavenly, and for order more then methodicall. Most men think, if they hear out a Sermon, it is sufficient: when the preacher hath once done they have done to: Away they go, and (for any practice) they leave the word where they found it, or depart sorrowfull as he in the Gospel, that Christ requireth such things as they are not willing to perform. Our Saviour had four sorts of hearers, and but one good, that brought forth fruit with patience. When St Paul preached at Athens, some mocked, others doubted, a few believed, but no Church was founded there (as at other places) because Christ crucified was preached; unto the Jews a *Stumbling block*, and to thole Greeks *foulisnes*; whiles the Jews required a signe, and the Greeks sought after wisdom. But what faith the Prophet? Behold they have rejected the word of the Lord, and what wisdom is in them? He is a wise builder, a wise servant, a wise virgine, a wise merchant, (if our Saviour may be judge) that heareth these sayings of his, and doth them. And behold (saith Moses) I have taught you statutes and judgements: Keep therefore and do them; for this is your wisdom, &c. A good understanding have all they that do thereafter. David hereby became wiser then his teachers, ancients, enemies: and Paul counted it his chief policy to keep a good conscience void of offence toward

God

Our works must be works of God, wrought from God, for God, in God, according to God, else are but shining sins M<sup>r</sup> Harris at Pauls cross.

Ad. 17.  
1 Cor. 1. 22.  
1 Cor. 8. 5.

Deut. 4. 6.  
Hsa. 1. 1. ult.  
Matth. 23. 1.

God and men: which cannot be untill it may be said of a man, as Shaphan said of Josiahs work-men, All that was given in charge to thy servants, they doe it. For not the hearers of the Law, but the doers shall be justified, saith Paul: shall be blessed, saith our Saviour often: shall be made thereby the friends of Christ, Joh. 15. 14. the kindred of Christ, Matth. 12. 50. The glory of Christ, a royall diadem in the hand of Ichabab; yea, such as have the honour to set the crown royall upon Christs head in the day of his espousals. Be ye therefore doers of the Word, saith S. James, and not hearers only, deceiving, or putting paralogismes, tricks and fallacies (sophister like) upon your own souls. They that place religion in hearing, and go no further, will prove egregious fools in the end. Which to prevent, look intently and accurately, saith that Apostle, stoop down, and pry heedfully into the perfect Law of liberty (as the Cherubims did into the Propitiatory, as the Angels do into the mystery of Christ, as the Disciples did into the sepulchre of Christ) and continue therein, till ye be transformed thence into, Not being forgetfull hearers, but doers of the work: so shall ye be blessed in the deed. It is not enough to hear, but take heed how you hear. Bring with you the loan of your former hearing. For to him that hath shall be given, and with what measure ye mete, it shall be measured to you. As ye measure to God in preparation and practice, he will measure to you in successe and blessing: and every time that you hear, God will come to you in the fulnesse of the blessing of the Gospel of peace. See that ye shift not off him that speaketh, Heb. 12. 25. Veniat, veniat verbum Domini, & submittemus illi, sexcenta si nobis essent colla, said a notable Dutch Divine. Let God speak, and we will yeeld, though it were to the loss of a thousand lives. The Macedonians delivered themselves up to God, and the Romans to the form of doctrine that was delivered unto them: they took impression from it, as the metall doth from the mould, or as the wax doth from the seal. David lifted up his hands to Gods Commandments, Psal. 119. 48. he did all the wils of God, who had set him both his time and his task. He sets all his servants a work, and requirerth their pains, Hof. 10. 11. Ephraim was an heifer used to dauce, and delights in the soft straw, and could not abide to plow, but the Lord will make him both bear and draw. Religion is not a name, saith one, goodnesse a word; it is active like fire, communicative like light. As the life of things stands in goodnesse: so the life of goodnesse in action. The chiefest goods are most

V 4

active,

2 Chron. 34. 16  
Rom. 1. 12.  
Luk. 11. 28.  
Joh. 13. 17.  
2 Cor. 8. 13.  
Iia. 62. 3.  
Cant. 3. 11.

μεγαλοφυΐαν  
vol.  
Jam. 1. 22.  
μεγαλὸν λόγον

1 Pet. 1. 18.  
Joh. 10. 5.

Mark 4. 24.  
explained.

Rom. 16.  
μεγαλὸν ὄν.  
Bald. H. r. in ep.  
ad Oecolamp.  
2 Cor. 8. 7.  
Rom. 8. 17.

Act. 13. 35.

M. Harris at  
Pauls cross.

active, the best good a meer act. And the more good we do, the more God-like and excellent we be, and the better provided against a rainy day.

*Which built his house upon a rock.* ] This rock is Christ; and conscionable hearers are *living stones* built upon him. The Conies are a people weak and wise, saith *Solomon*; and their wisdom herein appears; they work themselves holes and burrows in the bosome of the earth, in the roots of the rocks. Learn we to do the like: and be sure to dig deep enough (as *S. Luke* hath it) which while the stony-ground-hearers did not, their blade was scorcht up, and came to nothing. Some flashing joy they had upon the hearing of the Word, and many meltings (according to the nature of the Doctrine delivered) but these sudden affections, being not well bottomed, nor having principles to maintain them, they were but like Conduits running with wine at the Coronation, or like a land-flood, that seems to be a great sea, but is soon gone again.

Verse 25. *And the rain descended, and the floods came, &c.* ] Many are the troubles of the righteous: they come commonly thick and three-fold, one in the neck of another, as *Jobs* messengers. The clouds return after the rain, *Eccles.* 12. 2. there is a continuall succession of miseries and molestations, from the devil, the world, and the flesh, to them that hear and do the words of Christ: like the weather in winter, when a shower or two do not clear the air, but though it rain much, yet the sky is still overcast with clouds, which are dissolved upon the Saints, sometimes in lesser and lighter crosses, as the smaller rain, sometimes in pressing and piercing calamities, like storm and hail: The rain falls, the floods rise, the winds blows, and many a sharp shower beats upon the Christians building; but like *Noahs* Ark, it is pitch within and without: like Mount *Sion*, it abides for ever immoveable, because founded upon the *Rock of ages*. *Sin* nos ruemus, *ruet Christus* una, *Ille regnator mundi*, said that noble *Luther*. If we fall, Christ shall fall too, that Ruler of the world: and let him fall: I had rather fall with Christ, then stand with *Cesar*. The devil stirs up a tempest against Gods children, saith *Ambrose*, *Sed ipse naufragium facit*, but himself maketh shipwreck. The Church, according to that *Venetian* Motto. *Nec fluctu, nec flatu movetur*: and yet *Venice* hath but one street (they say) that is not daily over-flowed by the sea.

And

*And it fell not.* ] Saving grace is unlesfable, though it may be impaired in the degrees, and may recoyl to the root, as sap doth in winter. Christ lives in the hearts of all his Saints, *Gal.* 2. 20. and can die no more, *Rom.* 6. 10. Die he may as well at the right hand of his father, as in the heart of a Christian.

*Object.* A weak brother, for whom Christ died, may perish, *1 Cor.* 8. 11.

*Sol.* No thank to us, if he do not; who, by scandalous courses offend and wound his conscience: but Christ will not lose him so.

*Object.* There are that deny the Lord that bought them, *2 Pet.* 2. 1.

*Sol.* Bought they were by Christ in their own conceit, and in the esteem of others, but it proved otherwise. Or, they were bought, that is, delivered, in a generall sense (so the word here also, often signifieth) from their superstition to the knowledge of salvation (I say not to saving knowledge) whereby they might preach to others, themselves being cast-aways. God hath charged Christ, as Mediatour, to see to the keeping of the bodies and souls of all true believers, *Job.* 6. 39. 40. And he faithfully performed it. *Those thou gavest me I have kept*; saith he, and none of them is lost, *Joh.* 17. 12.

Christ makes exception of one that was lost, *Ibid.*

That shews he was never of his body: for can he be a Saviour of a son of perdition?

Why is he then excepted?

1. Because he seemed to be one of Christs, by reason of his office.

2. He speaketh there in particular of the twelve: and to be an Apostle, was, in it self, but an outward calling.

Christians may lose the things that they have wrought, *Ob.* *Job.* 2. 8.

1. Temporaries may, and doe; and of them it may be understood, *Sol.* *verse 9.*

2. True Christians may: 1. In respect of the praise of men: All their former honour may be laid in the dust. 2. In regard of the inward sense and comfort, as *David*, *Psal.* 32. & 51. 3. In respect of the fulnesse of the reward in heaven, their glory may be much lessened by their fals.

A righteous man may turn from his righteousness, and die, *Ob.* *Ezek.* 18. 24. From.

*Ephes.* 2. 10.  
*1 Pet.* 2. 5.  
*Prov.* 30. 26.

*Luke.* 6. 48.  
*Exortantur, sed*  
*exultantur.*

*Fluctu fluctum*  
*rudite.*  
*Hic & nunc*  
*minor obget.*  
*---dolor & co-*  
*luptas*  
*in unum cedit,*  
*brevior colu-*  
*pas Sen.*  
*Calamitas est*  
*propter calamo-*  
*rum comminutio-*  
*ne gravitate seu*  
*re epistole. Sic*  
*clades dieban-*  
*tur succubum*  
*destruunt strages*  
*in stratu arboru-*  
*rum Becman.*  
*Sed ligni.*  
*Et cetera:*  
*Ma o ego cum*  
*Christo ruo,*  
*quam tu a ce-*  
*lare hunc Epit.*  
*id Melch.*  
*Lurion of Me-*  
*lanichely.*

*Destruui potest,*  
*ex parte, per in-*  
*terveniens scan-*  
*dalum: quod &*  
*verbum apostole*  
*aliquo modo de-*  
*notat, non di-*  
*strahi penitus*  
*cauti, &c.*  
*D. Prideaux,*  
*Lea.*

*Ob.*  
*Sol.*

*Ob.*  
*Sol.*

*Ob.*

*Sol.*

*Ob.*  
*From.*

Sol.

Gal. 1.

Qu. 1.  
Ans.

1 Sam. 2. 9.

Gen 37. 3.  
Exod. 22. 8.  
Ex. 22. 9. 12.  
2 Tim. 1. 6.D. n. 33.  
G. 1. 3.Psal. 15. 4.  
Prov. 4. 18.  
Paxos opul.  
S. ybrianse  
f. sa autun  
migrative, ut  
cane corpus ex  
eu contigit.  
Hider. 1. 1. c. 3.

From his righteousness imparted, or that of sanctification, he may turn in part, and for a time, and die a temporall death for his offence, as *Josiah*: Not so from his righteousness imputed, or that of justification, so as to die eternally. Or the holy Ghost may so speak, as of a thing impossible: as, if an Angel from heaven should preach any other Doctrine, &c. which cannot possibly be. So that this text concludes not categorically. The *Comforter* shall abide with us for ever, Joh. 14. 16. It is called an earnest, not a pawn. A pawn is to be returned again; but an earnest is part and pledge of the whole sum.

What need then so many exhortations to perseverance?

1. True grace in it self is leasable, in respect of us, who should fall from it, as *Adam*; but we are kept by the power and promise of God to salvation; and we need Christs *left-hand to be under us*, and his *right-hand over us* to clasp and hold us up. *He keepeth the feet of the Saints, and preserves us from all such evil*, as may frustrate our perseverance, 2 *Thess.* 3. 3. 1 *Joh.* 5. 18.

2. By these exhortations, as means, Gods grace is promoted, and preserved in us.

3. We are but in part renewed, and are apt to backslide; if we row not hard, winde and tide will carry us back again. Heed therefore must be taken, that we look not back with *Lots* wife; that our *Jacobs*-ladder may reach to heaven; that our oyl fail not, till the bride-groom come; that our coat reach down to our heels, as *Josephs*, and the high-Priests did; that we sacrifice the beast with the tail; that we keep in this fire of the Sanctuary; or, if it slackt, that we rake it out of the ashes, and blow it up again into a flame; that we turn not again, as we walk, with those living creatures, *Ezek.* 1. 12. nor be like *Nebuchadnezzars* image, that began in gold, and ended in clay; that we begin not in the spirit, and end in the flesh: that we go not backward, as *Hezekiabs* Sun, nor stand at a stay, as *Josuahs*, but rejoyce to runne currence, as *Dauids*; and goe on to the perfect day, as *Solemons*, &c.

Verse 26. *And every one that heareth these sayings of mine, and doeth them not, &c.* Which is the greater number of hearers. For most men hear to hear, and not to practise. Some hear merely of form, or for fashion sake, or to save the penalty of the Statute, or to finde some *Recipe* to procure a sleep, or to still the clamours of the

their consciences, or to make amends and purchase dispensation for some beloved lust, as *Herod*. Or expecting from the preacher some choice novelty, as *Matth.* 3. 8. some deep point, *Matth.* 12. 37. or dainty expressions, as *Ezek.* 33. 32. Or they hear and hear, *Matth.* 17. 32. Hear and carp, as *Doeg*; hear and resist the holy Ghost, *Matth.* 7. Or at least are no whit wrought upon, whether we pipe or lament to them. Or if they hear and admire, as those, *Matth.* 22. 22. yet they amend nothing, or but for a season, as the stony-ground: they are *bearers of forgetfulness*, *Jam.* 1. 25. like hour-glasses, they are no sooner full, but running out again: like nets or sives, they retain only the chaff or weeds, let go the pure water and good corn. The Word runs thorough them, as water thorow a riven vessel (that's the Apostles metaphor, *Heb.* 2. 1.) or as that which is written upon moist paper, as others will have it. A generall cause of our not practising what we hear, is, that we put this spirituall treasure into broken bags, this precious liquour into leaking vessels. Whereas our souls should be as the Ark, and our memories, as the pot of *Mannab*, to retain what we have received, that we may have it ready for practice, as *Saul* had his cruse and spear at his head, and *David* his scrip and stones ready by his side. A heavy ear is a singular judgement, *1sa.* 6. 10. but a slow heart, and a heavy hand, to conceive and do what we hear, paves a way to remediless misery; besides the fool to boot, which the Judge here putteth upon him.

*Shall be likened unto a foolish man.* And he is a fool indeed whom Christ calleth *fool*. Conscionable hearers are counted good men (God wot) but simple, silly, and of no parts. But *Wisdom* is justified of her children. To walk precisely, is to walk wisely, *Eph.* 5. 15. And he that heareth and guideth his feet in the way, is wise, *Prov.* 23. 19. And, *Who is a wise man amongst you, and enaured with knowledge? Let him show out of a good conversation his works*, &c. *Ja.* 3. 13. All others are fools, because they fail in the main point of their salvation: they are troubled about many things, but neglect the one thing necessary: they trifle out their precious opportunities, and in hearing or other services, they do worse then lose their labour, for they commit sin, and heap up wrath. Their house will down, as the spiders house doth, and all their building, plowing, planting failing, come to nothing.

*Which built his house upon the sand.* Wherefore it soon sinks and shatters, as having not the loose earth thrown up first, by the practice.

Mat. 11. 17.

ἀκηροτάτοι ἐμ-  
ανθρώπων.ὡς πύξις παρὰ  
συμμετρίαν.

practice of mortification and self-denial. Men should first sit down, and cast what it would cost them to build the tower of godliness, or ere they leap into profession. They should put their hearts often to those grand questions of abnegation. Can I (well must, that will be Christs Disciples) deny my self in all my selves (for a man hath many selves within himself, and must utterly and absolutely deny them all) take up my daily crosse (for every Christian is a Crucian or cross-bearer, saith Luther: the rain will fall, the floods flow, the windes blow, and beat upon his building, he shall have many trials and temptations, that looks toward heaven, troubles without, terrours within, his back-burden of both) and follow Christ thorow thick and thin, by doing and suffering his whole will? Many will follow Christ in such duties as sute with their humours, and no further, as the rusty hand of a diall; they will break the hedge of his Law, to shun a piece of foul way: They follow Christ, as the dog follows his master, till he come by a carrion, and then he turns him up. Orphus made a fair proffer of going along with Naomi, but when she had better considered it, she turned again. Lot's wife set fair out of Sodom, but looked back. So do many forward hearers set their hands to Gods plough, but (loath to plough up the fallow ground of their hearts, and to lay a good foundation in humiliation) they start aside like broken bowes, and steal away, like cowardly soldiers, and so judge themselves unworthy of eternal life, and unfit for Gods Kingdom. For the foolish shall not stand in his sight, he hateth all the workers of iniquity. Caleb was not discouraged by the Giants, therefore he had Hebron given him, the place of the Giants, when the spies and murmurers were never suffered to enter: No more shall they that hold not out to the death, obtain the crown of life.

Verse 27. *And the rain descended, &c.* The old heart cannot possibly hold out the hardship of holiness, nor bear the brunt of persecution for well-doing. Like a Chestnut cast into the fire, if not broken first on the top, it leaps out again; or like a false jade in a team, which being put to a stress, turns tail and tramples. When the godly hearer holds on his way to heaven, thorow all disasters; as those two kine of the Philistines, that bore home the Ark, held on their way, though they had calves at home, that might have made them turn back.

*And it fell.* The wise-man and fools house come under a double

double difference. 1. In the foundation: this to see to, and above ground, is little discerned. The Temple is said to be as low under ground, as it was high above. 2. In the building it self. The unprofitable hearer is not cimented to Christ by faith, but laid loose, as it were, upon a sandy foundation, and so slips beside the ground work in foul weather. He is not set into the stock as a science, but only stuck into the ground as a stake; and is therefore easily pulled up. Whereas the true Christian is knit fast to Christ the Rock, by the ligament of a lively faith; and, as a lively stone, is built up a spirituall house, growing up in the mysticall body with so much sweetness and evenness, as if the whole Temple (like that of Salomon) were but one entire stone. He that is joined to the Lord is one spirit, 1 Cor. 6.17. So that although 1. Shakings and waverings in the very purpose of holy-walking may befall a Saint by violent temptations, Psal. 73. 2, 13. Yea, 2. Intermissions of the exercise of grace, as of life in a palsy or epilepsie. 3. Particular falls we are not exempted from. Peter himself, though a pillar fell from his former steadfastness, in part; yet from intercession, prolapcion, from utter and irrecoverable falling away, they are freed, because founded upon a Rock, which can never be removed: He is both the Author and finisher of their faith: He hath praied and procured, that it utterly fail not.

*And the fall thereof was great.* Great and grievous, because irreparable, irredifable, as Hiericho and the Temple at Ierusalem. God laies them aside like broken vessels, of which there is no further use; and sith they will needs wallow again, as swine, in the filth of their former pollutions, he pronounceth upon them that fearful sentence, *Let him that is filthy be filthy still*; that unclean spirit entereth him again; and his dispositions to evil are seven times more enflamed then ever. He hath despised and despighted the Spirit of grace, and is in the ready road to the unpardonable sin. The Apostate cannot lightly chuse unto himself a worse condition, Heb. 10.26. He casts himself into hel-mouth, Heb. 10. ult. where the back slider in heart shall be filled with his own waies; and have the greater torment, by how much he fell from greater hopes and possibilities of better; as Nebuchadnezzar from his Monarchy, and as Cranmer from his high preferment to so low a condition, as that there was left him neither hope of better, nor place of worse.

Verse:

Omnia Christiana cruciana.

Verse 27. Heb. 10. Luke 9. 62. 1 Cor. 13. 7.

1 Pet. 2. 5.

Heb. 12. Luk. 22.

Heb. 10. 26.

Prov. 14. 14.



Verse 28. *And it came to passe, when Jesus had ended these sayings.* ] All this then was but one Sermon, though twice preached at severall times, as some collect out of *Luke*. A long Sermon it was, and yet the people staid it out. So did not those *Capernaimites*, *Joh. 6.* and therefore fell away from Christ: So did not *Judas*, and therefore met the devil at the door. It is a lamentable thing, that a winters-tale shall be heard with more patience and pleasure then a powerfull Sermon: that if a Preacher exceed his glasse sometimes, people sit at as little ease, as if they were in a fit of an ague: and others prophanely turn their backs upon the Propitiatory, and depart without the blessing. In the Council of *Agathon* it was decreed that none should presume to go out before the Minister had blessed the Congregation. And in the fourth Council of *Carthage*, Let him that goes out of the Auditory, when the Minister is speaking to the Congregation, be excommunicated, *Itemissa est, A' eis laus*, were the old forms of dismission. And although *Zachary* was long ere he came forth, yet the people staid his coming. But the Word of the Lord is to the wicked a *burthen*, *Jer. 27. 33.* cords and bonds, *Psal. 2. 3.* Yokes and bonds, *Jer. 5. 5.* Hence they are so soon fated, and their attentions tired out and jaded, as it were.

The people were astonished at his doctrine. ] They were strangely transported and rapt with an ecstasie of admiration and amazement. They were at such a passe, that they could neither say nor do, but stood amazed with their eyes set in their heads, as the word importeth. And surely the word never worketh so kindly, as when it is received with admiration: yet may we not rest in that, as too many do; but get it mingled with faith in our hearts, that works by love, holding fast the faithfull word, as *Paul* bids *Timothy*, that part of it especially that in hearing he is pleased to sweeten untous by the taste of his speciall goodness.

Verse 29. *For he taught them as one having authority.* ] Never man spake as he spake, said those Catch-poles that came to take him, but were taken by him. For matter, his doctrine was not his own, but his Fathers that sent him. For manner, this Prince of Preachers had the tongue of the learned: yet without ostentation of learning, he delivered himself so plainly, that the simplest might conceive him, and so powerfully that his enemies could not but confesse, that he was true, and taught the way of God truly. And for end, he seriously sought his Fathers glory, in the salvation

tion of mens souls. A fair president for Preachers: who should thus seek to get within the people, and to maintain the credit of their ministry, that their words may carry an authority, and command attention.

And not as the scribes ] Who first stuck in the bark of the law, and pierc'd not into the heart and sense of it. 2. Delivered for doctrines the commandments of men about washings, tithings, &c. 3. They sought not the glory of God, but praise of men: and were therefore mad at our Saviour, as one that bare away the bell from them, for a powerfull preacher. 4. They rejected Publicans and sinners, though penitent: So did not Christ. 5. They taught coldly and carelessly: but he zealously, and imperiously, as the Law-giver, and not as an Interpreter onely: as that Prophet like unto me, saith *Moses*: yea farre beyond him. or any other that ever spake with a tongue. For he could, and did speak to the hearts of his hearers: Together with his word there went forth a power, as to heal the bodies of those, *Luk. 5. 17.* to the souls of his elect: he was a Minister of the spirit, and not of the letter onely, &c.

*Optimi ad cultus bi sunt conationatores, dixit Lutherus, qui pueriliter, trivialiter, populariter & simplicissime docent. Melch. Ad. in vita. Legimus autem non solum dixerunt, sed etiam videmus, quod in eis non erat veritas. Epiphanius lib. 1. Panarj. Scribarum doctrina erat torpida, elumbis frigida. Heb. 2.*

## CHAP. VIII.

Verse 1. *Great multitudes followed him.* ]

Many thousands, as *Bondinus De claritate Christi* proveth, out of ancient Writers. This drew upon our Saviour the envy of the Pharisees those cankerd carls, who *Sejanus-like*, thought all lost that fell besides their own lips: as *Nero*, they spited all those whom the people applauded; and *Tigre-like*, laid hold with their teeth on all the excellent spirits of their times, as it is said of *Tiberius*.

Verse 2. *And behold there came a Leper.* ] This leprosy was most rife in our Saviours time: God so ordering, that *Judas* was sickest, when her Physitian was nearest. The Jews are still a nasty people: And this kinde of leprosy seems to have been proper to them, as *Plica Polonica*, *Morbus Gallicus*, *Sudor Anglicus*. No stranger in *England* was touched with this disease, and yet the English were chafed therewith, not in *England* onely, but in other Countreys abroad: which made them like tyrans, both feared and avoided, where ever they came. So were these Jew-  
ith

*Quicquid non acquiritur danum est. Sen. de Seiano. Nero omnium amulus. Am. mian. Life of Sejanus by P. M.*

*Life of K. Ed. 6; by S. J. H. pag. 146.*

Joh. 13.

Ezek. 44.  
Canon 32.

Luk. 1.

*ὁ ἰσχυρὸς  
ὅτι αὐτὸς  
quasi attentus,  
nec loquitur,  
nec quicquam  
agit, sed apertis  
oculis aliquan-  
tisper quiescere  
manet. Lyser.*

Joh. 7. 16.

1 Cor. 14.

Matth. 22. 14.

Turk. Hist.  
lib 5.

Summa Dei  
bonitate illa-  
cium est, ne  
populus ad le-  
pra propinquo,  
aut mal lepro-  
si cum magis,  
ac magis in-  
ferret. Jo.  
Bolin. Theat.  
Nat. p. 354.  
Iste Jo. Bolin.  
loc. com. 149.  
Morbis sunt cir-  
cursum obiecta.  
Amb.

D. Prejlon.

Heb. 4. 15.

2 Cor. 11: 9.

ith lepers. Hence that fable in *Tacitus*, that the *Israelites* were driven out of *Egypt* for that lothsome disease. This, said one Malevolent Heathen, is the cause why they rest every seventh day. *Bedinus* observes it for a speciall providence of God, that in *Arabia* (which bordereth upon *Judea*,) there are no swine to be found, lest that most leprous creature, saith he, should more and more infect and infect that people, who are naturally subje to the leprosy. And another good Authour is of opinion, that God did therefore forbid the *Jews* to eat either swines-flesh, or hares-flesh: *Quod ista caro facile in male affectis corporibus putrescat*, because in diseased bodies it easily corrupts and turns to ill humours.

*And worshipped him.*] Which he would hardly ever have done haply, had he not been a leper. Diseases, saith *S. Ambrose*, are the shop of virtues. King *Alfred* found himself ever best, when he was worst: and therefore praised God, to send him alwaies some sickness: *Gehezes* leprosy cured him, his white forehead made him a white soul.

*If thou wilt, thou canst, &c.*] So Another came with, *If thou canst doe any thing, help us*: We never doubt of Christs will to doe us good, (saith a great Divine) but, in some degree, we doubt also of his power. True faith doubts of neither: but believes against sense in things invisible, and against reason in things incredible. Sense corrects imagination, Reason corrects sense, but Faith corrects both.

Verse 3. *And Jesus put forth his hand, &c.*] The law forbade *contactum contagionis, non sanationis*. The high-Priest might enter a leprous house, &c. We have not an high Priest that cannot be touched with the feeling of our infirmities. Better might he say, then *S. Cyprian*, *Cum singulis peccatis meum copulo, maroris & funeris pondera luctuosa particeps, cum plangentibus plango, cum desolentibus desolo, &c.* Then *S. Paul*, *Who is weak, and I am not weak? Who is afflicted, and I burn not?* It was held a great condescension in King *Alphonse*, to use his skill for the recovery of one of his sick Subjects: What was it here in Christ, the King of Kings, and Lord of Lords?

Verse 4. *See thou tell no man.*] Christ despised popular applause, accounting it no other then a little stinking breath. Some doe all for a name: But we have not so learned Christ. His treasures were hid, *Col. 2. 3*. He sought not himself, but to set up him that sent him, *John 8. 50*.

Shew

*Shew thyself to the Priest*] That they may see that I am He that should come, that *Iehovah* the Physitian, that *Sun of righteousness* with health under his wings, &c. that I came not to destroy the Law, as they slanderously give out, but to fulfill it, that God may be glorified, and the mouth of malice stopped.

*Offer the gift, &c.*] This is that pepper-corn we pay to God, who is content that we have the benefit of his favours, so He may have the glory of them. Not lepers onely, but all sorts, after sickness, were bound to offer to God the ransom of their lives, *Exod. 31*. *Hezekiah* made a song, and left it to posterity, for a seal of his thankfulness. Heathens in this case, would consecrate something to their gods, to their *Teraphim*. The very word in Greek that signifies to heal, (framed from *Teraphim*) signifies first to worship and serve God: So shewing us what they were wont to doe in case of cure. But now-a-days *sciopato il morbo, fraudato il Santo*, as the *Italian* proverb hath it. Sick men recovered, deal as ship-wracked men escaped: they promise God, as he in *Erasmus* his *Naufragium* did the Virgin, a picture of wax as big as *S. Christopher*: but when he came to shore, would not give a tallow-candle. This is a cursed kinde of coustume, *Mal. 1. 14*.

Verse 5. *There came unto him a Centurion.*] *Ravior est virtus vivens, e corpore raro*. Souldiers are commonly fierce and godless creatures. But this noble Centurion might well have made a Commander in that *Thundering Legion*, and might well have had his hand in that *Victoria Hulemiatica* (as it was called) obtained by the Orthodox *Brittans*, against the *Pelagian Picts* and *Saxons* here, *Victoria fide obtenta non viribus*, as the story tells us; a victory got by faith, and not by force.

Verse 6. *Lord, my servant lyeth at home, &c.*] Not thrown out of doors, not cast sick into a corner, to sink or swim, for any care his master would take of him: No, nor left to be cured at his own charges. The good Centurion was not a better man then a master. So was that renowned *S<sup>t</sup> Thomas Lucy* late of *Charlecott* in *Warwickshire*; to whose singular commendation it was in mine hearing preached at his Funerall, and is now since published, by my much honoured friend, Mr *Robert Harris*, that (among many others that would dearly misse him) *a housefull of servants had lost not a Master, but a Physitian, who made their sickness his, and his cost and physick theirs*. Or (as mine *Alter Ego*, mine intire beloved kinsman,

X

Θεραπεύω.

Erast. Colleg.

Κεζυνοβόλος.

D. Villier de  
Britan. Eccles.  
primord p. 332.

Abiens funeral  
by M. Harris,  
Cui blandia in  
vultu gravitas  
& mitis serena  
Fronte superba  
Lum. sed ve-  
latus mitius erit.

\* In quo v'ro  
ingentia pie-  
tas anteque  
modestia via-  
cit.  
Ut celi Domi-  
nus nequaquam  
designaretur  
Centurionis ser-  
vulus v'stare.  
Ambros.  
Candidus Eleg.  
Joh. 406.

Turk. Hist.  
338.

Ad. and Men.

D. Hall.

New O'ega  
antiquary, at  
4.

kinsman, Mr Thomas Dugard\* (expresseth it in his elegant Epi-  
taph.) His servants sicknesse was his sympathy, and their recovery his  
cost.

Verse 7. *I will come and heal him.*] *Stupenda dignation*: A won-  
derfull condescending: that the Lord of Lords should vouchsafe  
to visit a poor servan\*, and restore him to health. It was a great  
favour that Q. Elizabeth did Sir Christopher Hatton L. Chancel-  
lour (who died nevertheless of grief of minde) that, when she had  
broken his heart with a harsh word, she was pleased to visit and  
comfort him, though it were all too late. What was it then for  
the Lord Christ in the shape of a servant, to come down to the  
sick servants paller? *Humiliader*, when he felt himself in danger of  
death, desired to receive the Sacrament, before his departure:  
And would in any case (sick as he was) be carried to the Church  
to receive the same, saying that it was not fit, that the Lord  
should come to the house of his servant, but the servant rather to  
goe to the house of his Lord and master.

Verse 8. *Lord, I am not worthy, &c.*] *Fidei mendica manu*:  
Faith is an emptying grace, and makes a man cry out with *Po-  
meran: Etiam si non sum dignus, nihilominus tamen sum indigens*.  
By faith we come to see him that is invisible. Now the more a  
man feeth of God, the lesse he feeth by himself: the nearer he  
draweth to God, the more rottenness he feelerh in his bones.  
Lord I am hell, but thou art heaven, (said Mr Hooper Martyr at  
his death) I am swill and a sink of sin, but thou art a gracious  
God, &c.

*But speak the word onely, &c.*] The Centurions humility was  
not more low, then his faith lofty: That reacheth up unto hea-  
ven, and in the face of humane weakness, descries omnipo-  
tency.

Verse 9. *For I am a man.*] But thou Lord art more then a  
man: for the Centurion here makes comparison with our Savi-  
our, both in respect of his person, and of his power, as of the  
lesse with the greater. For his person, he saith not, *For I also  
am a man, such as thou art*, (as the vulgar here corruptly renders  
it) But *I am a man*, a meer man; Thou art God also, very God.  
And for his power, though subject to another, have souldiers  
at my beck and check, how much more hast thou, who art over  
all, an absolute power over sickness and death? The palsy. or as  
some say, the Epilepsy was apciently called *Morbus sacer*, or  
the

the holy disease. For the Priests, to enrich themselves, per-  
swaded the superstitious people, that this disease, as being sud-  
dain, hidden, and for most part incurable, was an immediate  
hand of God, and could be cured by none but Priests. The medi-  
cines they gave, were much like that of the French Mounte-  
bank, who was wont to give in writing to his patients, for cu-  
ring all diseases, these following verses;

*Si vis curari de morbo nescio qualis,  
Accipias herbam, sed qualem nescio, nec quam:  
Ponas nescio quo, curare nescio quando.*

They are thus Englished by one.

Your pain, I know not what, doe not fore flow,  
To cure with herbs, which whenec I doe not know.  
Place them, (well pean't) I know not where, and then  
You shall be perfect whole, I know not when.

Becan. sum:  
theol. part 1.  
cap. 16.

Answer to  
D. Coale.

*And I say to this man Goe, and he goeth, &c.*] King Ferdinands  
Embassadoure, being conducted into the camp of the Turks, won-  
dered at the perpetuall and dumb silence of so great a multitude:  
the Souldiers being so ready and attentive, that they were no o-  
therwise commanded, then by the beckning of the hand, or nod  
of their Commanders. *Tamerlan*, that warlike Scythian, had  
his men at so great command, that no danger was to them more  
dreadfull, then his displeasure.

Turk. Hist.  
fol. 715.

Ibid. 216.

*And to my servant, doe this and he doeth it.*] Such a servant is  
every Saint to his God; at least in his desire and endeavour. Such  
a Centurion also is he over his own heart, which he hath at his  
right hand, as *Salomon* saith: that is, ready prest to obey God in  
all parts and points of duty. There were seven sorts of Pharisees:  
And one was *Phariseus*, *Quid debeo facere, & faciam illud*: So  
they would needs be called. But the true Christian onely is such  
a one in good earnest, as the Pharisee pretends to be.

Talmud. tract.  
Juda. cap 3.

Verse 10. *He marvelled, and said, &c.*] What can be so great a  
marvell, as that Christ marvelleth? So he wondered at his own  
work in *Nathaniel*, *Ioh. 1. 47.* and at his own love to miserable  
man-kinde, when he calls himself *Wonderfull, Counsellour, &c.*  
*IJa. 9. 6.* He wondered not, as the Disciples did, at the magnifi-  
cence of the Temple: he was not a whit taken with all the beau-  
ty and bravery of the world set before him by the devil, as it were  
in a land-skip: but at the Centurions faith he much marvelled,

it being a work of his own almighty power, which he puts not forth but for great purposes, *Ephes. 1. 19.* Where is easy to observe in the Originall a sixfold gradation.

Verle 11. *Many shall come from the East*] They shall fly as a cloud, saith *Iſay* (ſpeaking of the conversion of the *Gentiles*) and ſo flock to the Church, as if a whole flight of doves, driven by ſome hawk or tempeſt, ſhould ſcoure into the columbary, and ruſh into the windows. The *Tyrians* had a hand in building the Temple. The molten Sea ſtood upon twelve Oxen, which looked towards Eaſt, Weſt, North, and South. The new *Jeruſalem* hath twelve gates: to ſhew that there is every way acceſſe for all ſorts to Chriſt; Who is alſo fitly called the *ſecond Adam*. The Greek letters of which name (as *S. Cyprian* obſerveth) do ſeverally ſignify all the quarters of the Earth. He was born in an Iſſe, to ſhew that he receiveth all comers: His garments were divided into four parts, to ſhew that out of what part of the world ſoever we come, if we be naked, Chriſt hath robes to clothe us, if we be harbourleſſe, Chriſt hath room to lodge us. *Jerber* an *Iſſaélite*, may become an *Iſſaélite*, 1 *Chron* 7. 17. with 2 *Sam*. 17. 25. and *Avannah* the *Jebouſite*, may be made an exemplary Proſelyte, 2 *Sam*. 24. 18, with *Zech* 9. 7. Vide *Iuſinim* in *Iocum*.

Verse 12. *But the children of the kingdom.*] Those that had made a covenant with God by sacrifice, *Psal.* 50. 5. And therefore held their heads on high, as already destined to the diadem: Loethes, in the height of their hopes and expectancies, shall be excluded; A foul and fearfull disappointment. Surely the tears of hell cannot sufficiently bewail the losse of heaven. *John of Valois*, was Son, Brother, Uncle, Father to a King, yet himself never was a King: So here.

*Into outer darkness.*] Into a darkness: beyond a darkness: into a dungeon beyond and beneath the prison. *In tenebras ex tenebris, infalaciter exclusi, infalacini excludendi*, saith *Augustin*. God shall surely say to these unhappy children of the Kingdom, when he casts them into condemnation, as *Aulus Fulvius* said to his traitorous sonne, when he slew him with his own hands, *Non Catilina te genuit patrie*: I called ye not *but to glory and vertue*, neither to glory, but by vertue, *2 Pet. 1. 3*. As you liked not the later, so never look for the former. Every man is either a King or a caitiffe: and shall either reign with Christ, or rue it for ever with

with the devil. *Ans* Caesar and nullius, as he said to his Mother : And as those in the *Turks* Court, that are born of the blood royal, but come not to the kingdom ; They must die either by the sword, or halter : so here.

Verse 13. *And as thou hast believed, &c.* ] Faith hath an happy hand: and never but speeds in one kinde or other. It hath what it would, either in money, or moneys-worth. *Apollonius*, faith *Zuzamen*, never asked any thing of God in all his life, that he obtained not. This man faith One concerning *Luther*, could have of God whatsoever he listed.

Verse 14. *He saw his wives* *mother laid, &c.*] A wife then *Pe-ter* had, and if a good wife, she might be a singular help to him in his Ministry; As *Nazianzen's* mother was to her husband, not a companion onely, but in some respects, a guide to godlinesse. S. *Ambrose* faith, that all the Apostles were married men, save *John* and *Paul*. And these Pope-holy hypocrites, that will not hear of Priests marriage, but hold it far better for them to have, and keep at home, many harlots then one wife, (as that carnall Cardinal *Campensis* defended) they might hear the contrary out of their own Cannon-law, where, it is written, *Distin. 29. Si quis dixerit Presbyterum conjugatum, tanquam occasione nuptiarum offerre non debeat, anathema esto.* And again *Distin. 3. 1. Si quis viuperat nuptias, & dormientem cum viro suo fidelem & religioſam detestatur, aut culpabilem aſtimat, velut que regnum Dei invadere non possit, anathema eſto.* They might hearken to *Paphnagius*, a famous Primitive Confessour: who, though himself an unmarried man, mightly perswaded and prevailed with the *Nicean* Councell, that they should not decree any thing against Priests marriage: alledging, that marriage was honourable in all, and that the bed undefiled was true chastity, They might hearken to *Ignatius*, scholar to *S. Iohn* the Evangelist, pronouncing all such as call marriage a defilement, to be inhabited by that old Dragon the devil. But there is a politike reason that makes these men deaf, to whatsoever can be said to them by whomsoever: and you shall have it in the words of him that wrote the history of the Councell of *Trent*, (a Councell carried by the Pope, with such infinite guile and craft, that the Jesuites those *Connovisjan* fluxinge, *Commeritriciege* will even smile in the triumphs of their own wits, when they hear it but mentioned, as a master-stratagem.) The Legates in *Trent*-Councell (saith he) were blamed,

ὁ σύνεργος  
μόνον ἀλλὰ  
καὶ ἀρχηγός  
ἐγένετο. Ναζ.

*Act. and Mon.*  
fol. 790.

*Honestius est  
pluribus occul-  
tè implicari,  
quam aperte  
cum una ligari.  
Ibid. 1054.  
Ibid. 1008.*

Hist. Tripar.  
l<sup>h</sup>. 2 cap 14.  
Ruffia Hist.  
Eccles. lib. 10.

cap 4.  
Si quis coniun-  
tationem vocet  
coniunctionem  
legitimam, bo-  
bet inhabitato-  
rem Praetorem

Apoc. 1. 1.  
In Epist. ad  
Philadelph.  
S. Edm. Sands  
Lis. Rein: it  
West. rel. sect.  
: 0.

400

for suffering the Article of Priests Marriage to be disputed, as dangerous: Because it is plain, that married Priests will turn their affections and love to wife and children: and by consequence, to their home and country: so that the strict dependance which the Clergy hath upon the Apostolike-sea would cease: and to grant Marriage to Priests, would destroy the Ecclesiastical Hierarchy, and make the Pope, Bishop of Rome only.

Verse 15. *And he touched her hand* ] A speedy and easie cure of the fever; such as *Hipocrates* or *Galen* could never skill of. They doe it not but by many evacuations, long diet, &c. besides that, much gold must be belavished out of the bag, as it is, *Ma. 46. 6.* the poor patient crying oft out, *ai ai*, whence *Eger*, as some think. Christ by his word and touch only, doth the deed in an instant. As he can blow us to destruction, *Iob 4. 9.* nod us to destruction, *Psa. 80. 16.* so, when *Heman* thinks himself free from the dead, free of that company, and the *mourners*: begin to go about the streets, he can speak life unto us, and keep us that we go not down to the pit.

*She arose, and ministered unto them.* ] Thereby to evince the truth of the miracle, and to evidence the truth of her thankfulness.

Verse 16. *When the even was come* ] In the morning he sowed his seed, and in the evening he withheld not his hand. It is good to be doing whiles it is day. Mr *Bradford* Martyr, held that hour not well spent, wherein he did not some good, either with his tongue, pen, or hand.

Verse 17. *Himself took our infirmities* ] The Prophet speaketh of spirituall infirmities, the Evangelist applieth it to corporall. And not unliely: for these are the proper effects of those: we may thank our sins for our sicknesses, *Rev. 2. 22.* She had stretcht her self upon a bed of security, she shall be cast, another while, upon a bed of sickness. *Asa* had laid the Prophet by the heels; and now God layes him by the heels, diseasing him in his feet. Sin is an universall sickness; like those diseases which the Physicians say are *corruptio totius substantiae*. And our lives are fuller of sins then the firmament of stars, or the furnace of sparks. Hence all our bodily distempers; which when we groan and labour under, let us reflect and revenge upon sin as the mother of all misery. And when we are made whole, *sin no more, lest a worse thing come upon us.*

Verse

Verse 18. *To depart unto the other side* ] Either to retire, and repose himself after much pains (for *Quod caret, alterna requie*, &c. the very birds, when building their nests, flee abroad sometimes from their work, for recreations sake.) Or else the better to edge the peoples desires after him, now withdrawn. *Luther* gave this rule to Preachers, for moderating their discourses. When thou seeest thine hearers most attentive, then conclude; for so they will come again more chearfully the next time.

Verse 19. *Master, I will follow thee, &c.* As *Sampson* followed his parents, till he met with an honey-comb: or as a dog follows his master, till he come by a carrion. *Vix diligitur Iesus, propter Iesum.* But, as *Isaac* loved *Esau*, for venison was his meat, *Gen. 25. 28.* and as *Judah's* Rulers loved with shame, *Give ye, Hof. 4. 18.* So do hypocrites: they serve not the Lord *Iesus* Christ, but their own bellies: they have his person in admiration only for advantage: they can bear the crosse with *Judas*, so they may bear the bag, and lick their own fingers. *Ephraim* is a heifer that loved to tread out the corn: because, whiles it treads, it feeds, *Hof. 10. 11.* But such delicate self-seekers are rejected, as here: when those that have honest aimes and ends hear, *Come and see.* *Iob. 1. 46.*

Verse 20. *The Foxes have holes, &c.* ] q. d. *Exigua mihi sunt subsidia aut praesidia. Nudus opus, sed cui caelum terraq; parent,* as *Ennius* said of *Archimedes*. The great *Archiselt* of the world, had not a house to put his head in; but emptied himself of all and became poor, to make us rich, not in goods, but in grace, nor in worldly wealth, but in the true treasure. Say we with that Father, *Christi paupertas meum est patrimonium*: prefer the reproach of Christ before the treasures of *Egypt*: and if, besides and with Christ, we have food and raiment, let us therewith rest content. Say we have no house on earth, we have one in heaven not made with hands. Those good souls dwell in dens and caves of the earth, yea wandred about in sheepskins and goatskins, that might have rustled in their silks and velvets, that might (*Nebuchadnezzar*-like) have vaunted themselves on their stately towers and Palaces, if they would have let goe Christ. But that, they knew well, had been to make a fooles bargain.

But the Sonne of man, &c. ] So he styles himself, either to note the truth of his humanity, or the depth of his abasement, the Son of God became the son of man, which was, as one said in a like case,

X 4

to

Levandi labori  
sunt causa volu-  
cris passim ac  
libere volitant.  
Cicero, 2. de  
Orat.

Cum vides at-  
tentis, jure au-  
dire populum,  
conclude: eo a-  
lasiores reli-  
bust. Luth.

Rom. 16.  
Jude 16.

Eximius.  
Hil. 2. 7.  
2 Cor. 8. 9.  
Ambros.  
Heb. 11. 26.

1 Tim. 6. 8.

Heb. 11. 37.  
37.

Hil. of Count.  
of Treas. 161.  
685.

Bezman.

Psal. 81. 5.  
Eccles. 12. 5.  
Psal. 30. 3.

Eccles. 11. 6.

As. and Mon.  
Joh. 1. 457.

2 Chron. 16.

Isa. 5. 6.

to fall from the Court to the cart, from a Pallace to a gallows. Among all the Prophets, *Ezekiel* is most frequently stiled son of man, and that purposely; to keep him low amidst his many rare raptures and revelations. The Heathen, when they would set forth a man miserable indeed, they called him *ἄνθρωπος*, *thrice a man*.

Verse 21. *Lord, suffer me first to go and bury* ] Old mens fear is (saith *Plutarch*, and that makes them so gripple) that they shall not have *ὁρί-σμενος* *καὶ* *ἡρί-σμενος*, thole that will be carefull to nourish them whiles alive, and to bury them decently when they are dead.

Verse 22. *Follow me* ] Let go things lesse necessary, and minde the main: thy task is long, thy time is short; opportunities are headlong, and must be quickly caught, as the *Eccho* catcheth the voice: there's no use of after-wit.

Sil. Italic.

*Præcipitas tempus, mors atra impendit agenti.*

*Let the dead bury their dead* ] The dead in sin, their dead in nature. Ungodly men are no better then breathing ghosts, walking sepulchres of themselves. Their bodies are but living coffins, to carry a dead soul up and down in. The Saints only are heirs of life, 1 Pet. 3. 7. and all others are dead, stark dead in sins and trespasses, as the wanton widdow, 1 Tim. 5. 6. as *Terence* saith the same: *Sane hercle homo voluptati obsequens fuit dum vivit.* And of such dead corpses (as once in *Egypt*, *Exod. 12. 30.*) there is no house, wherein there is not one, nay many.

Ter. in Metyra.

Verse 23. *And when he was entred, &c.* ] Himself was first in the ship where they were to suffer. Like a good shepheard, he goes before his sheep, *Iob. 10.* Like a good Captain, he goes before his souldiers; and as it was said of *Hannibal*, that he first entered the field, and last went out of the field, so is it with *Christ* the Captain of our salvation. Fear not (saith he) for I am with thee: be not afraid, for I am thy God. *Tua causa erit mea causa*, as that Emperour told *Julius Pflugius*, who had been much wronged by the Duke of *Saxony*, in the Emperours employment.

Princeps præ-  
sumit in bat, ul-  
timus confertio  
preto, exco-  
debat. Liv. De-  
cad. 5. lib. 1.  
lib. 41. 10.

Verse 24. *And behold there arose a great tempest* ] Stirred-up, likely, by the devil, to drown *Christ* (that male-child of the Church, *Rev. 12. 5.*) and his Disciples; as he brained *Iob's* children with the fall of the house. This is still the indeavour of Satan and his instruments: but to such we may, as *Pope Pius 2.* wrote to the great Turk.

Niteris

*Niteris incassum Christi submergere navem:*

*Fluctuat, at nunquam mergitur, illa ratio.*

And as the Poet said of *Troy*, so may we of the Church,

*Victa tamen vinces, ever sag, Troia resurget:*

*Obruat hostiles illa ruina domos.*

Ovid. Fast.

*Ambrose* hath a remarkable speech to this purpose: The devil stirs up a tempest against the Saints, but himself is sure to suffer shipwrack. The Church, as a bottle, may be dipt, not drowned: as the Diamond, it may be cast into the fire, not burnt by it: as the Chrysell, it may be fouled, but not stained by the venome of a toad: as the Palm-tree in the Embleme which though it have many weights at top, and snakes at the root, yet it saith still *Nec premor, nec perimor*. Lastly, as the North-Pole, *semper versatur, nunquam mergitur*, as S<sup>t</sup> *Hicrom* observeth.

*Diabolus contra sanctos tem-  
pestatem mo-  
vet: sed ipse  
navis fragmina fa-  
cit. Ambr.*

Verse 25. *Masters, save us, we perish.* ] Troubles drive us to God, (as bugbears doe children into their mothers bosom,) who delight to help thole that are forsaken of their hopes. In prosperity, either we pray not at all---*Rare fumant felicitibus ara*, or but faintly, yawningly, &c. *Oratio sine malis, est ut avis sine alis*. But in a streffe, as here, our prayers, like strong streams in narrow straits, run mightily upon God, and will not away, without that they came for.

Verse 26. *And he saith unto them* ] *Christ* first chides them, and then chides the windes and waves. Men are most malleable in time of misery, *Iob 33. 23.* Strike whiles the iron is hot: How forceable are right words? Thole that are melted in the furnace of affliction, will easily receive impression. *Hamper Manasses*, and he will hearken to you.

O ye of little faith ] Ye petty-fideans: He calleth them not nullifidians. Faith is faith, though never so little of it. *Credo languida fide, sed tamen fide*, said dying *Cruciger*. Our consolation lies much in the comparative degree; but our salvation is in the positive. Much faith, will yeeld unto us here our heaven; and any faith, if true, will yeeld us heaven hereafter. Now for fear; that which is distrustfull, faith quellereth and killeth it: As that which is awfull and filiall, it breedeth, feedeth, fostereth and cheriseth.

Verse 27. *Even the windes and the sea obey him* ] He layes laws upon all creatures, which are his hoasts. The windes and sea fought for us apparently in that

O Georgissimus.

*Octogessimus octavius mirabilis annus :*

So that the blasphemous Spaniards said, Christ was turned Lutheran. The like was done by the windes for *Theodosius*, in that famous battle against *Maximus*. The souldiers that were then present told us, saith *S<sup>t</sup> Augustine*, that the windes took their darts, as soon as they were out of their hands, and drove them violently upon the enemy: as for those that were cast at us by the enemy, they were with like violence carried back upon their own bodies. Hence sang *Claudian* the Heathen Poet in this sort concerning *Theodosius*,

*O nimium dilecte Deo, cui militat aether,  
Et conjurati veniunt ad classica venti.*

Verse 28. *Coming out of the tombes* ] There the devil kept them, the more to terrifie them with the fear of death all their lives long, *Heb. 2. 15.* *Appius Claudius* (as *Capella* witnesseth) could not abide to hear the Greek *Zōnē* pronounced, because it represented the gnashing of the teeth of dying men, *Chrysostom* gives another reason hereof, that the devil hereby sought to perswade silly people, that dead mens souls were turned into devils, and walked (as they call it) especially about tombes and sepulchres. Thus he oft appeared to people, in times of Popery, in the shape of some of their dead kindred, and haunted them till he had made them sing a masse for such and such a soul. *Melancthon* tells a story of an Aunt of his, that had her hand burnt to a coal by the devil, appearing to her in the likenesse of her deceased husband. And *Pareus* relates an example (much like this poor demoniack in the text) of a bakers daughter in their countrey, possessed and pent up in a cave she had dig'd as in a grave, to her dying day.

Verse 29. *What have we to doe with thee?* ] Horrible impudence? As if Christ were not concerned, when his members are vexed. *David* felt his own coat cut, and his own cheeks shaven in the coats and cheeks of his servants: And shall not Christ be as sensible of the abuses done to his? The Sovereigne suffers in the subject: neither is it other then just, that the arraignment of mean uncrafty, runs in the stile of wrong to the Kings Crown and dignity.

*Is not thou Son of God* ] The devil speaks Christs fair, but only to be rid of him: to deal many by Christs Ministers, that rip up their contentences, and so put them into an hell above-ground. *S<sup>t</sup> Mark* tells us, that they worshipped our Saviour: *S<sup>t</sup> Luke*, that they

they adored him. Satan (saith one) doth not alwaies appear in one and the same fashion. At *Lystra* he appeared like a Comedian, at *Atrani* like a Philosopher, at *Ephesus* like an Artificer, and here like an Exorcist: as to *Saul* he appeared like the old Prophet, who could not have spoken more gravely, severely, divinely then the fiend did. But as, when one commended the Popes Legat at the Councell of *Basle*, *Sigismund* the Emperour answered, *Tamen Romanus est*: So when the devil comes commended unto us under what name soever, let us cry out, yet he is a devil; and remember still to resist him, *Reddite in the faith, 1 Pet. 5.*

*Art thou come hither to torment us?* ] To dispossesse us. Lo it is another hell to the devil to be idle, or otherwise then evil-occupied. Should not we hold it our heaven to be well-doing. Learn for shame of the devil (saith Father *Latimer*) to be busie about the salvation of your own and other mens souls, which he so studiously seeks to destroy. *Athanasius* hath a conceit, that the devil may be driven out of a body by repeating the 68 Psalm. *Origen* saith of devils, No greater torment to them, then to see men addicted to the Scriptures: *In hoc eorum omnis flamma est, in hoc uruntur incendio.* *Chrysostom* saith, we may lath and scourge the devil by fasting and prayer, which the Prophet *Isaiah* calls a charm or incantment, *Isa. 26. 16.*

*Before the time* ] For they are respited and reprived as it were, in respect of full torment, and suffered, as free prisoners, to flatter in the aire, and to course about the earth till that great day; which they tremble to think on, and which they that mock at, *2 Pet. 3.* or make light of, are worse then devils.

Verse 30. *A herd of many swine feeding* ] *Suille pecori animas pro sale data*, saith *Varro*. Swinish. Epicures also have their souls but for salt to keepe their bodies from putrefying. That was a rotten speech of *Epicurus*, that life eternall was nothing else but an eternall gourmandizing and swilling and swallowing of *Nectar* and *Ambrosia*. The kingdome of God is another manner of thing then meat and drink, *Rom. 14.* The devil desired to enter into the swine, because of their greedinesse. Eat not greedily, for this is *Os porci habere*, as that Pope is said to have. Drink not to drunkennesse: for this sin robs a man of himself, and layes a twine in his roome. No creature, besides man, will be drunk, but swine: and not twine neither, but as they are conversant about man; for wild swine will not, they say.

Verse 31.

1. 1. 1.

Aug. 1. 1. 1.  
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Verse 31. *So the devils besought him* ] For threaten him they durst not, as little as the *Gadarens*, *vers. 34.* because they found themselves over-powered. Time was when they had set upon our Saviour with utimost might and malice in the wilderness. The matter is well amended now. The same power, when he pleases, can change the note of the Tempter tous. He will tread *Satan* under our feet shortly. That which *Vegetius* said of chariots armed with fitches and hooks will be applyed to the devils; At first they were a terrour and after a scorn.

*Suffer us to go into the herd of swine* ] We may safely say, that the bristles of swine are numbred with God, saith *Tertullian* much more the haire of Saints: not one of them falls to the ground without their heavenly father. Satan desired to have forth *Peter* to winnow: as *Goliath* desired to have an *Israelite* to combat with, he could not command him. He could not make a louse, *Exod. 8. 18.* fire an house, *Job 1. 19.* drown a pigge, without divine permission. Now we are more of price then many pigs before God, as that Martyr well inferred. And if a legion of devils had not power over an herd of hogs, much lesse have they over Christs flock of sheep; saith *Tertullian*.

Verse 32. *And he said unto them, Go* ] 1. To shew his sovereignty over the creatures: He is the great proprietary of all, and in y do, with his own as he listeth. 2. To punish their sensuality in feeding upon swines flesh, against the expresse letter of the law. *Ex uno sue quinquaginta propè saporis excogitantur*, saith *Pliny*. And there was a jolly Pope (some kin, belike, to Pope *Sergius* surnamed *Os porci*) that being, for his gout, forbidden swines-flesh by his Physitian, cryed out to his steward, bring me my pork, *al dispetto di dio* in despite of God. 3. To try whether was dearer to these filthy *Gergesites*, their swine, or their souls. They shewd themselves to be of Cardinall *Burbons* minde, who would not part with his part in *Paris*, for his part in *Paradise*.

*They went into the herd of swine* ] That thereby Satan might win upon the soules of the Citizens (wedded and wedg'd to their worldly substance) and he failed not of his purpose. A cunning fetch of an old *Quadruplator*. Be not ignorant of his wiles. Divorce the world from the devil, and he can doe us no hurt.

*Ran violently down a steep place into the sea* ] *Cornelius Agrippa* the Magician, being at point of death, called unto him a dog (a familiar devil) that went about with him, and said *Get thee*

Rom. 15.  
116 1 cap. 24.

Tertul. de  
fuga.  
Possumus dice-  
re porcorum  
quod sitas su-  
ffice a. ud deum  
nunciatas vo-  
du. sanctorum  
capillos.  
Act. and Mon.  
Job. 1. 19.  
Tertul. abest  
ut to oves dei  
b. beat potest  
120.

Julius 3.  
Act. and Mon.  
Job. 1. 19.

*thou thou cursed creature, that hast undone me.* Whereupon the dog presently departed, and cast himself headlong into the water.

*And perished in the waters* ] So will detestable drunkards in the bottomles pit; those that, as swine their bellies, so they break their heads with filthy quaffing. These shall have a cup of fire and brimstone powred down their throats, *Psal. 11. 6.* and not obtain one drop of water to coole their flaming tongues. For why? Drunkenesse, (saith one) is a vice so vile, so base, so beastly, as that it transformes the soul, deforms the body, bereaves the brain, betrays the strength, defiles the affection, and metamorphoseth the whole man: making the understanding ignorant, the strong staggering, the trusty troublelesse, the vertuous vicious, and the pre- cistent priion a pandar to the profanest sin.

Verse 33. *And they that kept them fled* ] So do Parasiticall Pastours leave their forlorne flocks to danger and destruction: letting the devils hurry them to hell, and not caring whether they sink or swim. They that go down into this pit, or suffer others to go down by their default, cannot hope for Gods truth, *Isa. 38. 18.*

Verse 34. *They besought him to depart* ] This was a great madness, as to wish, because they had been scorcht by the Sun, they might see no more of it. And yet how many (alasse) are there at this day that cry out of this madness, and yet imitate it? How many, that prefer *haram dom sificam are dominica*, as one long since complained, a swine-sty before a sanctuary? We are now become *Gergesites* saith that Martyrin *Q. Marges* dayes, *that would rather loose Christ, then our porkers*. Take up your crosse, is a hard saying: therefore Christ must be prayd to be gon, lest all our pigs be drowned. The devil shall have his dwelling again in many mens selves, rather then in their pigs. Therefore to the devil shall they go and dwell with him, &c. Thus Mr *Bradford*. And oh how juill, shall Christ regest one day upon all unworthy *Gadarens*, Depart from me, ye wicked?

Abia me per-  
dita bestia que  
me perdidit.  
Job. Mand.  
loc. com.  
pag. 136.

Hugo, de San-  
cto Vite

Petr. Blefensius

Act. and Mon.  
fol. 424. 223



## CHAP. IX.

Verse 1. *And he entred into a ship* ]

**H**E called not for fire from heaven upon those brutish *Gadarens* that were to glad to be rid of him. Some wicked ones Christ punisheth here, lest his providence, but not all, lest his patience and promise of coming again to judgement should be called into question, saith *Augustin*.

*Came into his own city* ] *Capernaum* a colony of the *Romans*, where our Saviour hired an house, and wore a stole or long garment, as a citizen. Happy town in such an inhabitant, and in this respect lifted up to heaven, *Matth. 11. 23*. Indeed heaven came down to *Capernaum*; for the Lord so delighteth in his servants (how much more then in his Sonne) that their *Walls are ever in his sight*, and he loveth to looke upon the houses, where they dwell *Isa. 49. 16*.

Verse 2. *They brought unto him a man sick, &c.* ] Shew we like mercy to our sin-sick friends, bring them to the ordinances, present them to that Sonne of righteousness that hath healing under his wings. To an Almighty Physician no disease can be incurable. He is as able and as ready still to heal those that are brought unto him, he hath lost nothing by heaven, be sure. But as *Aaron*, though he might not lament over his dead sonnes, because as high-Priest he entred into the Holy-place, yet he still retained the affections and bowels of a father: So the Lord Christ, though in heaven, is no lesse loving and large-hearted to his, then when he was in the flesh. Bring therefore all your brethren for an offering to the Lord: and if they cannot or will not come other wise, bring them as the Prophet bids, *upon horses, and in chariots and in litters: q. d.* though sick, weakly; and unfit for travel, yet rather in litters, then not at all.

*Sonne be of good cheer* ] And well he might, when his finnes were forgiven. This mercy is enough to make a man everlastingly merry. Viscount *Lisle*, in Henry the eighths time, died for joy of an unexpected pardon from his Prince: how great then is the comfort of pardon from God? Such are bid to be glad, *rejoyce and shout for joy, Psal. 32. 1, 11*. And all others flutly forbid to take any comfort, *Hos. 9. 1*.

*Thy sins are forgiven thee* ] And yet his disease remained upon him

him for some while after. Behold, *He whom thou lovest is sick*, said they of *Lazarus*, *Joh. 11*. We must make a new Bible, ere we can necessarily conclude, that God is heavily offended, because we are heavily afflicted. He that escapes affliction, may suspect his adoption, *Prov. 3. 12*.

Verse 3. *This man blasphemeth.* ] True, had he been but a man, and had taken upon him to forgive sins by his own authority, as Popish Priests do, to the subverting of some mens souls. I have known one (saith a reverend Divine) who neither by education nor affection was disposed to Popery; who having the ill hap (when his conscience was perplexed) to fall into the hands of a Popish Priest, became a Papist upon this reason, because (as the Priest suggested) that religion afforded more comfort for the conscience then ours; and therefore more comfort, because it had, and exercised a power to pardon sin, which our Ministers neither did, nor durst assume unto themselves.

Verse 4. *Wherefore thinke ye evil, &c.* ] Christ confutes their calumny, and proves himself to be God, and to have power to pardon sin, by discerning and condemning their evil thoughts. *I the Lord search the heart, Jer. 17*. Satan may give a shrewd guess: and so may men too: as *Bartolus* writes of Doctour *Gabriel Nese*, that by the only motion of the lips, without any utterance, he understood all men, perceived and read in every mans countenance, what he meant, &c. But none can certainly know the thoughts of man, but God alone. It is his royalty to know what is in men, *Joh. 2. 25*.

Verse 5. *For whether is it easier, &c.* ] *q. d.* It is a work of one and the same Almighty power to pardon sin, and, with a bare word only, to heal the sick, such as are counted past cure especially. Think the same of the souls sicknesses, and say with that Ancient, *Ego admisi, Domine, unde tu damnare potes me, sed tu non amissi, unde tu salvare potes me*.

Verse 6. *That the sonne of man hath power, &c.* ] And therefore is more then a man. The *Rhemists* tell us of one man that could remove mountains. But none but the man Christ *J. Ius* could ever remit finnes. He only it is that *blots out the cloud*, and the thick cloud too, enormities as well as infirmities: for this is a true Axiome, *Peccata non minuent justificationem*, though finnes be different, Justification is not. Take heed ye enterline not Gods Covenant.

Verse.

Aug. in Psal.  
30.

Isa. 49.

Isa. 66. 10.

It is said that  
the sonne of  
man is the  
sonne of  
man.

M. Ley his pa-  
tern of piety.  
145.

Bart. 1. de ver.  
obl'g.

Isa. 44. 22.

Verse 7. *And he arose and departed.* ] He did as he was bidden; for he was healed on both sides, *Mallem obedire quam miracula facere*, said *Luther*.

\* *Suo maximo damno* Luc.

Verse 8. *They marvelled and glorified God.* ] When the proud Pharisees blasphemed and were hardened; and so voided the counsel of God against themselves\* (*Luk. 7. 30.*) or to their own singular disadvantage.

Phil. 5. 1.

Verse 9. *A man named Matthew* ] The other Evangelists call him *Levi*; so throwding his shame under a name lesse known. He plainly and ingenuously sets down his own more common name, and the nature of his offence (like as *David* doth penance in a white sheet, as it were) which is an evident argument, both of the Scriptures Divinity, and of the Evangelists gracious simplicity. If any should upbraid him with his old evil courses, he could readily have answered, as *Austin* did in like case, *Qua turpe prehendi ego damnavi*: or as *Beza*, *Hic homo invidet mihi gratiam Christi*.

*Sitting at the receipt of custom.* ] These Publicans rented the revenue of the sea and rivers, of the *Romans* (as now the Jews do of the *Turks*) at a certain rate. And that they might pay their rent, and pick a living out of it, they were great gripers, and exacted extremely upon the Jews; who therefore hated them, and held them furthest off from heaven of any men. A faithfull Publican was so rare at *Rome* it self, that one *Sabinus*, for his honest managing of that office, in an honourable remembrance thereof, had certain images erected with this superscription, *For the honest Publican*. Of this sort of sinners was *Matthew*, whom Christ converted into an Evangelist: as he did *Paul* the persecutor into an Apostle; *Iustin* the Philosopher into a Martyr; *Cyprian* the Rhetorician, and (as some think) the Magician into a famous light of the Church. I was an obstinate Papist (saith *Larmer*) as any was in *England*: Inasmuch, that when I should be made Bachelour of Divinity, my whole Oration went against *Philip Melancthon*, and his opinions, &c.

*And he arose and followed him.* ] *Julian* the Apostate cavils at this passage; as if either this were false, or *Matthew* a fool to follow a stranger at the first call. But this *Ath.* ist knew not the work of faith, nor the power of Christs voice, when he calls effectually. If *Marius* the blinde Bishop of *Bithynia* had been by, to have heard this dead dog thus barking, he would surely have shaped him such

an

an answer, as he did once. For when *Julian* said unto him, Behold thou art blinde: Doth the *Galilean* thy God care for thee? He replied, O thou wicked Apostate, I give my God thanks, that hath made me blinde, that I might not see that wretched face of thine.

Verse 10. *As Jesus sat at meat in the house.* ] *Matthew* feasted Christ, for joy of his conversion. Yea, he made a feast, a feast like a King, a very sumptuous feast (as *S. Lukes* word importeth) he kept open house, a table for all comers. As Princes at their coronation draw the streets with coyn, make the conduits runne wine, release prisoners, &c. So here, *Kill the fatted Calf*, and let us be merry, said he at his sons return. When a sinner repents there are gaudies in heaven: instruments of musick are put into the Angels hands, and songs into their mouths. How well apaid was *Zacharias*, when salvation was come home to his house? When God was once reconciled to the people in the wilderness, after their sinne in setting up the golden Calf, to testifie their great joy and thankfulness, they brought stuff more then enough to the building of the Tabernacle. The Centurion, when he once became a proselyte, built the Jewish Synagogue that had been throw down by *Antiochus*. And *Tyrus* converted findes another manner of merchandise then formerly, viz. to feed and clothe Gods Saints with durable clothing.

Verse 11. *And when the Pharisees saw it.* ] As envy is quick-sighted. See *Ovids* description of it, *Barba dixerat nati rē edam natiur*. The wicked look round about the Saints, seeking to pick a hole in their coats; they pore and pry more narrowly then *Laban* did into *Jacobs* stuff. Walk circumspectly.

*They said unto his Disciples.* ] 1. Not to him: where the hedge is lowest, there the devil leaps over soonest: as he began his temptation with *Eve*, apart from her husband, *Calumniare audaciter, aliquid saltem adhaerebit*, is a maxime in *Machiavel*. It is the property of defamations, to leave a kinde of lower estimation many times, where they are not believed. 2. These hypocrites would seem to say this in pure pity to the seduced Disciples, whom they saw to do the same with their Master. An ordinary trick among make-bates. *S. Austin* had these two verses written on his Table, *Quisquis amat dictis absentum rodere famam, Hanc mensam indistam noveris esse sibi*.

Here's no room for railers.

Y

Verse

*Orante apostata, gratias ago Deo qui me cecum reddidit: ne vultum tuum videam, et ad impietatem propinquam.* Luk. 5. 29. *Δεξάομαι ἀποπνεύματι ἀποπνεύματι ἐν ἀποπνεύματι.* Luk. 15.

Luk. 7.

11. 23. 18.

Ephes. 5. 15.

Poss. in vita.

καὶ οὕτως ἔσονται οἱ ἄγγελοι αὐτοῦ μετὰ αὐτοῦ.

Ad. and 110.

H. c. 17. 11.

πῶς οὐτολὸς  
γὰρ οὐκ ἔστιν  
πυλὴν Πλάτο.

Verse 12. *But when Jesus heard that, he said* ] Hence we learn, that although it be a servile business, as *Plato* calleth it, and an endless piece of work to make answer and apology to all slanders; yet where Gods glory is interessed, and the salvation of other mens souls hazarded, we must endeavour the clearing of our names, and the righting of our injuries and indignities cast upon us. But let this be done with meekness of wisdom, with weight of reason, not heat of passion, and rather in Gods words than in our own, as here.

Verse 13. *They that be whole.* ] There are none such, but in conceit only. The civil Justiciary ails nothing, complains of nothing, is as *found as a Rock*: but no such sound heart can come to heaven: as (in another sense) none but sound can come there: only sensible sinners are capable of cure and comfort, such as see themselves Christless creatures.

*Need not the Physitian.* ] And the Physitian needs them as little: he came not, cares not for them, they have as much help from him as they seek. Presumption is as a chain to their neck, and they believe their interest in Christ, when it is no such thing: They make a bridge of their own shadow, and so fall into the brook; they perish by catching at their own catch, hanging on their own fancy, which they falsely call and count faith.

Verse 14. *But go ye, and learn what, &c.* ] In the history of *Ionas*, Christ found the mystery of his death, buriall and resurrection. Rest not in the shell of the Scriptures, but break it, and get out the kernel, as the sense is called, *Indg. 7. 15.* stick not in the bark, but pierce into the heart of Gods Word. Lawyers say, that *Apices juris non sunt jus*, The letter of the Law, is not the Law, but the meaning of it. *Iohn* never rested, till the sealed book was opened. Pray for the spirit of revelation, plow with Gods heifer, and we shall understand his riddles, provided that we wait in the use of all good means, till God irradiate both organ and object.

*I will have mercy.* ] Both that which God shews to us, and that which we shew to others, spirituall and corporall. Steep thy thoughts (saith one) in the mercies of God, and they will dy thine, as the dy-fat doth the cloth, *Col. 3. 12.*

*I came not to call the righteous.* ] Those that are good in their own eyes, and claim heaven as the portion that belongs unto them.

them. *Scribonius* writes of the Cedar, *Quod viventes res putrefacit & perdit: putridas autem restituit & conservat*: So Christ came to kill the quick, and to quicken the dead.

*But sinners to repentance.* ] Not to liberty, but duty. *Tertullian* speaketh of himself, that he was born to nothing but repentance. This is not the work of one, but of all our daies, as they said, *Exa 10. 13.* Some report of *Mary Magdalen*, that after our Saviours resurrection, she spent thirty years in *Gallia Narbonensis*, in weeping for her sins: And of *S. Peter*, that he alwaies had his eyes full of tears, in so much as his face was furrowed with continual weeping. Let not him that resolves upon Christianity dream of a delicacy.

Verse 14. *Then came to him the Disciples of John.* ] These sided with the Pharisees against our Saviour out of emulation and self-love, the bane and break-neck of all true love: yea, they were first in the quarrel. A dolefull thing, when brethren shall set against brethren, Hebrews vex one another, *Exod. 2.* and Christians as if they wanted enemies, lie in the faces one of another. *S. Basil* was held an heretike, even of them that held the same things as he did, and whom he honoured as brethren: all the fault was, that he out-shone them, and they envied him the praise he had for opposing *Arrianisme*, which was such, as that *Philostorgius* the *Arrian* wrote, that all the other Orthodox Divines were but babies to *Basil*. How hot was the contention betwixt *Luther* and *Carlostadius*, merely out of a self-seeking humour, and desire of preeminency? How extreame violent are the *Lutherans* against the *Calvinists*. In the year, 1567. they joyned themselves at *Antwerp* with the Papists against the *Calvinists*. And *Luther* somewhere professeth, that he will rather yeeld to Transubstantiation, then remit any thing of Consubstantiation.

*Why doe we and the Pharisees fast often.* ] The Pharisees were pious fasters, when they devoured widows houses, and swallowed il-gotten goods, as Gnats down their wide gullets, which therefore Christ calls, *inward*, the inwards. Their fasts were meer mock-fasts: so were those of *John Arch-bishop* of *Constantinople*, fir-named the FASTER, who yet was the first that affected the title of Universal Bishop, so much cried down by *Gregory* the great. These Pharisees had sided with, and set on *John* Disciples in their masters absence, like as the renegado *J. suiter*, to keep up that bitter contention, that is between the *Calvinists* and

*Physic. lib. 2.*

*Tert de penit.*

*Aded ut etiam  
lachrymæ eorum  
genarum excederint.*

*Refra, the  
breaking of  
the nut.*

and *Lutherans*, have a practice of running over to the *Lutheran* Church, pretending to be converts, and to build with them.

Verse 15. *And Jesus said unto them* ] He makes apology for his accused Disciples: so doth he still at the right hand of his heavenly Father, nonsuting all accusations brought against us, as our Advocate, 1 *Joh. 2. 1.* appearing for us, as the Lawyer doth for his Client (*Heb. 9. 24.*) opening his case, and pleading his cause. He helpeth us also to make apology for our selves to God, 2 *Cor. 7. 11.* and expecteth, that as occasion requires, we should make apology one for another, when maligned and misreported of by the world.

*Can the children of the bride-chamber, &c?* ] Our Saviour seeing them to sin of infirmity, and by the instigation of the Pharisees, who with their leaven had somewhat sowed and seduced them in their masters absence, deals gently with them; to teach us what to doe in like case. A Venice-glass must be otherwise handled then an earthen pitcher or goddard, some must be rebuked sharply, severely, cuttingly, *Titus 1. 13.* but of others we must have compassion, making a difference, *Jude 22.*

*Mourn as long as the Bridegroom, &c.* ] Mourn, as at funerals (so the word signifieth.) This were incongruous, unreasonable and unseemly at a feast. It was a peevishness in *Samson's* wife, that she wept at the wedding; sith that's the day of the rejoicing of a mans heart, as *Solomon* hath it. Now Christ is the Churches Spouse. He hath the bride, and is the bridegroom, as their master the Baptist had taught them, *Joh. 3. 29.* and rejoiceth over every good soul, as the bridegroom rejoiceth over the bride, *Isai. 62. 5.* Should not the Saints therefore reciprocate?

*But the daies will come.* ] Our Saviour suffered much, even niny a little death all his life long: and yet, till his passion, he accounts himself to be, as it were, in the bride-chamber. Then it was especially that he alone trod the wine-press, and was roasted alive in the fire of his Fathers wrath, &c.

*When the Bridegroom shall be taken from them.* ] As now your master the Baptist is from you; a juft argument and occasion of your grief and fasting, if possibly you may beg him of God out of the hands of *Herod*. When the Duke of *Burbons* Captains had shut up Pope *Clement 8.* in the Castle *S. Angelo*, Cardinall

*Wolsey*

*Wolsey* being shortly after sent Embassadour beyond seas, to make means for his release, as he came thorow *Canterbury* toward *Dorchester*, he commanded the Monks, and the Quire to sing the Letany after this sort, *Sancta Maria, ora pro Papa nostro Clemente*. Himself also being present was seen to weep tenderly, for the Popes calamity. Shall superstition do that, that Religion cannot bring us to? Shall we not turn again unto the Lord with fasting, weeping and mourning, if for nothing else, yet that our poor brethren may finde compassion? Which is *Hezekiah's* motive to the people.

*And then shall they fast.* ] Note here, 1. That fasting is not abolished with the Ceremoniall Law, but still to be used as a duty of the Gospel. 2. That times of heaviness are times of humiliation. 3. That our halcyons here are but as marriage-feasts, for continuance; they last not long: never look for it.

Verse 16. *No man putteth a piece, &c.* ] Austerities of religion are not to be pressed upon new-beginners. God would not carry the people to *Canaan* thorow the *Philistines* country (though it were the nearest way) for discouraging them at first setting out. Our Saviour spake as the Disciples could hear. Discretion is to be used, and Christs lambs handled with all tenderness.

Verse 17. *Neither do men put new Wine.* ] In the year of grace, 340. arose certain hereticks called *Ascites* or *Viriculae*, Bottle-bearers, because they bare a bottle on their backs, affirming that they were no true Christians that did not so: and alledging this text for themselves, as if they were the only new bottles filled with new Wine. So those *discrepissimi Monachi*, Puritan-Monks (as one Englisheth it) who made themselves wooden crosses, and carried them on their backs, continually pleaded, *Mat. 16. 24.* to make for them. This was, as *M. Tindall* saith in another case, to think to quench their thirst by sucking the Ale-powl.

Verse 18. *Behold, there came a certain Ruler.* ] *Jairus* the Ruler of the Synagogue. Few such came to Christ: but this man was driven out of doors by the cross, as the wolf is out of the wood by hard hunger. It was his only daughter of a dozen-year old, that was now at point of death. This makes him seek out to Christ the best Physician. Men must be fathered first (childless) ere they finde mercy (*Hos. 14. 3.*) and a poor afflicted people ere they will be brought to trust in the name of the Lord, *Zeph. 3. 12.*

Y 3

The

in full opposition to the account of the brethren Revel. 12. 10.

arrogant Tremet autem: Beza praedicat rigide, Erasmus severe, & ad circumstantiam.

Cont. 3. 11.

Life and death of Card. Wolsey p. 28.

2 Chron. 30. 9.

Mark 4. 33.

Alfred. Chronol. p. 325.

Luk. 8. 41.

The *Hæmorrhœsse* came not to Christ, whiles she had a half-peny to help her self.

*But come and lay thine hands upon her.* ] He thought Christ could not otherwise cure her: this was weaknesse of faith, far short of that of the Centurion, who yet was a *Roman* souldier; whereas *Jairus* was a learned Jew. Knowledge therefore is one thing, faith another: and the greatest scholars, are not alwaies the holiest men. Neither have all Gods people a like measure of true faith. This should humble and excite the weak, but not discourage them in their course: since the tallest Oak was once an Acorn, and the deepest Doctour was once in his horn-book.

Verse 19. *And Jesus arose and followed him.* ] As tendering the Rulers infirmity, and not taking advantages, or turning him off for presuming to prescribe. Be we also ready to every good office, not picking quarrels, or pleading excuses.

Verse 20. *And behold a woman, &c.* ] This history and occurrence comes in here by a *Parenthesis*, and by a sweet providence, for the exercise and encrease of *Jairus's* faith and patience. *Jairus* could have wisht her far enough at that time, because she hindered our Saviour from making haste to his dying daughter. But she shall be dead out-right, the woman cured, and he thereby confirmed, ere his desire shall be accomplished; that God in all may be glorified.

*Which was diseased, &c.* ] And had *lavished money out of the bag* for help, but had none. Nay, *she had suffered many things of the Physicians*, who had well nigh officiously killed her, and had utterly exhausted her. This made *Chaucer* take for his Motto, *Farewell physick*; and the Emperour *Adrian* cry out upon his death-bed, *Many Physicians have killed the King.*

*Came bekinde him.* ] Either as abashed of her blashfull disease: or, because she could not come before him for the croud, &c.

Verse 21. *If I may but touch his garment.* ] This was a glorious faith of hers, and not much inferiour to that of the Centurion. Let us in like sort, when we feel the bloody flux of naturall filth, issuing out at our eyes, mouths, hands, and other parts, repair to Christ, and touch him by faith: so shall we feel that there goes a vertue out from him, to heal the soul. As fishes when they are hurt, heal themselves again by touching the Trench, finding the

Time

Time of his body to be a sovereign salve: so must we, when wounded with sin, have recourse to Christ, and our faith will make us whole every whit.

Verse 22. *But Jesus turned him about.* ] To take notice of it himself, and to notify it to others, for these reasons, faith *Chrysostome*; 1. To free the woman from fear, lest her conscience should call her Recreant, as one that had stole a cure. 2. To make up in her what was wanting to her faith, if she should have any such thought to do so. 3. To manifest her faith, for other mens imitation. 4. To make known his omniscience, and so his Divinity. 5. To confirm the Rulers faith, and so fit him for further mercy. 6. To teach her and us, that, not his garment, but himself did the cure. This makes against that Popish foppery in worshipping reliques, as the *Syndon* wherein Christs body was entwapped, of the verue whereof *Paleottus* Archbishop of *Bonony*, fit forth a great book, *An. Dom. 1617.*

*And the woman was made whole, &c.* ] That fable recorded by *Eusebius* is scarce worth relating; that this woman should set up at her door in *Cæsarea Philippi*, a statue of brass in honour of our Saviour; near whereto grew a certain herb good for all diseases. *Irenæus* (far ancients then *Eusebius*) reproveth the hereticks, called *Gnosticks*, for that they carried about them the Image of Christ made in *Pilates* time, after his own proportion: using also for declaration of their affection towards it, to set Garlands upon the head of it. And in *Epiphanius* his time (who lived soon after *Eusebius*) images and statues of Christ or the Saints were abhorred by Christians. The *Turks* will not endure any image, no not upon their coyn, because of the second Commandment: and the Papists for their imagery, they call Idolaters.

Verse 23. *He saw the minstrels, &c.* ] An Heathenish custom crept in among the Jews, as many the like are now amongst the Papists, who are therefore called Heathens, *Revel. 11. 2.*

*The maid is not dead, but sleepeth.* ] Death is but a sleep to the Saints: and as the sleep of the labouring man is sweet unto him, so is death most welcome to such, as have most suffered. See my Notes on *Iob. 11. 11.*

Verse 24. *And they have laught him to scorn.* ] This is daily done by the mad world, quite besides it self in point of salvation. They hear and jar. God will laugh at their destruction.

Ita 46.6.  
Medici per sepe  
egros offensus  
occidunt. Pet.  
Molin. de cogn.  
Dei.  
Medici per sepe  
egros offensus  
occidunt. Pet.  
Molin. de cogn.  
Dei.

Eccl. 1. 7.  
cap 1.

As. and Mon.  
fol 19. 9.

Epiphanius epist.  
ad Joh. Hier. A.  
Sandi his tur.  
vey.

Carabat me.  
stus tibia juneri.  
ba. Ovid. 1. 4.  
Fast.

Plato morem  
ait esse bonum  
carere in Apol.  
Socr.  
Sic Gorg. Le.  
on 1. 1. 1. 1.  
Adim. 1. 1. 35.

Verse 25. *He took her by the hand* ] As it were to awaken her out of a deep sleep. He could have raised her without either coming down, or laying his hands upon her. But as *Jairus* desired him, so he did for him. Who now shall dare to *disparage* the day of small things?

Verse 26. *And the same hereof went abroad* ] Though Christ had strangely charged the contrary, *Mark. 5. 43.* lest, being known too soon, he should stand in the way of his own designe. Howbeit, when he drew nigh to his end, he raised the young man of *Naim*, and his friend *Lazarus*, in the open view of the people.

Verse 27. *Two blinde men followed him.* ] Misery makes unity. These two could the better agree to goe together, because their cases were alike. *Hooper* and *Ridley* left jarring, when they both were in prison.

*Thou Sonne of David.* ] Thou that art a true Man, as we are; and seemest to fly unto us, as *David* did to the men of *Judah*, *Ye are my brethren, my bone and my flesh*, &c. Have mercy on us. So the Church in *Italy*, when invaded and infested by the *Affryan*, cries out; The stretching out of his wings doth fill thy land *O Emmanuel: q. d.* O thou that art also a man, and hast the heart of a man in thee, see to our safety. Necessity makes men beg many times of meer strangers, yea of deadly enemies; as the *Israelites* did of the *Egyptians*, as *Benbadad* did of *Abab*, and as the poor *Jews* of the *Affryans*, *Lam. 5. 6.* How much more boldly should we beg of Christ our neer kinsman, &c?

Verse 28. *And when he was come into the house.* ] For till then, he seemed to flight them, that they might the more earnestly importune him. He knows how to commend his benefit to us. *Cito data, cito viliscent.* Things lightly come by, are lightly let by.

Verse 29. *According to your faith.* ] Questionlesse (with a famous Divine) Justifying faith is not beneath Miraculous, in the sphere of its own activity, and where it hath warrant of Gods Word.

Verse 30. *Straitly charged them saying, see that no man,* &c. ] He threatened them terribly, (as the word here used importeth) should they but open their mouths to make it known to any man. Some doe all for a name: Christ (besides the vail of his humanity) saies, nay thunders: *See you tell no man.* How far are those spi-

lit.

rits from this, which care onely to be seen, and wish onely to dazzle others eyes with admiration, not caring for unknown riches?

Verse 31. *Spread abroad his fame.* ] Wherein they sinned, no doubt, though of never so good an intention. Gods Commandments must be kept as the apple of our eye: for else, we charge him with folly.

Verse 32. *A dumb man possess with a devil.* ] Satan still gaggles many to this day, that they cannot pray to God, profess his name, utter themselves to the good of others. The spirit of faith is no in dweller, but sits in the door of the lips. *I believed, & therefore have I spoken.* The *Carthusian* Monks speak together but once a week. It is a shame to Christians that they speak not often one to another, *Mal. 3. 16.* that they come together, not for the better, but for the worse. *Inveniar sane superbus, &c. modo impy silenti non arguar, dum Dominus patitur,* saith *Luth. r.* Better I be counted proud, then be sinfully silent.

Verse 33. *The multitude marvelled, &c.* ] Others censured, a third fort tempted, a fourth applauded. What can we doe, to undergoe but one opinion? To avoid variety of constructions?

Verse 34. *Through the Prince of devils.* ] There is a principall Devil then, *Prince of this world.* And there are Princes and principall spirits in Countreys and Nations under him, *Dan. 10. 13.* We read of the *Prince of Persia*, hindering the matters of the Church. See more of this, *chap. 12. ver. 24.*

Verse 35. *And Iesus went about, &c.* ] He was not by any affronts or hard usages of the enemy, disheartened from well-doing: but as the Moon continues her course, though dogs bark and leap after, *En peragit cursus furda Diana suos: so dia hie,* and so mult we. For to sider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes, *Heb. 12. 3.* *Concordia spreta exolejunt.* Tacitus.

Verse 36. *He was moved with compassion.* ] His eye so affected his heart, that it even yerned towards those silly souls, *Ingenuis miserans puerit, dextramq, extendit.* Virgil.

*As sheep without a shepherd.* ] Their Pastours were Impostours, as *Bernard* complained of those in his time, their *Episcopi, Apostoli*, (as *Especeus* hath it) their overseers by-licers. That judgement was now befallen them, that *Moses* of old deprecad.

Zach. 4. 10.

2 Sam. 19. 17.

Saw. 17. 17.  
life of tana.Vireg. 17. 17.  
cum echementi  
et flemente  
cominatione  
interdixit.

ted, *Numb. 27. 17.* And this troubled our Saviour more than their bodily bondage to the Romans, which yet was very grievous.

Verse 37. *But the labourers few.* Such as will labour to assidue, in preaching Christ crucified: few such.

Verse 38. *Labourers into his harvest.* Harvest-men, of all other, have the hardest labour, a fore sweating labour: So have faithful Ministers. The householder hath somewhat to doe, said *Luther*, the Magistrate more, but the Minister most of all. He labours more in a day many times, then the husbandman doth in a moneth: the sweat of the brow is nothing to that of the brain: the former furthers health, the later impairs it, wearying and wearing out the body, wasting the vitals, and hastening old age, and untimely death.

#### CHAP. X.

Verse 1. *And when he had called the twelve.*

Chap. 9. 38.

HE had set them to pray, and now he sets them to work. *Ora & labora*, is an old proverb. And *Ad vocat manu invocanda est Minerva*, said the heathens. To pray to pray, is to mock God, and lose ones labour. *Solomon* saith, we must as well dig as beg for knowledge, *Prov. 2. 3. 4.* Else, to beg is bootlesse. The talk of the lips onely brings want, *Prov. 14. 23.* Christ seemed here to say to his praying Disciples, as once he did to *Moses*: Why cryest thou unto me? speak unto the children of *Israel*, that they goe forward.

Exod. 14. 15.

Verse 2. *Now the names of the twelve, &c.* Their names are registred and had in honour; when the Grandees of the earth, those men of renown in their generation, lie either buried in oblivion, or wrapt up in the sheet of shame; their memory, haply is preserved, but stinks in the keeping, as that rich glutton, *Luke 16.* who is not so much as named, as poor *Lazarus* is.

*Peter and Andrew his brother, &c.* They goe coupled, two and two together. And this first for their own sakes, *Two are better then one*, saith *Solomon*. For first if they fall, the one will lift up his fellow, as that which is stronger, sheweth up that which is weaker. 2. If two lie together, then they have heat. When *Silas* came, *Paul* burns in spirit: whiles *Ishojada* lived, *Isaiah* was free

Exod. 14. 15. Explained.

Act. 18. 5.

free and forward for God: he was the first that complained of the negligence of his best officers in repairing the Temple. While *Bradford* was alive, he kept up *Ridley*, and so did *Latimer Cranmer*, from thinking upon revolt. 3. If one prevail, two shall withstand him. The enemy is readiest to assault, where none is by to assist: and much of our strength is lost in the loss of a faithful friend: Whence *Paul* so rejoiced, that *Epaphroditus* recovered, *Phil. 2. 27.* For their own mutuall help and comfort was it therefore, that they were sent out by pairs, *ὁν τε δύο ἐρχομένους*, as the Poet speaks of his *Ulysses* and *Diomedes*, sent to fetch in the *Palauium*. Secondly for the sake of others, that the bad might be the sooner set down and convinced; the better confirmed and settled in the truth; sit in the mouth of two or three witnesses, &c. For this it was, that God set forth those noble pairs, *Moses* and *Aaron*, *Zerubbabel* and *Jehoshuah*, *Paul* and *Barnabas*, the two faithful witnesses, *Revel. 11. 3.* *Luther* and *Melancthon*, *Zuinglius* and *Oecolampadius*, &c.

Verse 3. *Bartholomew.* This, say some, was that *Nathaniel*, *Joh. 1.* He is by *Dionysius* quoted to have said of Divinity, *Es Magnam esse & minimam*: that it was large in a little room.

*Matthew the Publican.* See here, as in a mirror, Christs free grace in such a choice, and *Matthews* true grace in not dissembling his old trade, but shaming himself that God might be glorified: and thankfully crying out with *Iphicrates*, *εἰς δόξαν εἰς δόξαν*, from how sinful and shameful full, to how high and honourable a calling and course of life am I advanced?

Verse 4. *Simon the Canaanite.* Or a man of *Cana in Galilee*, (as *Judas Escariot*) that is, a man of *Kerioth*; See *Josh. 15. 25.* *Simon* the Zealot, St *Luke* calls him. Christ, when he called him to the Apostleship, either found him, or made him zealous: *Tardis mentibus virtus non facile committitur.*

—*Mediocribus esse Poeta.*

*Non Dij non homines, non concessere columnas.*

Verse 5. *These twelve Jesus sent forth.* Out of deep commiseration of those poor scattered sheep, that lay panting for life, and well nigh gasping their last. *Saul*, that ravening wolf of *Benjamin*, and his fellow-Pharisees, not onely breathed out threatnings, but worried Christs sheep, that bore golden fleeces. Now, because he could not goe to them all himself in person, he sends out the twelve. Thereby also to teach them and us, that no Minister

2 Chron. 24. 4. 5. 6.

Hom. II. li. 1.  
Divise bis opere sed mens ju-  
it unica, pavit  
ore Lutherus  
oves. stare Me-  
lacthon aper.  
Kai πολλόν,  
και ἐλάττω

NIR  
Significat zelū.  
Cic. 5. Tusc.  
Hec de art po-  
et.

ἐκταμέναι.  
Mat. 9. 30.

Act. 9. 1.

a Tim. 3. 17.

is so thoroughly furnished to all good works, but that he may need the advise and help of his fellow-labourers. And this I conceive, was at first the end of erecting Colledges and Cathedrals.

151. 53. 6.

Verse 6. *To the lost sheep* ] This is the common condition of us all. *All we like sheep have gone astray.* The Prophet saith not, like dogs: for these, though lost, will finde their way home again. Nor like swine: for these also when lured, or against a storm, will hye to their home. But like sheep, that silly creature: then the which as none is more apt to wander, so neither any more unable to return.

... 721 Paris ut  
... 16. 10. 10. 10.  
... 16. 10. 10. 10.  
... 16. 10. 10. 10.  
... 16. 10. 10. 10.

Verse 7. *The kingdom of heaven is at hand.* ] Repent therefore. Men will doe much for a kingdom. And, nothing less then a Kingdom, and that of Heaven, can buy men out of their sweet sins. How many hear we daily making answer to the motion of this heavenly kingdom offered them by God, as the Olive and vine did in *Jothams* parable? Shall I leave my fat and sweet sins to raigo, though with God? And yet every man must be either a King or a cattiffe: raign in heaven, or roar for ever in hell. And this the Apostles were bid, where ever they came to preach, not to sing matins, which is the chief office of Priests among the Papists. And for the people, they are taught to believe, that the Mass only is a work of duty: but the going to Sermons a matter of conveniency, and such as is left free to mens leifures, and opportunities, without imputation of sin.

Horat. Epist. 1.  
Sat. 1. 1. 1. 1.  
Sat. 1. 1. 1. 1.

Verse 8. *Heal the sick.* ] God glorifies himself by the fruits of our sin, and the effects of his own wrath. This great Alchymist knowes how to extract good out of evil. He can make golden afflictions, 1 *Pet. 1. 7.* medicinall sicknesses; fetch his own honour out of the depths of our sufferings, as wine draws a nourishing vertue from the flesh of vipers, and as scarlet pulls out the vipers teeth.

*Freely ye have received.* ] And so have we in some sort, and in some sort: sith no pains we take, no cost we are at, can possibly countervail so great a treasure, as is concredited unto us.

Verse 9. *Provide neither gold, &c.* ] To wit, for this present voyage (for at other times our Saviour had money, and he put it not in a peny-pouch, but in a bag so big, as that it needed a bearer) but now Christ would teach them, by experience of his fatherly providence in feeding and securing them, to trust him for ever.

Verse 10.

Verse 10. *Neither two coats* ] That may be a burden to you.

*Neither shoes* ] But sandals, a lighter kinde of wearing.

*Nor yet staves* ] Either for offence or defence: a dog shall not wag his tongue at you: Or not a staff, that may cumber you. But take a staff (as St Marke hath it) *sc.* that may ease and relieve you. Mark. 6. 8, 9.

*The workman is worthy of his meat* ] *Of his wages,* saith St Marke; of both, as labourers in Gods harvest; of double honour, saith St Paul, both countenance and maintenance.

Verse 11. *Enquire, who in it is worthy* ] That is, faithful, as Lydia was, Acts 16. 15. and Philip the Evangelist, Acts 21. 8. and Mary the mother of Mark, Acts 12. 12. Lo here whither Ministers should resort, and where should be their Rendevouz, Psal. 26. 4. & Psal. 16. 3. In the excellent ones of the earth should be their delight. I forget Lords and Ladies, said good M. Fox, to remember Gods poor Saints.

Verse 12. *And when ye come into an house,* ] Into the Synagogues and other places of publike meeting, our Saviour sends them not as yet, because they were but young beginners, and wanted boldnesse and other abilities: but bids them teach privately, catechize from house to house, and not stretch the wing beyond the nest, till better fledged, and fitted for flight.

Verse 13. *If that house be worthy* ] The Saints are the only Worthies, of whom the world is not worthy. These shall walk with Christ, for they are worthy. But the heart of the wicked is little worth, Prov. 10. 20.

Heb. 11.  
Rev. 3.

*Let your peace come upon it* ] Christian salutations are effectually benedictions. *We blesse you in the Name of the Lord.*

Psal. 129. 8.

*Let your peace return unto you* ] Something will come of your good wishes; if not to others, to your selves: you shall be paid for your pains as the Physician is, though the patient dies; as the Lawyer hath his fee though his clients cause miscarry. God will reward his Ministers, though Israel be not gathered, *secundum laborem, non secundum proventum*, as Bernard hath it.

Isa. 49. 4. 1.

κατὰ τὴν λόγον  
& κατὰ τὴν  
καρδίαν.

Verse 14. *And whosoever shall not receive you* ] Two sure signes of reprobate goats, 1. Not to receive Christs Ministers to house and harbour, accounting themselves happy in such an entertainment. 2. Not to hear their words. The most good is done by Gods Ministers commonly at first coming. Then some receive the word with admiration, others are daily more and more hardened.

as.



as fish, though fearful, stir not at the great noise of the sea, whereunto they are accustomed: and as birds that build in a belfree, startle not at the tolling of the bell.

*Shake off the dust of your feet* ] In token that you sought not theirs, but them, and that you will not carry away so much as any of their accursed dust: that you will not have any communion at all with them, wait no longer upon them: that the dust of those feet (that should have been beautiful) shall be fatal and fearful to them; that God shall hence-forward beat them here as small as dust with his heavy judgements, as with an iron-mace, and that hereafter he shall shake them off as dust, when they come to him for salvation, at the last judgement.

Verse 15. *It shall be more tolerable* ] God can better bear any thing, then the abuse of his free grace in the offers of mercy. Profligate professors and Profane Gospellers, shall one day wish, Oh that I had been a *Sodomite*, that I had neuer heard a Sermon! or oh that I might hear but one Sermon more, &c. Should *Solomon* forsake that God that had appeared unto him twice? Good turns aggravate unkindnesses: and nothing more torments those in hell, then to think that they might have been happy, had they been worthy their years, as they say.

Verse 16. *Behold I send you forth, &c.* ] This might seem incredible to the Disciples, sith they were sent among the *lost sheep of Israel*. But strange though it seem, 'tis not so strange as true. Look for it therefore. *Behold*, Christ was in no such danger from *Herod* that fox, as from those wolves the Pharisees.

*As sheep in the midst of wolves* ] Who would make it their work to worry the flock, and suck their blood, as did *Saul* that wolf of the Tribe of *Benjamin*, and the Primitive Persecutors. Under *Dioclesian*, seventeen thousand Christians are said to have been slain in one moneth, amongst whom also was *Serena* the Emperesse. Those ten Persecutions were so cruel, that *S<sup>t</sup> Hierom* writes in one of his Epistles, that for every day in the year were murdered 5000. excepting only the first day of *January*. *S<sup>t</sup> Paul* fell into the hands of that *Lion Nero*, qui orientem fidem primus *Roma* cruentavit, as *Tertullian* hath it, who therefore also calleth him, *Dedicatorum damnationis Christianorum*. All the rest of the Apostles are reported to have died by the hands of tyrants, save only *S<sup>t</sup> John*: who, in contempt of Christianity, and of Christ (that is, by interpretation, Gods Anointed) was call'd by *Dominian*

rian into a vessel of scalding oyl, but came forth fresh and unhurt, by a miracle. After this, the *Arrian* hereticks rag'd extremely, and made great havock of the innocent Lambs of Christ. *Gervicus* an *Arrian* King of *Vandals*, is said to have exceeded all that went afore him in cruelty towards the Orthodox side, of both sexes. In that *Lanica Parisiensis* 30000. Protestants were basely butchered in one moneth, 300000. in one year. *Stokely* Bishop of *London*, boasted upon his death-bed, that he had been the death of fifty hereticks in his time. His successour *Bonner*, was called the common cut-throat, and slaughter-flave generall to all the Bishops of *England*. And therefore (said a good woman that told him so in a Letter) it is wisdom for me, and all other simple sheep of the Lord, to keep us out of your butcherly stall, as long as we can. Especially, seeing you have such store already, that you are not able to drink all their blood, lest you should break your belly; and wherefore let them lye still, and die for hunger. Thus &c. But that above all is most horrid and hatefull, that is related of the Christians in *Calabria*, Anno 1560. For, being all thrust up in one house together (saith *M. Fox*) as in a sheepfold, the Executioner comes in, and among them takes one and blindfolds him with a muffler about his eyes, and so leadeth him forth to a larger place, where he commandeth him to kneel down. Which being so done, he cutteth his throat, and so leaveth him half dead: Then, taking his butchers knife, and muffler all of gore blood, he cometh again to the rest: and so leadeth them one after another, and dispatcheth them all, to the number of 88. All the aged went to death more chearfully: the younger were more timorous. I tremble and shake (saith a Romanist, out of whose Letter to his Lord all this is trancribed) even to remember how the Executioner held his bloody knife between his teeth, with the bloody muffler in his hand, and his arms all in gore blood up to the elbows, going to the fold, and taking every one of them, one after another, by the hand, and so dispatching them all, no otherwile, then doth a butcher kill his calves and sheep.

*Be ye therefore wise as serpents, &c.* ] Let meekness be mixt with wariness, saith *Nazianzen*, that it may be the meeknesse of wisdom, *Jun. 3. 13.* We must be neither foxes, nor yet asses. Meeknesse many times brings on injuries: a crow will stand upon a sheeps back, pulling off wool from her side. Now therefore as we must labour for columbine simplicity, and be no horned beasts,

In dolum elei  
inmissum se-  
rant ludibrij  
causa, quia  
Christiani a  
Christo, &  
Christum am-  
is. *Ysa. 53. 12.*  
dicitur Pat. in  
Apoc. 1. 9.  
Funo. Chronol.  
In lesse then  
four years  
they sacrificed  
the lives of  
800. inno-  
cents here, to  
their Idols in  
Q. *Maris*  
dies.  
Alt. and Mon.  
fol. 1672.

Alt. and Mon.  
fol. 859.

Ysa. 53. 12.  
dicitur Pat.  
in Apoc. 1. 9.

Fla. 2.

Alt. d. Chro.  
not. pag. 333.

diligent.

to pelt or gore others (as the word here signifies,) so for serpentine subtilty too, that we cast not ourselves upon needlesse dangers. The Roman rule was, *nec fugere, nec sequi*, Christianity calleth us not to a weak simplicity; but allowes us as much of the serpent as of the dove. The dove without the serpent is easily caught: the serpent, without the dove stings deadly. Religion without policy is too simple to be safe: Policy without Religion is too subtle to be good. Their match makes themselves secure, and many happy. A serpents eye is a singular ornament in a doves head.

*Harmlesse doves* ] That neither provoke the hawke, nor project revenge: but when pursued, they save themselves, if they can by flight, not by fight. Sometimes they sit in their dovescotes, and see their nests destroyed, their young ones taken away, and killed before their eyes: neither ever do they offer to rescue or revenge, which all other fowls doe seem in some sort to doe.

Verte 17. *But beware of men* ] Absurd and wicked men, saith Paul, brutish men, skilfull to destroy, saith the Prophet, *Man-eaters*, saith the Psalmist, Cannibals, that make no more conscience to mischief Gods people, then to eat a meals meat when they are hungry. These be those *Lycanthropi*, those wolves mentioned in the former verte. These are those mankinde men, that St Paul met with at *Ephesus*, 1 Cor. 15. 32. He fought with beasts after the manner of men, that is (as some interpret it) men fought with him, after the manner of beasts. Such a man was that monster of *Millain* in *Bodin: de Repub.* Such were the Primitive Persecutors, and such are the Pseudo-Catholicks of these times. A Dutch-woman they buried alive for religion, with thorns under her. Another they shamefully defiled in the sight of her husband, and then forced her to draw a sword, and give her husband a deadly wound, her hands being ordered by them. The Town of *Barre* in *France* being taken by the Papists, all kinde of cruelty was there used. Children were cut up, the guts and hearts of some of them pulled out, which in rage they gnawed with their teeth. The *Italians* which served the King, did for hatred of religion break forth into such fury, that they did rip up a living childe, and took his liver, being as yet red hot, and eat it as meat. *John Burgeolus* President of *Turon*, an old man, being suspected to be a Protestant, and having bought his life with a great summe of money, was notwithstanding taken and beaten cruelly with clubs and staves. And being stript of his clothes, was brought to the bank of

Felle columba  
caret, rostris  
non credit, &  
u gues  
Fojulet inno-  
cuos, puras  
grana legiti.  
1 Thef 3. 2.  
Ezek 21. 31.  
1 Job. 14. 4.

Ab. and Mon.  
Jul. 8. 18.

Ibid. 19. 5. 1.

Ibid.

the river *Liger*, and hanged, his feet upward, and head downward in the water, up to his breast. Then, he being yet alive, they opened his belly, pull'd out his guts, and threw them into the river. And taking his heart, they put it upon a spear, carrying it with contumelious words, about the City. Were these men? or rather devils in the shape of men? What should I instance further in those late Irish unheard of cruelties, so well known, and so much written of? such as whereof the devil himself might be ashamed, had he any shame in him. *Lithgow* a Scot, after he had with K. James his letters travelled thorow the greatest part of the known world, was, as he returned through *Spain*, in the City of *Maligo* surprized by nine Sergeants, and carried before the Governour. By whose appointment, they stripped him of his clothes, robbed him of his money, put him into a dark dungeon, shackled him, starved him, wounded him, &c. In ten hours, he received seventy severall torments: At last, all the Lords Inquisitors commanded him to receive eleven strangling torments at midnight, and to be burnt body and bones to ashes, though they had nothing against him but suspicion of religion. And yet after this, God wonderfully delivered him: He was brought on his bed to our King, wounded and broken, and made this relation to the face of *Gundamor*, the Spanish Ambassadour.

*They will scourge you* ] *John Fortune*, a Martyr in Q. Maries dayes, was thus threatned by one Mr Foster: You shall be whipt and burned for this year, I trow: His answer was, I should be full glad of that. For it is written, *They will scourge you in their synagogues*. And since the time that the sword of tyranny came into your hand, I heard of none that were whipt. Happy were I, if I had the maidenhead of that persecution.

Verte 18. *And ye shall be brought before Governours* ] Yea they offered themselves to them, crying *Christiani sumus*, and so trying them thereby, that one of them in a great chafe cryed out, *O miseri, si libet perire, num vobis rupes aut restes desunt?* Can ye finde no other way to dispatch your selves, but that I must be troubled with you?

*And before Kings, for my sake.* As Paul before *Agrippa*, and afterwards *Nero*; Luther before *Charles 5.* Lambert before *Hen. 8.*

Verte 19. *Take no thought how, or what ye shall speak* ] Be not anxious about either matter or manner of your apology for your selves.

Thuanus.

Lithgow  
Trav.

Ab. and Mon.

Artas Amant  
nus apud Ter-  
tull.

selves. Ye shall be supplied from on high both with invention and elocution. *Demosthenes*, that great Orator, was many times out, when he spake to King *Philip*, and sometimes to amate that he had not a word more to say. *Moses*, that great scholar, feared he should want words when he was to stand before *Pharaoh*, and professeth, that since God had called him to that service, he found lesse freedom of speech then before. *Latomus* of *Louvain*, a very learned man, having prepared an eloquent Oration to *Charles* the fifth Emperour, was so confounded in the delivering of it, that he came off with great discredit, and fell into utter despair. No wonder therefore though the Apostles, being ignorant and unlettered men, were somewhat troubled how to doe when brought before Kings and Kesar. Our Saviour here cures them of that care, by a promise of helpe from heaven: And they had it, *Acts* 2. & 4. & 5. & 7. And so had the Confessours and Martyrs in all ages of the Church. *Nescio unde veniunt ista meditationes*, saith *Luther* of himself in a letter to his friend. And in his book of the Babylonish captivity he profiteth, that whether he would or no, he became every day more learned then other. How bravely did *Anne Askew*, *Alice Driver*, and other poor women answer the Doctors, and put them to a nonplus? Was not that the spirit of the Father speaking in them?

Verse 20. *But the Spirit of your Father* ] Who borroweth your mouth for present, to speak by. It is he that forms your speeches for you, dictates them to you, filleth you with matter, and furnisheth you with words. Fear not therefore your rudeness to reply. There is no mouth into which God cannot put words: And how oft doth he chide the weak and unlearned to confound the wise and mighty, as he did *Balaams* Ass to confute his master?

Verse 21. *And the brother shall deliver up the brother* ] As *Alphonfus Diarius* did his own brother *John* at *Neoberg* in Germany. So, Doctor *London*, made *Filmer* the Martyrs own brother witness against him, cherishing him with meat and money, and telling him he should never lack as long as he liv'd, &c. So, one *Woodman* was delivered by his own brother into his enemies hands. Of him and other Martyrs burnt with him, *White*, Bishop of *Winchester* after *Gardiner*, falsely affirmed in a Sermon, Good people, these men deny Christ to God, and the holy Ghost to be God, &c. In the civil warres of France, the foppes fought

Prophetae  
quodlibet  
sunt, deus  
sunt.

Stalder lib. 17.

Ag. and Mon.  
fol. 112.

Ibid 1801.

Ibid 1813.

against their fathers, and brothers against brothers, and even women took up arms on both sides, for defence of their religion. This is the effect of the Gospel of peace, but by accident.

*And the father the child* ] As *Philip* K. of Spain; who said he had rather have no subjects then hereticks, as he called them: And, out of a bloody zeal, suffered his eldest son *Charles* to be murdered by the cruel Inquisition, because he seemed to favour the Protestant-side.

Verse 22. *And ye shall be hated.* ] *Hand perinde crimine incendiij quam odio humani generis convulsi sunt*, saith *Tacitus* of those poor Christians, that by *Nero* were haled to death for setting the City of *Rome* on fire, which was done by himself. *Tertullian* telleth us, that their name, and not their crime was punished in Christians. So *Luther* complaineth that there was in his dayes no crime comparable to that, of professing the Gospel.

*But he that endureth to the end* ] Apostacy looseth the things that it hath wrought, 2 *Joh*. 8. *Non queruntur in Christianis initia, sed finis*, saith *Hierom*. It is the evening that crowneth the day, and the last scene that commends the enterlude.

Verse 23. *Flee ye into another.* ] That is, make all the haste that may be, as *Cant*. 8. 14. *Fuge, fuge Brenti, cito, citius, citissime*, so friendly did a Senatour of *Hala* advise *Brentius*. He did so, and thereby saved his life. There was one *Laremonib*, Chaplain to Lady *Aane* of *Cleve*, a Scotch man, to whom in prison it was said as he thought, *Arise, and go thy wayes*. Whereto when he gave no great heed at first, the second time it was so said. Upon this, as he fell to his prayers, it was said the third time likewise to him: which was half an hour after. So he arising upon the same, immediately a peece of the prison wall fell down; and as the Officers came in at the outer gate of the prison, he leaping over the ditch escaped. And in the way meeting a certain beggar, changed his coat with him, and coming to the sea-shore, where he found a vessel ready to go over, was taken in, and escaped the search, which was straitly laid for him, all the countrey over. *Tertullian* was too rigid in condemning all kinde of flight in time of persecution.

*Ye shall not have gon over the cities of Israel* ] This is another comfort to the Apostles and their successors, that though forced to flee from city to city, yet they shall still finde harbour, and places of employment. They shall not have finished, that is taught and converted all the cities of Gods *Israel*, both according to the flesh,

Z 2

Hist. St. Court.  
et Treut, fol.  
647.

Hieron. Catina.

Tertull. in  
Apolog.  
Nullum flagi-  
tium bodie par-  
est huic uni q-  
summo sacri-  
legio, c. Evan-  
gelion Dei  
confiteri. Luth.  
Epist. ad Episc.  
Sambien. en.  
Melch. Adam  
in vita Brenti.

Ag. and Mon.  
fol. 1545.

Lib. de fuga  
persecut. um.

and according to the faith, till the Sonne of man be come to judgement, see *Matth. 24. 30. Luk. 21. 27.*

Verse 24. *The Disciple is not above his Master* ] Sweeten we the tartnesse of all our sufferings, with this sentence, as with so much sugar. *Blandina* the Martyr being grievously racked and tortured, cryed out ever and anon *Christiana sum* I am a Christian; and with that consideration was so relieved and refreshed, that all her torments seemed but a pastime to her.

Verse 25. *It is sufficient for the Disciple, &c.* ] And a fair pre-terment too, *Joh. 21. 18.* *Peter* thinks much that himself should be destined to die a Martyr, and not *John*. *What shall he do?* saith *Peter*. Follow thou me, saith our Saviour. I shall shew thee the way to an ignominious suffering, what ever becomes of *John*; though he shall suffer his part too. For if the head be crowned with thornes, should not the members feel the pain of it?

If they have called the master of the house *Beelzebub* ] That is *Master-fly*, such as *Pliny* calleth *Muscipos*. The men of *Elis* sacrificed to *Iupiter Muscarum*. He is otherwise called *Iupiter stricarum*, this *Beelzebub* as the Scripture calls all the vanities of the Heathen *Gelulim*, excrements, dunghill-Deities: A name too good for them. *David* would not do them so much honour, as once to name them. And *Abis* (saith *Hierom*) *ut de ore Christiano sonet Iupiter omnipotens, & Mehercule, & Mecastor, & cetera magis portenta quam numina.* *Beelzebub* was the god of *Ekron*, that is the devil of hell (for of *Ekron* comes *Acheron*.) How prodigiously blasphemous then were these Miscreants, that called Christ *Beelzebub*? Wonder it was, that at the hearing thereof, the heaven sweated not, the earth shook not, the sea swelled not above all her booke.

How much more shall they call, &c. ] So they called *Athanasium Sathanasium*, *Cyprian*, *Coprian*, *Calvin Cain*, *Farrellus*, devil. When he came first to *Geneva*, and began the Reformation there, he was haled before the Bishop, and set upon in this sort: *Quid in diabole nequissime ad hanc civitatem perturbandam accessisti?* What a devil meant thou to meddle with the Scriptures (and *Steven Winchester* to *Marbeck*) seeing thou art so stuborne and wilfull, thou shalt go to the devil for me.

Verse 26. *Fear them not therefore* ] Be not reviled out of your Religion, but say, If this be to be vile, I be yet more vile. *Contra scorpenta morsum non est remedium*, saith *Seneca*. *Didicit illi*

Sub Antonino  
Philosophs in  
Gallia, &c.  
Bucheker.

Non decet ut  
sub capite spinis  
coronatus vi-  
vant membra  
in delicijs.  
Zinch.  
lib. 10. cap. 28.  
Aperit.  
Clem. Alexan.

Hieron,  
Damaso.

Sculcet. Henric.  
pag. 206  
Alb. and Mon.  
fol. 109.

*ille maledicere, & ego contemnere*, said he in *Tacitus*. If I cannot be master of another mans tongue, yet I can be of mine own eares. *Dion* writes of *Severus*, that he was carefull of what he should do, but careless of what he should hear. Do well, and hear ill, is written upon heaven gates, said that Martyr. Ill mens mowthes are as open sepulchres, saith *David*, wherein good mens names are often buried: but the comfort is, there shall be a resurrection al- well of names as of bodies, at the last day.

For there is nothing hid, that shall not be known ] *q. d.* Deal not unfaithfully in the ministry: conceal not the truth in unrighte-ousnes, betray not the cause of God by a cowardly silence. For (whatsoever you may plausibly plead and pretend for your false- play) all shall out at length: and well it shall appear to the world, that you served not the Lord Christ, but your own turnes upon Christ: and, to your selves might sleep in a whole skin, let what would become of his cause and kingdome. *Fearfull men* are the first in that black bill, *Reve. 21. 8.* And God equally hateth the timorous as the treacherous.

Verse 27. *What I tell you in darknesse, &c.* ] *q. d.* See that ye be valiant and violent for the truth: declare unto the world all the counsell of God, which you have therefore learned in private that ye may teach in publike; not fearing any colours, much lesse stealing from your colours, *Heb. 10. 38.* *Quas non oportet mortes pracli- gere, quod non supplicium potius ferre, immo in quam profundam inferni abyssum non intrare, quam contra conscientiam attestari?* saith *Zuinglius*. A man had better endure any misery then an en- gaged conscience.

Verse 28. *And fear not them which kill the body* ] That cru-elly kill it (as the word signifies) that wittily torture it, as those Primitive Persecutors, with all the most exquisite torments that the wit of malice could devise: that kill men so, that they may feel themselves to be killed, as *Tiberius* bad. *Odall Gemmet* suffered a strange and cruel death in *France* for Religion. For when they had bound him, they took a kinde of creatures which live in horde- dung, called in French *Escarbats*, and put them unto his navell, covering them with a dish, the which, within short space, pierced into his belly, and killed him. The tragicall story of their cruel handling of *William Gardner* Martyr in *Portugal* may be read in *M<sup>r</sup> Foxes Martyrologie*, fol. 1242. At the losse of *Heydlsberg*, *Monseur Millius* an ancient Minister and man of God, was taken

ἐμμελὲς ἢ  
τὸν πρᾶκτε-  
ων, ἀλλὰ  
τὸν περὶ αὐτῶν  
λογισμῶν

καρτελεται  
Real from his  
Captain.  
Epist. tertio.

ἀποκτείναν.

Alb. and Mon.  
fol. 878.

Spec. hist. sa-  
cr. p. 100.

In corpus Zuing-  
lij exanime  
culle scitum  
fuit Sc. Scul-  
ter. A. 1541.  
p. 148.  
Annotat. de  
Nag. B. d. J. a.  
d. d. T. b. a. c. a.  
apud Dion. in  
Nerone.

by the bloody Spaniards, who having first abused his daughter be-  
fore him, tied a small cord about his head, which with truncheons  
they wreathed about, till they squeezed out his brains. So they ra-  
ther roasted then burnt many of our Martyrs, as B. Ridley and o-  
thers: neither would they let the dead rest in their graves, as *Paulus  
Phagius*, whose bones they digd up and burnt: so they raged ex-  
ceedingly upon the dead body of *Zuinglius*, after they had slain  
him in battle, &c. Now these that cruelly kill the body we must  
not fear. Our Saviour saith not *that can kill the body*, at their plea-  
sure, for that they cannot: but that do kill it, when God permits  
them to do it. And then too, *occidere possunt, ledere non possunt*,  
as he told the tyrant: they may kill the Saints but cannot hurt  
them, because their souls are *out of gunshot*. *S. Paul's* sufferings  
reached no further then to his flesh, *Col. 1. 25.* his soul was un-  
touched, he possessed that in patience amidst all outward per-  
turbations.

*But are we able to kill the soul?* As they would do fain, if it  
were in their power. *David* oft complains that they sought after  
his soul, that they *saturnally hated him*, &c. Now we commit thy  
soul to the devil, said the Persecutors to *John Huss*. The Popish  
Priests perswaded the people here at the burning of the Martyrs,  
that when the gunpowder (that was put under their armpits  
for a readier dispatch of them) gave a burst, then the devil fetcht  
away their souls. When *Cranmer* often cryed in the fire *Lord Je-  
su receive my spirit*, a Spanish Monk ran to a Noble-man then  
present, and would have perswaded him that those were words of  
despair, and that he was now entering into hell. Upon the patient  
and pious death of *George Marsh*, many of the people said, he died  
a Martyr, which caused the Bishop shortly after to make a Sermon  
in the Cathedral, and therein he affirmed, that the said *Marsh*  
was an heretick, burnt like an heretick, and a fire-brand in hell. Of  
*Nicolas Burton* Martyr in Spain, because he embraced death for  
Christ with all gladness and patience, the Papists gave out that the  
devil had his soul, before he came to the fire, and therefore they  
said his senses of feeling were past already.

*But nether fear him* As one fire, so on fear drives out another.  
Therefore, in the second Commandment, lest the fear of mens  
punishment should keep us from worshipping of God, great pun-  
ishment is threatned, to them that worship him not. If I for-  
sake my profession, I am sure of a worse death then *Judge Hales*  
had,

de Joh. Adam  
in vit. Cranm.

Ann. 1541.  
John 23.

Mich. 1866.

had, said that Martyr. There is martial law for those that forsake  
their captain, or else (under a colour of discretion) fall back into  
the reward. They that draw back, do it to perdition, Heb. 10. 39.  
And is it nothing to lose an immortal soul? to purchase an ever-  
living death? Should servants fear their masters, because they have  
power over the flesh, *Col. 3. 23.* and should not we fear him that  
can destroy both body and soul in hell? *Biron Marshall* of France  
derided the Earl of *Essex* his piety at his death, as more befitting  
a silly Minister then a stout warrior: as if the fear of hell were not  
a Christian mans fortitude; as if it were not valour but madness  
to fight with a flaming fire, that is out of our power to suppress.  
This *Biron*, within few moneths after, underwent the same death  
that *Essex* did, and then if he feared not hell, he was sure to  
feel it.

Verse 26. *Are not two sparrows, &c.* Birds flying seem to be  
at liberty, yet are guided by an over-ruling hand: they fly freely,  
yet fall by divine dispose, and not as the fowler will: But we are  
better then many sparrows. Gods providence is punctuall,  
and particular, extending even to the least and lightest circumstan-  
ces of all our occurrences; whatever *Hierom* thought to the con-  
trary, and *Pliny* with his *Irvidendum verò curam agere rerum  
humanarum illud quicquid est summum*: It is a ridiculous thing  
saith he to imagine that God takes care of our particular affaires.  
How much better *S. Augustine*, *Deus sic curat universos quasi  
singulos, sic singulos, quasi solos*. Gods providence extends to eve-  
ry particular, both person and occurrence.

Verse 30. *But the very haire of your head, &c.* As things of  
price, and such as God sets great store by. Hence he enjoyed his  
*Nazarites*, when they had accomplished their vow, to shave their  
heads, and put the hair in the fire, under their peace-offering, for a  
sacrifice to the Lord. The *Ammonites* paid dear for the hair they  
shaved off the heads and beards of *Dauids* messengers. So hath  
*Bonnet* I believe, ere this, for the *Martyrs* beard he pull'd off part  
of it, causing the other part thereof to be shaved, lest his manly act  
should be seen to the world. The three Worthies were taken out  
of the fiery furnace with their haire in full number, not one of  
them singed.

Verse 31. *Fear not therefore* This is the third time in six ver-  
ses, that they and we are bid to banish this cowardly base passion,  
this cauleless, fruitless, harmful, sinful fear of men. He that fears  
God

Camd. Elizab.  
fol. 554.

spolia, Magna  
est Emphasis  
diminutiva.

lib. 1. cap. 7.

Numb. 6. 18.

T. o. Tomkins,  
A. 1. and Mos.  
fol. 1394.

Din. 3. 27.

God, needs fear none else. *Moses* feared not *Pharaoh*, nor *Micaiah*, *Ahab*, when they had once seen God in his Majesty. *Micaiah* will not budge or alter his tale; as the Lion fiercely pursued, will not alter his gate, they say, though he die for it. *Doctour Taylor*, Martyr, when being sent for by *Steven Gardiner*, his friends perswaded him not to appear, but fly. Fly you, said he, and do as your conscience leads you, I am fully determined, with Gods grace, to go to the Bishop, and to his beard to tell him that he doth nought. This he resolved to do, and this he did accordingly. For at his first appearance, Art thou come, thou villain, said the Bishop? How dar'st thou look me in the face for shame? Knowest thou not who I am? Yes, I know who you are (said he again) *Doctour Gardiner* Bishop of *Winchester*, and Lord Chancellour, yet but a mortall man, I trow. But if I should be afraid of your lordly looks, why fear you not God the Lord of us all? How dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied your Master Christ, and his Word, and done contrary to your own oath and writing? With what countenance will you appear before the Judgment seat of Christ, and answer to your oath, &c?

*Ye are of more value then many sparrows.* ] Yea then many other men, as one pearl is more worth then many pibbles, one little Lark then many carrion-Kites. *Noah* found more favour with God, then all the world besides. The Saints are called *all things*, *Colos. 1. 20.* *Tabor* and *Hermion* are put for the East and West of the world, as if there were no world but *Judea*, that pleasant Land, that *Land of delight*, so stiled, because in *Judea* was God known, and there were those excellent ones, in whom is all Gods delight. He reckons of men by their righteousness, and accounts such more excellent then their neighbours, whomsoever they dwell by.

Verse 32. *Whoever therefore shall confesse me.* ] A bold and wife confession of Christ is required of all his, who are therefore said to be *marked in their fore heads* (*Revel. 7. 3.*) an open place. And they that will not professe him, shall be sorted with such as through excess of pain, and defect of patience gnaw their own tongues, *Revel. 16. 10.* Antichrist takes it in as good part, if his bond-slaves receive *his mark in their hand only*; the which, as occasion serveth, they may cover or discover, *Revel. 13. 16.* He lets his, use what countenance they will, so it may help to amplify his Kingdom.

Kingdom. It was a watch-word in *Gregory 13<sup>th</sup>* his time in *Elizabeths* time, *My sonne, give me thy heart.* Dissemble, go to Church, do what ye will, but *Damni cor*: be in heart a Papist, and go where you will. Christ will endure no such dealing. He will have heart and tongue too, *Rom. 10. 9.* he will be worshipped truly that there be no halting, and totally that there be no halving. We may as well (saith *Zuinglius*) do worship at the altar of *Jupiter* or *Venus*, as hide our faith for fear of Antichrist. *He that is not with me is against me*, saith our Saviour. He likes not these politick Professours, these neuterpassive Christians, that have *fidem menstruam*, as *Hilary* said of some in his time, that have *religionem ephemeram*, as *Beza* saith of *Baldinus* the French Apokate, that can turn with the times, comply with the company, be (as the planet *Mercury*) good in conjunction with good, and bad with bad. These are they that do *virtutis stragulam pude- facere*, put honesty to an open shame, as the Philosopher could say: And shall these mens faith be found to praise, and honour, and glory? It is not likely.

Verse 33. *But whosoever shall deny me* ] Not only utterly to renounce Christ, but out of base respects to dissemble him, is to deny him, *Peter* denied his Master as well in saying, *I wot not what thou saiest*, as in swearing *he never knew the man*. The people of *Israel*, 1 King. 18. 11, that held their peace only, when the Prophet had said, *If the Lord be God, follow him*, are blamed, and worthily, for their detestable indifferency. Indeed they spake not against the Prophet, but they durst not speak with him. Many such cold friends religion hath now adaies. This they will dearly repent and rue, when they come to give an account, with the world all on a light flame about their ears, and the elements falling upon them, as scalding lead, or running bel- mistle.

*Him will I also deny before my Father* ] And the Father will entertain none, but such as come commended to him by his Son Christ. He will surely cashier all others, as the *Tirshatha* did those proud Priests, that grew ashamed of their profession, and could not finde their register, *Ezr. 2. 62.*

Verse 34. *Think not that I came to send peace.* ] Peace is twofold, *Temporis & peccatoris*, of Countrey and of Conscience. This latter is Christs legacy, and the Saints are sure of it. But the former, they seldom finde here; *In the world ye shall have trouble*; saith our Saviour.

*Ad aras Iovis aut Jeveria adol- rare ac sub Antiochris fidem occultare.*

1 Pet. 1. 7.

Act. and Mos. 1. 31.

Phil 3. 12.

Dan 10.

Psalm 16. 3.

Prov. 1. 16.

Alt. and Mon.  
fol. 1451.

Hoyl Geog.  
pag. 501.

Saviour. Should we look for fire to quench our thirst? saith a Martyr: And as soon shall Gods true servants finde peace and favour under Christs regiment. This world is to the Saints as the Sea called *Pacificque*, then the which there is nothing more troublesome and tumultuous: Or as the straits of *Magellan*, where, which way soever a man bend his course, he shall be sure to have the winde against him.

Verse 35. *For I am come to set a man at variance, &c.* By accident it fell out so, thorow mens singular corruption, causing them as Bats to fly against the light of the Gospel, to hate it as thieves doe a torch in the night; or, as the Panther, which so hates man, that he tears his picture wherever he findes it.

Alt. and Mon.  
fol. 337.

Verse 36. *And a mans foes shall be they, &c.* *Nicolas* of *Iemile*, a young man newly come from *Geneva*, was condemned and set in the Cart. His own father coming with a staff, would have beaten him, but that the officers kept him off. *Julius Palmer*, Martyr, coming to his mother, and asking her blessing, *Thou shalt*, said she, *have Christs curse and mine where ever thou goest*. *John Fetty*, Martyr, was accused and complained of by his own wife, and she was thereupon struck mad. Another like example there is to be read of an unnaturall husband, witnessing against his own wife, and likewise of children against their own mother, &c. So this saying of our Saviour is fulfilled. And it was not for nothing that *Antigonus* praid so hard to be delivered from his friends; that *Q. Elizabeth* complained, *That in trust she had found treason*.

Ibid. 1761.

Ibid. 1854.  
Ibid. 1163.

Cand.

Deut. 33. 9.

Verse 37. *He that loveth father or mother.* *Levi* said unto his father and his mother, *I have not seen him: neither did he acknowledge his brethren*, in that cause of God, nor knew his own children. If the Lord Christ call me to him, saith *Hierom*, although my father should lie in my way, my mother hang about my neck to hinder me, I would go over my father, shake off my mother, &c. *Nazianzen* was glad that he had something of value (to wit, his *Athenian* learning) to part with for Christ. *Nicolas Shorterden*, Martyr, in a letter to his mother, wrote thus, Dear mother embrace the counsel of Gods Word with hearty affection, read it with obedience, &c. So shall we meet in joy at the last day; or else I bid you farewell for evermore. Away from me Satan, said *Rebexies* a French Martyr, when Satan set before him his parents, to

Alt. and Mon.  
fol. 1513.  
Ibid. 847.

to stop him in his course. And I know not by what reason, they so called them my friends (said *Borthwick*, a Scotch Martyr) that so greatly laboured to convert (indeed to pervert me) neither will I more esteem them then the *Midianites*, which in times past called the children of *Israel* to do sacrifice to their Idols.

Ibid. 1133.

*He that loveth son or daughter, &c.* As did *Eli*, who honoured his sons above God. This the Lord took so hainously, that he swore that this iniquity of *Eli*s house should not be purged with sacrifice nor offering for ever. *Samuel*, who brought the old Priest this heavy tidings, was afterwards unhappy enough in his two sons; and succeeded *Eli* in his croffe, as well as his place. It can hardly be imagined, that he succeeded him in his sin, after so fair a warning. But good *David* was surely too fond a father, and therefore smarted in his children, whom he cockered. God will have us to hold him to be better to us then ten sons: and to bestow all our love upon him, as most worthy. What he gives us back again, we may bestow upon others; loving our friends in God, and our enemies for God. But the love of Christ must constrain me to part with all, though never so dear and near unto us, for his sake. *M. Bradford*, whiles he was a prisoner, wrote earnestly to his mother to pray God to make him worthy to suffer, not only imprisonment, but even very death for his truth, religion and Gospel. *Femella Amatriciana*, a most godly woman, understanding that her son went heavily on to his death for Christ, met him, and encouraged him, bidding him look up to heaven, and behold the Sun in his glory. Which when he had done, Knowest thou not, my son, said she, that thou shalt shortly be in that heavenly Pallace, and there out-shine the Sun it self? *William Hunter*, the Martyrs mother, said unto him, standing at the stake, That she was glad that ever she was so happy, as to bear such a childe, as could finde in his heart to lose his life for Christs Name sake. Then *William* said to his mother, For my little pain which I shall suffer, which is but for a short braid, Christ hath promised me a crown of joy: May not you be glad of that, mother? With that his mother kneeled down on her knees, saying, I pray God strengthen thee, my son, to the end: Yea, I think thee as well bestowed, as any childe that ever I bare. *John Clark* of *Melden* in *France*, being, for Christs sake, whipped three several times, and afterward having a mark set in his fore-head,

1 Sam. 2. 29.

1 Sam. 3. 14.

Alt. and Mon.  
fol. 1504.

Distinction. hist.  
Geogr.

Alt. and Mon.  
fol. 1396.

as

First Christ,  
ej iſta inſcripta.  
S. ultet. Anna

as a note of infamy, his mother beholding it (though his father was an adversary) encouraged her son, crying with a loud voice, Blessed be Christ, and welcome be these his prints and marks.

*Is not worthy of me.* viz. Because he holdeth not me worthy of more love, then his best friends. *Eli*, for seeking to please his sonnes, *Moses*, his wife, had like to have lost a friend of God, who had much ado to forbear killing him, *Exod.* 4. 24.

Verse 38. *And he that taketh not up his crosse* ] *Omnis Christianus crucianus*, saith *Luther*. Every Christian is sure of his crosse; but first it must be (his) crosse, such as God hath laid upon him, not such as he hath created to himself (as *Baal's* Priests, who cut themselves with knives and launcers, the *Circumcelliones* of old, and the Monks at this day, with their voluntary pennances, &c.) Next, he must take it, and not stay till it be laid upon him; or then bear it, as an affe doth his burden, because he can neither will nor chuse: But he must be active in suffering, and take Gods part against himself. Nay he must (as he may) be chearfull under his crosse, and thankfull for it, as a favour, an honour, *Act.* 5. 41. *Eccl.* 10. 24. The very beasts take blows from their keepers. Turks, when cruelly lashed by their officers, give them thanks, and go their waies. Porters go singing under their burdens, &c. *Levius* fit *pau-*  
*entis quicquid corrigere est nefas.*

*And followeth after me* ] Or cometh not behinde me: and this not aloof off, as *Peter*, *Mat.* 26. 58. but close at heels, as *Caleb*, *Numb.* 14. 24. walking in Christ, *Col.* 2. 6. as Christ, *1 Joh.* 2. 6. putting him on in his vertues, as *Constantines* sons did their father, and preaching forth his praises, *1 Pet.* 2. 9. He is a Saviour to none, but those to whom he is a samplar: neither have any his redemption, but they that take his direction.

Verse 39. *He that findeth his life shall lose it* ] This is a strange expression, a riddle to the world, a seeming contradiction; such as natural reason can never reconcile. But if the paradoxes of the Stoicks might be proved, much more may those of the Gospel. He that findeth his life, that is, redemeth it with the forfeiture of his faith, with the shipwrack of his conscience makes a losers bargain, makes more haste then good speed; whiles in running from death as farre as he can, he runnes to it as fast as he can. Christ will kill him with death,  
*Revel.* 2. 23.

*Revel.* 2. 23. and sentence him, as an apostate, unto double damnation.

*He that loseth his life for my sake, &c.* ] Forcible all's lost: sith it is not *pæna*, but *causa* that makes a Martyr. Christ and the thieves were in the same condemnation: *Samson* and the *Philistines* in the same destruction, by the downfall of the house: *Similis pæna, dissimilis causa*, saith *Augustine*. Martyrdom is a crown, as old age, if it be found in the way of righteousness. One Martyr cried out, Blessed be God that ever I was born to this happy hour. To another, when it was said, Take heed; it is an hard matter to burn: Indeed, said he, it is for him that hath his soul linked to his body, as a thieves foot in a pair of fetters.

*Shall finde it* ] For the line of his lost life shall be hid in the endless maze of Gods surest mercies. The passion-dates of the Martyrs, were therefore anciently called, *Natalitia salutaris*, the birth daies of salvation, the day-break of eternall brightnes. Those poor, seduced souls that lost their lives in the holy Wars, as they called them, and were persuaded that thereby they made amends to Christ for his death, were much to be pittied.

Verse 40. *He that receiveth you, receiveth me* ] And who would not be glad to entertain the Lord Christ? *Elizabeth* held it a great matter that the mother of her Lord should come to her, *Luk.* 1. 43. Behold Christ comes to us in his servants, in his Ministers especially. Receive them therefore, as so many Angels, yea, as Christ himself, *Gal.* 4. 14. accounting their very feet (how much more their faces?) beautifull. We know with what great respect *Cornelius* entertained *Peter*. *Non tantus sum, ut vos allo-*  
*quar*, said *Tertullian* to certain Martyrs. He tels us also that it was a custom of some in those times, to creep to the Martyrs bonds in way of honour to them: which perhaps, was more then was meet.

*Receiveth him that sent me.* ] The Heathens held it a great honour to entertain their gods; and the Poets tell us of much evil that befell those that refused to do so. *That which we have heard and seen*, saith *S. John*, *declare we unto you, that ye also may have fellowship with us*. But what so great matter is that, might some say? You and your fellows are but men of mean condition. True, saith the Apostle, but as mean as we are, our fellowship is with the Father, and with his Sonne *Jesus Christ*, who will also come in and sup with such,

*Julius Palmer.*  
*Act. and Mon.*

*Hist. of holy*  
*Warre.*

*Reptare ad vin-*  
*cula martyrum.*  
*Tert.*

*1 Joh. 1. 3.*

First.  
ἐπιστολὴν.

*In p. vit post*  
*me. Item.*

*μετὰ τὸν πόλεμον.*  
*ὁ ἀποστόλος.*



such, as receive his servants. And may they not be glad of such guests?

Verse 41. *He that receiveth a Prophet in the Name, &c.* ] Though, haply, he be no Prophet. This takes away the excuse of such as say, They would do good, if they knew to whom, as worthy.

*Shall receive a Prophets reward* ] Both actively that which the Prophet shall give him, by teaching him the faith of the Gospel, casting pearls before him, &c. And passively, that reward that God gives the Prophet, the same shall he give his host. *Gaius* lost nothing by such guests as *Iohn*; nor the *Shunamite* or *Sarepta* by the Prophets. Of such, Christ seems to say, as *Paul* did of *Onesimus*, *If he owe thee ought, put that in mine account: I will repay it:* And he, I can tell you, is a liberall pay-master. *Saul* and his servant had but five-pence in their purse, to give the Prophet: The Prophet, after much good cheer, gives him the Kingdom. Such is Gods dealing with us. Seek out therefore some of his receivers, some *Mephibosheths* to whom we may shew kindness.

Psalm. 113. 19.

1 Sam. 9. 3.

*He that receiveth a righteous man* ] Though not a Minister, if for that he is righteous, and for the truths sake that dwelleth in him, 2 *Ioh. 2.* The *Kenites* in *Sauls* time, that were born many ages after *Iethro's* death, receive life from his dust, and favour from his hospitality. Nay, the *Egyptians*, for harbouring (and, at first, dealing kindly with) the *Israelites*, though without any respect to their righteousness, were preserved by *Ioseph* in that fore famine, and kindly dealt with ever after by Gods special command.

Verse 42. *Unto one of these little ones* ] So the Saints are called, either because but a little flock, or little in their own eyes, or little set by in the world, or dearly respected of God, as little ones are by their loving parents.

*A cup of cold water* ] As having not fuel to heat it, saith *Hieron*, nor better to bestow then *Adams* ale, a cup of water, yet desirous some way to seal up his love to poor Christ. *Salvian* saith, That Christ is, *mendicorum maximus*, the greatest beggar in the world, as one that shareth in all his Saints necessities. Relieve him therefore in them: so shall you lay up in store for your selves a good foundation against the time to come; yea, you shall lay hold on eternall life, 1 *Tim. 6. 19.* Of *Midas* it is fabled, that whatever he touched, he turned into gold. Sure it is that

Silv. ad eccles.  
Carbol. l. 4.

that whatsoever the hand of charity toucheth, be it but a cup of cold water, it turns the same, not into gold, but into heaven itself. He is a niggard then to himself, that is niggardly to Christs poor. If heaven may be had for a cup of cold water. what a bodkin at the churl's heart will this be one day? Surely the devil will keep holy-day, as it were in hell, in respect of such

*Verily, I say unto you, he shall in no wise, &c.* ] By this deep ass-  
eration, our Saviour tacitely taxeth the worlds unbelief, whiles they deal by him, as by some patching companion or base bankrupt, trust him not at all, without either ready money, or a sufficient pawn. But what faith a grave Divine? Is not mercy as sure a gain as vanity? Is God like to break, or forget? Is there not a book of remembrance written before him, which he oftner per-  
useth, then *Ahasuerus* did the *Chronicles*? The Butler may forget *Ioseph*, and *Ioseph* his fathers house: but God is not un-  
righteous to forget your work and labour of love, which ye have shewed toward his name, in that you have ministered to the Saints, and doe minister, *Heb. 6. 10.*

## CHAP. XI.

Verse 1. *He departed thence to teach, &c.* ]

NEver out of action: the end of one good work was with our Saviour the beginning of another. So must it be with Min-  
isters: let them never look to rest, till they come to heaven: but (as *S. Paul*, that *Insatiabilis Dei cultor*, as *Chrysostom* called him) teach Gods people publikely and from house to house, un-  
cessantly warning every one night and day with tears. Dr *Tai-*  
*lor* Martyr, preached not only every Sabbath-day and holy-day, but whensoever else he could get the people together. So did  
Bishop *Ridley*, Bishop *Jewell*, &c. So did not their successors, once a year was fair with many of them, (like the high-Priest in the Law) as if they had concurred in opinion with that Popish  
Bishop, that said, It was too much for any man, to preach every  
Sunday, and that Bishops were not ordained to preach: but to  
sing mass: sometimes, leaving all other offices to their suffragans.  
It is as rare a thing at *Rome*, said Doctour *Bassinet*, to hear a Bi-  
shop preach, as to see an Ass flee. Oh what will these slow-  
bellies doe when Christ riseth up? and when he visiteth, how  
will

Act. 10. 20, 21.

Act. and Mon.  
fol. 198<sup>o</sup>

Act. and Mon.  
fol. 115<sup>8</sup>.

Job 31. 14.

will they answer him? See my true Treasure, pag. 3. 4.

*To preach in their Cities*] That is in the Cities of his twelve Disciples, in the causes of Galilee, while they were doing the same in Iury. Maldon the Jesuite will not have this to be the sense of this text, and only because it is the sense that the Hereticks, (as he calls the Protestants) set on it. A goodly thing he holds it to differ from them, though in a manifest truth. So George Duke of Saxony was heard to say: Though I am not ignorant, that heresies and abuses are crept into the Church: Yet I will never obey the Gospel that Luther preacheth. For hatred to the man, he would not hearken to the truth he taught. This is to have the faith of Christ in respect of persons, Jam. 1. 1.

Verse 2. *Now when Iohn had heard in the prison*] Put this fellow in prison, said Ahab of Micaiah; Who is thought to have been he that told him so barely of letting goe Benhadad. So Jeremy that Concionator, admirabilis (as Keckerman calleth him) was for forty years pains and patience, cast into a deep and dirty dungeon: The Apostles were often imprisoned: so were the ancient Bishops under the ten first persecutions. From the detestable orchard of the Leomine prison: So Algerius the Italian Martyr dates his letter. Within a few daies of Q. Maries reign, almost all the prisons in England, were become right Christian Schools and Churches: Bocardo in Oxford was called a Colledge of Quondams, Cranmer, Ridley, Latimer, and others, being there kept captive. This is merces mundi: look for no better dealing.

Verse 3. *Art thou he that should come, &c.*] This question the Baptist moved not for his own sake, (for he was well assured, and had sufficiently testified, Joh. 3.) but for his Disciples better settlement and satisfaction. This, whiles Terentian observed not, he hath done the Baptist palpable injury in three severall places: as if himself had doubted of the person of Christ. Let not us be troubled to be in like manner mistaken and misjudged.

Verse 4. *Iesus answered and said, &c.*] Our Saviour rated them not, chased them not away from his presence, though zealously affecting their master, but not well, (Joh. 3.) and envying for his sake. The man of God must not strive, but be gentle, apt to teach, patient: In meekness instructing those that oppose themselves, &c. Frier Alphonsus a Spaniard, reasoning with Bradford the Martyr, was in a wonderfull rage, and spake so high, that the whole house rang again, chafing with om & cho, &c. So that if Bradford

Bradford had been any thing hot, one house could not have held them.

*Go and shew Iohn what things, &c.*] He gives them a recall testimony, an ocular demonstration. This was the ready way to win upon them, who might have suspected a simple assertion, not seconded with such undeniable arguments. Let our lives as well as our lips witness for us: *Vivite concionibus, concionamini moribus*, saith one. *Nos non eloquimur magna, sed vivimus*, said the Church of old. This is the way to slaughter envy it self, and to raige in the hearts of the righteous.

Verse 5. *The blinde receive their sight.*] Our Saviour seems to say the same to Iohn, that she did to Judas, Gen. 38. 25. Discern I pray thee, whose (works) are these. The end of his miracles was the proof of his majesty.

*The poor have the Gospel, &c.*] Gr. are Gospelized: they not onely receive it, but are changed by it, transformed in-

to it. Verse 6. *And blessed is he, &c.*] This he addes, as correcting the preposterous emulation of Iohns Disciples, who stumbled also at his meanness. Howbeit our Saviour saith not, Cursed be ye for being offended in me: But *Blessed is he, &c.* Gods tender lambs must be gently handled. *Evangelizatum, non maledictum* misus, said Oecolampadius to Farellus, who was a most excellent Preacher, but overcarried perhaps sometimes, by his zeal for God, I commend thine earnestness, (as he there goeth on) so thou mingle it with mildness. Wine and oyl are in their severall seasons to be powred into mens wounds. Shew thy self to be a gentle Evangelist, and not a tyrannicall law-maker, &c.

Verse 7. *And as they departed.*] Due praise is to be given to the good parts and practices of others: but rather behinde their backs, then before their faces, lest we be suspected of flattery, then the which nothing is more odious: *Aristobulus* the Historian, wrote a flattering book, of the brave acts of Alexander the Great, and presented it to him. He read it, and then cast it into the river Hydaspes, telling the Authour that he had deserved to be so served as his book was.

*Areed shaken with the winds.*] A thing of nothing: A worthless, pay stiff person. So the Jews esteemed Iohn Baptist after a while, whom at first they so much admired. But he soon grew stale to them: and then they shamefully slighted him. And did not

A 2

not

Quia, inquit,  
est hereticus.

Jo. 1. 2. Grynco-  
m. Lect. in Hag-  
geum. pag. 41.

1 King. 22. 27.

Reck. Rhet.  
Ecclesiast. cap.  
ult.  
ΑΛΙΕΡ ΤΑΤΑ  
ΕΡΑΖΑΣ ΑΛ-  
ΓΕΡΟΥΣΙΟΥ  
ΕΠΙΣΤ.  
Deo de Rom.  
pe 9.  
Act and Mon.  
lib 8. 7.

Gal. 4. 17.  
2 Tim. 2. 14.

Act. and Mon

Laudo zelum,  
mala non desu-  
deretur mansue-  
tudo, &c.  
O. colamp.  
Epist.

Tu dignior es  
et ut eadem  
precipitave-  
ris, qui solus  
me sic persequi-  
temur.

Gal. 4. 15.  
mundus est  
Baptismus  
predicatio.  
B. 22.

ANNO. 1559.

equata dñg.

Peacch. m.  
Compl. Gentile.  
pag. 91.

ἀγγελος  
Heb. 11.

ἄγγελος  
p. 2.

Feb. 1. 14.

Job. 33. 23.

not the *Galatians* doe the like by *S. Paul*? Once they could have pulled out their eyes for him: afterwards, they would have pulled out his eyes, if they could have come at him. *Where is then the blessednesse ye spake of*, saith he? *q.d.* Once you held and professed your selves a people much blessed in me: how comes it, that I am now so fallen out of your hearts? But people are over-soon fated with the heavenly manna, and their affections to godly Ministers are as *Joabs* dagger, assoon in, and assoon out. *Principes favo- bant Luthero, sed jam isernum videtis ingratitudinem mundi erga Mi- nistros*, said *Melancthon*.

Verse 8. *A man clothed in softs?* Which most men gaze at, goe after, fawn upon. *Hanc homines decorant, quem vestimenta de- corant*. Herein they resemble those dogs that kept *Vulcans* Tem- ple: of which *Hosinian* tells us, that if any came to the Temple with brave clothes, they would fawn upon them: but if in rag- ged, they would tear them in pieces. Such a vanity as this was crept into the Church, *Iam. 2. 2.* *Fulgent serò monilibus, sordent moribus*. *Cato* could say, *Cultus magnam curam, magnam virtutis esse incuriam*. The Baptist was not a man of that make. His heart and his habit were equally plain, simple. *Buchanan* sel- dom cared for a better outside, then a rug-gown girt close about him.

Verse 9. *And more then a Prophet.* Because he pointed out Christ with the finger, whom they only saluted as a ree off. *Cry- sologus* calleth him, *Legis & Gratia fribulam*. Another resembleth him to the Angel, that had one foot in the sea, and another on the land. The Law he resembleth to the Sea, which is rough and moveable. The Gospel to the Land, which is firm and stable, &c.

Verse 10. *Behold I send my messenger.* Gr. mine Angel. So *Phineas* is called an Angel, *Indg. 2. 1.* The Priest an Angel, *Eccles. 5. 6.* Ministers of the Gospel Angels, *1 Cor. 11. 10.* Ministers and Angels have exchanged names and offices: for are they not all *Ministering Spirits*? Did not Angels first preach the Gospel, *Luk 2.* the ministratation whereof is now committed to us? so that if there be a messenger, an interpreter, one among a thousand to shew unto man his righteousness: then will God be gracious unto him, &c.

Verse 11. *There hath not risen a greater* Because he was Christ's immediate forerunner. Now the nearer to Christ, the more excel- lent:

lent: as the elements the higher, the purer. *John* was beyond all the ancient Prophets, both in dignity and doctrine: Yet he came behind the Evangelists and Apostles, not in the dignity of his office, but in the clearnes of his doctrine, concerning the Messiah, whom he saw present, but neither saw nor heard of suffering, dy- ing, rising again, as they did. *Macarius* writeth that the Pro- phets knew indeed, that Christ should be born into the world, for the work of our Redemption, but whether or no he should die and rise again, this they knew not. *Verum longe errat Macarius*, saith one. The Prophet *Isay* writes of all these, more like an E- vangelist then a Prophet, and is therefore called by an Ancient, the Evangelicall Prophet. Now the Baptist knew more then any Prophet: being as the morning-starre that precedes the Sun- rising. But how *Aristotle* should be said to be Christ's forerunner in Naturall things, as *John Baptist* was in supernaturall, and that he was certainly saved, (all which the Divines of *Collen* affirmed in print, and shewed their reasons) I cannot conceive. And yet *Sleidan* tells us that in the Councell of *Trent*, the salvation of Heathens, by the power of nature only without Christ, was cried up: and afterwards defended by *Soto, Vega, & Vittoria*, as *Valentia* witnesseth.

Verse 12. *And from the daies of Iohn, &c.* The Baptist is fur- ther commended from the good success: of his ministry: a sweet seed, but no sure signe of a sanctified preacher: sith many causes give that to others, that themselves have not. Thus the liv- less: heaven gives life to diverse creatures, the dull whetstone sharpens Iron. A striking breath may sound a trumpet, with great com- mendation, &c. Howbeit, the fruitfulness of the people, is the preachers testimoniall, *2 Cor. 3. 2.* and God delights to honour those of most sincerity, with most success, as *1 Cor. 15. 10.*

The kingdoms of heaven suffereth violence. Men are resolved to have it, whatever pains or perill they must thorow. As Gods *Israel* violently invaded and over-ran the promised land: So doe his elect lay hold on the promised inheritance. This true treasure hitherto hid, *Rom 16. 26.* is now discovered, and exposed to all that have a minde to it. Now therefore they are carried with all strength of affection after Christ: him they must have, what- ever else they goe without: towards him they fly as a cloud: and as a flock of doves they secure into the columbary, and run into the windows, *Isa. 60. 8.*

Se. necesse.  
Pedag. Chri.  
stian.

Colosien credite  
librum de salute  
re. Aristoteli  
asserunt illu-  
m. fuisse prae-  
sorem Christi  
in naturalibus,  
Gr. D. Pr. d.  
ex Balco, &  
Agrippa.

*And the violent, &c.] The valiant, Ifay calleth them, that break therow all difficulties, as did Davids Worthies; and walk about the world as so many Conquerours: yea more then Conquerours they are, Rom. 8. 37. and what can that be but Triumphers? 2 Cor. 2. 14.*

*Take it by force.] Make a prey or a prize of it. Diripiunt as Hilary rendreth it, making it a metaphor, from a tower or town sackt and ransackt by the enemy. Cyprus is an Island so fruitfull and pleasant, that it was anciently called *Macaria*, that is, blessed. And of it *Sextus Rufus* writeth, that being famous for riches, it thereby solicited the poverty of the people of *Rome*, to seise upon it. This may be more fitly said of heaven, that habitation of the happy ones, so eagerly and earnestly sought for by the Saints, that nothing else will satisfy them. *Valde protestatus sum me nolle sic a Deo satiari*, said *Luther*, when great gifts were sent unto him, and a Cardinalship offered him by the Pope: God, he said, should not put him off with those petty things, he breathed after better. Heaven is had by the violent, earth inherited by those that are meek, *Matth. 5. 6.* Where, though God would have his servants content with the least mercies, (as being less then the very least) yet not satisfied with the greatest things in the world for their portion, sith they are born to better. If they be, as most are, slothfull in seeking to possesse themselves of Heaven: He chides them, as *Isaiah* did the seven tribes, for their negligence, *Isa. 18. 2.**

*Verse 13. For all the Prophets and the Law, &c.] i.e.* The Ministry of the Prophets, and the shadows of the Law determined in *Johns* preaching. As for the substance of the Law, Christ came not to destroy, but fulfill it, *Matth. 5. 17, 18.* See the notes thereon.

*Verse 14. This is Elias.]* Not the *Thisite*, but yet the same that *Malachy* foretold should come in the spirit and power of *Elias*. And surely, if we observe it, (as here Christ saith to the Jews, If ye will receive it) there is a wonderfull agreement between the times of *Elias* and *John Baptist*, between *Abah* and *Herod*, between *Jezebel* and *Herodias*, &c. The Jews also have a saying amongst them at this day, when they are puzzled in any point, *Elias cum venerit, solvet omnia.*

*Verse 15. He that hath ears to hear, let him hear.]* Let him attentively listen, not with that outward ear onely, that gristle that

*Cyprus samosa  
dicitur pauper-  
tatem populi  
Rom. ut vultu  
paratur, soluti-  
tavit.*

grows upon his head: but let him draw up his heart to his ears, that one sound may pierce both at once. Thus hear, and your souls shall live, *Isa. 55. 3.* A heavy ear is a singular judgement, *Isa. 6.* The good Hebrews are taxed for their dull hearing, *Heb. 5. 11.* Such ears are likely to be forced open by correction, *Iob 33. 16.* and be made hear the rod, *Mish. 6. 9.* So that if they did but see their danger, they would doe, as the Prophet requires, cut their hair and cast it away, under the sense of the horreur of Gods heavy displeasure, *Ier. 7. 24, 29.*

*Verse 16. But whereunto shall I liken this generation?] So* great was the contumacy and obstinacy of this perverse people, the Pharisees especially, that the wisdom of God seems to be at a want for a fit word to utter to them, for their better conviction. And do not some such fit before us at this day, as sencelesse every whit of what is said to them, as the seats they sit on, the pillars they lean to, the dead bodies they tread upon? We may speak to them alas, till we spit out our lungs, and all to as little purpose, as *Isa* did, when he preached to an heap of stones.

*Verse 17. We have piped unto you &c.]* It is probable that children, in those daies, were wont to solace themselves with songs in this sort: And thence our Saviour seeks to repress the pride, and set forth the sin of his untoward hearers. Fit similes doe excellently illustrate: And hee's the best Preacher, saith *Luther*, that delivereth himself vulgarly, plainly, trivially: not speaking in a Roman, English, or other lofty language, that the hearers are nothing the wiser for: nor yet puzzling them with scholasticall craggy disquisitions, that breed winde, and not nourishment. But to attemper their discourses to the hearers capacities, that their desires and endeavours may answer his: as it was between *S. Paul* and the Elders of *Ephesus*, *Acts 20. 31---37.* He tells them of his tears, and they answer him with tears: O happy compliance! But most of our hearers are like these in the text, which whether piped to, or mourned to, are nothing at all affected.

*Verse 18. For John came neither eating, &c.]* So froward men are and frample, that no preacher can please them. If he preach plainly, it will seem carelesse slubbering: if elaborately, curious affectation. And for his life; Austere *John* hath a devil, sociable Christ is a winebibber. And it was the worse, because from Scribes and Pharisees, whole word must carry such credit with it, as alone to condemn Christ; and whose life must be a rule to others. Doe any

any of the Pharisees beleeve in him? In this case duty must be done, however it be construed. Evil men, when they learn to think well will learn to report well. Let our lives, and labours in the Lords work confute them: and though they should by their reproaches bury our good names in their throats, those open sepulchres, yet at utmost, when Christ comes to judgement, there shall be a resurrection of names as well as of bodies. Be patient therefore, brethren, unto the coming of the Lord, *James 5. 7.*

*And they say he hath a devil* ] So *Staphylus* and *Savins* said, that *Luther* learned his Divinity of the devil. The Jesuites affirm, that he was stirred up by the devil, and they were tent out by God to resist him. Himself knew all this, and took it well aworth. *Provsus* *satan est Lutherus* (saith he in an Epistle to *Spalatinus*) *Jed Christus vivit & regnat: Amen*; he adds his Amen to it.

Verse 19. *The Sonne of man came eating and drinking* ] Teaching us hereby, in the use of things indifferent, to doe what we can to preserve our good esteem with others, that we may the sooner prevail with them. This was *St. Pauls*, *All things to all men*. He turned himself into all shapes and fashions both of speech and spirit, to win men to God. *St. Austin* spake broken barbarous latine to the Roman Colonies in *Africke*, to the end that they might understand him. When I come to *Rome*, saith *Ambrose* to *Monica*, I fast on the Saturday: when I am at *Millain* I fast not. So you, to what Church soever you come, *ejus morem serva*, doe as others doe; not giving offence carelessly, nor taking offence causelessly. *Calvin* was cast out of *Geneva*, for refusing to administer the Lords Supper with wafer-cakes or unleavened bread. *De quo postea restitutus nunquam contendendum putavit* (saith *Breim* his life) of which, being afterwards restored, he thought best to make no more words, but to yeeld: though he let them know, that he had rather it were otherwise. Christ lets us to learn of the unjust steward, by all lawfull (though he did it by unlawfull) means, to maintain our reputation with men. For this defect he noted in the best when he said, *The children of this world are wiser in their generation, then the children of light.*

*But Wisdom is justified of her children* ] Who all having a right estimate of her worth, doe meanly esteeme of other courtes and discourtes, doe stand to her, and stickle for her, though never so much slighted by the world. There are that read it thus: *But Wisdom is judged of her children, viz.* the perverse Jews, who preposterously

As *Offusa* for  
Or, *dolus* for  
dolor, *fleret* for  
flerebit.

*Minime tamou  
dissimulans quid  
aliqui esset  
probatum. Be-  
23.*

Luk. 16. 8.

*Indicatur, vel  
sententia pro-  
nuntiatur. Ca-  
pitular, Sauter.*

preposterously passe sentence upon their mother, whom they should rather vail to, and vote for.

Verse 20. *Then began he to upbraid* ] Haply, because these Cities, drawn by the authority of the Pharisees, made lesse account of our Saviours doctrine or miracles, by them maliciously depraved and disparaged. The blinde led the blinde, but both fell into the ditch, though their leaders lay undermost.

*Because they repented not.* ] There is a heart that cannot repent; that hath lost all passive power of coming out of the snare of the devil; that is become such, through long trading in sin, as neither ministry, nor misery, nor miracle, nor mercy can possibly mollifie. Upon such you may write, *Lord have mercy upon them*. O, said a reverend man, If I must be put to my option, I had rather be in hell with a sensible heart, then live on earth with a reprobate minde.

Verse 21. *Wo unto thee Chorazin* ] These littorals, or those that dwell by the sea-coast, are noted to be *duri, horridi, immanes, animi deniq. pessimi*, rough, harsh, theevish, peevish people, and as bad as those that are worst. But that which aggravated these mens sin, and made it out of measure sinfull, was the contempt of the Gospel: which, as it is *post naufragium tabula*, so how shall they escape that neglect so great salvation? See that ye list not of him that speaketh from heaven, &c. *Hierom* tells us, that *Chorazin* was in his time turned into a desert, being two miles distant from *Capernaum*. As for *Bethsaida*, our Saviour had therehence taken three of his Apostles at least, to be lights of the world, but the inhabitants of this Town, loved darknesse rather then light; the Apostles their countrymen could doe no good upon them. Our Saviour therefore would not suffer so much as the blinde man whom he had cured, to be their Preacher, but led him to the Townes end, and there restoring him to sight, sent him away.

*They would have repented long ago* ] Blinde heathens, when any misery was upon them, would to their sackcloth and sorrows, thinking thereby to pacifie God, and so they rested. In like sort, there are amongst us, that, when they are afflicted, especially in conscience, set upon some duty, so to lick themselves whole again, *Isa. 58. 5.* They do as crows, that when they are sick give themselves a vomit, by swallowing down some stone, and then they are well. They rest in their repentance: Hence *Austin* saith, *Repentance damneb more then sin.*

Rom. 2.

*Twinus com. de  
reb. Betiz.*

*μη παύσα-  
σινδε.  
Heb. 12.*

Idco deteriores  
fuerunt quia ac-  
tiores esse debe-  
bant. S. Iulian.

Verse 22. *It shall be more tolerable* ] Men are therefore the worse, because they ought to be better : and shall be deeper in hell, because heaven was offered unto them, but they would not. *Ingentia beneficia, flagitia, supplicia*, say the Centurists. Good turns aggravate unkindnesses : and mens offences are increased by their obligations. If *Turks and Tartars* shall be damned, debauched Christians shall be double-damned : because, though they desie not, yet they deny the Lord that bought them ; whilst by their unchristian conversation they tell the world, that either there is no such thing as Christ, or if there be, yet that he is but a weak Christ, and that there is no such power in his death, or efficacy in his resurrection to sanctifie those that belong unto him.

Verse 23. *Which art exalted unto heaven* ] viz. In the abundance of the means of grace, many times called the *Kingdom of heaven* : for as the harvest is potentially in the seed, so is eternall life potentially in the ordinances. God sends up and down the world to offer salvation. Hence that phrase, *My salvation is gone forth* : Hence, they that reject the word preached, are said to judge themselves *unworthy of everlasting life*, Acts 13.46. Hence, while *Israel* was without a teaching Priest, they are said to have been *without the true God*, 2 Chron. 15.3. Hence the Psalmist makes the blessings that come out of *Sion*, to be better then any other that come out of heaven and earth, *Psalm* 134.3.

*Shall be brought down to hell* ] With a violence, with a vengeance. As *Ahasuerus* said of *Haman*, that so much abused his favour, Hang him on the gallows that is 50 cubits high : so shall God say of such : Plunge them into hell much deeper then others, that whilst they were on earth, set so light by my grace, though it even kneeled unto them, wooing acceptance. 2 Cor. 5.20.

*It would have remained untill this day.* ] But God rained down hell from heaven upon them, and turned them into ashes saith *Peter*, yea their fire burnt to hell saith *Jude*. Some footsteps of it are yet to be found in the place, as *Iosephus* relateth : and something also may be read of it in *Tacitus* and *Solinus*. Both *S. Peter* and *S. Jude* say, they were set forth for an example. *Alterius perditio tua sit cautio*. Let their destruction be our instruction ; lest heathen *Herodorus* rile up in judgement against us, who said, that the coals and ashes of *Troy* burnt by the *Greeks*, were purposely set before the eyes of men, for an example of this rule, that *Nationall and notorious sins, bring down nationall and notorious*

plagues

plagues from a sin-revenging God.

Verse 24. *It shall be more tolerable* ] Infidelity then is, in some respect, a worse sin then Sodomy, and a heavier doom abides it. They that suffer least in hell, suffer more then they can either abide or avoid. All they suffer here, is but typicall of the wrath to come. Here the leaves only fall upon them, as it were, but there the whole trees too. Here they sip of the top of Gods cup, there they must drink the dregs, though it be eternity to the bottom. Howbeit *Sodom* shall suffer lesse then *Capernaum*, *minus punietur Cicero quam Catilina*, saith an Ancient, *non quod bonus, sed quod minus malus*. The beast and the false Prophet were cast alive into the burning lake ( which imports a most direfull and dreadfull degree of torment ) when the rest of the Antichristian rabble shall be first slain with the sword ( not cast in alive ) and then thrown to the infernall vultures, to be torn in pieces as a prey. *Rev.* 19.20.21.

Verse 25. *At that time Jesus answered* ] Here to answer, is to continue to speak. Albeit if we compare herewith, *Luk.* 10.21. it may seem to be spoken in answer to the seventy Disciples now returning, and relating what they had said and done in their voyage. *Latius est quoties magno sibi constat honestum.*

Verse 26. *Even so father, for so, &c.* ] Christ being tired out as it were by the intractableness of his hearers, turns him to his Father and comforts himself with the consideration of his most wise decree and countell. So must we in like case : accounting that we are a sweet savour unto God howsoever, even in them that perish, and that God shall have his end upon them, though we have not ours.

Verse 27. *All things are delivered unto me* ] This the worlds wizzards acknowledge not ; hence they stand off. But Christ is the Fathers *Plenipotentiary* and Privy-Counsellour, unto all that are called both *Jews* and *Greeks*, Christ the power of God, and the wiled me of God, as light as the world makes of him. But the more men see into his worth, the more they will repair to him.

*And he to whomsoever the Son will reveal him* ] *Qui non habet Christum in horoscopo, non habet Deum in medio celi.*

Verse 28. *Come unto me* ] Why do ye go about, as *Jeremy* hath it, and fetch a compass ? Why labour ye for that which satisfieth not, *Isa.* 53.3 ? Can the sonne of *Isse* give you vineyards and olive-yards, &c. as *Saul* said ? so say I, Can the world or the devil do for you as I can ? Why come ye not unto me that ye may be saved ? Can.

Dirissimum ex-  
itij genus. Pa-  
reus.

Lucan.

2 Cor. 2.15.

1 Cor. 1.14.

Ier. 31.22.

2 Pet. 2.6,  
Jude 7.

De bell. Isrl.  
lib. 6.

De bell. Isrl.  
lib. 6.  
De bell. Isrl.  
lib. 6.  
De bell. Isrl.  
lib. 6.  
De bell. Isrl.  
lib. 6.

Hag. 2. 7.

Can you mend your selves any where? &c. But the poor soul is ready to hang her comforts on every hedge, shift and shank in every by-corner for comfort, and never come at Christ with the hemorrhoidse, till all be spent, till she be forsaken of her hopes. Men will not desire Christ, till shaken.

*All ye* ] *All*, is a little word, but of large extent. The promises are indefinite, and exclude none. It is not for us to be interlining Gods-Covenant, and excepting our selves, how bad soever, if broken-hearted.

*That labour* ] Even to lassitude, but to no purpose, labour in the fire where you can make nothing of your labour.

*And are heavy laden* ] Poised to an inch, ready to be weighed down to hell, with the turn of a scale, with the dust of a balance superadded. Others might have Christ, if they would come to him. But till then, none will come. Steep thy thoughts in this sweet sentence, thou burdened soul, and come away to the Master, (as they said to blinde Bartimeus) for behold he calleth thee,

*And I will give you rest* ] No rest to the weary soul burin Christ, (as the dove found no rest till shee returned to the Arke) It flees from this thing to that, as the bee doth from flower to flower to get hony, as *Saul* sought his asses from place to place. But as he found them at home after all, so must we finde rest and refreshing in Christ, or not at all. Let him that walketh in darkness, and hath no light, trust in the name of the Lord, and stay upon his God. As for those that will kindle a strange fire, and compass themselves about with the sparks of their own tinderboxes, let them walk while they will in the light of their fire and in the sparks that they have kindled, But this shall they have of Christs hand, they shall lye down in sorrow, Isa. 50. 10. 11.

Verie 29. *Take my yoke upon you* ] q.d. Though freed by me from the damning and domineering power of sinne, you must not think to live as you list. To argue from mercy to liberty is the devils logick: from mercy to duty is the right reasoning as, *Rom. 12. 1.* Christians must not be yokeless, lawlesse, masterlesse, belittles, that wander at will as wild asses, or *canes of Sodom*; but they must yeeld the obedience of faith, and be adding to their faith vertue, and to vertue knowledge, &c. linking the graces hand in hand as in a dance (to the word signifies) to shall they have an entrance ministred unto them further and further into Christs glorious kingdome.

And

*And learn of me* ] The archprophet, the Counsellour, that excellent speaker, as he is called in *Daniel*, that came out of the fathers bosome, and hath his fathers will at his fingers ends. Besides what he taught us by himself and his servants, he hath written for us those excellent things of his law, those lively oracles. He hath also left us, as here, his own practice for a pattern of the rule, and for a compleat copy (as S<sup>t</sup> Peter calleth it) to write after. *Pindarus* saith of *Hiero Siracusanus* that he had cropt off the tops of all vertues. *Melanchthon*, of *Friderick* the Electour of Saxony, that he had pickt out the flower of all noble abilities and endowments. The same author proposeth *George* Prince of Anhalt for an example of unparalleled piety worthy of all mens imitation. *Machiavel* sets forth *Cesar Borgia* (a far worse man) as the only pattern for a prince to expresse. S<sup>t</sup> Hierom having read the religious life and death of *Hilarion*, folding up the book said, Well; *Hilarion* shall be the champion whom I will imitate. How much rather should we say so of Christ: every of whose actions whether morall or mediatory, were for our imitation. In his morall actions we should learn of him by doing as he did, 1 *Pet. 2. 23.* In his mediatory, by translating that he did, to our spirituall life, as to die to sin, live to righteousness, &c.

*For I am weak and lowly in heart* ] Lo here is a peece of Christs yoke, which he therefore so calleth, because as the yoke maketh the heifer hang down his head, and frame to hard labour, so doth humility (the mother of meeknesse) work in our hearts, *Jose. 10. 11.* *Ephraim* was a heifer used to dance and delight in soft straw, and could not abide to plow: but the Lord will make him (and all his) both bear and draw, and that from their youth up, *Lam. 3.* And whereas meeknes and lowli-mindednesse go coupled here together, we must know that they are *virtutes collatae* as *Bernard* calleth them, a pair of twin-sisters, never asunder. Remember, saith M<sup>r</sup> Tindall to M<sup>r</sup> Frith, that as lowli-nesse of minde shall make you high with God, even so meek-nesse of words shall make you sink into the hearts of men.

*And ye shall finde rest unto your soules* ] These Christian vertues have *virtutem pacativam*, they lodge a sweet calm in the heart, treing it from perturbations and distempers. An humble man saith, who am I but I may be despised, abused, injured? And that which will break a passionate mans heart. will not break a meek mans sleep.

Dan 8. 13.

ἵνα, γαμψὺν  
1 *Pet. 2. 21.*  
ἀπειπὸν κορυ-  
φὰς ἀπὸ πάντων  
τῶν ἀρετῶν.  
*Frider. selegit  
flore ex omni-  
bus virtutibus.*  
*Sculiet, Annal.*  
pag 372.  
*Marb. de Prin-  
cipe.*

ταπεινὸς καὶ  
ἐδουλοῦντος ὁ  
ἀδελφὸς τῆς  
ἡμετέρας ἀν-  
θρώπων.  
*Humilitas ab-  
humo.*

A<sup>d</sup>. and Mon.

*Socrates cum  
in comedia  
taxaretur ride-  
bat Polygram-  
vero scriptum  
stragulat at.  
Aelian lib 5.*

in maxima li-  
bertate mensura  
tueretur. Sals.

2 *Cor. 12. 5.*

2. mss. usefull  
oppressed to  
manges; pain-  
full, tedious.

Verle 30. *For my yoke is easie* ] After a man is once used to it a little : he cannot fadge so well with it perhaps at first, because an untamed heifer : but after a while, his commandments will be nothing grievous, *I delight to do thy will O God*, saith David.

*And my burden light* ] Such as you may as easily bear away as Sampson did the gates of Gaza ; such as you may well run under, as a horse doth without a load, or a hinde upon the mountains. It is no more burden than the wings are to the bird, wherewith it flies aloft where it listeth.

## CHAP. XII.

Verle 1. *Jesus went on the Sabbath day* ]

Interpretation

**S**aint Luke calleth it the *second Sabbath after the first*, chap. 6.1. that is the second Anniversary or solemn-feast, from the first, to wit from the Passover-Sabbath and this was Pentecost.

*And his Disciples were an hungred* ] Hereby he hardened and irured them to further and future trialls : teaching them also to depend upon Gods good providence for their necessary maintenance. The Martyrs had their bread made of meal half mixt with sawdust.

Act. and more

*To pluck the ears of corn and to eat* ] This was their best Sabbath-dayes dinner : May not we be glad of mean fare on any day, when our betters fared no better on so high a day ? See my common-place of Abstinence.

Verle 2. *Behold, thy Disciples do that which is not lawfull* ] This was as the proverb is, *Sus Minervam*, when blinde Pharisees will be teaching Christ, how the Sabbath is to be sanctified. Not Hebrews only, but also Greeks and Barbarians rested from work on the seventh day : witness *Iosephus*, *Clemens Alexand.* and *Eusebius*. Howbeit, to the Hebrews at mount Sina, God for a speciall favour, made known his holy Sabbath, *Nehem. 9.14.* commanding them to do no servile work therein, *Lev. 23.7.8.* This excludes not works of Piety, Charity, and Necessity, such as was this of the Disciples in the text. The Jews in their superstition, would not fight on the Sabbath, and therefore lost their chief City to the Romans, under the command of Pompey, who took the

Dio  
Romani quoti-  
es dies iup-  
pedit redigent  
in fine percu-  
tione

the advantage of the day, to do his utmost then against them. In after-times they grew more rigid in this point : for on the Sabbath they would not spet, ease nature, get out of a jakes, if by mishap they had fallen into it, as that Jew of *Temksbury*. This ever was, and is the guise of hypocrites, to strain at gnats and swallow camels. Witnesse our modern Pharisees the Monks and Jesuites, who stumble at straws, and leap over mountains. Their Schoolmen determined that it was a leff: crime to kill a thousand men, then for a poor man to mend his shoe on the Sabbath-day.

Verle 3. *But he said unto them* ] They had not proved a breach of the Sabbath, neither could they. A breach it had been, had not the Disciples been hungry, and he denies it not, but confutes their present cavils by clear syllogismes, one in the neck of another, such as they could not answer, nor abide : and therefore sought to destroy him, ver. 14. See here the lawfull use of logick in Divinity, and mistake not *S. Hierom*, *Qui syllogizandi vim applicatam Theologiae, comparat plagis Aegypti* : understand him of that false Sophistry, which the Apostle calleth *vain philosophy*, Col. 2.

*David did when he was an hungred* ] Note here, that our Saviour excuseth David from his necessity, not from his dignity, which in point of sinne God regards not : *Potentes potentius inquebuntur*. And yet how many are there who thinke, that when they have gotten an office, they may oppress at pleasure, swear by authority, drinke and swill without controul ? But height of place ever adds two wings to sin, example and scandall. And ill accidents ever attend such great ones, as being absolute in power, will be too resolute in will, and dissolute in life. *Q. Elizabeth* said, that Princes owe a double duty to God. 1. As men. 2. As Princes, *Sed: prima & vita ima*, & is unsutable, as for those that are clothed in scarlet to embrace the dung-hill, Lam. 4.5.

Verle 4. *And did eat the shew bread* ] The bread of proposition, as the Greek text hath it, the face-bread, as the Septuagint call it, or that which was daily set before the Lord, to in-minde him, as it were, of the twelve Tribes by those twelve loaves : and to teach us, to labour every day in the week (and not on the Sabbath only) for the bread that endureth to everlasting life ; which the son of man will give to every hungry David.

Leviticus esse  
men mille homi-  
nes jugulare.  
quasi jewel d'e  
Dominico pau-  
per calceum  
conquerere. Pareus  
in loc.

Manifesti syllo-  
gismi adversa-  
rios redarguit.  
Gualtper.

ἀγρός.  
σπένδια.  
ἐλάτης.  
σπένδια.  
Jon. 6.27.

Verle



Verse 5. *Profane the Sabbath* ] As ye count profaning of it: or they profane it by divins dispensation, whiles they do servile works in slaying sacrifices, and other things tending to the service of God, such as is now the ringing of the Sermon-bell amongst us, as amongst the Protestants in France, the letting off of a harque-buze or pistolet, whereby they congregate.

Verse 6. *But I say unto you* ] *q.d.* whereas you will here object, that that was done in the Temple: I tell you I am greater then the Temple: for in me the God head dwelleth bodily; as in the Temple was the Ark, where the glory of God appeared, so that it filled the Temple sometimes. Take notice here (by the way) how good it is to have some grave & godly man to be a beholder and Judge of our actions, to whom we may approve them, whatever other ill-affected think of them. -- *Equisem mihi plaudere curo*, saith the Heathen Poet. And *Libanius* (though an Atheist) could say, *If Basil commend me, I care not what all others say of me.* Christs white stone will comfort a Christian against the black coals of the worlds censures. If *Demetrius* have a good report of the truth, and such an one as *S. John* to bear record for him, he need not care though *Diotrephes* prate as fast against them both with malicious words, as the Pharisees did here against the Disciples, when Christ defended them.

Verse 7. *But if ye had known* ] And it was a foul shame for them not to know. *Who is blinde as my servant?* &c. *Varro* justly upbraided the Roman Priests, that there were many matters in their own rites and religions, that they understand not. What kinde of men they were, *Tully* in one place gives us to know in these words of his, *Ut majores nostri Cincinnatum illum ab aratro abduxerunt, ut Dictator esset, sic vos de Pelagis omnibus colligitis bonos illos quidem viros, sed certe non perversos*, good honest men, but not guilty of much learning.

*I will have mercy, and not sacrifice* ] *q.d.* I prefer the marrow and pith of the second Table before the Ceremony and surface of the first. See the Notes on Chap. 9 14.

*Ye would not have condemned the guiltlesse* ] Ignorance is the mother of misprision: the wisdom from above is without judging, *Jam.* 3. 17. And as any man is more wise, he is more sparing of his censures. *Zachary* wonders that *Lutherans*, who profess to eat Christ corporally should censure so bitterly.

Verse

Verse 8. *The sonne of man is Lord of the Sabbath* ] *q.d.* Say they were not innocent, yet have you no cause to condemn them for Sabbath-breach; sith I am Lord of the Sabbath, and may do with mine own, as me seems best. True it is that Christ hates sinne by nature, not by precept only; and therefore cannot dispense with the breach of his own laws, those that be morall in themselves, such as are all the ten, but the fourth. The fourth Commandment is morall, not by nature, but by precept, saith one, and so the Lord of the Sabbath may dispense with the littell breach of the Sabbath.

Verse 9. *He went into their Synagogue* ] These were Chappels of ease to the Temple, of ancient use, *Act.* 15. 21. and divine authority, *Psal.* 74. 8. This here is called the Pharisees Synagogue, because they did *Dominari in concionibus*, *Rom.* 2. 19, 20. and are for their skill called *Princes*, *1 Cor.* 2. 8.

Verse 10. *Which had his hand withered* ] So have all covetous christians, who may well be said, amidst all their hoards, to have no currant coyn, no quick-silver. They sit abroad upon what they have got, as *Euclio* in the Comedian: and when, by laying out their money, they might lay hold on eternall life, they will not be drawn to it. But as *Alphonso* King of Spain, when he stood to be King of the Romans, was prevented of his hopes, because he, being a great Mathematician, was drawing lines (saith the Chronicler) when he should have drawn out his purse: So here.

Verse 11. *What man shall there be, &c.* ] If a sheep slip into a floue must be relieved, how much more Christs reasonable sheep, all which bear golden fleeces, and every thing about whom is good either *ad usum*, or *ad usum*?

Verse 12. *Is it lawfull to do well?* ] Nay it is needfull, sith not to do well is to do ill, and not to save a life, or a soul, is to destroy it. *Mat.* 3. 4. Not to do justice is injustice, and not to shew mercy is a better then cruelty.

Verse 13. *And he stretched it forth* ] So would our hold-fasts stretch out their hands to the poor, would they but come to Christ, and hear his voice, as this man did. But till then, they will as easily part with their blood as with their good: All their strife is, who (like the rood) shall fall asleep with most earth in his paws: As when they die, nothing grieves them more, then that they must leave that which they have so dearly loved, whiles alive.

Daniels Hill of Engl. 174.

Non faciendo  
miseris, sed pati-  
e id est. Auto.  
d. Claud.

Act. and Mon.  
Jul. 3, 8.

Col. 1. 19.

Βασίλειος  
παύλου  
καὶ πάντων  
ἡρώδου  
καὶ Λιβανίου  
καὶ Παύλου  
John 3. 10, 12.

Isa. 42. 19.  
Pier in Aug.  
de civit. Dei. 4.  
c. 1.

Cic. 2. de Finib.

Mitral qui f-  
eret, ut hoc ho-  
minum genus  
qui corpus Chri-  
sti non habet  
modestis et ho-  
minibus oral ter  
comesunt, &c.  
M. 12. 6.

Regeat of love.

alive. I reade of one wretch, who being at point of death, clapt a piece of gold in his own mouth, and said, Some wiser then some, I mean to have this with me howsoever.

T. 10.

Verse 14. *How they might destroy him.* All envy is bloudy. Men wish him out of the world, whom they cannot abide: and would rather the Sun should be extinguished, then their candle obscured. David durst never trust Sauls protestations, because he knew him to be an envious person. Nero put *Thraseus* to death for no other cause, but for that it was not expedient for Nero, that so worthy a man as he should live by him.

Red. 12. 22.

Verse 15. *Great multitudes followed him.* Maugre the malice of earth and hell. They lose their labour that seek to quell Christ, and subvert his Kingdom, *Yet have I set my King upon mine holy hill of Zion*, Psal. 2. 6. *The Kingdom of heaven suffereth violence*, Mat. 11. 12. Or (as Melancthon rendereth that text) *Vi erumpit, pro-cedit, enititur: vi scilicet spiritali, ut sol enititur per nubes: ergo irriti hostium conatus: it bursts thorow all.*

Verse 16. *That they should not make him known.* This, his ambitious kinsmen, who sought to get credit and glory among men by his worthy works, upbraide him with, *Joh. 7. 4.* If thou doe these things, shew thy self to the world, say they; and so proclaim that they believed not in him, *Joh. 7. 5.* with *Joh. 5. 44.* *Joh. 12. 43.*

Verse 17. *That it might be fulfilled.* The old Testament, is the new fore-told; the new Testament is the old fulfilled, *Ezekiel* saw a wheel within a wheel. This is, saith *Bonaventure*, the one Testament in the other.

Verse 18. *Behold my servant.* My servant the *Messias*, as the Chaldee Paraphrast renders and expounds it. The Septuagint somewhat obscure the text by adding to it, *Behold my servant Jacob, and mine elect Israel.* They are said to have translated against their wils: no wonder then they deal not so faithfully. Sure it is, that they have perverted sundry clear Prophecies concerning Christ, as this for instance; which therefore our Evangelist and the rest of the Apostles alledge not out of their translation, but out of the Hebrew verity. The Latins drinke of the puddles, the Greeks of the rivers, but the Hebrews of the fountains, said *Iohann. Reuchlin.*

*Whom I have chosen, my beloved, &c.* *Ecce electum, dilectum.*  
The

The Latines have a proverb, *Deligas quem diligas.* Chuse for thy love, and then love for thy choice. God hath also chosen us in the beloved, Ephes. 1. 6. that we should be the beloved of his soul, or as the Septuagint there emphatically render it, *his beloved soul.*

Jer. 12. 7.  
ἐδοξεν τῷ ἰησοῦ  
ἐμμενεν. *ἐμμενεν*  
ps. *Dilectam*  
*animam meam.*  
Vulg.

*And he shall see judgement.* That is the doctrine of the Gospel (whereby is convey'd into the heart that spirit of judgement and of burning (Isa. 4. 4.) or the sweet effect of it true grace, which is called judgement a little below, *vers. 20.*

Verse 19. *He shall not strive.* To bear away the bell from others.

*Nor cry.* Nor lift up his voice, saith the Prophet, as loth to liebid, and therefore making an *O yes*, as desirous of vain-glory and popular applause. *Laudes nec curat, nec queris humanas.* He despiseth as a little stinking breath, or the flatering of mens lips which he disdain to suck in.

Verse 20. *A bruised reed shall he not break.* A reed shaken with the winde is taken for a thing very contemptible at the best, how much more when bruised? The wick of a candle is little worth; and yet less, when it smoaks; as yeelding neither light nor heat, but only stench and annoiance. This men bear not with, but tread out: So doth not Christ, who yet hath a sharp note, a singular sagacity, and soonresents our provocations. He hath also feet like burning brasse to tread down all them that wickedly depart from his statutes, *Psal. 119. 118.* But so do not my of this, and therefore he receiveth and cheriseth with much sweetness, not the strong oaks only of his people, but the bruised reeds too; nor the bright torches only, but the smoaking wick: *He despiseth not the day of small things.* Smoak is of the same nature with flame: for what else is flame, but smoak set on fire? So, a little grace may be true grace, as the filings of gold are as good gold (though nothing so much of it) as the whole wedge. The least spark of fire, if cherished, will endeavour to rise above the air, as well as the greatest: So the least degree of grace will be aspiring to more. Now those very pantings, inquietations, and unsatisfiability, cannot but spring from truth of grace, which Christ makes high account of.

τὸ οὐρανόν.  
Sept.  
ἐκπνέοντες.  
Heb. *עוֹלָם*  
Caligans, ob-  
scurent.

*Till he bring forth.* Gr. Thrust forth with violence, the devil and the world in vain opposing the work of grace (called here judgement)

ἐως ἀνίσταται.

Heb. 12. 3.

ment) which shall surely be perfected. He that is Authour, the same will be finisher of our faith: he doth not use to do his work to the halves, *Non est ejusdem in venire & perficere*, we say. But that rule holds not here.

Verse 21. *Shall the Gentiles trust* ] This trust is here put for the whole service of God, it being the least, and yet the best we can render to him. And the more we know of his name, the more we shall trust in him, *Psal. 9. 10.*

Verse 22. *One possessed with a devil blinde and dumb.* ] A heavy case, and yet that that may be any mans case. *Cuius potest contingere, quod cuicumque potest.* Every one that seeth another stricken, and himself spared, is to keep a Passover for himself, and to say, Thou hast punished me: lest then my sins have merited, *Ezra 9. 13.* The devil had shut up from this man all passages to faith, faith *Theophylact*, by bereaving him of the use of his eyes, ears, and tongue. See a mercy in the use of our senses, &c. *Multo plures sunt gratia privativa quam positiva*, faith *Gerson*.

Verse 23. *And all the people were amazed* ] Admiration bred Philosophy, faith the Heathen: it bred superstition, faith the Scripture, when the world went wondering after the beast. We may say too, that it bred piety in this people, and still we see the Word never works kindly, till men hear and admire it. Let others censure with the Pharisees; let us wonder with the multitude.

Verse 24. *This fellow doth not cast out devils, &c.* ] The devil that was cast out of the demoniacs body seems to have got into these mens hearts. But he was not his craft-matter: for what a set off slander hear we? He should have acted it a little better, to have been believed. *Tenne mendacium pellucet*, faith *Tacitus*. This was such a lie as might be easily looked thorow. But envy never regards how true, but how inschievous. Witnesse the Popish Pharisees, who tell the poor misled and muzzled people in their Sermons, that the Protestants are blasphemers of God and all his Saints: that the English are grown barbarous, and eat young children: that ever since the Pope excommunicated us, we are as black as devils: that the Powder-treason was plotted, and should have been acted by the Puritans: that the fall of Black-frisers in London, likewise was wrought by the Puritans, who had loosened the rafters, &c. That these are the opinions we hold and teach,

Mimam.  
non videretur  
deus ad hoc  
contra Xenophon.

Admiratio pe-  
perit philoso-  
phian.  
Recl. 12. 30.

Ex diffinitis  
per Puritanos  
contignationi-  
bus, &c. D. Frid.  
1640.

teach, 1. To worship no God, 2. To frame our religion to the times, 3. To account gain godlinesse. 4. To pretend publike liberty to our private lusts. 5. To break our oaths, when it makes for our advantage. 6. To cover hatred with flattery. 7. To confirm tyranny with blood-shed, &c. These and the like, that *Cacodemon Joannes*, the black-mouth'd Jesuere tells the world in print are our tenets and practices. Now the Lord rebuke thee, Satan, But what reward shall be given to thee, thou false tongue? Even sharp arrows, with hot burning coals: yea these very coals of hell, from whence thou wert enkindled.

Verse 25. *And Jesus knew their thoughts.* ] That they blasphemed in this sort, out of the devillish venom of their hearts fully possessed by Satan, who drew them into this unpardonable sin, which himself every day, nay every moment committeth. As one that had fallen into that sin, wished that his wife and children, and all the world might be damned together with him: So doth the devil out of his deep and desperate malice to mankind, draw some into this sin, that he may drown them in the same destruction with himself.

*And said unto them* ] He could, as he did oft no doubt, have answered them with silence, or punished them with contempt, committing his cause to him that judgeth righteously. He could have turned them off; as one did his railing adversary with, *Tu lingue, ego aurium Dominus*: But inasmuch as Gods glory was highly concerned, and his cause might have suffered, if this cursed calumny had not been confuted. Our Saviour makes a most grave apology in the behalf of his doctrine and miracles, which he maintains and makes good by many demonstrative arguments.

*Every Kingdom divided against it self* ] *Divide & impera*, faith *Machiavel*. Make division and get dominion. Every subdivision, faith another, is a strong weapon in the hand of the adverse party. Where strife is (faith the Scripture) there is confusion, as *Cain* and *Abel*, if they appear not together, it presageth a storm. *Sic collidimur frangimur*, If we clash we cleave, said the two earthen pots in the fable, that were swimming down the stream together. The daughter of division is dissolution, faith *Nazianzen*. This the Jesuites know, and therefore doe what they can to keep up the contentions between the Lutherans and the Calvinists. This the *Turks* know, and therefore pray to God,

B b 2

Eudem. Joh.  
contra Casaub.  
p. 23.

Tacitus.  
Seneca.

Hist. of Counc.  
Trent,  
Jam 4. 16.  
Omne divisibile  
est corruptibile,  
ait philosophus.

Cambr. Medit.  
histor. eccl. 1.  
cap. 13.

40

to keep the Christians at variance. Discord was the destruction of our Ancestours, as *Tacitus* testifieth, who was here in this Island with his father-in-law *Agricola*, and saw it. And the Lord *Rich* in his speech to the Justices of England, in *Edward* the sixths reign, could say; Never forraign power could yet hurt, or in any part prevail in this realm, but by disobedience and disorder in themselves. That is the way wherewith God will plague us, if he minde to punish us. And so long as we doe agree among our selves, and be obedient to our Prince, and to his godly orders: we may be sure that God is with us, and that forraign power shall not prevail against us, nor hurt us.

Act. and Mon.  
John 186.

Verse 26. *He is divided against himself*] But so he is not. There is a marvellous accordance even betwixt evil spirits. *Squama Leviathan* ita coherent, ut earum opere textili densato quasi loricatorum incedat Satan & cataphraismus, as *Luther* elegantly and truly phraseth it. The devils in the possessed person were many, yet they say *My name* (not *Our name*) is *Legion*. Though many, they speak and act as one in the possession. That kingdom, we see, is not divided.

Aug. de Civ.  
Dei. lib. 20.  
cap. 5.

Verse 27. *By whom doe your children, &c.*] That is your Countreyman. Not the Disciples, (as *Augustine* and other Ancients would have it) but the Jewish exorcists, of whom see, *Mark* 9. 38. *Act.* 19. 9. As if our Saviour should have said: Unless that be a blemish in me, that you hold to be a beauty in others, why should you condemn me for a conjurer? Why doth your malice thus wilfully crosse your consciences? Certain it is, saith *Erasmus*, that the self-same things are condemned as hereticall in *Luthers* books, that in *Augustine* and *Bernards* works are read and regarded as pious and orthodox sentences. So these passages were gathered as heresies out of *Tindals* works: He is not a sinner in the sight of God that would be no sinner. He that would be delivered, hath his heart loose already. It is impossible that the word of the crosse should be without affliction and persecution. The Gospel is written for all persons and estates, Prince, Duke, Pope, Emperour. We cannot be without motions of evil desires, but we must mortifie them in resisting them. God made us his children and heirs, while we were his enemies, and before we knew him. Men should see that their children come to Church to hear the Sermon, &c. Were not these perilous heresies?

Comperitur est  
dominata ut he-  
retica in libris  
Lutheri, &c.  
Eras. Epist. ad  
Cardinal. Mo-  
guntin.

Act. and Mon.  
John 137.

ses? Saith not the Scripture the same in sundry places? Is not this to have the glorious faith of our Lord Jesus Christ in respect of persons, *Jam.* 2. 1. So the greatestt errorrs that *Henry Voes* and *John Esch* Martyrs were accused of, were, that men ought to trust only in God: for so much as men are liars, and deceitfull in all their words and deeds; and therefore there ought no trust or assistance to be put in them.

Novum Crimen  
C. Cæsar, &c.  
ante hoc tempus  
inauditum. Cic.  
pro Ligar.  
Act. and Mon.  
fol. 799.

Verse 28. *Then the kingdom of God is come unto you.*] A certain signe of the setting up whereof among you, is this casting out of devils by the spirit of God, or as *Luke* hath it, by the finger of God: for the holy Ghost is the essentiall power of the Father and the Sonne.

Verse 29. *A strong mans house, &c.*] The devil is strong, but overpowered by Christ. He hath forcibly delivered us from the power of darknes, snatcht us out of the devils danger: so that, though he shake his chain at us, he cannot fasten his tangs in us. Stronger is he that is in the Saints, then he that is in the world: through Christ we shall overcome him, *Rom.* 8. 37.

Verse 30. *He that is not with me, is against me.*] But the devil is not with me, saith Christ: for all I doe or suffer, is to destroy his works. Let this sentence also be noted against Neuters and Nicodemites, who stand halting betwixt two, and will be sure to hold themselves on the warm side of the hedge howsoever. Such were of old the *Samaritans*, *Nazarites*, *Ebionites*, and those *Corinthians* that would neither be of *Paul*, nor *Apollus*, nor *Cephus*, but of *Christ*: that is, as some Neuters say now-a-daies, they are neither Cavaliers nor Round-heads, but good Protestants: Others are neither Papists nor protestants, but Christians, that is just nothing, Atheists. Christ hates neutrality, and counts it enmity: he loathes lukewarmnes, accepts not of any excuse in that case, *Indg.* 5. 16, 17. *Dan* and *Ephraim* are passed by in the reckoning up of the Tribes, *Rev.* 7. as if they were Souldiers put out of pay, and cut out of the rolls. So are all detestable indifferents, out of Gods booke of remembrance, *Mal.* 3. 17.

epistato  
Col. 1. 13.

Jun. in paral.  
tel. lib. 8.

1 Cor. 1. 12.

Verse 31. *All manner of sin and blasphemy, &c.*] All without exception, yea though it be blasphemy, *Isa.* 44. 22. God blots out the thicke cloud as well as the cloud, enormities as well as infirmities. Man cannot commit more then he can and will remit to the penitent. The Sun by his force can scatter the greatestt mist, as well as the least vapour: and the Sea by its valtness, drown

B b 3 mountains

mountains as well as mole-hills. The grace of our Lord *abounds to flowing over*, saith S. Paul. The blood of Jesus Christ cleanse us from all sin, saith S. John. *Ego admitti, unde in damnare potes me, sed non amisiisti unde in saluare potes me*, saith S. Augustine. And yet Novatus the proud Heretick, denyed possibility of pardon to them, that had any whit fallen off in times of persecution, though they rose again by repentance. But Gods thoughts of mercy are not as mans, *Isa. 55. 8.* he can and will pardon such sins, as no God or man can doe besides, *Micah 7. 18.* *Who is a God like unto thee?* For what? *That pardoneth all sorts of sins, &c.* This none can believe without supernaturall grace: We are ready to measure God by our modell.

*But the blasphemy against the holy Ghost, &c.* This is nothing else, saith Iohn Diaconus, to that Butcher his brother, *quam agnitam veritatem flagitiis in sectari*, a malicious persecuting of the known truth. A sin it is of malice after strong conviction, expressed in words by a tongue set on fire by hell, and in actions coming from a venomous spirit, and tending to opposition, and bitter persecution, if their malice be not greater then their power. This was committed by Saul, Iulian, Latomus of Lovaine, Rockwood a chief persecutour at Calice in Henry 8. daies, who, to his last breath, staring and raging, cryed he was utterly damned, for that he had sought maliciously the deaths of a number of the honestest men in the town, &c. Steven Gardiner said as much also in effect of himself, when he lay on his death-bed, and so both stinkingly and unrepentantly died, saith M. Fox.

Verse 32. *And whosoever speaketh a word, &c.* As Peter did through infirmity, Paul through ignorance: these poor souls whom he haled to prison, and for fear of death, compelled them to blaspheme Christ, *Act. 26. 11.* Tertullian reports the like of Claudius Herminianus a Persecuter in Cappadocia, *quod tormentu quosdam a proposito suo excidere fecerat*, that for spite that his own wife was turned Christian, he forced many, by tormenting them, to renegeue Christ. Pliny writes also to Traian the Emperour, that where he was Governour, there came to his hands a book, containing the names of many, that for fear of death, professed themselves to be no Christians. And when, saith he, they had at my command, called upon the gods, offered incense, to the Emperours Image, and cursed Christ (which those that are Christians indeed, will never be drawn to doe) I thought good to dismiss them.

Senatus de  
mort. Ioh. Diaconus  
1 Joh. 1. 7.

Senatus de  
mort. Ioh. Diaconus

Latomus con-  
fessus est inter  
horrendos mu-  
gitus, se contra  
conscientiam  
adversum esse  
veritati.  
Melancthon.  
Chrono. pag. 5.  
Act. and Mon.  
161. 1505.

in lib. ad Staph.  
Can. precune  
me, Quos appella-  
rent, & in az-  
ginitue, ille  
ut vino suppli-  
carent, pro re-  
sea maledicti  
Christo, &c.  
Plin. epist. ad  
Traian.

*But whosoever speaketh against the holy Ghost.* Not his person or essence, (for many Sabelhan, Eunomian, Macedonian hereticks did so of old, and repenting found mercy) but his grace and special operation, by the which God comes nearer to man, then he is in nature or person. This sin is against the immediate effect: work and office of the holy Ghost, against that shining light kindled by Gods spirit in mans soul, and that sweetness and comfort felt in Christ, that taste of the good Word of God, and of the powers of the world to come, *Heb. 6. 4, 5, 6.*

*It shall not be forgiven him, &c.* And why? Not because it is greater then Gods mercy, or Christs merits: but first by a just judgement of God upon such sinners, for their hatefull unthankfulness in despising his spirit: Whence follows an impossibility of repentance, *Heb. 6. 6.* and so of remission, *Luk. 13. 3.* Secondly such a desperate fury invadeth these men, that they maliciously resist and repudiate the price of repentance, *Act. 5. 31.* and the matter of remission, *1 Joh. 1. 7.* viz. the precious blood of Jesus Christ, whereby if they might have mercy, yet they would not: but continue raving and raging against both physick and Physitian, to their unavoidable ruth and ruine. How bold therefore is Belamine, who interpreteth this text of the difficulty and rarity only of remission, and not of an utter impossibility?

Verse 33. *Either make the tree good, &c.* q. d. Your blasphemy is therefore irremissible, because it is the fruit of so base a root of bitterness, as the desperate malice of your hearts, wilfully crossing your consciences: a wretched despising and despiting of God, and the work of his spirit out of revenge, *Heb. 10. 29.* Draw not therefore a fair glove over so foul a hand, but shew your selves in your own colours.

Verse 34. *How can ye being evil, &c.* The stream riseth not above the fountain: the bell is known of what mettall by the clapper: what is in the well, will be in the bucket: what in the ware-house, will be in the shop: so what is in the heart, will be in the mouth.

*Era puto nosci tinnitum: pectora verbis:*

*Sic est; namq. id sunt utraque, quale sonant.*

Verse 35. *Out of the good treasure, &c.* Out of his habit of heavenly mindedness, out of that law of grace in his heart, his mouth speaketh wisdom, and his tongue talks of judgement, *Psal. 37. 30. 31.* Works not done from a principle of life within, are dead

B b 4

Aug.

Qualis sunt  
principia, talis  
est principata.

Bc 21 in poem.

works,

Bona opera non  
faciunt bonos :  
sed prius oportet  
bonos esse  
quonia factamur  
bona. Luth.  
Cruentus est illa  
sententia.

Works, saith the Authour to the *Hebrews*, be they for the matter never so good, and praiseworthy. This moved *Luther* to say, that good works make not men good; but good we must be first, ere good can be done by us. This moved *Austin* to say, that *Omnis vita infidelium peccatum est*, the whole life of an unbeliever is sin, though *Spira* the Popish Postiller censure that saying for a cruel sentence.

An evil man out of the evil treasure, &c.] Carnall hearts are stews of unclean thoughts, shambles of cruell and bloody thoughts, exchanges and shops of vain thoughts, a very forge and mint of false, politick, undermining thoughts, yea oft a little hell of confused and black imaginations, as one well describeth them.

Verle 36. That every idle word, &c.] Idle and waste words are to be accounted for: what then evil and wicked? Therefore let thine own words grieve thee, as *David* somewhere hath it, thy frivolous and fruitlesse speeches: for among a thousand talents of common communication (saith *Cassiodore*) a man can scarce finde an hundred pence of spirituall speeches, imò nec decem quidem obolos, nay not ten halfpence truly. It may be observed saith another, that when men get into idle company (which perhaps they like not) the very complement of discouraging, extracteth idle, if not evil speaking, to fill up the time. *Plato* and *Xenophon*, thought it fit and profitable, that mens speeches at meals, and such like meetings should be written. And if Christians should so doe, what kinds of books would they be?

Verle 37. For by thy words thou shalt be justified.] Our Saviour insits upon this subject, because by words they had sinned against the holy Ghost. A mans most and worst sins be his words. *S<sup>t</sup> Paul* making the anatomy of a naturall man, stands more on the organ of speech, then all the other members. *Rom. 3.* *S<sup>t</sup> James* saith, that the tongue is not a city or countrey, but a world of iniquity, *Jam. 3. 6.* It can run all the world over, and bite at every body, when the devil fires it especially. *Peraldus* reckons up four and twenty severall sins of the tongue: he might have made them more. God hath set a double hedge afore it, of teeth and lips, to keep it up: he hath also placed it between the head and heart, that it might take counsel of both. Children he will not suffer to speak, till they have understanding and wit: and those that are deaf, are also dumb, because they cannot hear instruction, nor learn wisdom, that they may speak advisedly.

Verle

Verle 38. Then certain of the Scribes and Pharisees.] Had not these, as one said of *Nero*, *Os ferreum, cor plumbeum*, an iron face, a leaden heart, that could call for a signe after so many signes? But it is a signe from heaven they would have (as *Moses* called for *Manna* from thence, *Samuel* for rain, *Elias* for fire, &c.) and much the near they would have been, should our Saviour have gratified them. But he never meant it. They were now so clearly convinced of their blasphemy, that they had nothing to say for themselves, but fawningly to call him *Master*, whom before they had called *Beelzebub*: and to pretend themselves to be willing to learn, if they might see a signe. They could not see *Wood* for *treer*, as they say. And who so blinde as he that will not see, *Sic fit, ubi homines majorem vitæ partem in tenebris agunt, ut non vident solem quasi supervacuum fastidiant*, saith *Seneca*. Men that have lived long in the dark, may think the Sun superfluous.

Senec. Epist.

Verle 39. An evil and adulterous generation, &c.] *Spuria soboles*, a bastardly brood. So he calleth them, because utterly degenerate from their fore-fathers faith and holinesse.

Seeketh after a signe.] Seeketh with utmost earnestnesse, as if it were such a businesse as must be done, or they were undone. It is the guise of hypocrites, to be hot in a cold matter, to shew great zeal in nities, neglecting the main, meanwhile.

Emphisa, summo iudicio gloriatur.

But the signe of the Prophet *Jonas*.] Nor that neither, but for a further mischief to them: as their fathers had quails to choak them, a King to vex them, &c. and as *Ahaz* had a signe, whether he would or no, to render him the more inexcusable. *Dens sape dat iram, quod negat propitius*. God gives his enemies some gift: so gifer, as *Saul* gave *Michol* to *David*, to be a snare to him, or as *Christ* gave *Indas* the bag, to discover the rottennesse of his heart.

Advers. Sacer. Soph.

Verle 40. For as *Jonas* was three daies, &c.] In the history of *Jonas*, *Christ* found the mystery of his death, buriall and resurrection: teaching us thereby to search the Scriptures, to search them to the bottom; as those that dig for gold, content not themselves with the first or second oar that offers it self, but search on till they have all. This we should the rather doe, because we need neither climbe up to heaven with these Pharisees, nor descend into the deep with *Jonas*: sith the word is nigh thee, even in thy mouth, and in thine heart, &c. *Rom. 10. 7. 8.*

So.

*So shall the Sonne of man be three dayes, &c.* ] Taking a part for the whole. So *Esther* fasted three daies and three nights, chap. 4. 16. And yet on the third day she went to the King, chap. 5. 1. So then, the fast lasted not three whole daies and nights, but two nights, one full day, and two peeces of daies.

Verse 41. *They repented at the preaching of Jonas* ] At one single Sermon of a meer stranger, who sang so dolefull a ditty to them, as the destruction of their Town: And yet they repented. What will become of us? *Ve torpori nostro*. If *M. Bradford* so complained of his own unprofitableness under means, in those dimme dayes, what cause have we now much more? Here in *London*, saith he, be such godly, goodly and learned Sermons, which these uncircumcised ears of mine doe hear, at the least thrice a week, which were able to burst any mans heart, to relent, to repent, to beleieve, to love and fear that omnipotent gracious Lord. But mine adamantine, obdurate, most unkinde, unthankfull heart, hearing my Lord so sweetly calling and crying unto me, now by his Law, now by his Gospel, now by all his creatures, to come, to come even to himself: I hide me with *Adam*, I play not only *Samuel* running to *Eli*, but I play *Jonas* running to the sea, and there I sleep upon the hatches, untill he please to raise up a tempest, to turn and look upon me as he did upon *Peter*, &c.

Verse 42. *The Queen of the South, &c.* ] The Ethiopian Chronicles call her *Mackeda*, and further tell us, that she had a sonne by *Solomon*, whom she named *David*. Sure it is that she came from a far countrey to hear *Solomon*, and was so taken with his wisdom, that she could have been content to have changed her Throne for his footstool. Now our Saviour took it ill (and well he might) that men came not as far, and set not as high a price upon him and his doctrine, as she did upon *Solomon* and his wisdom, how much more that these hard-hearted Jews esteemed it not, though brought home to their doors?

Verse 43. *When the unclean spirit* ] Unclean the devil is called, 1. *Afflictione* (saith *Iacobus de Voragine*) because he loveth uncleanness. 2. *Persuasione*, because he perswades men to it. 3. *Habitatione*, because he inhabits unclean hearts: he findes them foul, he makes them worse. Wheresoever the great Turk sets his foot once, no grasse grows, they say, ever after. Sure it is, no grace grows where the devil dwells. *Pura Deus mens est*, saith one: And Religion loves to lye clean, saith another. The holy Spirit will

Alt. and Mon.  
fol. 997.

will be content to dwell in a poor, but it must be a pure house. The devil, on the contrary, delights in spirituall sturtishnesse: Harpy-like, he defileth all he toucheth: and Camell-like, drinks not of that water, that he hath not first fouled with his feet.

*Is gone out of a man* ] In regard of inward illumination, and outward reformation; such as was found in *B. Bonner*, that breathing-devil, who at first seemed to be a good man, a favourer of *Luthers* doctrines, a hater of Popery, and was therefore advanced by the Lord *Cromwell*; to whom he thus wrote in a certain letter: *Seven Gardiner* for malice and disdain may be compared to the devil in hell, not giving place to him in pride at all---I mislike in him, that there is so great familiarity and acquaintance, yea and such mutuall confidence between him and *M.* as naughty a fellow, and as very a Papist as any that I know, where he dare expresse it. Who can deny but that the devil was gone out of this man, for a time at least? 2 Pet. 2. 20.

*He walketh thorow dry places* ] Here the Proverb holds true, *Anima sicca sapientissima*. Sensuall hearts are the fennith grounds that breed filthy venomous creatures, *Job* 40. 21. *Bohemia lieth in the fennes*. This, *Gulielmus Parisensis* applieth to the devil in sensuall hearts. Contrariwise, the spirits of Gods Saints, which burn with faith, hope and charity, and have all evil humours dried up in them by that spirit of judgement and of burning, these the devil likes not. The tempter findeth nothing in them, though he seek it diligently. He striketh fire, but this tinder takes not. *Cupid* complained he could never fasten upon the Muses, because he could never finde them idle. So here.

Verse 44. *He findes it empty* ] That is, idle and secure, swept of grace, garnished with vice, the devils fairest furniture. Oia dant vitia.

Verse 45. *And taketh seven other spirits* ] As the Jaylour layes more load of irons on him, that had escaped his hand, and is now recovered.

*And they enter in and dwell there* ] So they never doe in a heart once truly sanctified. Lust was but a stranger to *David* (no homedweller) as *Peter Martyr* observes out of that passage in *Nazans* Parable, 2 *Sam.* 12. 4. And there came a traveller to the rich man, &c. Faith leaves never a fluts-corner, *Acts* 15. 9.

*And the last state of that man is worse* ] An Apostate cannot chuse unto himself a worse condition. It is with such as in that case, *Lev.* 13, 18, 19, 20. If a man had a bile healed, and it afterwards

Alt and Mon.  
fol. 993.  
Ibid. 997.

In locis dormit  
humertibus, &c.  
est, in omnibus  
delictis maden-  
tibus.

2 Pet. 2. 20.

wards brake out, it proved the plague of leprosie. These are called forsakers of the Covenant, *Dan. 11. 30.* and wicked doers against the Covenant, *ver. 32.* Renegade Christians prove the most desperate Devoto's to the devil. We see by experience, that none are worse then those that have been good and are naught: or those that might be good, and will be naught. Such as were these Jews in the Text, to whom therefore our Saviour applies the Parable in these words.

*Even so shall it be also unto this wicked generation* ] Their sins were not common sins (but as those of *Korah* and his complices,) therefore they died not common deaths. As they pleased not God, but were contrary to all men, so wrath came upon them to the uttermost, *1 Thess. 2. 16.* as *Iosephus* witnesseth. And Mr. Fox relates of *Bonner* that wicked Apostate, that as he wretchedly died in his blinde Popery (after he had been long time prisoner in the reign of *Q. Elizabeth*.) so, as stinkingly and blindly at midnight was he brought out, and buried in the out-side of all the City, among thieves and murderers. A place, saith he, right convenient, with confusion and derision both of men and children, who trampling upon his grave, well declared how he was hated both of God and man.

Verse 46. *Desiring to speak with him.* ] Either out of curiosity or ambition, as *Ambrose* thinks: certain it is, at a most unseasonable time. Now as fish and flesh, to every thing else is naught out of season.

Verse 47. *Behold thy mother and thy brethren.* ] This was a weakness in his mother, though otherwise full of grace, yet not without originall sin, as the Sorbonists contend, but had need of a Saviour, as well as others, *Luk. 1. 47.* *Scipio* permits not a wife man so to doe amisse once in his whole life, as to say, *non putaram.* How much better *Crates* the Philosopher, who said that in every Pomgranate there is at least one rotten kernell to be found: intimating thereby, that the best have their blemishes, their faults and follies.

Verse 48. *Who is my mother, and who, &c.* ] This meekest lambe was stirred with a holy indignation at so absurd an interruption, and sharpes him up that delivers the message. Great is the honour that is due to a mother. *Solomon* set *Bathsheba* at his right hand, and promised her any thing with reason. *Nescitis Antipater unicam matris Lachrymulum omnes istius criminaciones posse*

*posse delere?* Knows not *Antipater*, that one tear of my mothers, can easily blot out all his accusations against her, said *Alexander the Great?* Brethren also, or neer-allyes (as these were to our Saviour) are dearly to be respected, and greatly gratified, as were *Iosephs* brethren by him in his greatnesse. But when these relations; or their requests, come in competition with Gods work or glory, they must be neglected, nay rejected and abominated. For is there any friend, to God? or any foe like him? Men be they pleased or displeased, he must be obeyed, and his businesse dispatched, be the contrary occasions never so urgent in shew, the pretences never so specious and plausible.

Verse 49. *Behold my mother and my brethren.* ] *Sanctior est copula cordis quam corporis.* Spirituall kindred is better then eternall: There is a friend that sticketh closer then a brother, *Prov. 18. 24.* Christ is endeared to his in all manner of nearest relations and engagements. Oh then the dignity and safety of a Saint! And oh the danger and disaster of such as either by hand or tongue maligne or molest them! What? will they wrong Christs mother to his face? Will they force the Queen also in the house? &c. If *Iacobs* sons were so avenged for the indignity done to their sister *Dinah*, & *Abelom* for *Tamar*, what will Christ doe, or rather what will he not doe for his dearest relations? How will this greater then *Solomon* arise off his throne, at the last day, to meet his mother half-way, and to doe her all the honour that may be in that great Amphitheatre? How sweetly will he accost his brethren that have been long absent from him in the flesh, though present ever in spirit, with *Ans.* Come ye blessed, &c. q.d. where have you been all this while? They also shall be bold to say to him as *Ruth* die to *Boaz*, Spread thy skirt over us, for thou art our near kinsman, or, one that hath good right to redeem.

Verse 50. *For whosoever shall doe the will* ] Lo here's the right way of becoming akin to Christ: and can we better prefer our selves? It was an honour to *Mark*, that he was *Barnabas* his sisters son. *David* durst not in modesty think of being son in law to a King. *Elymas* the forcerer, affected to be held allyed to Christ, and therefore stiled himself *Barjesus*: as *Darius* in his proud Embassy to *Alexander*, called himself King of Kings, and Co'ten of the Gods. But the right way to beennobled indeed, and inghted to Christ and his Kingdom is, to beleve in his Name, and obey his will. This, this is to become Christs brother, and sister, and

Ant. and Mon.  
Jo. 1. 15.

Ex. 2. 1.

O ambus malis  
Pecunia inest  
gratum putat.

Est. 7. 8.

1 King. 1. 19.

Ruth 3. 9.



and mother. Sister is named, to shew that no sex is excluded. And mother last mentioned, that the prerogative of the flesh may be set aside and disacknowledged.

## CHAP. XIII.

Verse 1. *The same day*

WHerein Christ had had a sharp bout and bickering with the Scribes and Pharisees in the forenoon, he sat and taught the people (as it may seem) in the afternoon. A president of preaching twice a day. *Chrysostoms* practise was to Preach in the afternoon, and by candle-light; as appears by his Note on, *1 Thes. 5. 17.* where he fetcheth a similitude from the lamp he was preaching by. *Luther* likewise preached twice a day: which because one *Nicolas White* commended in him, he was accused of heresie in the raigne of *Hen. 8.* And this commendable course began to be disgraced and cryed down in our daies as Puritanicall and superfluous. A learned Bishop was highly extolled in print for saying that when he was a Lecturer in *London* he preached in the morning but prated only in the after-noon. A fair commendation for him.

*He sat by the sea-side* ] As waiting an opportunity of doing good to mens souls: which was no sooner offered, but he readily laid hold on. So *St Paul* took a text of one of the Altars in *Athens*, and discoursed on it to the superstitious people. A minister must stand ever upon his watch-tower, prompt and present, ready and speedy to every good work (as the bee so soon as ever the sun breaks forth, flies abroad to gather honey and wax) accounting employment a preferment, as our Saviour did, *John 17. 4.*

Verse 2. *He went into a ship and sat* ] Thinking, perhaps, there to repose himself, after his hard conflict with the Pharisees. But the sight of a new audience, incites him to a new pains of preaching to them. And as he held no time unreasonable, so no place unfit for such a purpose. We finde him elsewhere teaching, not in the Temple only and synagogues on the Sabbath day (as he did constantly) but in the mountains, in cities, in private houses, by the sea-side, by the way side by the wells side, any where, every where, no place came amisse to him, no pulpet displeased him.

Verse 3.

Verse 3. *And he spake many things to them in parables* ] A parable, saith *Suidas*, is *διήγημα καὶ ὁμοιωσις ὁμοιωματικῶν*, a setting forth of the matter by way of similitude from something else that differs in kinde, and yet in some sort resembleth and illustrateth it. Christ, the Prince of preachers, varieth his kinde of teaching, according to the nature and necessity of his audience, speaking as they could hear, as they could bear, saith *St Mark*. Ministers, in like sort, must turne themselves, as it were into all shapes and fashions both of spirit and speech, to win people to God.

*Behold a sower went forth* ] Our Saviour stirrs them up to attention by a *Behold*. Which though it might seem not so needfull to be said to such as came far, and now looked throw him, as it were, for a Sermon: yet he, well knowing how dull men are to conceive heavenly mysteries, how weak to remember, hard to believe, and slow to practise, calls for their utmost attention to his divine doctrine, and gives them a just reason thereof in his ensuing discourse. It fares with the best; whiles they hear, as with little ones, when they are saying their lesson; if but a bird flie by, they must needs look after it: besides the devils malice striving to distract, stupifie, or steal away the good seed, that it may come to nothing.

Verse 4. *And when he sowed, some seed, &c.* ] The word is a seed of immortality. For, 1. As seeds are small things, yet produce great substances, as an acorn an oak, &c. so by the foolishness of preaching souls are saved, like as by the blowing of ramborns the wals of *Jericho* were subverted. 2. As the seed must be harrowed into the earth, so must the word be hid in the heart, ere it fructifie. 3. As the seedsmen cannot make an harvest without the influence of heaven: so, let us to the wearing of our tongues to the stump (as that Martyr expressed it) preach and pray never so much, men will on in their sins, unless God give the blessing, *Paul* may plant, &c. 4. As good seed if not cast into good ground yeelds no harvest: so the word preached, if not received into good and honest hearts, proves ineffectual. The Pharisees were not a bit on the better for all those heart piercing Sermons of our Saviour, nay, much the worse. 5. As the harvest is potentially in the seed: so is eternall life in the word preached, *Rom. 1. 16.* As the rain from heaven hath a fatnesse with it, and a special influence more then other standing waters, so there is not the like life in other ordinances, as in Preaching. None so that, as *David* said of *Goliaths* sword.

Verse

Quench not  
the spirit of  
prophecy  
which  
testifies  
unto us  
that we have  
received the  
word of life  
that we may  
know the  
things which  
are true  
John 1. 8.

B. Mahew.

Tit. 3. 1.

M. Eradford  
serm. of Rep.  
Mou est doc-  
re, ueliam auf-  
cultare, Dei  
perficere. Cyril.

Verse 5, 6, 7, 8. *Some fell upon stony places, &c.* ] Our Saviour, his own best interpreter, explains all this to his Disciples, *vers. 18. 19.* The intent of these severall parables seems to have been, to confirm that which he had said in the former chapter, *vers. 50.* that they that do the will of his heavenly Father, shall be owned and crowned by him, as his dearest relations and allies. As also to teach the people not to rest in hearing, sith three parts of four hear and perish. Which losse is yet sweetly repaired by the fruitfullnesse of the good hearers, some whereof bring forth an hundred fold, some sixty, some thirty, the fertility of one grain making amends, for the barrennesse of many; so that the sower repents not of his pains; It's well worth while, if but one soul be gained to God by a whole lifes-labour.

Verse 9. *Who hath ears to hear, &c.* ] *q.d.* Some have ears to hear, some not. So he divideth his hearers into *Aurists & surds*. All men have not faith, saith *St Paul*. Mens ears must be boarded as *Dauids*, their hearts opened, as *Lydias*, ere the word can enter. Pray we that Christ would say *Epphata* unto us, and that when he opens our ears, and by them our hearts, that he would make the bore big enough: sith with what measure we meate, it shall be measured to us, and unto us that hear, shall more be given, *Matth. 4. 24.* The greater diligence we use in hearing, the more apparent shall be our profiting.

Verse 10. *And his Disciples came and said unto him* ] They came to him for satisfaction. Note this against those captious and capricious hearers, that maliciously relate to others, that which to them seems not so well or wisely said by the Preacher, and come not to the Preacher himself, who can best unfold his own minde (all cannot be said in an hour) and make his own apologie. Some sit behind the pillar, as *Eli* dealt by *Hannah*, to watch and catch what they may carp and cavil at. They content themselves to have exercised their criticisimes upon the Preacher, and that's all they make of a Sermon, though never so savoury and seasonable. These are *Herodians* hearers.

Verse 11. *Because it is given to you* ] *Plutarch* thinks that life is given to men meely for the getting of knowledge. And the *Greeks* call man *ἄνθρωπος* for the inbred desire of light and knowledge, that is naturally in all. But desire we never so much, none can attain to sound and saving knowledge, but those only to whom it is given from above: into whose hearts Christ lets in a ray of heavenly

heavenly light. Hence *Prov. 30. 3. 4.* to know heavenly things, is to ascend into heaven. And *Luk. 12. 48.* to know the Masters will, is the great talent of all other: there is a [ *Much* ] set upon it.

*But it is not given* ] By a secret, but most just judgement of God, who hath mercy on whom he will, and whom he will he hardeneth. The reason of many things now hid from us, we shall see at the last day. Have patience, and be content in the mean while, with a learned ignorance.

Verse 12. *For whosoever hath, to him shall be given* ] *sc.* If he have it for practise, not else, *Zach. 11. 17.* Men, to the hearing of the word, must bring with them the loan and advantage of former doctrine communicated to them, if they mean to do any good of it. And then, as *Manoah* beleaved (before the Angell vanished in the sacrifice) and sought no such signe to confirm him, yet had it: so God will heap favours upon them, and every former shall be a pledge of a future. God gives grace for grace, that is, say some, where he findes one grace he gives another.

*From him shall be taken away even that he hath* ] That he seems to have, saith *St Luke*, for indeed all he hath is but a seeming, a semblance, he walketh in a vain shew, he hath only the varnish of vertue, which God shall wash off with rivers of brimstone. Albeit hypocrites are commonly detected even in this life: how else should their names rot, as every wicked mans must.

Verse 13. *Therefore speak I to them in parables* ] Because their willfull blindness and stubbornesse deserves I should do it. They are sinners against their own soules, let them rue it therefore.

*And hearing they hear not* ] *Andientes corporis sensu, non intellectu*, saith *Augustine*.

Verse 14. *In this is fulfilled* ] *Avantagetur* is again fulfilled. *q.d.* It is even with us now, as it was with those then. The same fable is acted, the scene only changed. Mens hearts are as hard as ever they were, the grace of the Gospel hath not mended them a whit, nor ever will do, till God strike the stroke.

*And shall not understand* ] *Deus ipsi in lingua sua Barbari, qui in Christo, suis Assensu*, their wit serves them not in spirituall.

*Seeing ye shall see, and not perceive* ] As *Hagar* saw not the fountain that was afore her, till her eyes were opened.

Cc

Verse

εἶδεν, ἀποκαλύπτει, ὁρᾷ

Verse 15. *For this peoples heart, &c.* ] A fat heart is a fearful plague. Their heart is fat as grease, but I delight in thy law, *Psal.* 119 70. None can delight in Gods law that are fat hearted. Feeding cattel we know, are most brutish and blockish. And Physiognomers observe, that a full and fat heart, betokens a dull and doltish disposition. *Eglons* fat paunch would not part with the ponyard: and *Pliny* tells of bears so fat that they felt not the sharpest prickles.

*Their ears are dull of hearing* ] So were the believing Hebrews, for the which they are much taxed and tutored by the Apostle. *Surdaster erat Al Crassus: sed illud pejus, quid male audiebat, laith Tully.* These here hear very ill, for their no better hearing.

*Their eyes they have closed* ] Or they wink hard with their eyes: they shut the windowes lest the light should come in: *ut liberius peccent libenter ignorant,* they do not, what they might, toward the work.

*Lest at any time they should see* ] See we may here ( in that which they should have seen and done ) the right order of repentance to salvation, never to be repented of. The blinde eye is opened, the deaf eare unstopped, the dull heart affected, &c. God first puts his lawes into mens mindes, that they may know them, and then writes the same in their hearts, that they may have the comfort, feeling and fruition of them: And then it is, *I will be to them a God and they shall be to me a people* *Heb.* 8.10.

Verse 16. *But blessed are your eyes, &c.* ] *Demarathus* of *Corinth* was wont to say that those *Grecians* lost a great part of the comfort of their lives, that had not seen great *Alexander* sitting on *Darius* his throne. *St Austin* withed but to have seen three sights, *Romam in flore, Paulum in ore, Christum in corpore,* *Rome* in the flourish, *Paul* in the pulper, *Christ* in the flesh.

*And your eares, for they hear* ] The turtles voice, the joyfull sound, the lively Oracles, the precious promises of the word, therefore called *the word*, by a specialty, because our eares should listen after no other word but that. *Origen* chides his hearers for nothing so much, as for this that they came so seldom to hear Gods word: and that when they came, they heard it so carelessly, *recte judicans, laith Erasmus, hinc esse praeceptum pietatis pro-*

*ad utiq. opera. festum aut defectum, as one that well knew that mens growth*

in grace, is according to their heed in hearing.

Verse 17. *Desired to see those things that ye see, &c.* ] They saw them and saluted them only a farre off, and in the dark glasse of the ceremonies, *But we all with open face, &c.* *2 Cor.* 3. 18. The sea about the altar was brazen, and what eyes could pierce thorow it. Now our sea about the throne is glasse, like to crysell, clearly conveying the light and sight of God to our eyes. All Gods ordinances are now so clear, that you may see Christs face in them. Yea, as the glasse set full against the Sun, receives not only the beams, as other dark bodies do, but the image of the Sun: so the understanding with open face beholding Christ, is transformed into the image and similitude of Christ.

*1 King 7. 13.*  
*Revel. 4. 6.*

Verse 18. *Hear ye therefore the Parable, &c.* ] The Disciples had asked him concerning the multitude, *vers.* 10. *Why speakest thou to them in Parables?* They pretended that the multitude understood him not, and therefore he should do well to shew them the meaning. They were ashamed, belike, to bewray their own ignorance: but our Saviour calls to them also to hear the Parable explained. We are all willing to make the best of our own case, to hide our crooked legs with long garments, &c. Nature need not be taught to tell her own tale.

Verse 19. *The Word of the Kingdom* ] So called, because it points to, and paints out the way to the Kingdom: and is therefore also called, *The word of life, the power of God to salvation:* Heaven is potentially in it, as the harvest is in the seed, as above noted.

*And understandeth it not* ] Considereth it not, as the Syriack here hath it, using the same word that *David* doth, *Psal.* 41. 1. *Blessed is the man that wisely considereth the poor and needy.* Consideration sits on the Word when it hath been heard (which else lies loose, and is driven away as chaff before the winde) maketh it to become an ingrafted Word, as the science grafted into the stock, or as a tree rooted by the rivers side, that removes not.

*Job 1. 6.*  
*1 Sam. 1. 21.*

*Then cometh the wicked one* ] The troubler of *Israel*, the master of misrule; he's one at Church, whosoever is the other. A *Doeg*, a devil, may set his foot as far within the Sanctuary, as a *David*. The sons of God cannot present themselves before the Lord, but Satan comes also amongst them, to do ill offices.

*Job 1. 6.*  
*1 Sam. 1. 21.*

*And catcheth away that which was sown in his heart* ] That is, upon

*Job 1. 6.*  
*1 Sam. 1. 21.*

Gen. 15. 11.

on his heart: for into his heart the seed never came, because the devil had made a path-way over it. People are now so Sermon-trodden many of them, that their hearts, like foot-paths, grow hard by the Word, which takes no more impression, then rain doth upon a rock: they have brawny breasts, horny heart-strings, dead and deadolent dispositions. Hence they become a prey to the devil, as *Abrahams* sacrifice would have been to the fowls of the air, had he not hurried them away.

Verse 20. *And anon with joy receiveth it* ] Anon, or immediately. Temporaries are too sudden: and, or ere they be soundly humbled, will be catching at the comforts, as children do at sweet-meat, stuffing themselves pillows with the promises, that they may sin more securely: *Presumendo sperant, & sperando perunt*, as one saith. These are your *leap-Christians*, so hot at first that they can never hold out. Swift at hand gives in ere night, when folk and fair goes far.

*With joy receiveth it* ] Or with grief, if the nature of the doctrine require it. For by one affection we are to understand the rest also. There's no grace but hath a counterfeit; *Faciunt & respa favos, & simia imitantur homines*. The Sorcerers seemed to doe as much as *Moses*. Many Apostates have had many meltings, and much sudden strong joy, so as they have professed the joy they have found at the hearing of the Word, hath been so great, that if it had continued but a while, they could not have lived, but their spirits would have expired. Many examples there are of such. Howbeit in these flashings, the truths of God (saith a Divine) pass by them, as water thorow a conduit, and leave a dew; but soak not, as water into the earth.

M. Burroughes.

Heb. 6. 4, 5.

Prov. 13. 11.

Job 19. 28.

Verse 21. *Yet hath he not root in himself* ] These flashy affections have not principles to maintain them, and therefore come to nothing. They are enlightened only as by a flash of lightening, and not by the Sun-beam; they do no more then taste of the good Word of God, as Cooks do of their sawces, they let nothing down, they digest it not. *A good man is satisfied from himself*, saith *Solomon*, hath a spring within his own breast. *Hic sat lucis*, said *Oecolampadius*, clapping his hand upon his heart: This the temporary cannot say, He is moved by some externall principle, as are Clocks, Winde-mills, and the like: *The root of the matter is not in him*: He wants depth of earth. *Οὐκ ἔσθ' οὐρανός*, saith another Evangelist,

vangelist, the plow hath not gone deep enough; and therefore, though the earth be good, and the seed good, yet being uncovered, unburied, it miscarries. *Exeruntur, sed exuruntur*, His roots are dried up beneath, and above is his bud cut off. Job 18. 16.

*For when tribulation or persecution ariseth* ] As it will, for *Ecclesiastes* crucis, saith one. And opposition is, *Evangelij genim*, Calvin. saith another. It is but a delicacy to go about to divide Christ and his cross.

*By and by he is offended,* ] *Vadat Christus cum suo Evangelio*, saith he. Let Christ keep his heaven to himself, if it can be had upon no other terms; he is resolved to suffer nothing. When it comes to that once, he kicks up profession, and may possibly prove a spitefull adversary of the same ministry, which he once admired, as *Herod*, and a proud contemner of the same remorse, with which himself was sometime smitten; as *Saul*.

Verse 22. *He that received the seed among thorns* ] So the love of money is called, because it chokes the word, pricks the conscience, harbours vermine lusts. *Magna cegnatio, ut rei sic nominis, divitiis & vitis*. Let rich men look to it, saith *Gregory*, that they handle their thorns without pricking their fingers; that whiles they load themselves with earth, they lose not heaven, as *Shimei* seeking his servants lost himself. *Set not thy heart upon the Affes* (saith *Samuel* to *Saul*) *sith to thee is the desire of all Israel*. Set not your hearts, say I, on this worlds trash, sith better things abide you. *Martha* was troubled about many things, but neglected that one thing necessary, to sit, as her sister did, at Christs feet, and hear his word. This Christ checks her for.

*And the deceitfulness of riches* ] The world is a subtil, sly enemy, that doth easily insinuate and dangerously deceive. We may safely say of it, as he sometimes did of an Historian, Both it's words and shews are full of fraud. As the Panther hides his deformed head, till the sweet sent have drawn other beasts into his danger: so deals the world, alluring men by the deceitfulness of riches, and masking the monstrous and deformed head, the end thereof, under the gilded shew of good husbandry, or disguised shape of sin. In a word, these outward things, howsoever as hosts they welcome us into our Inne with smiling countenance, yet, unlike we look better to them, they will cut our throats in our beds.

C c 3

And

*Dum peritura parat per male parta perit. Viderint divites quomo id spinas sine punctione contentent.*

*Δολιγὸν ὁ δὲ τὰ ὀφειλόμενα, ὥστε ἐκ δὲ τὰ ἐπὶ τοῦ τοῦ. Plutarco de Herodoto.*

Mark 4 8.

*And he becometh unfruitfull* ] Because the thorns over-top the corn; whereas the good ground, though it hath many thorns, yet the corn ascends above them, grace is superiour to corruption, the fruit springs up and encreaseth, as *S. Mark* hath it. These thorny-ground-hearers, though they stood out persecution, and thrank not in the wetting, as the stony-ground did, yet, because the plow had not gone so low as to break up the roots, whereby their hearts were fastened to earthly contents, they proved also unfruitfull. See how far a man may go, and yet be never the near after all. The stony and thorny ground were nearer to the nature of the good ground, then that of the high-way, and yet fell short of heaven.

A. B. 1011.

st. v. 1011.  
st. v. 1011.  
st. v. 1011.  
st. v. 1011.

*Verse 23. But he that received seed, &c.* ] Which is but a fourth part, if so much, of those that have the word purely and powerfully preached unto them. As at *Ephesus*, so in our Church-assemblies, the more part know not wherefore they are come together. They will say, to serve God, and hear his Word, but who this God is, or how his Word is to be heard, they neither know nor care. If the belly may be filled, the back fitteth, &c. They have as much as they look after. And of such dust-heaps as these, all corners are full: Our Church is as much pestered, and ever dark with these Epicures and Atheists, who yet will not misse a Sermon, as *Egypt* was with the Grasshoppers. These are those last and loofest times, wherein, by reason of the over-flow of iniquity, *The love of many is waxen cold, but he that endureth to the end shall be saved.* Where note that for many that lose their love to Gods word, it is but a *He* in the singular number that holds out therein to the end.

*Some an hundred fold* ] As *Isaac's* seed did, that he sowed in the land of *Canaan*. This is not every mans happiness: yet we must propound to our selves the highest pitch. *And let as many as are perfect be thus minded.* That man for heaven, and heaven for him, that sets up for his mark, *The resurrection of the dead*, *Phil. 3. 11.* that is, that perfection of holiness that accompanied the estate of the resurrection.

*Some sixty, some thirty* ] It befalls not every man to excell, but it behoves every man to exact of himself such a growth in grace, that his profiting may appear to all, and that he is neither barren, nor unfruitfull in the knowledge of *Jesus Christ*. The vine is the weakest of plants, yet bears abundantly. *Thyatira* had but a little

2 Pet. 3.  
Revel. 3.

Chap. 13.

according to S<sup>t</sup> MATTHEW.

the strength, yet a great door opened. The *Colossians* were but quicken'd, and not born, yet preciously esteemed of God. He excepteth according to that a man hath, be it more or lesse, he blesteth our buds. Courage therefore, though not so fruitfull, as thou wouldst be. Thine earnest pantings, inquietations and desires of better cannot but commend thee much to God. *Prima sequentem, honestum est in secundis tertiusq; consistere*, saith one. And *Summum culmen affectantes, satis honeste vel in secundo fastigio conspiciemur*, saith another. Aspire to the highest pitch, but be not discouraged, though ye fall somewhat short of it. Every man cannot excell.

Col. 2. 13.

Isa. 44. 3.

Cicero de orat.  
Colossus lib.  
1. in prefat.

*Verse 24. The Kingdom of heaven* ] viz. Here on earth. For we have eternall life already. 1. In pretio. 2. Promisso. 3. Primis, in the price, promise, first-fruits. As God prepared Paradise for *Adam*, so he hath heaven for his. Howbeit he reserves not all for hereafter; but gives a grape of *Canaan* in this wilderness, where, by righteousness, and peace, and joy in the holy Ghost, Gods people doe even eat, and drink, and sleep eternall life, as it was once said of a reverend Divine of Scotland.

M. W. H. H. H.  
priores to Zu.  
them converted

*Which sowed good seed in his field* ] Among the *Romans* it was, *vitium censorium agrum male colere*, a fault punishable by the Censors, to be an ill seedsmen. And when they would highly commend any, they would say, *He is an honest man, and a good plow-man.*

Plin lib. 13.  
Majores nostri  
fuerunt laudab.  
bant, ita laudab.  
bant, vitum bon.  
num, bonumq;  
Catonum, Varro

*Verse 25. But while men slept* ] Christ the Lord of the husbandry neither slumbereth nor sleepeth: but the under-labourers and land-holders, to whom he lets out his vineyard, are frequently found to be supine and secure, *Zech. 4. 1.* It fared with the good Prophet, as with a drowsie person; who, though awake and set to work, is ready to sleep at it. And albeit we watch against greater, yet lesser evils are ready to steal upon us at unawares, as *Austin* beeth it.

Adversus majores  
vigilantibus,  
quodam nunciatu  
in nutu furti  
reputat. Aug.

*His enemy came* ] This is the Ministers misery: Other men find their work as they left it; but when Ministers have done their best on one Sabbath-day, the enemy comes ere the next, and mars all. They sleep and are fearless, he wakes for a mischief, and is restless. Learn for shame of the devil (saith father *Latimer* to careless Minister) to watch over your flocks. God will shortly send out summons for sleepers; and the devil waketh and walketh

De jugulent eo-  
mines surgunt  
de nocte latro-  
nes.  
De teipsum fer-  
ves non expe-  
giscere?

Penthesilea  
Rem. 27. onci-  
lum. Trideri-  
um intra mili-  
um.

walketh, seeking whom to devour. His instruments also are wonderous active in evil. O pray (said a dying man in the beginning of the German Reformation) that God would preserve the Gospel: for the Pope of Rome and the Council of Trent do besittre themselves wonderfully! May not we say as much and more now-a-days?

*And sowed tares among the wheat* ] Better it were rendered, *blasted corn*, that yeelds nothing better at harvest then dust and chaff; though it be in all things like the good corn, and the contrary appeareth not till towards harvest, when the dust is driven away by the winde, the chaff cast into the fire. Hereby are meant hypocrites and heretikes, *Qui nobiscum in burro esse possunt, in arca non possunt*, who shall be sifted out one day.

*And went his way* ] As if he had done no such thing. Satan hides his cloven feet, as much as he can, and would seem no other then an angel of light. Or *abijs, idest, lausis*, saith one: he went away, that is, he lurked, as his imps use to do, under the fair penthouse of zeal and seeming devotion, under the broad leaves of formal profession.

Verse 26. *Then appeared the tares also* ] Hypocrites are sure sooner or later to be detected. All will out at length. *Sacco soluto apparuit argentum*. When God turns the bottom of the bag upwards, their secret sins will appear; *They shall finde themselves in all evil, in the midst of the Congregation and Assembly*. They that turn aside unto their crooked waies, shall be led forth with the workers of iniquity.

Verse 27. *So the servants of the householder, &c.* ] Godly Ministers are much vexed at hypocrites, and fruitlesse hearers. So was our Saviour at the Pharisees, *Mark 3. 5.* he looked on them with anger, being grieved at the hardnesse of their hearts. So was *Paul* at *Elymas* the soycerer: he set his eyes upon him, as if he would have looked thorow him; after which lightning, followeth that terrible thunder-clap, *O full of all subtilty, &c.* So was *Peter* at *Simon Magus*, and *S. John* at *Distrephes*, *I would they were even cut off that trouble you*. *Mihi certe Anxenius nunquam aliud quam diabolus erit, quia Arriani*, saith *Hilarinus*, who also called *Constantinus* Antichrist.

Verse 28. *Wilt thou then that we go, &c.* ] This was zeal indeed, but rash and unseasonable, and is therefore to be moderated by

Francum ad  
u. u. u.  
Quasi  
quod  
frugibus vocat.  
Aug.

Prov 5. 14.  
Eph. 12. 3.

Act. 13. 9, 10.  
Gal. 6.

prudence and patience. Those two sons of thunder had over-quick and hot spirits, *Luk 9. 55.* *Luther* confessed before the Emperour at *Wormes*, that in his books against private and particular persons, he had been more vehement then his religion and profession required. And he that writes the history of the *Trent-Councell* tells us, if we may beleieve him, that in *Colloquio Possidenz*, *Bezzel*, speaker for the Protestants, entring into the matter of the *Eucharist*, spake with such heat, that he gave but ill satisfaction to those of his own party; so that he was commanded to conclude, *Zeal should eat us up, but not eat up our discretion, our moderation.*

Verse 29. *Left whilst ye gather up the tares* ] Those that are now tares, hypocrites, may become good corn, good Christians. *Isaiah* an *Ismaelite* by nation, may prove an *Israelite* by religion. *Simon Magus* may perhaps have the thoughts of his heart forgiven him. In the year 1553. a Priest at *Canterbury*, said *Masse* on one day; and the next day after he came into the Pulpit, and desired all the people to forgive him: for he said he had betrayed Christ, yet not as *Judas* did, but as *Peter*: and so made a long Sermon against the *Masse*.

Verse 30. *Binde them in bundles, &c.* ] This shall be the Angels office at the last day, to bundle up swearers with swearers, drunkards with drunkards, &c. that they may suffer together, as they have sinned together, and pledge one another in that cup of fire and brimstone that shall then be poured down their throats. *Psalm 11. 6.* As in the mean, brimstone is here scattered upon their habitation, *Job 18. 15.* every moment ready to take fire, if God but lighten upon it, with the arrows of his indignation. *Psalm 18. 14.*

Verse 31. *Is like to a grain of mustard-seed* ] Which soon pierceth the nostrils and brain, as *Pliny* noteth, and hurteth the eyes, as the very name in Greek importeth. But that which our Saviour here observeth and applieth in it is, the smallnesse of the seed, the greatnesse of the stalk or tree that comes of it, and the use of the branches, for birds to build in. This grain of mustard-seed sowed, is the word preached: which though it seem small and contemptible, proves quick and powerfull: Hitherto see the birds of the ayre, Gods elect for shade in prosperity, for shelter in adversity. Yea as the trees of *America*, but especially of *Brasile*, are so huge, that severall families are reported to have lived in severall

Art. and Mon.  
Jul 777.

Hist. of Counc.  
of Trent 453.

Acts 8. 21.

Art. and Mon.  
Jul 1330.

Sublimis fer-  
tur, quando non  
aliud magis in  
nares ex cere-  
brum penetrat.  
Plin. l. 10 c. 12.  
Sivum magis ad-  
versus res  
am-  
Heb. 4.

Alberts Geog.  
 pag. 71.  
 Evangelium  
 tam electis vo-  
 luntis proferant,  
 & gentibus ip-  
 sis in unum con-  
 ferantur, ex quo  
 Germaniam, et  
 aliquot regiones  
 externas, ut ipse  
 Engelhartus  
 testis, & lajas  
 contra pre-  
 sentis effugit  
 remanentem.  
 Acum.  
 Rev. 14. 6, 7.  
 Malachi. 1.  
 Gen. ad Sa-  
 pientiam  
 Melanch. ap.  
 Joh. Maul. in  
 loc. comp. pag.  
 75.  
 Scriptis plus  
 quam 100 vo-  
 luntis contra  
 Papam Pauc.  
 in Apoc. 14. 6  
 Affect. etro-  
 nis pag. 575.  
 In meritis &  
 suis sunt boni  
 veros in per-  
 sonis, et in re-  
 bus, et in cha-  
 ritate, sed quia  
 coram deo non  
 est, et sic la-  
 & p. 10.

armes of one tree, to such a number as are in some petty village,  
 or Parish here : So is the growth of the Gospel, it runs and is glo-  
 rified, 2 *Thess.* 3. 1. as the Jerusalem-Attichoke overruns the  
 ground, wheresoever it is planted. It was a jult wonder how it  
 was carried, as on Angels wings, over all the world by the preach-  
 ing of the Apostles at first, and now again, in the late Reformation,  
 by *Luther* and some few other men of mean rank, but of rare suc-  
 cesse. These were those Angels that came flying with the ever-  
 lasting Gospel (no new doctrine as the Adversaries slander it)  
 in the midst of heaven, or betwixt heaven and earth ; because  
 their doctrine at first was not so clearly confirmed to others, nor  
 so fully understood by themselves. *Melancthon* confesseth, *Quod*  
*fugiamus habemus, i.e. Pontificis: quos sequamur, non intelligi-*  
*mus.* And Cardinal *Wolsey* (saith the same *Melancthon*)  
 reading the Ansborough-Confession, saith, that our cause concern-  
 ing the righteousness of faith, was stronger in the confirmation,  
 then in the confutation of the contrary opinion. *Quod verum est,*  
 as he there yeldeth, *quia facilius confutere in sophisticis quam*  
*destruere: In Physicis contra.* But our *John Wickliffe*, long be-  
 fore *Luther*, wrote more then two hundred volumes against the  
 the Pope. The Lady *Anne*, wife to *K. Richard* the second, sister  
 to *Wenceslaus K. of Bohemia*, by living here was made acquaint-  
 ed with the Gospel. Whence also many *Bohemians* coming hither,  
 conveyed *Wickliffe's* book into *Bohemia* ; whereby a good founda-  
 tion was laid for a future Reformation. After this, was stirred  
 up there by God, *John Husse* and *Hierom of Prague* ; who to pro-  
 pagated the truth in that Kingdom, that in the year of Christ  
 1451. the Church of God at *Constantinople*, congratulated to the  
 University of *Prague* their happy beginnings, and exhorted them  
 to perseverance. For before the Hussites, by the mediation of  
 Queen *Sophia*, who favoured them, had obtained of the King the  
 free exercise of their Religion thoroughout *Bohemia*. Howbeit, soon  
 after this, they suffered great persecution by the Popish party, who  
 yet could say no worde of them then this ; In their lives they are  
 modest, in their speeches true, in their love one towards another  
 fervent ; but their religion is incorrigible and stark naught, saith  
*Jacobus Leisenstenius* the Dominican. And why stark naught ?  
*Reimerius* another of their Persecutors shall tell you : Their do-  
 ctrine, saith he, is worst pabulent. 1. Because of to long standing.  
 2. Because to far spread. 3. For their shew of purity, &c. This

paved a way for the great work which *Luther* began in *Germany*,  
 the fall of *October* 1617. And it was strangely carried on; 1. By  
 diligent preaching. 2. Printing good books. 3. Translating the  
 holy Scriptures into vulgar tongues. 4. Catechising of youth.  
 5. Offering publicke disputation. 6. Martyrologies. Here in  
*England* was a great door opened at the same time, but many ad-  
 versaries. The establishing of that Reformation, how unperfit to-  
 ever; to be done by to weak and simple means, yea by calluall and  
 croffe means (saith one) against the force of so puissant and polittick  
 an enemy, is that miracle, which we are in these times to look for.  
 It is such a thing (saith another) as the former age had even de-  
 spaired of, the present age admireth, and the future shall stand a-  
 mazed at. *K. Henry* the eighth, whom God used as an Instru-  
 ment in the work, had first written against *Luther*, and afterwards  
 established those six sacrilegious Articles. And sitting in Parlia-  
 ment, he thus complained of the tirs that were made about reli-  
 gion. There are many, saith he, that are too busie with their new  
*Sumpfinnes*, and others that dote too much upon their old *Mump-  
 finnes*. The new religion though true, he and they all, for most  
 part, envied: the old, though their own, they despised. *John Frith*  
 withstood the violence of three of the most obstinate amongst  
 them, *Recheffer*, *Moore* and *Rasfall*: Whereof the one by the helpe  
 of the doctours, the other by wrestling the Scriptures, and the third  
 by the help of naturall Philosophie had conspired against him. But  
 hee another *Hercules* (saith *M<sup>r</sup> Fox*) fighting with all three at  
 once, did so overthrow and confound them, that he converted *Re-  
 fall* to his part: *Recheffer* and *Moore* were afterwards both be-  
 headed for denying the Kings supremacy. Reformation hath ever  
 met with opposition, and never more then now, men fighting for  
 their lusts, which they love as their lives, and are loth to part with.  
 But Christ shall raigne when all's done: and those golden times  
 are now at hand, that the new *Ierusalem*, which signifies the state  
 of the Church in this world, when it hath passed the furnace of af-  
 fliction, presently upon it, shall be all of fine gold. Let us contribute  
 thereunto our earnest prayers and utmost pains; not abiding a-  
 mong the sheefolds with *Reuben*, nor remaining in ships with  
*Dan*, &c. *Judg.* 5. 16, 17. not standing off, and casting perils, as  
 the Priests and Levites in *Hizkiah*'s daies; but beginning the Re-  
 formation as *Gideon* did at our own hearts and houses, lest with  
*Issiah*, in stead of making up the breach, we prove makers of  
 breaches.

puritatis. Jacob. Revius de  
vir. Pont. pag.  
151.  
Fayl Georg.  
S. Edm. Sands  
his Relat. of  
West. Relig.  
Eccles. Angl.  
reformation  
et cetera  
admiratur  
præterita,  
admiratur  
præ-  
sens, ob-  
stupescit  
futura.  
Scuiter A. Angl.  
dec. 2. ep. de  
cat.

Act. and Mon.  
1943.

2 Chro. 29. 11.

breaches. Were our dangers greater, thy single reformation may doe much to prevent them, *Ier. 5. 1.* As, were our hopes greater, thy sin and security may unravell them and undo all, *Eccle. 9. 18.* One sinner destroyeth much good: Be moving therefore in thine own orb, and bestir thee as *Nehemiah* did, trading every talent wherewith divine providence hath entrusted thee for *Jerusalem's* welfare: giving no rest either to thy self or to God, as his remembrancer untill he have established, and made her a praise in the whole earth, *Isa. 62. 6, 7.*

Verse 32. Which indeed is the least of all seeds ] That is, one of the least; for there is as little, or lesse then it, as Poppy-seed, &c. Cypress seeds are said to be so small, that they can hardly be seen asunder; and yet of them grows so great and tall a tree, *Nusquam magis tota natura quam in minimis*, saith *Pliny*. *Tremellius* testifieth, that things almost incredible are related of the wonderfull growth of the Jewish mustard-seed. *Maldonat* also telleth us, that in *Spain* he had seen little woods of mustard-seed-trees; and that the bakers there hence fet fuell to heat their ovens, and doe other offices. The word of God (a thing worth observation, saith a modern Divine) is in the Gospel compared to mustard-seed; which (as one gathereth out of *Pythagoras*) of all seeds is most in ascent, taketh deepest roor, and being mixt with vineger is soveraign against serpents. Right so the word of God worketh effectually in us, begets an ascent in our affections, layes in us a sure foundation, and though it touch us sharply as vineger, yet is a most powerfull preservative against that old serpent.

Verse 33. The Kingdom of heaven is like unto leaven ] Which soon diffuleth it self into the whole lump. The Word of God is not bound, though the Preacher, haply, be in bonds, *2 Tim. 2. 9.* but runnes, and is glorified, *2 Thesl. 2. 1.* In the beginning of *Q. Maries* reign, almost all the prisons in *England* (saith *Mr Fox*) were become right Christian schools and Churches. During the time of *Mr Bradfords* imprisonment in the Kings-bench and Counter in the *Pontrey*, he preached twice a day continually, untill sicknesse hindered him: where also the Sacrament was administered. And through his means (the Keeper to well did bear with him) such resort of good people was daily at his lecture, and ministration of the Sacrament, that commonly his chamber was well-nigh filled therewith. Concerning the Christian Congregation (saith the same Authour) in *Q. Maries* time, there were sometimes

cupressi semina ales sunt minuta, ut quidam oculis cer-  
ni non possint, et tamen in  
ijs tanta est arbor, ut q.  
provera Plin.  
lib. 11 cap. 7.  
Tremell. in  
Test. Syr.  
Maldonat. in  
loc.  
D. Playfere.

AG. and Mon.  
fol 1382.

fol 1357.

sometimes 40, sometimes 100, sometimes 200 met together. I have heard of one, who being sent to them to take their names, and to elpie their doing, yet in being among them was converted, and cryed them all mercy.

Verse 34. And without a parable spake he not, &c. ] A singular judgement of God upon them for their contumacy and contempt of the Gospel: So is it now upon many people, that God taketh some times from their most illuminate teachers; clearnesse and perspicuity of expression, for a punishment of their unthankfullnesse and rebellion against the light. Theeves and malefactors that affect darknesse (because the light discovers their evil deeds) are worthily cast into a dark dungeon: so here, *Ezekiel*, by the just judgement of God upon them, was no more understood by his hearers, then if he had spoken to them in a strange language. *Heraclitus*, for his obscurities, was called the *Dark Doctor*, and seems he affected it; for he oft commanded his schollers to deliver themselves darkly. A minister is studiously to shun obscuritie in his doctrine. But if neverthelesse he prove obscure and hard to be understood, let the people see a hand of God in it, and rather accuse their own impiety, then the preachers inability.

Verse 35. I will utter things, &c. ] I will freely and plentifully eventilate them, as a fountain casteth out her waters constantly and without spare. Charity is no churle: True goodnesse is communicative and accounts that it hath not that good thing that it doth not impart: as that Bishop of *Lincoln* never thought he had that thing which he did not give. It is not powring out, but want of powring out, that dryes up the streams of grace, as of that oyle, *2 King. 4. 6.* The liberall soul shall be made fat: and he that watereth shall be watered also himself. *Prov. 11. 25.*

Verse 36. Declare unto us the parable ] Private conference hath incredible profit. The Minister cannot possibly say all in an hour: seek settlement from his lips, who both must preserve, and present knowledge to the people: *Junius* was converted by conference with a country-man of his, not far from *Florence*, *Galeanus* (*Aracellus*), by a similitude of *Peter Martyrs* in his publike lectures on, *1 Corinth.* seconded and set on by private discourse. *David* was more affected by *Nathans* Thou art the man, then by all the lectures of the law, for a twelvemonth before.

Verse 37. Is the Sonne of man ] i.e. Signifies the Sonne of man: as Circumcision is the covenant: that is, the signe of the covenant.

fol. 1881.

ab obscuritate  
dictum est gra-  
tiosus.  
Ad hos etiam  
discipulos eru-  
diebat, cum il-  
lus sepius rege-  
reret. *Ex. 11. 25.*  
obscurus est.  
Ioh. Bodin.  
Erutabo vel  
Palam prolo-  
quar  
P. ulum sepu-  
te  
dixit merite,  
celata virtus.  
Horat.



covenant. And as Christ saith of the Sacramentall bread, *This is my body*, which *Luther* interprets synecdochically, for in, or, under this is my body. *Calvin*, after *Tertulian* and *Augustine*, interprets it metonymically, for this is the signe or the figure of my body. Hence the Jesuites presently cry out: The spirit of God disagreeeth not with it self. But these interpretations do utterly disagree: Therefore they are nor of the spirit. But let them first agree among themselves, before they quarrel our disagreements: for their own Doctors are exceedingly divided even about this very point of the *Eucharist*, and know not what their holy Mother holdeth. *Bellarmino* teacheth, that the substance of the bread, is not turned into the substance of Christs body *Produtive*, as one thing is made of another, but that the bread goes away, and Christs body comes into the room of it *Adductive*, as one thing succeeds into the place of another, the first being voyded: And this, saith he, is the opinion of the Church of *Rome*, himself being Reader of *Controversies* at *Rome*. But *Suarez*, Reader at *Salamanca* in *Spain* confutes *Bellarmines* opinion, tearing it *Translocation* not *Transubstantiation*, and saith it is not the Churches opinion.

Verse 38. *The field is the world* ] The Christian world, the Church, not the Roman-Catholike Church only, the Popes territories, as he would have it. The *Rogatian* Hereticks would needs have made the world believe, that they were the only Catholicks. The Anabaptists have the same conceit of themselves. *Muncer* their Chieftain in his booke written against *Luther* and dedicated to Christ the most Illustrious Prince (as he stileth him) inveigheth bitterly at him as one that was meerly carnall, and utterly void of the spirit of Revelation. And *Pareus* upon this text tells us that in a conference at *Frankendal* the Anabaptists thus argued. The field is the world, therefore not the Church: that by the same reason they might deny, that tares breed in the Church. But tares are and will be in the visible Church, as our Saviour purposely teacheth by this parable.

*The tares are the children of that wicked one* ] So called partly in respect of their serpentine nature, those corrupt qualities, whereby they resemble the devil: And partly because they creep into the Church by Satans subtilery, being his agents and emissaries. *Agnosco te primogenitum diaboli* said *S. Iohn* of that Heretike *Cerinthus*. And Hypocrites are his sonnes and heires, the very

Matth 24.

very free-holders of hell, and other sinners but their tenants, which have their part or lot with hypocrites.

Verse 39. *The enemy that sowed them, &c.* ] As *Esther* said, the adversary and enemy is that wicked *Haman*; so Satan, Why then have men so much to do with him? The Jews as often as they hear mention of *Haman* in their synagogues, they do with their fists and hammers beat upon the benches and benches, as if they did knock upon *Hamans* head. We have those also that can bid defiance to the devil, spit at his name, curse him haply: but in the mean space listen to his illusions, entertain him into their hearts by obeying his lusts. These are singularly foolish. For it is as if one should be afraid of the name of fire, and yet not fear to be burnt with the flame thereof.

Verse 40. *So shall it be in the end of this world* ] As till then there can be no perfect purgation of the Church. Nevertheless Magistrates, and all good people must do their utmost within their bounds to further a reformation a little otherwise then the Cardinals and Prelates of *Rome*: whom *Luther* fitly compared to foxes, that came to sweep a dusty house with their tails, and instead of sweeping the dust out, sweep it all about the house, so making a great smoke for the time, but when they were gon the dust falls all down again.

Verse 41. *All things that offend* ] *Gr.* All scandals, pests, botches, blocks to others in the way to heaven. *Scandalum est* *reus non bone sed male exemplum, et fitans ad delictum*, saith *Tertulian*. Such were those proud, contentious, covetous Prelates in the Primitive Church, that *Ammianus Marcellinus* stumbled and stumored at. Such were those loose and ungirt Christians of whom *Lactantius* complaineth in his time, that they dishonoured their profession, to the scandall of the weak, and the scorn of the wicked. Such was Pope *Clement* the fifth, who so ill governed the Church, that *Fridericke* King of *Sicily* began to call the truth of Christian Religion into question, and had fallen utterly off from it, had he not been settled and satisfied by *Arnoldus de Villa nova*, a learned man of those times. Forasmuch as Christians (the Papists he meant) do eate the God whom they adore, *Sit anima mea cum Philosophis*, said *Averoes* the Mahometan, let my soul be with the Philosophers rather. Nothing more stumbleneth that poor people the *Jews*, and hindreth their conversion, then the Idolatry of Papists, and blasphemies of Protestants.

*Godw Aniq.*  
*Hcb.*  
*Martinus Papa*  
*exclitor ex An-*  
*glia pulsus, cum*  
*a Rege saluum*  
*conauitum pete-*  
*ret, respondit*  
*Rex, Diabolus*  
*te ad inferos*  
*ducat & per-*  
*ducat, ad mare*  
*tamen ei com-*  
*meatum delit.*  
*Ramus.*

*S. Iden:*  
*comment.*  
*Marcellus.*  
*Marcell: Epif.*  
*coporum iurjes*  
*luxum regio*  
*maorem, a sum*  
*in capta: is*  
*matronarum ob-*  
*lationibus, &c.*  
*taxavit.*  
*Nunc male au-*  
*dunt castigant-*  
*turq. Christian-*  
*ni, quod aliter*  
*quam sapienti-*  
*um conventu*  
*viuant, & ut*  
*ita sub obtentu*  
*nomini celest.*  
*Lactant: de o-*  
*pific. dei*  
*prosm.*  
*Iac. Revius*  
*bist. Pontif.*  
*Rom. p. 192.*

Protestants. Oh that God would once cut off the names of those idols, and cause the unclean spirit to passe out of the land, according to his promise, *Zach. 3. 2*! *Fiat, Fiat.*

Verle 42. *And shall cast them into a furnace of fire*]. Loe the good Angels are executioners of Gods judgements. There can not be a better and more noble act then to do justice upon obstinate malefactors: Howbeit at *Rome* they would not suffer the common executioner to dwell within the City, nay not so much as once to be seen in it, or draw breath in the aire of it: This was very strict in them, and that was very just in God, that *T. Wisl.* which was executioner of *Frish, Bayfield, Bainham, Tenkesb.* 17, *Lambert*, and other good men, died rotting above ground, so that none could abide to come near him.

Verle 43. *Then shall the righteous shine*]. Those that have here lain among the pots, smuch and sullied, shall then outshine the Sunne in his strength. Shine they shall in their bodies, which shall be clarified, and conformed to Christs most glorious body the standard, *Philip. 3*. In their soules, those spirits of just men made perfectly holy and happy. And in their whole person, as the spouse of Christ. *Vxor fulget radijs maris*, she shall shine with the beams of his beauty. Three glimpses of which glory were seen, in *Moses* face, in Christs transfiguration, in *Stevens* countenance.

*Who hath ears to hear, let him hear*]. *q.d.* This is worth hearing. Lend both your ears to such a bargain as this is. *What shall we say to these things*, saith the Apostle after he had spoke of glorification, *Rom. 8. 31*? *q.d.* We can never satisfie our selves in speaking, you should never shew your selves satid in hearing.

Verle 44. *Like unto treasure hid, &c.*]. A treasure is an heap of precious things laid up for future uses. By the treasure in this text, we are to understand either Christ, or life eternall gotten for us by Christ, or the Gospel that offereth unto us Christ, and with him eternall life. The field wherein this true treasure lies hid, is the Church. The spades and mattocks, wherewith it is to be digged up and attained unto, are hands and eyes, not poring in the earth, but praying toward heaven.

*He hideth it*]. *Nequis eum auerterat*, that none remove it, ere he hath made himself master of it. Holding fast that he hath, that no man take his crown from him. This he entures to himself, and cannot rest till he hath done it. He likes not to have with the merchant

merchant an estate hanging upon ropes, and depending upon uncertain windes, but makes sure work for his soul.

*Soloth all that he hath*]. Ever when justifying faith is infused there is a through-sale of all sinne: the pearl of price will never else be had. And for outward comforts and contentments, every true sonne of *Israel* will be glad to purchase the birthright with pottage, spirituall favours with earthly; as did *Galeacim*, the Marquesse of *Vico*, *Martinengo* Earl of *Barcha*, &c.

*And buyeth that field*]. Accounting it an excellent pennyworth, whatever it stand him in. Other saint-hearted chapmen cheapen heaven only, being loth to go to the price of it. A price they have in their hands, but they, like fooles, looke upon their money and have no minde to lay it out upon any such commodity. Oh what mad men are they that bereave themselves of a roome in that city of pearl, for a few paltry shillings or dirty delights!

Verle 45. *The kingdome of heaven, &c.*]. The wise merchant, besides the pearl of price, seeks out other goodly pearls, common gifts, which also have their use and excellency: but he rests not in them as Philosophers, Politicians, and Temporaries. These, as *Alehyms*, who though they misse of their end, yet finde many excellent things by the way: so though they faile of the glory of God, yet they have many commendable good parts and properties. The wise merchant so seeks after these, that he mindeth chiefly the main, the one thing necessary, in comparison whereof he counts all things else, though never so specious; dung, and dogs meat.

Verle 46. *When he had found one pearl, &c.*]. *Offarte* greater price then that precious Adamant, that was found about *Charles Duke of Burgundy*, slain in battel by the *Swissers* at *Nans Anno 1476*. This Adamant was first sold by a souldier that found it, to a Priest for a crown: the Priest sold it for two crowns: Afterwards it was sold for 7000 florens, then for 12 thousand duckets, and last of all for 30 thousand duckets, and set into the Popes triple-crown, where also it is to be seen at this day. Christ is a commodity farre more precious: surely he is better then rubies, saith *Solomon*, and all the things that may be desired, are not to be compared unto him. No mention shall be made of corall or of pearls: for the price of wisdom (this essentiall Wisdom of God) is above rubies. Pearls are bred in shels

D d

fishes

Fortunam ru-  
dentibus optant.

Alfred, Chronol.  
pag. 309.

Prov. 8. 11.  
Job 28. 18.

Celestia leges  
et juv. et ca-  
lo. et spiritus  
in erud. et  
in domibus  
carere volunt.  
Cic. pro Rabi-  
rio  
Art. and Mor.  
John. 146.

Ensa. (d. m. c.)  
et alia in  
d. m. c.

Tertul.

fishes of a celestiall humour or dew : So was Christ by heavenly influence in the Virgins womb. *Tanti igitur vitreum ? Quasi verum margaritum ?* Christ is to be sought and bought with any pains, at any price. We cannot buy this gold too dear. Joseph, the Jewell of the world, was farre more precious, had the *Ismaelitis* Merchants known so much, then all the balms and myrrhs they transported. So is Christ; as all will yield that know him.

Verse 47. *Again the kingdom, &c.* Christ is an unceasing teacher : learn then for shame, lest he turn us off for non-prophets. Let one Sermon peg in another, and every second position be the first a work.

*Is like unto a net, &c.* An elegant comparison, wherein the Fishers are the Ministers, the Sea the World, the Net the Word, the Ship the Church, the Fishes the Hearers. *As if* comparing the Gospel to a net, makes fear to be the lead that sinketh it, and keeps it steady, and hope to be the cork, which keepeth it alwaies above water. Without the lead of fear, saith he, it would be carried hither and thither; as without the cork of hope, it would utterly sink down.

v. 48. Berd.

Verse 48. *And cast the bad away* *Algum, filices, arenam, sordes.* Here was of both sorts, till the separation was made. The visible Church resembles the Ark, which was full of creatures of divers kinds, but most unclean : Fair she is, but as the Moon, which is not without her blemishes. Separatists that leave her therefore, yea deny her, and remain obstinate for trifles, are not unfitly by one compared to the hedge-hogge, which, saith *Pliny*, being laden with nuts and fruits, if the least sillbeard fall off, will sling down all the rest in a pettish humour, and beat the ground for anger with their bristles.

Make ablatis  
te matrem cal-  
sidus petunt.

Verse 49. *The Angels shall come forth and sever* But how shall the Angels know them asunder, may some say ? By that *signum salutare*, that God hath set upon them, that mark in their fore-heads, *Exek. 9.* Besides, by the lightfomenesse of their looks shall the elect be known, lifting up their heads, because their redemption then draweth nigh ; when reprobates shall look gally and ugly, being almost mad with the sights of their eyes, that they shall see, and the fear of their hearts wherewith they shall fear, *Deut. 28. 34. 67.*

Ferm.

*From amongst the just* ] Amidst whom they might haply hope to hide themselves, *laying hold upon the skirts of a Jew in yarday.* But it will not be : for then, even their best friends will disavow them for ever, *Moses in whom ye trust shall judge you.* Joh. 12.

Verse 50. *And shall cast them into the furnace* ] An exquisite torment is hereby deciphered. This our Saviour had said in the same words, but a little above, *vers. 42.* He here repeats it, that men may the better observe it. And I would to God, saith *Cyprian*, that men would every day, and every where discourse of hell torments, that they would take a turn in hell over and anon by their meditations. Certainly did men believe the torments of hell, that weeping for extremity of heat, and that gnawing of teeth that's there for extremity of cold, they durst not but be more innocent : they would never offer to fetch profits or pleasures out of hell flames. It was a speech of *Gregory Nyssen* : He that does but hear of hell is without any further labour or study taken off from sinfull pleasures. Thus he then : but alas mens hearts are grown harder now, *adversaries* : they can hear of hell, and be no more moved, then they are to handle a pained road.

Verse 51. *Have ye understood all these things ?* ] See here the ancient use of catechising in the Christian Church. So afterwards, *Credo ? Credo. Abrenunciis ? Abrenuncio* were the propounding Questions and Answer. *Origen* and *Cyprian* were Catechists. In the Reformation, catechising of youth was one main means of propagating the Gospel. And the Jesuits, observing as much, have taken the same course for the propagating of their superstition, and have set forth divers Catechismes. I remember, saith *Melancthon*, that *Eberhard*, the good Duke of *Wurtemberg*, would constantly hear the young Gentlemen about the Court once a week rehearsing their Catechismes ; which, if any did not well, he was well whipt in the presence of the Duke and his Courtiers. Bishop *Ridley*, in a letter of his to the brethren ; I hear, saith he, that the Catechisme in English is now (after *Q. Mary* came in) condemned in every Pulpit. O devilish malice, and most spitefully injurious to the salvation of man-kinde ! Indeed Satan could not long suffer, that so great light should be spread abroad in the world. He saw well enough that nothing was able to overthrow his kingdom so much, as if children being godly instructed in religion should learn to know Christ, whiles they are yet young.

Joh. Munt. loc.  
com p. 549.

D d 2

Mat. and Mon.  
John 1569.

young. Whereby, not only children, but the elder sort also and aged, that before were not taught in their childhood to know Christ, should now even with children and babes be forced to know him.

Act. and Mon.  
John 1578.

Verse 52. *Therefore every Scribe,* i. e. Every teacher of the Church must be both learned and apt to teach. He must give attendance to reading first, and then to exhortation and doctrine, 1 Tim. 4. 13. Bishop *Latimer*, notwithstanding, both his years, and other pains in preaching, was every morning ordinarily both Winter and Summer about two of the clock at his book most diligently. And as the Rabbins have a proverb, *Lilmod Llammed*, Men must therefore learn that they may teach, so did he. The Hebrew word *Shachal* signifieth, 1. To understand. 2. To teach. 3. To prosper. They that therefore learn, that they may teach others, shall finde that the pleasure of the Lord shall prosper in their hands, Isa. 53. 10.

Exod. 10.

*That bringeth forth out of his treasury* ] *Extrudit copiose & de cruer.* That throweth out his store without spare, and dealeth forth his soul to the hungry hearer, desirous to spend and be spent for him. That hath a treasury of his own, and steals not all out of others. *Non libro sacerdotis, sed labro conservatur scientia.* He laid up good things into his heart, that therewith after they have been well fried for a while, he may feed many: according to that, *Psal. 45. 1. My heart is ending, or frying, a good matter; my tongue shall be the pen of a ready Writer.* They are empty vines that bear fruit to themselves: a wholesome tongue is a tree of life, *Prov. 15. 4.* God hath purposely put honey and milk under their tongues, that they may bring forth, as occasion requires, new and old, that they may look to *lip-feeding*, that they may be in company, like full clouds or paps, that pain themselves with fulnesse, till eased of their milk; or like Aromaticall trees that sweat out their sovereign oils.

Hos. 10. 1.

Cant. 3. 17. with  
Prov. 10. 12.

Verse 53. *He departed thence* ] As wanting and yet waiting the next opportunity to glorifie God, and edifie others. Ministers may hence learn, after their hardest labour, not to be weary of well-doing, but to be instant (or to stand close to their work) in season and out of season, even then when that good Word of God, that seasons all things, to some seems unseasonable. *Sed decimus quisque, si unus persuasus fuerit, ad consolationem abunde sufficit,* as *Chrysostom* hath it. Say but the tithe of our hearers be persuaded, say but some one of them, it is sufficient encouragement.

2 Tim. 4. 1.  
Dicimur mortui,  
Tu vivis errare,  
Tu vivis perire,  
120. 206. Aug.

But what if not one? yet our labour is not in vain in the Lord. The Physician is both thanked and payed though the patient recover not. And though *Israel* be not gathered (as here Christs countrymen would not be reclaimed) yet *I shall be glorious* (saith he by his servant *Esaie*) in the eyes of the Lord, and my God shall be my strength.

Isa. 49. 5.

Verse 54. *And when he was come into his own country* ] Which naturally draws our hearts to it by a kinde of magnetick power and property. *Egypt* was but a miserable home to *Moses*, and yet his heart hangs after it, whiles he lived in *Midian*; and therefore in reference to it, he calls his eldest son *Gershom*, or a stranger there, to wit, where he now was. *Patriam quis amat, non quia pulchram, sed quia suam*, saith *Seneca*. Bishop  *Jewel*, when he first began to preach, chose there first to break the bread of life, where he first had breathed the breath of life.

Nescio quanta  
tale solum dul-  
cedine cunctos  
Dicit, & im-  
memoris non  
finit esse sui.  
Ovid.  
Exod. 2. 27.  
B. Jewels life  
prefixed to his  
Vivis.

*Insomuch that they were astonished* ] It's a lamentable thing that men should hear, rejoice and wonder at the word, and for matter of practice, leave it where they found it. And yet what more ordinary? Men look round about a Minister; and though they cannot but admire his doctrine, yet, if they can finde ever a hole in his coat, thorow which to slip out, as here, be it but the wantonnesse of his birth, or the unsightlinesse of his person, or the lamenesse of his delivery, &c. it is enough.

Verse 55. *Is not this the Carpenters son?* ] Why? but was he not Architect of the world? *S<sup>t</sup> Mark* hath it, *Is not this the Carpenter?* Why yes; it may be so. *Justin Martyr* an ancient Witness testifieth, that our Saviour ere he entred upon the Ministry, made ploughs, yokes, &c. But was not that an honest occupation? And did not this Carpenter make a coffin for *Julian* that persequing Apostate, as a Christian Schoolmaster slyly answered *Libanus*, sarcastically demanding: what the Carpenters son was now a doing? Thus those three miscreants, *Saul*, *Shimei* and *Sheba*, took occasion to despise *David*, as the son of *Iesse*, who was *vir bonus & honestus, minus tamen clarus*, as one saith of him, a good honest man, but there's little said of him.

Josephus Pater  
Christi putat-  
ur, putatious.  
Fabius fuisse  
li-narium, &  
aratra ac juga,  
ceteraq; ejus-  
modi fabricasse.  
Justin.  
S. zomen lib.  
7. cap. 2.  
Methef. in  
Mat. 1.

Verse 56. *Whence then hath this man, &c.* ] Hath he not got his skill by ill arts? yea by the black art, doth he not work these wonders? sure he never came by all these things honestly, and in Gods Name. Think it not much to be misencured.

Verse 57. *A Prophet is not without honour, &c.* ] This was

an ordinary saying of our Saviours, recorded by all four Evangelists, and is therefore much to be marked. How common is it, for familiarity to breed contempt? for men to scorn their own things, because at hand, though never so excellent and usefull, to admire forrein things, though nothing comparable. Our corrupt nature heeds nothing we enjoy, as the eye seeth nothing that lyes on it. Copy of the best things breeds satiety. God therefore usually teacheth us the worth of them by the want. *Bona a tergo fieri formosissima.* Good things are most beautifull on the backside.

Verse 58. *He did not many mighty works* ] Mark saith he could not doe much for them. Christ, that could doe all things by his absolute power, could hardly doe any thing by his actuall power (could not because he would not) for unbelievers. Note here that this journey of his to *Nazareth*, must be distinguished from that set down, *Luk 4.* though the same things are said of both: his countrymen, we see, were no changelings, but continued as bad as before, not a jot the better for that former visit.

*Because of their unbelief* ] A sin of that venomous nature, that it transfuseth, as it were, a dead pallie into the hands of omnipotency. This infectious forcereffe can make things exceeding good, to prove exceeding evil.

## CHAP. XIV.

Verse 1. *At that time, &c* ]

When he was cast out by his countrymen, he was heard of at the Court. The Gospel, as the sea, what it leech in one place, it getteth in another. But what? had not *Herod* heard of Christ till now? It is the misery of many good Kings, that they seldom hear the truth of things. *Alphonjus* King of *Aragon* bewailed it. And of *M. Aurelius*, one of the best *Romane* Emperours, it is said, that he was even bought and sold by his Court-Parasites. As for *Herod*, he may seem to have been of *Galilee's* religion, even a meer irreligion. He lay melting in filthy pleasures, and minded not the things above. Whoredom, wine and new wine had taken away his heart. *S. Luke* adds, that he desired to see Christ, but yet never stirred out of doors to go to him; Good motions make but a thorow-fate of wicked mens hearts: they passe away as a flash of lightning, that dazleth the eyes only, and leaves more darkness behind it.

Verse

Verse 2. *And said unto his servants* ] So seeking a diversion of his inward terrors and torments. Perplexed he was and could finde no way out, as *S. Luke's* word importeth. Conscience will hamper a guilty person, and fill him oft with unquestionable conviction and horreur. As those that were condemned to be crucified, bare their crosse, that should soon after bear them: So God hath laid upon evil-doers the crosse of their own consciences, that thereon they may suffer afore they suffer: and their greatest enemy need not with them a greater mischief. For assuredly, a body is not to torn with stripes, as a minde with the remembrance of wicked actions. And here *Cain* runs to building of Cities, *Saul* to the delight of musick, *Belshazzar* to quaffing and carousing, *Herod* to his minions and Catamites; so to put by, if possible, their melancholly dumps and heart-qualmes, as they couat and call inward terrors. But conscience will not be pacified by these for-  
ry Anodynes of the devil. Wicked men may skip and leap up and down for a while, as the wounded deer doth: *sed haec lateri lethalis arundo*, the deadly dart sticks fast in their sides, and will doe, without true repentance, till it hath brought them, as it did *Herod*, to desperation and destruction, so that he laid violent hands upon himself at *Lions* in *France*, whether he and his curtizan were punished by *Augustus*.

This is *Iohn the Baptist* ] *Herod* had thought to have hugg'd his *Herodias* without controul when once the Baptist was beheaded: but it proved somewhat otherwise. Indeed so long as he played alone, he was sure to win all. But now conscience came in to play her part, *Herod* is in a worse case then ever: for he imagined still that he saw and heard that holy head shouting and crying out against him, staring him also in the face at every turne; as that Tyrant thought he saw the head of *Symmachus*, whom he had bately slain, in the mouth of the fish that was set before him on the table. And as Judge *Morgan*, who gave the sentence of condemnation against the Lady *Jane Gray*, shortly after he had condemned her, fell mad, and in his raving cryed out continually to have the Lady *Jane* taken away from him, and to ended his life.

Verse 3. *For Herod had laid hold on Iohn* ] If *Iohn* touch *Herod's* white sin (And who will stand still to have his eyes pickt out?) *Iohn* must to prison, without bail or mainprise; and there not only be confined, but bound as a malefactor, as a stirrer up of sedition (*Unicum crimen eorum qui crimine vacabant*, as *Josephus* 18. cap 2.

D d 4

Lipsius

Luk 9. 7.  
S. Luc. De  
his d. cur qui  
ita perplexi, &  
impediti q. in  
luto teneantur  
ut nequum  
evadant, exitum  
non inveniunt. Beza.

tolis multis  
dura, to his  
boyes, which  
haply were his  
serious loves.

Nam non multo post haec, exitum est. 17. ranti exitum & exitum. Joseph. lib. 18. cap 2.

As. and blou.  
fol. 129a.

George Marlb  
in a certain  
letter.  
Aft and Men.  
fol. 1483.

Nam. 22. 29.

Certe si homi-  
nitas erit vi-  
se n. mala mihi  
merces perfol-  
ueretur, &c.  
Bezzai in vita  
Calv.

Fati sunt a  
corde iustifugi-  
tati.

Parus Eccles  
bijs.

Babster.  
Ch. 10. 497.

Gen 3.

*Lipsius* noteth upon *Tacitus*.) Neither bound only, but be-  
headed without any law, right, or reason, as though God had known  
nothing at all of him, as that Martyr expresth it. All this befell  
the good Baptist, for telling the truth. *Veritas odium parit*. If  
conscience might but judge, how many of our hearers would be  
found to have an *Herods* heart towards their faithfull Ministers? Were there but a sword (of authority) in their hand, as he said to  
his Asse, they would surely slay them. They would deal by them  
no better then *Saul* did by *David*, 1 Sam. 18. 10. whiles he was  
playing upon his harp to ease *Sauls* distracted minde, he cast a  
spear at him. The most savoury salt (if they can doe withall)  
must be cast out, and trodden under foot; as *Calvin* and other  
faithfull Ministers were driven out of *Geneva* at the first: where-  
upon he uttered these gracious words. Truly, if I had served men,  
I had been ill rewarded: but it is well for me that I have served  
him who never faileth his, but will approve himself a liberrall pay-  
master, a rich rewarder.

And put him in prison] Having first laid hold upon all the  
principles in his own head, that might any way disturb his course  
in sin, and locked them up in restraint, according to that *Rom. 1.*  
*18.* wicked men detain the truth, that is, the light of their own  
consciences (which is as another *Iohn Baptist*, a Prophet from  
God) this they imprison in unrighteousnesse, and become fugitives  
from their own hearts, as *Austin* hath it.

For *Herodias* sake, his brother, &c.] *Quam vulpinando fratris-  
ripuerat*, as one phraeth it: And he had her not only for his wife,  
but for his mistresse: for she ruled him at her pleasure, as *Iezabel*  
did *Ahab*: of which wretched couple it is said, that *Regina erat*  
*Rex, Rex vero Regina*. But it never goes well when the hen crows.  
How many have we known, whose heads have been broken with  
their own rib? Satan hath found this bait to take so well, that he  
never changed it since he crept into Paradise. And it is remarkable,  
that in that first sentence against man, this cause is expressed, *Be-  
cause thou obeyedst the voice of thy wife*.

Verse 4. For *Iohn* had said unto him, *It is not lawfull*] Others  
knew it to be so, but none durst tell him so but *Iohn*. In like sort  
*Eliab* told *Ahab*, that he had troubled *Israel* (those times, and  
these did very much suit: *Iohn* was another *Elias*, *Herod* and  
*Herodias* answered to *Ahab* and *Iezabel*.) So *Laiimer* presen-  
ted, for a New-years gift to *K. Henry* the eight, a new Testament  
with

with a napking, having this posie about it, *Whoremongers and adul-  
terers God will judge*. He also wrote a letter to the King, after  
the Proclamation for abolishing English books: where we may  
see and marvell at his great boldnesse and stoutnesse, who as yet  
being no Bishop, so freely and plainly durst to so mighty a  
Prince, in such a dangerous case, against the Kings Proclamation set  
out in such a terrible time, take upon him to write, and to admonish  
that which no Councillour durst once speak unto him, in defence  
of Christs Gospel. King *Asa*, though a godly Prince, imprisoned  
the Prophet for dealing plainly with him. Archbishop *Grindall*  
lost *Q. Elizabeths* favour, and was confined, for favouring Pro-  
phesies, &c. as it was pretended: but in truth, for condemning an  
unlawfull marriage of *Iulio* an Italian Physitian with another  
mans wife, whiles *Leicester* in vain opposed against his proce-  
dings therein. Gods truth must be told, however it be taken, and  
not be betrayed (as it is too too oft,) by a cowardly silence.

It is not lawfull for thee to have her] And yet the Pope fre-  
quently dispenseth with such incestuous marriages. *K. Philip* the  
third of *Spain*, were he now alive, might call the Arch-duke *Al-  
dred* both brother, cousin, nephew and son: for all this were he  
unto him either by blood or affinity; being uncle to himself,  
cousin-german to his father, husband to his sister, and father to his  
wife, and all by Papall dispensation. Abhorred filth.

Verse 5. And when he would have put him to death] Why,  
what had the good Baptist done, that he must dye? The people  
must be made believe that he suffereth for practising against the  
King. But this was so thin a falsehood that it might be transpa-  
rently seen through. Therefore *Herod* durst not kill him, though  
he much desired to do it, lest the people should move and mutiny.  
He knew himself hated by them already for his cruelty and other  
crimes. Now if he should exasperate them afresh by executing  
the Baptist, whom they highly honoured, who knew what they  
would do? Tyrants, how terrible soever, have their fears, that  
curb and keep them in for a time at least, from many notorious  
outrages. In the beginning of *Q. Mariess* reigne, after the tu-  
mult at *Bournes* Sermon at the crosse (where the people flung  
daggers, and were ready to pull him limmeal out of the pulpet,  
for pertruding them to Popery) the L. Major and Aldermen  
were willed to call a common-Counsell, and to signifie to said as-  
sembly the Queens determination, sc. that albeit her Graces con-  
science

Aft and Men  
fol. 1594.

Ibid. 1591.

Camd. Elizab.

Sands his  
survey.

Tenue menda-  
cium pellucet.  
Seneca.



Luk. 13. 23.

Commiseraba-  
tur eis in quo-  
gravior aut  
maduerat.  
Dib.

Turk. Hist.  
fol. 50.

furments  
contra bonos  
mores jacta non  
sunt obligato-  
ria: Est regu-  
la in iuribus  
jura  
Nemo ita per-  
plexus tenetur  
inter duo vitia  
quia exitus pa-  
teat ab utro  
quoque  
Cassus ver-  
bum nullum  
contra gratiam  
et sic Antico. 11.  
Bachel  
Apud Princi-  
pes nihil in se  
habet ut se ip-  
sum tam Graeci  
amicilarius.

on him at the thought of so foule a fact. But I rather think other-  
wise, that all was but in hypocrisie. For lasciviousness usually  
fears up the conscience (till the time of reckoning for all comes)  
and brings men to that dead and dedelent disposition, Ephes.  
4. 19. Only this fox fains himself sorry for John, as his father said  
himself willing to worship the Lord Christ, *Matth. 23. 37*.  
*Herod* (Herods Lord and Master) would seem very sorry for  
those, whom, for his pleasures sake only, he put to death, *Galili*  
*Germanicus*, *Drusus*, &c. And as *Andronicus* the Greek Empe-  
rour, that deep dissembler, would weep over those whom he had  
for no cause caused to be executed, as if he had been the most for-  
rowfull man alive. *Disimulat mentis sue maliciam artem* *mi-*  
*cida*. This cunning murderer craftily hides his malice, said  
St *Hierom*, and seeming sad in the face, is glad at heart to be rid  
of the importunate Baptist, that he may sin uncontrolled.

For the oaths sake and them which sate. All this was but pre-  
tended to his villany, and that he might have somewhat to say to  
the people, whom he feared, in excuse for himself. As that he be-  
headed the Baptist indeed, but his guests would needs have it so  
because he had promised the damosell her whole desire, and he  
would not otherwise be satisfied. Besides, it was his birth-day  
wherein it was not fit he should deny his Nobles any thing, who  
minded him of his oath, &c. But the oath was wicked, and  
therefore not obligatory. He should have broken it as *David* in  
like case did, 1 *Sam. 25*. when he swore a great oath what he  
would do to *Nabal*. But *Herod*, for the avoyding of the lands,  
rusheth upon the rocks, prevents perjury by murder, not consi-  
dering the rule that no man is held so perplexed between two vi-  
ces, but that he may finde an issue without falling into a third.

And them which sate with him at meat. These he had more  
respect to, then to God. An hypocrites care is all for the worlds  
approof and applause. They should have shew'd him his sinne, and  
oppose his sentence. But that is not the guise of godless par-  
sites, those *Aiones* & *Negones aulici*, qui omnia loquuntur ad gra-  
tiam, nihil ad veritatem. These Court parasites and Parrots  
know no other tune or tone, but what will please their masters  
quorum etiam sputum lingunt, as one saith: soothing and  
smoothing, and smothering up many of their foul facts,  
that they thereby may the better ingratiate. *Principibus idem*  
*amicus deest quia nihil deest*: there is a wonderfull sympathy  
between

between Princes and Parasites. But *David* would none of them,  
*Psal. 101*. and *Sigismund* the Emperour cuffed them out of his  
presence. And surely if wishing were any thing (said *Henricus*  
*Stephanus*) like as the Thessalians once utterly overthrew the Ci-  
ty called *Flattery*, so I could desire, that above all other Male-  
factors, Court-Parasites were utterly rooted out, as the most pe-  
stilent persons in the world.

Verle 10. And he sent and beheaded John. Put him to death  
in hunger-mugger, as the Papists did and do still (in the bloody In-  
quisition-house especially) many of the Martyrs. *Stokesby* Bi-  
shop of London caused Mr *John Hunne* to be thrust in at the nose  
with hot burning needles, whiles he was in the prison, and then to  
be hanged there; and said he had hanged himself. Another Bi-  
shop having in his prison an innocent man, because he could not  
overcome him by scripture, caused him privily to be snarled, and  
his flesh to be torn and pluckt away with pinners; and bringing  
him before the people, said the rats had eaten him. And, I have  
heard of a certain Bishop, saith *Melanchton*, that so starved ten  
good men whom he held in prison for religion, that before they  
died, they devoured one another. *Quis unquam hoc audivit in*  
*Thalariis historia*, saith he? who ever heard of such a cruelty?  
But so it pleaseth God, for excellent ends to order that all things  
here come alike to all, yea that none out of hell suffer more then the  
Saints. This made *Erasmus* say, upon occasion of the burning of  
*Bequin* a Dutch-Martyr, *Damnari, dissecari, suspendi, exuri, de-*  
*collari, cum impijs sunt communia*. *Damnare, dissecare, in cru-*  
*temagere, exurere, decollare, bonis iudicibus cum impijs ac tyrannis*  
*communia sunt. Varia sunt hominum iudicia; ille scilicet, qui iudice*  
*Deo absolvitur*. The Athenians were very much offended at the  
fall of their Generall *Nicias*, discomfited and slain in *Sicile*; as see-  
ing so good a man to have no better fortune. But they knew not  
God, and therefore raged at him. But we must lay our hands upon  
our mouths when Gods hand is upon our backs or necks: and stand  
on tiptoes, with *Paul*, to see which way Christ may be most mag-  
nified in our bodies, whether by life or by death, *Philip. 1. 20*.

Verle 11. And his head was brought, &c. This was merces  
mundi, the worlds wages to lohn for all his pains in seeking to save  
their soules. Surely as *Cesar* once said of *Herod* the great, (this  
mans father) It were better to be *Herods* twine then his sonne: So  
(saith one) many Ministers have, through the corruption of the  
times,

In vita Al-  
phon.

H. Steph. Apot.  
pro Hierodoto.

Al. and Mon.  
fol. 1557.

Ibid.

Manl. loc. com-  
pag 124.

Nec te tua  
plumina Pan-  
ideu Laventem  
texit pietas.

And ed beatus  
becipit in dno  
amenestet  
tu xpi xpi dno  
tu xpi xpi dno  
tu xpi xpi dno

Dike of the  
decentful, &c.



time, cause to think, It were better to be *Herods* Minstrell than Minister, Player then Preacher, Dauncer then Doctor.

And given to the Damself ] The Romans condemned it for a detestable cruelty in *Quintus Flaminius*, that to gratify his harlot *Placentina*, he beheaded a certain prisoner in her presence at a feast. This, *Livy* calleth *facinus sevarum atq. atroc.* a cruel and horrid fact: And *Caio* the Censor cast him out of the Senate for it. Neither was it long ere this tyrant *Herod* had his payment from heaven. For *Aretas* King of *Arabia* (offended with him for putting away his daughter, and taking to wife *Herodias*) came upon him with an army, and cut off all his forces. Which we all meane interpreted, saith *Iosaphus*, as a just vengeance of God upon him, for his unjust usage of the Baptist. And, within a while after, being accused at *Rome* by his brother *Aretas*, and convicted that he had 70000 armies in readiness against the Emperour, he was banished into *France* (as is above said) together with his *Herodias*, where he became his own dearth man.

And she brought it to her mother. I As a most welcome present, and pleasant dish at this Thyetian supper. Whether it was carried about the table for a merry sight (as *Aretius* thinks) or whether the prickt his tongue with needles, as *Josephus* saith, as they did *Tullies*, forcing up his head in the pleading place, *Ubi concionibus mulcorum capita serrarat*, as *Seneca* saith it) I have nothing to affirm. But we want not examples of some *Tigers* and *Tigresses*, that have taken pleasure in such unrighteous deeds: Witness *Hannibals*, *O formosum spectaculum*! O goodly bloody fight, when he saw a pit full of mans blood: *Valesus*, his *Orcomyes* when he had slain 300. *Stokely* his glorying on his death-bed, that he had been the death of 50 herewigs, heretics he meant. *Storoy* his vaunting, that he tost a faggot at *Denly*, the *Martins* face, as he was singing a Psalm, and set a wine bush of thorns under his feet, a little to prick him; &c. This he spake in the Parliament in *Q. Elizabeths* dayes, whom he usually cursed in his grace afore meat, and was therefore worthily hangd, drawn, and quartered. Whereunto we may add that Queen (another *Herodias*) who when she saw some of her Protestant subjects lying dead, and stripped upon the earth, cryed out, *The goodliest sight that ever she beheld.*

Verle 12. And his Disciples came and took ] A pious and  
courteous office, such as *Ioseph of Arimathea* boldly performed to  
Christ,

Christ, and those devout men to *Steven*, making great lamentation over him. Good blood will not bely it self: fire will not long be hid, *Sr Anthony Kingston* came to *Bishop Haasper* a little before he was burnt, and said, I thank God that ever I knew you, &c. And another Knight came to *George Tankerfield* when he was at the stake, and taking him by the hand, said, good brother be strong in Christ, &c. Oh sir, said he, I thank you, I am so, I thank God. It is an high praise to *Onesiphorus* that he sought out *Paul* the prisoner, and was not ashamed of his chain. And to *David*: brethren, that they came down to him to the cave of *Adullam*, though to their great danger; to the good women in the Gospel, that they came to the sepulchre to embalm Christs body, though it were guarded by a band of souldiers: And to those Christians in *Chrysostoms* time, that would not be kept from visiting the Confessours in prison, though it were straitly forbidden them, upon pain of many mulcts and dangers.

And went and told Jesus. ¶ Whom should we tell of the sufferings of his servants and our selves, but Jesus? Say to him of his labouring Church, as they did once of his friend *Lazarus*, *Behold, for whom thou lovest is sick*, or otherwise hardly dealt with. Then will he soon be jealous for his Land and pity his people: he will play *Phineas* his part, and thrust a spear through the loins of his enemies, that offer to force the Queen also in the house. But it's worth the noting, that *Johns* Disciples, who before had emulated Christ and joyined with the Pharisees against him, now repair unto him, and inform him of their masters death, being henceforth willing to become his Disciples. Misery makes unity, and drives them to Christ, who, till then, had no such minde to him.

Verfe 13. *When Iefus heard of it, &c.*] Dangers muft be declined, where they may be with a fafe confcience. *David* and *Peter* (who had both paid for their learning) fay both, what it is to be that loveth life, and would fee good (or quiet) daies?

They followed him on foot ] Hat-foot, as they say. So the people resorted to B. Riddle's Sermons, swarming about him like bees, and coveting the sweet juice of his godly discourses. Whole diligence and devotion is check to our dulness and indevotion; if Christ would set up a Pulpit at the alehouse-door, some would hear him other.

Verle 14. *Was moved with compassion, and healed their sick*  
 Christ's mercy was not a mouth-mercy : such as was that of those

A9.8.1.

*Act. and Mon:*  
*fol 1369.*

*Ibid* 1525.

2. Tim 1.16,  
17.

1 Sim. 12.1.

Tametsi multis  
terroribus mi-  
nis & periculis  
interdictum es-  
se. Chrysost.  
orat. de duob.  
Martyr.

## Joel 2.

Pf. 34

**I Pctg**

Act. and Mon.  
Vol 1559.

Jam. 2. 15, 16.

Sordis inscrip-  
tum vidi Syra-  
cupse. Hoc  
quantum est?  
Ita magnum, ut  
Latine uro  
verbo exprimi  
non possit.  
Cicero, in Ferr.  
Act. 4.

Luk. 13. 4.  
oper. Latin.

Act. 13. 4.  
oper. Latin.

Ac si strukio-  
camelus circum-  
anvis 5. 2. 2. 2.  
admoneret.  
Cicero, in Ferr.  
Augustin

in St James his time, that said to their necessitous neighbours, *Depart in peace, be warmed*: But with what? with a fire of words. *Be filled*: but with what? with a messe of words. For they gave them not those things that were needfull to the body. But our Saviour, out of deep commiseration, both pitied the people, and healed them on both sides, within and without. Oh how well may he be called a *Saviour*, which in the Originall is a word so full of *Emphasis*, that other tongues can hardly finde a fit word to expresse it by.

Verse 15. *His Disciples came to him* ] Not the multitudes. They forgot their bodily necessities, to attend upon Christ, to hang upon his hony lips, preferring his holy word before their necessary food, as did *Iob*, chap. 23. 12. Not only before his dainties and superfluities, but his *substantiall food*, without which he could not long live and subsist. These hearers of our Saviour came out of their cities, where they had every thing at full, into the desert, where they thought nothing was to be had, to hear him. I had rather live in hell, with the word, said *Luther*, then in Paradise without it. Our fore-fathers gave five marks, some of them (which is more money then ten pound is now) for a good book: and some others of them gave a load of key for a few chapters of St Paul, or St James in English. To hear a Sermon they would go as many weary steps, as those good souls did, *Psal* 84. 7. or as these in the text; and neglect or hazard their bodies, to save their souls. How far are they from this that will not put themselves to any pain or cost for heaven? and if held awhile beyond the hour of a Sermon are as ill fettered, as if they were in the stocks, or in a fit of an ague: they go out of the Church as out of a goal.

*This is a desert place, &c.* ] Christ knew all this, better then they could tell him: and to take upon them to tell him, was as if the ostrich should bid the stork, be kinde to her young ones.

Verse 16. *They need not depart* ] Whither should they go from the great house-keeper of the world, the All-sufficient God? *Habet certe omnia, qui habet habentem omnia*. Christ hath a *cornucopia*, a horn of salvation, plenteous redemption, &c. And if he give us a crown, will he deny us a crust? *The earth is the Lords and the fulnesse thereof*. He feeds the ravens, and clothes the lilies. If meat be denied, he can take away our stomacks. He can feed us by a miracle, as he did *Elia* of old, and the *Rockers* a late.

Verse

Verse 17. *And they say unto him, We have here* ] And were therefore ready to say with *Nicodemus*, *How can this be?* Christ had said, *Give ye them to eat*, to try them only, as St John hath it. And, upon trial, he found them full of droffe, as appears by their answer. But the comfort is, he hath promised to try his people indeed, but not as silver; lest they should not bear any to such a trial, as having more droffe in them then good oar. And where he findes any the least grain of true grace, he cherisheth, and inhan- ceth it, by a further partaking of his holinesse. The Disciples here were as yet very carnall, and spake as men: They were ready to limit the Holy one, and to say with chole of old, *Can he prepare a table in the wilderness?* They measured him by their modell, and looked as *Naaman* did, upon *Jordan* with Syrian eyes. This was their fault, and must be our warning; that when we think of God, we shut out *Hagar*, and set up *Sarah*, silence our reason, and exalt our heart; which killeth and quelleth distrustfull fear, and be- lieves against sense in things invisible, and against reason in things incredible.

*But five loaves and two fishes* ] *Tyrabasco* was hardly driven when from these five loaves and two fishes he con- cluded seven Sacraments. Two, belike, of Gods making, and five of the bakers. So *Cenalis* Bishop of *Auranches*, would prove the Church of *Rome* the true Church, because it had bells by which their Assemblies be ordinarily called together: But the Church of the Lutherans was reported to be congregated by claps of bragg-buzes and pistolets: And to makes a long Antikeffis, by the which he would make good, that bells are the makers of the true Church. As that bells doe sound, the other crack: bells open hea- ven, the other hell, &c.

Verse 18. *Bring them hither to me* ] Bring we all we have and are to Christ, that he may take off the curse, and adde the bless- ing. What the Apostle saith of meat and marriage, is true of the rest, *All things are sanctified by the word and prayer*. To teach the people this, it was, that the fruit of the trees was not to be eaten, till the trees were circumcised. *Lev* 19. 23.

Verse 19. *And looking up to heaven, he blessed* ] Heathens consecrated their cates before they tasted them, as appears by many passages in *Homer* and *Virgil*. Some say that the Elephant ere he eats his meat, turns up with his trunk the first spring towards heaven. The Scripture, we are sure, sayes, that men eat to God when

E e

they

Joh. 6. 6.

Ira 48. 10.

Heb. 12. 10.

Ira 1. 2. p. 164.

All and Mon. 161. 8. 2.

1 Tim. 4. 3.

they give thanks, *Rom. 14. 6.* To whom then do they eat that give none?

*And the Disciples, to the multitude* ] They grudged not of their little to give others some, and it grew in their hands, as the widdows oyl did in the cruse. Not getting, but giving is the way to thrive. Nothing was ever lost by liberality.

*Verse 20. And were filled* ] So *Dauids cup* over-flowed: he had not only a sufficiency but an affluence. So, at the marriage of *Cana*, Christ gave them wine enough for 150 guests. Howbeit he hath not promised us superfluities. Having food and raiment, let us be content. A little of the creature will serve to carry us through our pilgrimage.

*And they took up of the fragments* ] Thrift is a great revenue, and good husbandry well pleasing to God, *Prov. 27. 26, 27.* so it degenerate not into niggardise.

*Twelve baskets full* ] If we consider what they ate, we may wonder they left any thing, as if, what they left, that they ate any thing.

*Verse 21. Were about five thousand* ] *Pythias* is famous, for that he was able, at his own charge, to entertain *Xerxes* his whole Army, consisting of ten hundred thousand men. But he grew so poor upon it, that he wanted bread ere he died. Our Saviour fed five thousand, and his store not a jot diminished: but as it is said of a great mountain of salt in *Spain*, *de quo quantum demas tantum accrescit*: so is it here.

*Besides women and children* ] Which did very much add to the number, and so to the miracle. But they are not reckoned of here (not out of any base esteem of them, as the Jews at this day hold women to be of a lower creation than men, and made only for the propagation and pleasure of men, but) because they eat little in comparison of men.

*Verse 22. Jesus constrained his Disciples* ] Who seem to have been full loth to leave his sweet company. The presence of friends (how much more of such a friend?) is so sweet, that death it self is called but a departure. Christ compelled them, which is no more then commanded them (say some) to get into a ship: 1. Lest they should take part with the rash many-headed multitude, who would have made him a king, *Job. 6.* thus he many times prevents sin in his, by removing occasions. 2. To inure them to the crosse, and to teach them, as good souldiers, to suffer hardship, which the flesh

flesh takes heavily. 3. To give them proof of his power, now pre-  
sented in their weakness, when they were ready to be shipwrack, and to teach them to pray to him absent, whom present they had not prized to the worth, as appears, *ver. 17.* When we cast our precious things at our heels, as children, our heavenly father layes them out of the way another while, that we may know the worth by the want, and so grow wiser.

*He sent the multitude away* ] That he might shun even the suspicion of detraction: We must not only look to our consciences but to our credits. *Why should I be as one that turneth aside?* saith the Church, or as one that is veiled and covered, which was the habit of an harlot? *Why should I seem to be so, though I be none such?* We must shun appearances of evil, whatsoever is but evil-favoured.

*Verse 23. He went up into a mountain apart to pray* ] Secret prayer feeds the soul, as secret morsels feed the body: Therefore is it said to be the banquet of grace, where the soul may solace herself with God, as *Esther* did with *Ahasuerus* at the banquet of wine, and have whatsoever heart can wish, or need require. Only (because *Animus dispersus fit minor*) get into such a corner, as where we may be most free to call upon God without distraction, remembering our own fickleness, and Satans restlessness.

*When the evening was come, he was there alone* ] Retire we must sometimes, and into fit places to meet God, as *Balaam* did, but to better purpose: solacing and entertaining soliloquies with him, as *Isaac* did in the fields, *Isaac* upon the way, *Ezekiel* by the river *Ulai*, *Peter* upon the leads, Christ here upon the mountain. While the Disciples were perilling, and well-nigh perishing, Christ was praying for them: so he is still for us, at the right hand of the Majesty on high.

*Verse 24. Tossed with waves* ] So is the Church oft, therefore filled, *O thou afflicted and tossed with tempest, that hast no comfort.* Jesus was absent all the while, so he seemeth to be from his darlings in their detentions; he leaveth them as it were in the sub-  
mbs of hell, and (which is worst of all) himself will not come at them. Howbeit as the Eagle when she flieth highest of all from the nest, doth evermore cast a jealous eye upon her young; so doth this heavenly Eagle.

*For the wind was contrary* ] So it is ever lightly to the Church: This world being like the straits of *Magellan*, wherein which

E c 2

way

Cant. 1. 7.

Quicquid se-  
cerit male co-  
loratum. Bern.

Numb. 23.

Is. 54. 11.

Cant. 1.

way soever a man bends his course, he is sure to have the winde sic  
crosse to him. But the comfort is, that whether North or South  
blow, they both blow good to a Christian, *Cant. 4. ult.*

Verse 25. *And in the fourth watch, &c.* Then, and not till  
then. His time is best, whatever we think of it: his help most  
sweet, because most seasonable: his hand commonly kept for a  
dead lift.

Verse 26. *They were troubled* ] Ere they were helped: Things  
oft go backward, ere they come forward with us. *Dem. plagam,*  
*sanaturus, graviores infligit*: he knows how to commend his  
mercies to us.

*And they cried out for fear* ] For fear of him, in whom was  
laid up all their comfort. But *Pessimus in dubijs Augur, Timor.*—  
How oft are we mistaken, and betooled by our fears?

Verse 27. *But straightway Iesus spake, &c.* ] *He waits to be*  
*gracious*: Our extremity is his opportunity. *Cum duplicantur la-*  
*ceres venit Moses.* God brings his people to the mount with  
*Abraham*, yea to the very brow of the hill, till their feet slip, and  
then delivers them: when all is given up for lost, then comes he in,  
as out of an engine.

*Is it I, fear not.* ] *Quid timet homo in sinu Dei positus?* A child  
that is in his fathers bolome, fears no bugbears.

Verse 28. *If it be thou, bid me come unto thee, &c.* ] This fact  
of *Peter* some extoll, as an argument of his strong faith and love to  
Christ. But others of better judgement, censure it as an effect of  
unbelief, and rashness in him, requiring to be confirmed by a mi-  
racle: to the which though our Saviour assented, yet we cannot  
say that he approved it. The other Disciples beleaved Christ up-  
on his bare word, but *Peter* must have a signe. He had it, but with a  
check, *ver. 31.*

Verse 29. *And he said, Come.* ] Had the Pharisees asked a  
signe, they should have gone without, and have heard, *wicked and*  
*bastardly brood*, as *Matth. 12. 39.* But a *Peter* shall have it, rather  
then he shall halt betwixt two, as the word is, *ver. 31.* Christ con-  
descends to his infirmity, and bids him, come. And the like was his  
dealing with that vertuous Gentlewoman *Mrs Honimwood*: who  
doubting much of her salvation, was often counselled by a worthy  
Minister, to take heed of enquiries further then Gods word, &c.  
Yet still did the temptation grow upon her, inasmuch that having  
a Venice-glasse in her hand, and the same Minister sitting by her,  
You

You have often told me, said she to him, that I must seek no fur-  
ther then Gods word. But I have been long without comfort, and  
can endure no longer. Therefore if I must be saved, let this glasse be  
kept from breaking; and so she threw it against the walls. The  
glasse rebounds again, and comes safe to the ground: which the  
Minister having gotten into his hands, saith, Oh repent of this sin,  
blasse God for his mercy, and never distrust him more of his pro-  
mise: for now have you his voice from heaven in a miracle, telling  
you plainly of your estate. This was curiosity, saith mine Authour,  
and might have brought dispair: Yet it was the Lords mercy to  
remit the fault, and grant an extraordinary confirmation of her  
faith.

Verse 30. *But when he saw the winde boisterous* ] Every bird  
singing in a sun shine-day: and it is easie to swim in a warm bath:  
but to beleieve in an angry God, as *David*, in a killing God, as  
*Job*, to stick to him in deepest desertion, as the Church, *Psal. 44.*  
*17, 18.* to trust in his Name, and stay upon his word, where there  
is darknesse and no light, as *Isa. 50. 10.* to cast anchor even in the  
darkest night of temptation, when neither Sun nor stars appear, as  
*Paul* and his company, *Acts 27. 10.* praying still for day, and  
waiting till it dawne, *O quam hoc non est omnium!* this is not  
in the power of every *Peter*, who yet shall be graciously supported  
that they faint not, neither sink under the heaviest burden of their  
light afflictions. It was not so much the strength of the winde, as  
the weaknesse of his faith, that put *Peter* into this fit of fear. Be  
we faithfull in weaknesse, though weak in faith, and it shall go well  
with us. Be as a ship at anchor, which though it move much, yet re-  
moves not at all.

Verse 31. *O thou of little faith, &c.* ] Thou petty-fidian, small-  
faith; Christ chides *Peter*, and yet helps him. Involuntary fail-  
ings, unavoidable infirmities discard us not: as robberies done by  
Pirates of either Nation, break not the league between Princes: as  
lesser failings dissolve not the marriage-knot. Christ knew us well  
before he took us, yet took us for better, for worse. 2. He hates  
putting away, *Mal. 2. 16.* and herein, as he is above law, so his mer-  
cy is matchlesse. *Jer. 3. 1.* *Jehoshuah* the High-Priest, though he  
was so ill-clothed, yet he stood before the Angel, *Zech. 3. 3.* Much  
will be born with where the fault is of passion meely, or of incon-  
gruity and inadvertency, as here.

Verse 32. *The winde ceased* ] As if it had been weary of blowing  
Ec 3 10

M. Boltons In-  
structions for  
a right com-  
fort, confc.  
p. 5. out of  
Tates his Ar-  
rang. of Hy-  
poc p 23 357.

Isa. 50. 18.

Isa. 50. 18.

Did not I  
say, &c. dicit  
non imple ex-  
pectant possit,  
quasi sit a quo  
et no. Bec-  
tanti.





relieve his father, but must rather see and suffer him to die for hunger in the streets? *Lyra* hath these very words, *Filius per professionem factam in religione, excusatur a subveniendo parentibus*. This *Lyra* was a famous English Jew, but an arrant Papist, as, for most part, all were then: for he flourished, Anno 1320.

Verse 7. *Well did I saias prophecy of you* ] Of such as you, and so of you too. The Prophets and Apostles then spake not of them only with whom they lived, and to whom they wrote (as the Jesuites blaspheme) but their oracles and doctrines do extend still to men of the same stamp and making. *In the volume of thy book it is written of me*, saith *David*: he found his own name in Gods book. And where he spake with *Jacob* at *Beihel*, there he spake with us, saith *Hosea*, Chap. 12. 4. And, *Whatsoever was written, was written for our learning*, saith *Paul*, Rom. 14. 4.

Verse 8. *This people draweth nigh unto me, &c.* ] And they are no changelings: For at this day, although they know better, and can witte upon the walls of their Synagogues this sentence, *Te phillab belo caucannab chegnph belo neshamah*, that is, Praier without the intention of the minde, is but as a body without a soul; yet shall not a man any where be less intention then in their orisons. The reverence they shew (saith *St Edwin Sands*, who saw it) is in standing up at times, and the gesture of adoration, in the bowing forward of their bodies. For kneeling they use none (no more do the *Grecians*) neither stir they their bonnets in their Synagogues to any man: but remain still covered. They come to it with washen hands, and in it they burn lamps to the honour of God: but for any shew of devotion or elevation of spirit, that yet in Jews could I never discern: but they are as reverend in their Synagogues, as Grammer-boys are at school, when their master is absent. In summe, their holiness is the very outward work it self, being a brainlesse head, and soulesse body. Thus he.

*And honour me with their lips* ] But prayer is not the labour of the lips, but the travel of the heart: the power of a petition is not in the roof of the mouth, but root of the heart. To give way to wilfull distractions, is to commit spirituall whoredom in Gods presence. Is it fit to present the King with an empty cask? or to tell him a tale with our backs towards him? Behold, *I am a great*

Psal. 40. 7.

Buxtorf. Abbre-  
vian. p. 186.

Speculum Euro-  
pe.  
Sicut possit  
quidam animo  
advertere, quod  
seriet illam pro  
consecracione  
ita quam pro  
religione reve-  
rentiam. De  
Theodoricis  
S. domus epist.  
1. lib. 1.

great King, saith God, and they that stand before him, *must look to their feet*, saith *Solomon*, that they stand upright, and that they offer not an heartlesse sacrifice, for that is the sacrifice of fools, and ever held ominous.

*But their heart is farre from me* ] And so, all they do is puted hypocritic. God loves truth in the inward parts, Psal. 41. 6. and calls for the heart in all services, as *Joseph* did for *Benjamin*, as *David* did for *Michal*, *Thou shalt not see my face, unlesse thou bring it*. In all spirituall Sacrifices we must bring him the fat and the inwards. The deeper and hollower the belly of the lute or viol is, the pleasanter is the sound; the fleeter, the more grating and harsh in our ears. The voice which is made in the mouth is nothing so sweet, as that which cometh from the depth of the brest, Eph. 6. 6. *Do the will of God from the heart*. But woe be to all carelesse professors, to all loose and ungirt Christians: the Lord will make all the Churches to know that he searcheth the hearts and reyns, and that he will kill with death all such as had rather seem to be good, then seek to be so.

Verse 9. *But in vain doe they worship me* ] For they loose their labour, and which is worse, they commit sinne. Displeasing service is double dishonour, as dissembled sanctity is double iniquity.

*Teaching for doctrines the commandments of men* ] So do Papists. The Pope can do all things that Christ can do, saith *Hosienfis*. He can of wickednesse make righteousnesse, saith *Bellarmino*, of vertue, vice, of nothing, something. His determinations are *ipsissimum*. *De verbum*, the very word of God, saith *Hosius*. Murders, treasons, thefts, &c. ther's no command of the morall Law, but they can dispence with it; but none of their ceremoniall Law. Let God, say they, look to the breach of his own Law, we will look to ours. Heathen *Socrates* and *Cicero*, shall rise up against these Pseudochristians, and condemn them. God, said *Socrates*, will be worshipped with that kinde of worship only which himself hath commanded. He will not be worshipped, said *Cicero*, with superstition, but with piety.

Verse 10. *And he called the multitude* ] The Pharisees, those decaffadders, such they would not be charmed, Christ will lose no more sweet words upon them; but turns them up as desperate with this inscription on their fore-heads, *Noluerunt incantari*; I would have healed these hypocrites, but they would not be healed.

Eccles. 7. 1.

Revel. 2. 23.

Host. c. 4.

Bellar. de pont.

Rom. 1. 4.

Socrat. ap. Xe-  
nophon.De non super-  
stitione coli-  
cultis pietate.

H. 7. 1.

ed. Yea, *When I would have healed Ephraim, then (to crosse me) their iniquity was discovered*, as the leprosie in their fore-heads. And from such uncouncellable and incorrigible hearers, if a Minister depart, he doth but his duty: the desertion is on their part, and not on his, *The manifestation of the spirit is given to every man to profit withall*, 1 Cor. 12. 7.

Ob.

Verse 11. *Not that which goeth into the man, &c.* ] Whether with clean or foul hands, taken meat maketh not the man guilty of Gods wrath. What? Not if abused to surfeiting and drunkenness? saith *Bellarmino*, who is angry with Christ for this doctrine (as making against theirs directly) and therefore seeks to disprove him. We answer for and with Christ: that he speaks here of the moderate use of meats, which is indifferent. As for the abuse of it to surquedry and excess, this is an evil that cometh out of the heart, and defileth the man, as being a flat breach of the law of God, who every where condemns it.

*But that which cometh out of the mouth* ] That is, out of the heart that muck-hill, thorow the mouth, as thorow a dung-port, that defileth a man worse then any jakes can do. Hence sin is called *filthinesse*, abomination, the vomit of a dog, the devils excrements, &c. The very visible heavens are defiled by it, and must therefore be purged by fire, as those vessels were that held the sin-offering. As for the soul, sin sets such engrained stains upon it, as nothing can fetch out, but the blood of Christ that spotlesse lamb.

Verse 12. *Knowest thou that the Pharisees &c.* ] *q. d.* why dost thou then thus call the people to thee, and exclude them? It was a commendable charity in the Disciples, to desire the better information of those that had causlessly accused them, *v. 2.* and to tender their salvation, *Be not overcome of evil, but overcome evil with good.* *Speciosius aliquando injuria bene ficijs vincuntur, quam minus odij pertinacia pensantur*, saith a Heathen.

Verse 13. *Every plant which my heavenly Father hath not planted* ] *viz.* By election, and watered by vocation. These Pharisees were reprobates, designed to detection here, and to destruction hereafter. Therefore as it is no wonder, so it is no matter, though they *stumble at the Word, being disobedient*, *sith hereunto they were appointed*, 1 Pet. 2. 8. Let them stumble and fall, and be broken, and snared, and taken, *Isa* 8. 15. Christ is to reprobates a rock of offence: but such a rock as that, *Judg* 6. 21. out of which goeth fire and consumeth them.

Verse

Verse 14. *Let them alone* ] A dreadfull doom; like that, *Hos* 4. 14. I will not punish your daughters, when they commit whoredom, &c. No so great punishment as not to be punished. And *vers* 17. of that same Chapter, *Ephraim is joyued to idols, let him alone, q. d.* He hath made a match with mischief, he shall have his belly-full of it. Never was *Jerusalem*s condition so desperate, as when God said unto her, *My fury shall depart from thee, I will be quiet, and no more angry*, *Ezek* 16. 42. A man is ever and anon meddling with his fruit-trees, paring and pruning, &c. but for his oaks, and other trees of the Forrest, he lets them alone, till he comes, once for all, with his axe to fell them.

*Both shall fall into the ditch* ] Though the blinde guides fall undermost, and have the worst of it.

Verse 15. *Declare unto us this parable* ] It was no parable, but a plain discourse, and easie to be understood, had not they been dull of hearing, and somewhat soured with the Pharisaicall heaven of the necessity of washing hands afore meat: though for that time, by a singular providence of God, they neglected; which both gave occasion to the Pharisees quarrell, and to this question, whereto our Saviour maketh a most plain and plenary answer.

Verse 16. *Do not ye yet understand?* ] What? Not at these years, and after so long standing? Will ye stand, till ye waxe four again, and not give your selves wholly to these things, that your profiting may appear to all? Is it not a shame to have no more wit at sixty year old, then at six? to be *alwaies learning, yet never come to the knowledge of the truth*? God expects a proportion of skill and holinesse according to the time and means men have had, *Heb* 5. 12.

Verse 17. *Whatsoever entereth in at the mouth* ] In nature, *Animantis cuiusq; vita est fusa*: Life, were it not for the repair by daily nourishment, would be soon extinguished. Hence it is called, *The life of our hand*, because maintained by the labour of our hands. But that which our Saviour here driveth at is, to set forth the ridiculous madnesse of the Pharisees, whiles they placed a kinde of holinesse in those things that were evacuated and thrown into the draught. And do not Papists the very same? *Qui gustavit o. tum trahitur in carcerem, cogiturq; de heresi causam dicere*, saith *Erasmus*. To eat flesh, or but an egg in Lent, is punished with death.

1 Tim. 4. 15.  
*Animus adhuc  
probat' dignus,  
at these years 5  
now that your  
arent full stature,  
and in  
your full vigour?*

Isa. 5. 7, 10.

*Epist ad Episc.  
Basilienf. de de-  
bilitate & bonum.*

Vil. Mox l. 4.  
cap. 2.



death. Whereas in the year of Christ, 330, *Spiridion* a godly Bishop in Cyprus, having not what else ready to set before a guest that came to him in the Lent, set him a piece of porke to feed on. And when the stranger made scruple of eating flesh in Lent, saying I am a Christian, and may not do it: Nay therefore thou maist do it said he, because *to the pure all things are pure*, and the kingdome of God consisteth not in meats and drinks, &c.

Verse 18. *Come forth from the heart* ] That source of sinne, and fountain of folly: for as a fountain casteth forth her waters, so doth the heart of man cast out it's wickednesse, *Jer. 6.7.* and if the tongue be a *world of wickednesse*, *Jam. 2.* what is the heart, that seminary of sinne, wherein is a *misery* as *Empedocles* saith in *Aristotle*. In this sea are not only that Leviathan the devil (who there sets up his forts and strong holds, *2 Cor. 10.4.* and doth entrench and incage himself) but creeping things innumerable, *Psal. 104.26.* making that which should be the Temple of God a den of thieves, a pallsce of pride, a slaughter-house of malice, a brothel-house of uncleannesse, a raging sea of sinne, *Isa. 57.20.* a little hell of black and blasphemous imaginations. The naturall man lies rotting in the grave of corruption, wrapt up in the winding-sheet of hardnesse of heart, and blindenesse of minde; and (as a carcase crawleth with wormes) twarming with thole noisome luits, that were able to poison up an honest heart.

Verse 19. *For out of the heart proceed evil thoughts* ] These are the first and immediate issue of the sinfull soul: words and deeds, Borborology and enormity follow in their order. And I dare be bold to say (saith a reverend Divine) that though the act contract the guilt, because the lust is then grown up to an height, so that it is come to an absolute will in execution, yet the act of adultery and murther is not so abominable in Gods eyes, as the filthinesse of the spirit: for it is the spirit that he mainly looks to, &c. Think not then that *thought is free*, for as inward bleeding will kill, so will concupiscence, whatever the Papiests say in favour of it, as a condition of nature: and hence flow most of their most dangerous opinions, as justification by works, state of perfection, merit, supererogation, &c.

Verse 20. *These are the things which defile a man* ] Make him a loathsome leper in Gods sight, his heart being a filthy dung-hill of all abominable vices, his life a long chain of sinfull actions, a very continued web of wickednesse. And whereas Repentance

is

is the souls vomit, and Confession the sponge that wipes out all the blots and blurres of our lives, that cunning manslayer holds the lips close that the heart may not disburden it self by so wholesome evacuation, and doth what he can to hinder the birth of Repentance, that fair and happy daughter of an ugly and odious mother, sinne.

Verse 21. *Into the coasts of Tyre and Sidon* ] That royall exchange of the world, as one calleth it. Hither retired our Saviour, as tired out with the *Jews* perversenesse. And here it's like he did much good, according to that was prophesied, *Isa. 23.18.* Sure it is, that whereas here he would have hid himself, he could not, for the woman of *Canaan* came and fell at his feet as a suppliant for her daughter.

Verse 22. *And cryed unto him* ] One copy hath it, *And cryed behinde him*: which implies either that Christ had turned his back upon her, seeing her now coming towards him; or else that she was abashed to come into his presence, as being of an accursed kindred, devoted to destruction.

*Have mercy upon me, O Lord* ] She acknowledged her own sinne in her daughters sufferings. So did that other good woman, *1 King. 17.18.* Her son was dead, her sinne was called to remembrance. And so must we see our selves beaten on our sick childrens backs, as *David* did, and be humbled, labouring to mend by education, what we have marred by propagation.

*Thou son of David* ] Thou that wast thy self born of a woman, pay a woman: thou that hast the bowels of a man in thee, hide not thine eyes from thine own flesh.

*My daughter is grievously vexed with a devil* ] The devil doth his worst to her, therefore help. Misery makes men eloquent, beyond truth many times: But surely this womans case was very dolefull. It was her daughter, dear to her as her own soul. *Filia quasi 2<sup>a</sup> fili.* The *Greeks* call children *φίλιου* the *Latins* *Chara*. And those at *Rome*, that prayd and sacrificed whole daies that their children might be *superstitious* long-lived, these were first called *superstitious persons*. *Quod nomen patuit postea Latinis*, saith *Cicero*. The word afterwards came to be of larger signification. This (perhaps only) daughter, was vexed and grievously vexed, and that of a devil: who ever busie enough to do mischief, yet then cheifly bestirred him to set up his kingdome, when Christ came to pull it down. And as he once strove with

Michael.

ἐν τῇ πόλει  
ἐκείνῃ τῇ  
ἐν τῇ πόλει  
ἐκείνῃ τῇ  
ἐν τῇ πόλει  
ἐκείνῃ τῇ  
ἐν τῇ πόλει  
ἐκείνῃ τῇ  
ἐν τῇ πόλει  
ἐκείνῃ τῇ

Mark 7.24.  
ἐκείνη ἡ  
ἀνὴρ  
ἀπὸ τῆς  
ἀσσυρίας.

2 Sam. 12.16.

Lambin in Me-  
nech Plauti  
Att.  
1 Sen. 1.  
Domitius  
fuit usque cum  
chara mea.  
De nat. deor.

R. 114

As in the  
Gospel, Chap. 1.  
where the  
hearts of all  
creatures: (1)  
in the hearts of  
all sinners.

11. Prefect of  
Gods Anti-  
bars.

Michael about a dead mans body, but it was that he might thereby set up himself in living mens souls: So he still seeks to possesse himself of our bodies, that thereby he may the better winde and work himself into our hearts.

Verse 23. *But he answered her not* ] *Tacet ore, sed loquitur ei spiritu, ut fortius clamer*, saith an interpreter. Christ answereth her not with his mouth, but speaketh unto her by that sweet and secret voice of his spirit, to cry louder. No man prayes heartily but he hath so much comfort at least, that he will come again to God, who secretly supports his suppliants, and by that peace unconceivable guards their hearts and minde that they pray and faint not.

*Send her away, for she cries* ] Men may be tired out with incessant suites, as the unjust Judge was, and as these Disciples were weary to hear the poor womans outcries, repeating the same request over and over: Give her therefore, say they, either an almes or an answer; that she may be silenced and we eased. But it is otherwise with God, the oftener we come to him the better welcome: the louder we cry, the sooner we are heard: and the often repetition of the self-same petition, till we put the Lord out of countenance, put him (as you would say) to the blush, and even leave a blot in his face, as the Greek word signifies, *Luk 18.5.* this is the best melody we can make him. He looks out of the casements of heaven on purpose to hear it.

Verse 24. *But unto the lost sheep, &c.* ] He was properly the Apostle of the Circumcision, *Rom. 15.8.* *Heb. 3.1.* till the wall of partition was broken down by his resurrection. Then the veil rent, and it was open-tide. Then he became light to lighten the Gentiles, as well as he was the glory of his people Israel.

Verse 25. *Then came she and worshipped him* ] She will not be said nay, or set down, either with silence or sad answers; but, like another Gorgonia, she threatens heaven, and is (as her brother speaks of her) modestly impudent and invincible. She will believe, as a man may say with reverence, whether Christ will or no. And to bring her to this it was, that he so long held her off, for, *Desideria diluta crescent: ac cito data, vilescunt.* Minnah, that light meat, was but lightly set by, because lightly come by. But they that earn it before they eat it, and that know how they come by that they have, will set an high price upon it, and

know

know how and why they part with it.

*Lord, helpe me* ] Few words, but very forcible. When thou comest before God, let thy words be few, saith Solomon. This St Peter calls to be sober in prayer, *1 Pet. 4.7.* without trifling, or vain babling, which the wise man calls the sacrifice of fools. The Balaits prayer was not more tedious, then Eliab's short, and yet more pithy then short: charging God with the care of his covenant, truth, glory, &c. It was Eliab that praid loud and long, though in few words, yet very effectually. *Frates Egyptiaci brevissimis & rapidis jaculationibus orationibus uti voluerunt* (saith Augustine) *ne per mores evanesceret & habetaretur intentio.* Those ancient Christians of Egypt were very brief in their prayers.

*Helpe me* ] The word properly signifieth to run at ones cry that calls for help, as the tender mother doth to her hungry child, when he lets up his note, and cries lustily.

Verse 26. *And to cast it to dogs* ] To whelps, saith St Mark. So he calls her, Bitch, her daughter, whelp. This might have easily damped and discouraged her. But she was that well resolved Christian, whose part Luther saith it is to believe things invisible, to hope for things deferred, and to love God when he shews himself most angry with him, and most opposite to him. Our Saviour was no sooner gon from this Canaanitess but he heals the deaf and dumb man (though far weaker in faith then her) at first word, *Mark. 7.33.* and *vers. 30.* of this chapter the Galileans no sooner laid their sick and lame friends at his feet, but he cured them without any more ado. He is a God of judgement, and knows how and when to deal forth his favours. He laies heaviest burde on the strongest backs, and proportions our afflictions to our abilities, holding us off for deliverance, till he finds us fit for it: and giving us hearts to wait, and want it till his time is come.

Verse 27. *Truth Lord* ] Not K'ee. This is particula assentiens & obsecrans. How strangely doth God enable and enlarge his weak people many times in prayer? they are carried beyond themselves in a wonderfull manner, and though otherwise rude in speech and unlettered, yet then they have words at will, far above naturall apprehension, and such as they are not able to repeat again: being for the time, lost in the endlesse maze of spiritual ravishments, and ascending, with the Church, in those pil-

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Eccles. 5.1.

Orationis bre-  
vitas pathos  
habet. Augustinus  
in loc.Bonifacius quasi  
canis latrans &  
al. clamor &  
lusu. ut dicitur  
auxilij. et dicit  
causa. B. 2. 1.  
nonnullis catel-  
la. ut majore  
contemptu lo-  
qui solentur. B. 2. 1.  
Crede hinc inopi-  
bilitate. sperare di-  
lata. et a par-  
te. Dicitur a contra-  
rione. B. 2. 1.  
B. 2. 1.prophetat.  
Philip 4.7.

Nazarenus?

Nazarenus.

Eant. 5. 6.

lars of incense, out of this wilderness of the world.

*Yet the dogs eat of the crumbs* ] Loc she picks an argument of speeding out of a repulse; she gathereth one contrary out of another by the force of her faith. See the like, *Deut. 32. 36. 2 King. 14. 26.* Going into captivity was a signe of the *Israelites* returning out of captivity. Be it that I am a dog faith this brave woman, yet some crumbs of comfort, Lord. Dogs, though they may not eat the childrens meat (if they offer to do it, they are shut out of doors) yet if children full-fed crumble their meat, and make wast of it, as they will, and as the *Jews* now do, may not the Gentile-dogs lick up those leavings? Thus she reasons it, and thus she makes use of any thing she can lay hold of, whereby she may hope the better to prevail. Those that are hunger-starved are glad to feed upon hedge-fruit, and will make hard shift rather then perish. So, faithfull hearers are not delicate, but can suffer an exhortation, bear a reproof, yea suck hony, with the bee, out of bitter thime.

Heb. 13.

Verse 28. *O woman, great is thy faith* ] Our Saviour had both reproached and repulsed her. Now he both graceth and gratifieth her; grants her request and more, together with an high commendation of her heroicall faith, which is here found aforehand to praise and honour and glory, *1 Pet. 1. 7.*

Verse 29. *And came nigh to the sea of Galilee* ] Where though he had lately been tired out, yet he'll try again. Ministers must have patience with a perverse people, not resolving, as *Jeremy* once in a pelt, to speak no more to them in the name of the Lord, but proving if at any time God will give them repentance to the acknowledging of the truth, *2 Tim. 2. 25.* I beseech you (said Mr *Bradford* to one with whom he had taken great pains, but to no great purpose) I pray you, I desire you, I crave at your hands with all my very heart; I ask of you with hand, pen, tongue, and minde, in Christ, for Christ, through Christ, for his name, blood, mercy, power and truths sake, my most entirely beloved, that you admit no doubting of Gods finall mercies toward you, howsoever you feel your self, &c. Of this good Martyr it is said, that in travelling with his own heart he would never give over till he had made somewhat of it, as in confession, till his heart melted, in seeking pardon till quieted, in begging grace, till warmed and quickened: so in dealing with others he practised that which St *Austin* perswadeth every preacher to do, so long to

but

bear upon and repeat the same point, till by the countenance, but especially by the conversation of his hearers, he perceive that they relent and relish it. *Knowing the terror of the Lord, saith Paul, we perswade men; we give them not over till we have prevailed with them and subdued them, though never so knotty and knorly.*

2 Cor. 5. 11.

*And went up into a mountain* ] Either to pray, or to preach, or to rest and repose himself; but that would not be: for great multitudes resorted to him. The Sun set on high cannot be hid, no more can Christ in the mount.

Verse 30. *Having with them those that were lame, blinde, &c.* ]

All these infirmities are fruits of sin (which hath made the world an Occumeniall Hospitall) and accidents of life; for that which befalleth any man, may befall every man. The privative favours that God shews us here (saith *Gerson*), are more then the positive: meaning by privative, Gods preserving us from manifold mischiefs and miseries by his manatension. They that are got to heaven are out of the gunshot: for there's no more sicknesse, nor sorrow, nor crying, nor pain, for the former things are passed, *Revel. 21. 4.* All corruptions, temptations, afflictions, which stand, some above us, some about us (as the insulting Philistims about blinde *Sampson*) shall end with the same blow, fall with the same clap with our selves. At *Stratfordbow* were two Martyrs burned at one stake (in the dayes of *Q. Mary*) *Hugh Laverock* an old lame man, and *Iohn A Price* a blinde man. At their death, *Hugh*, after he was chained, casting away his crutch, and comforting the other, he said to him, Be of good comfort my brother, for my Lord of *London* is our good Physitian: he will heal us shortly, thee of thy blindnesse, and me of my lamenesse. And so patiently they suffered.

Cu'vū potest contingere quod cuiquam contingit, Minus. Multo plures sunt gratie privative quam positive. Gerson.

Act. and Mon. fol 1733.

Verse 31. *They glorified the God of Israel* ] They saw God in those miraculous cures, and gave him his due praise. He is content that we should have the comfort of his benefits, so he may have the glory of them; that's all the rent and return he looks for. All the fee Christ required for his cures was, *Go and tell what God hath done for thee, Go shew thy self to the Priest and offer, &c.* But we, instead of being temples of Gods praise, become many times graves of his benefits. This made good *David* to oft to put the thorn to his brest, *Psal. 103. 1, 2, 3.* and King *Alphonso* not so much to wonder at his Courtiers ingratitude to him, as at his own to God.

Aug. de doct. Christ: & in Pl. 12.

Verse 32. *I have compassion on the multitude* ] My bowels yearn towards them. Neither is he less loving now that he is in heaven, towards his poor penitente necessitous people on earth; but when they are hardest put to't, & haply have not a cross to bless themselves with, as the proverb is, he so graciously provides, that though *the young lions* (or the *strong ones*, as the Septuagint have it) *doe lack and suffer hunger, yet they that seek the Lord Want nothing that's good for them.* Aaron though he might not bewail the death of his two sons, Lev. 10. because he was High-priest, yet his bowels-of-fatherly affection towards them, could not be restrained. Christ retaineth still compassion, Heb. 4. 5, though free from personal passion; and, though freed from feeling, hath still yet a fellow-feeling. *Manet compassio etiam cum impassibile.* faith Bernard.

*Because they continue with me now three dayes*] The Lord takes punctuall and particular notice of all circumstances, how far they came, how long they had been there, how little able they were to hold out fasting to their own homes, &c. And so he doth still recount how many years, daies, hours we have spent with him: what straits, k lses, heats, colds, dangers, difficulties we have encountered with and passed thorow; all is exactly registred in his book of remembrance: *I know thy work, and thy labour, faith he, Rev. 2.* Men take much pains many times, and none regard it, reward it. But Christ takes notice, not of his peoples works only, but of their labour in doing them, that he may fully recompence their labour of love, their losse of goods, &c. the godly shall know in themselves, not only in others, in books &c. that they have *a better, and an enduring substance,* Heb. 10. 34.

Verle 33. *Whence should we have &c.*] See their stupidity and diffidence, yet still budging and breaking out, upon all occasions. What a life hath Christ with the best of us, ere he can bring us to any thing? Corruption will have some flurts, some outbursts. Nothing cleaves to us more pertinaciously than this evil heart of unbelief: like a fretting leprosie in our cottages of clay, though the walls be well scraped, yet it will never utterly out, till the house be demolished.

Verse 34. *Seven, and a few little fishes*] Before, he had fed five thousand with fewer loaves. God can as easily maintain us with a little, as with more; witness *Daniel's* pottage, and *Eliab's* cake on the coals, and cruce of water; *Luthers* herring, and *Isaiah's* his

one egge a day, when means was short with him, by reason of the civil wars in France, so that he could not hear from his friends. It is not by bread only that man liveth, but by the word of Gods blessing, that maketh it nourishable. As if he break the staffe of bread, that is, his own blessing, which is the staffe whereon bread (that staffe of life) leaneth, it can neither feed nor fill, make men neither fuller nor fatter.

Verse 35. *To sit down on the ground*] He intended them not only a running-banquet, a slight come-off, but a full feast, a good meal, and therefore bad them sit down, and feed their fill. It was indeed on the bare ground that they sat: but so do the great *Effendis* in *Turky* at this day: they sit at meat, with their legs gathered under them, flat upon the ground; and their cheer, when they feast most sumptuously, is only rice and mutton, with fair water out of the river.

Verle 36. *And gave to his Disciples*] So confuting their unbelief, and confirming their faith for the future. And the like he doth for us every time we receive the Sacrament of his Supper. He befeats us there, as he did peremptory *Thomas*. Joh. 20. 27.

And the Disciples to the multitude ] This is Christs course to this day : by the hands of his faithfull Ministers, to deal forth his favours, to give his holy Spirit ( which is, to give all good things, Math. 7.11. with Luk. 11.13.) by the preaching of faith. This Manna comes down from heaven in the dews of the Ministry. If our eyes see not our teachers, we cannot expect to hear the voice behind us, 1/a. 30. 20.

Verse 37. *They did all eat and were filled*] They did eat to satiety, as men use to do at feasts, where the tables seem to swear with variety. The Greek word here is, in its proper signification, used of fattening cattle, that have graze up to the eyes, such as is that in some parts of Ireland, where they are forced to drive out their cattle sometimes from the pastures into the commons, lest they should surfeit and spoil themselves.

*Seven baskets full*] These baskets were bigger and of larger capacity than those coffins. *Matth. 14. 20.* We read of *Paul* let down by the wall in a basket, *Act. 9. 20.* It was such a vessel then, that a man might sit in it: as the former may seem to have been no larger than a pyc or patty, the outside whereof, from the Greeks, we call a coffin.

Verle 38. *And they that did eat*] See the Notes on Chap. 14 21.

Ff 3

Herein

Melch. Adam.  
in vita Lutheri.  
Jun. in vita  
(42.

Turk. Hzt.  
fol. 71B.

Num. 11.9.  
1 Pct. 1.28.

ἐξ ὧν ὁ ἀνταρ,  
Hoc proprie di-  
citur de ar-  
mentis. Nam  
ἡ γὰρ Graci  
ὑποκρίσθαι gramen  
aut pabulu n.  
Beyr.

॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॥ ॐ नमो भगवते वासुदेवाय ॥

Herein was the majesty of the miracle, that there was no proportion between the men, and the meat.

Verse 39. *And he sent away the multitude* ] Not without a blessing, and a great deal of good counsell. *Labour not for the meat that perisheth* &c. Amend your lives, for the Kingdom of heaven is come home to you: Now that you have eaten and are full, beware that you forget not the Lord your God, &c. Be not as children, with whom *eaten bread is soon forgotten*. This was wholesome counsel, and far better then their good cheer; for this would stick by them. Deal we so by our guests.

*And came into the coasts of Magdala.* ] This is held to be *Mary Magdalens* country, better known by her then she was by it, as the Island of *Co* was by *Hippocrates*, and *Hippo* by *Austin*.

## CHAP. XVI.

Verse 1. *The Pharisees also with the Sadducees came.*

*C*ame forth, saith *S. Marke*, to wit out of the coasts of *Magdala*, so soon as ever our Saviour arrived there, to quarrell him, and keep him from doing good. So active are the devils instruments to hinder the Kingdom of God, and the good of souls. Truth never wants an adversary; she goes seldom without a scratcht face, as the Proverbe is. The Pharisees and Sadducees, though at deadly difference betwixt themselves, yet can easily combine against Christ. So at this day, the Priests disparage the Jesuits, the Jesuits the Priests, the Priests again the Monks, the Monks the Friars, but they can all conspire against Protestants, whom they jointly persecute. Doggs though they fight never so fierce, and mutually enter-tear one another; yet, if a hare run by, they give over, and run after her. *Martial* makes mention of a hare on the *Sicilian* shore, that having hardly escaped the hounds that hunted her, was devoured by a sea dog; whereupon he brings her in thus complaining;

*In me omnis terra q̄, avinm q̄, maris q̄, rapina est:*

*Forstian & cœli, si canis astra tenet.*

*Tempting, desired him* ] Or questioned him to and fro, sifted him by interrogatories, pretending to be his friends, and to seek satisfaction only. All this favours strongly of purd hypocritie,

*que ipsi domestica erat virtus*, as one saith of them. *Socinus* did so like fore set upon *Zanchius*. He was, saith *Zanchius*, a learned man, and of unblameable conversation, but full of heresies, which yet he never propounded to me otherwise then by way of question; as seeming desirous to be better informed. By this subtle means, he drew away many, and sought to work upon *Zanchius*, as did also *Mathew Gribaldus* and some such others. But when they could not prevail, they brake friendship with him, and he with them, for the which he praiseth God from the bottom of his heart.

*Shew them a signe* ] *Them*, by all means, as more worshipfull men then the multitude, such as might merit an extraordinary signe. See here their Satanicall arrogance. So *Herod* would see our Saviour, that he might see a signe from him. He looked upon him no otherwise then upon some common juggler, that would sure shew him his best tricks. Thus these hypocrites here would gladly be gratified, but they were deceived.

Verse 2. *When it is evening, ye say, It will be fair, &c.* ] q. d. Are you so weather-wise (which yet is not your profession?) are ye so skilfull in nature, and yet so ignorant of Scripture, as not to know, that now is the time for the Messias, to come, and that I am He? surely you are either notorious fots, or deep dissemblers, or both, in seeming to curiously to search after the truth, which yet you nei-her care to know, nor obey.

Verse 3. *Can ye not discern the signe of the times?* The men of *Issachar* were in great account with *David*, because they had understanding of the times, to know what *Israel* ought to doe, 1 Chron. 12. 32. *A prudent man foreseeth an evil, and hideth himself*, Prov. 22. 3. He foreseeth it; not by divination, or star-gazing, but by a judicious collection and connection of causes and consequents: as, if God be the same that ever, as holy, just, powerful, &c. It can be the same that ever, as foul, loathsome, pernicious, &c. then such and such events will follow upon such and such courses. As God hath given us signes and fore-tokens of a tempest, so he hath also of an ensuing judgement, and blames those that take not notice thereof; sending them to school to the stork and swallow, Jer. 8. 7. If *Elias* see but a cloud as a hand, arising from *Carmel*, he can tell that a great store of rain will follow, that the whole heaven will anon be covered. Finer tempers are tooner sensible of change of weather. *Moses*, as more acquainted with God, spies his wrath at first setting out: so might we have done

6. 7. 8. 9. 10.

*Martial* Epi-gram

*6. 7. 8. 9. 10.*  
*6. 7. 8. 9. 10.*  
*6. 7. 8. 9. 10.*

Qui testucum  
quarunt unde  
oculos sibi eru-  
ant Bern.  
ἐκαστος κατὰ τὴν  
πόρτιν τοῦ πτε-  
ρυγῶ.

ere it came to this, and have redeemed a great part of our present sorrows, had we had our eyes in our heads, *Eccles. 2. 14* had we not been of those wilfull ones, who seek straws to put out their eyes withall, as *Bernard* hath it, or that wink for the nonce, saith *Iustin Martyr*, that they may not see, when some unfavoury potion is ministred unto them.

Verse 4. *A wicked and adulterous generation* ] See the Notes on *Chap. 12. 39*. The same wedge serves, the same knot. They shall have no new answer from Christ, till they have made better use of the old: Let them return to thee, not thou to them, *Jer. 18. 19*.

*And he left them, and departed* ] Because he saw his sweet words were even spilt upon them. *Frustra lavantur Aethiopes, & certatur cum hypocrisis*: none are more obstinate and obdurate.

Verse 5. *They had forgotten to take bread* ] As wholly transported with fervour in following Christ the bread of life. This is the fault of but a few now-a-days: worldly cares eat up heavenly desires, as the lean kine in *Pharaohs* dream, did the fat.

Verse 6. *Take heed and beware of the leaven* ] Or take knowledge of, and then take heed of false doctrine; which is sily called leaven, because it soweth, swelleth, spreadeth, corrupteth the whole lump, and all this secretly, sily, easily, suddenly; neither can our eyes discern it from dowe by the colour, but only our palate by the tast. Now the ear trieth words, as the mouth trieth meat, *Job 34. 3*. Try all things before you trust any thing. Those that sow false doctrine, are somewhere in the *Acts* called *κακοὶ, ψεῖς, βότρες*, for their danger of infection: some can carry their collusion so cleanly, that if possible the very elect might be deceived; like serpents, they can sting without hissing; like cur-dogges, suck your blood without biting. *Nota est Arrii uxor*, saith one, *quæ Constantini de fide Ni anā elusit examen*, by the cogging of a dye, by the adding of one *lota*, they corrupted the sense of the whole Synod. The *Valentinians* had a trick to perswade before they taught. The ancient *Antitrinitarians* set forth a bafe book of their doctrines under *Cyprians* name, and sold it dog-cheap, that men might the sooner buy it, and be led by it, as *Ruffinus* complains. Take heed and beware of such: ye are not ignorant of their wiles.

*Of the Pharisees, and of the Sadduces.* ] *Κακοὶ οὗ θέλεις, κακοὶ οὗ καὶ ἐν τῷ, Never a barrel better herring.* Howbeit the Sadduces affected,

Ὁμοῦ ἐκείνην πο-  
νῆν ἐστὶν ἀπορί-  
αν, καὶ οὐκ ἐστὶν  
ἀπορίαν.

Acts 24. 5.

ἐκείνην πο-  
νῆν ἐστὶν ἀπορί-  
αν, καὶ οὐκ ἐστὶν  
ἀπορίαν.

Erasm. adag.

affected, by their very name, to be held the only just men; haply because they held, that all the reward that righteous men are to look for, is here in this world. The occasion of this heresie is said to be this. When *Antigonus* taught, that we must not serve God for wages, his scholars understood him, as if he had utterly denied all future rewards or recompence attending a godly life: and thence framed their heresie, denying the Resurrection, world to come, Angels, devils, and lived as Epicures and Libertines.

Verse 7. *It is because we have taken no bread* ] Oh the dullness that is in the best to receive or retain heavenly mysteries! Surely, as Owls see best by night, and are blinde by day: so in deeds of darknesse we are sharp sighted, wise to doe evil; but in spirituals, we are blinder then beetles, our wits serve us not, we are singularly stupid and stubborn.

Verse 8. *O ye of little faith!* ] *Fides famem non formidat*. It was want of faith that made them fear they should perish in the wilderness for lack of bread: God was better to them then their fear. He makes the best living of it, that lives by faith: *Feed on faith*: So *Tremellius* reads that, *Psalm. 37. 3*.

*Why reason ye amongst your selves?* ] They likely laid the fault of forgetfulness one upon another: but none found fault with himself for his unbelief, and carnall reasoning.

Verse 9. *Neither remember* ] *Tantum didicimus, quantum meminimus*. So much we learn as we remember. Our memories are naturally like hour-glasses, no sooner filled with good instructions and experiments, then running out again. It must be our prayer to God, that he would put his finger upon the hole, and so make our memories like the pot of Mannah, preserving holy truths in the Ark of the soul.

Verse 10. *Neither the seven loaves* ] Learn to lay up experiences. If we were well read in the story of our own lives (saith a Reverent man) we might have a Divinity of our own. The Philosopher saith, that experience is *multiplex memoria*, because, of the memory of the same thing often done, ariseth experience, which should be the nurse of confidence.

Verse 11. *How is it that ye understand not?* ] Ignorance under means is a bluishfull sin. The Scripture calls such, Horses, Asses, Mules, and sends them to school to unreasonable creatures.

Verse 12. *Then understood they how, &c.* ] This chiding then was well bestowed. So was that, *Luk. 24. 19*. upon the two Disciples.

*Ioseph. lib. 17. cap. 3. 18. cap. 1.*

*Godwin. An- 119.*

*τὴν ἀπορίαν, Differere significat, ac verbi inter se disceptare.*

*Discre, voluit Socrates nihil aliud esse quam recordari. Cic. Tuscul. quest.*

*D. Sibbs.*

In this Gospel.

ἡ δὲ ἡμετέρα  
ἡμετέρα ἡμε-  
τέρα.

Disciples going to *Emaus*, and that upon the Virgin *Mary*, Joh. 2.5. she laid her hand upon her mouth and replied not. And that upon the *Corinthians* for conniving at the incestuous perfor, and that upon the *Laodiceans*, Rev. 3.14. for *Eusebius* telleth us, that in his time it continued to be a flourishing Church. It is said of *Gerſon*, that he took not content in any thing so much, as in a plain and faithfull reproof from his friend. It is a commendation to suffer the words of exhortation, Heb. 12.

Verse 13. *Whom do men say that I, &c.* This Question Christ asked, not as tickled with ambition to hear his own commendation (which yet is held and said to be the only *sweet bearing*) but as taking occasion to make way for their Christian confession, and likewise for their further information.

*The sonne of man am?* So he was called. 1. Because a true man. 2. Because he passed for no more then an ordinary man. *How can this man give us his flesh to eat?* Joh. 6. 3. Because as man born of a woman, he was of *few daies and full of trouble*: yea, he was the man that had seen affliction by the rod of Gods wrath.

Verse 14. *Some say that thou art John, &c.* His body they saw was not *Johns*, but they held then (and the Jews at this day hold) the *Pythagorean* transanimation, or passing of souls out of one body into another. So, because they received not the love of the truth, God gave them up to the efficacy of *error*, even the better sort of them: for there were that held Christ neither the Baptist, nor *Elias*, but a drunkard, a demoniac, &c. Who now can think to escape variety of censures? And why should any stumble at the diversity of opinions touching Christ and his kingdom?

Verse 15. *But whom say ye that I am?* q. d. It becometh you to say something, that is, better to the purpose, then the vulgar faith and censurere. God will take that of some that he will not of others. Christ would not have his to stand doubtfull, and to adhere to nothing certainly: to be in religion as idle beggars are in their way, ready to go which way soever the staff falleth: but to strive to a *plerophory*, a full assurance of knowledge, a *certain-ty*, as *Luke* hath it, chap. 1.4. and to be fully persuaded, *vers. 1*. A conjecturall confidence, a generall faith, the *Colliers* faith, as they call it, sufficeth not, To believe as the Church believes, &c. And yet *Thomas Aquinas*, that great Schoolman had no better a faith

faith to support him at the last hour of his life: nor could he have any rest within, till he had taken up the Bible, and clipping it in his arms, said, *Lord, I believe all that is written in this holy book.*

Verse 16. *Simon Peter answered, &c.* As the mouth of the company, and one that being, haply, elder, and surely bolder then the rest, spake thus for them. But what a froward mouth of blasphemy opened those two Popes (*Peters* pretended successors) *Leo* the first, and *Nicolas* the third, that boasted, that *Peter* was taken into fellowship of the individuall Trinity? Neither can that be excused that *Hierom* commenteth on the former verses (*Whom do men say that I am? But whom say ye that I am?*) that our Saviour there purposely opposeth his Disciples to men, to intimate that they were something *more then men*. This is some thing like that Note of a Latine Poet upon *Exo. 30.31* where, because it is said, *vers. 32*. Upon mans flesh the holy ointment shall not be poured, thou shalt anoint Aaron and his sonnes therewith, thence infers, that Priests are Angels, and have not humane flesh. These were humane gosses, and favoured as little of Gods meaning, as that unfavourable speech of *Peter*, v. 22. of this Chapter, for the which he heard, *Get thee behinde me, Satan: thou savourest not, &c.*

Verse *Thou art Christ the Sonne of the living God* A short confession, but such as in few, containeth whatsoever we believe concerning the person and office of Christ, *Brevis & longa planctus, aurea est hac confessio*. Well may we say of it, as *St Bartholomew* (quoted by *Dionysius*) did of the Doctrine of Divinity, that it is, *Kai τοῦτο καὶ ἐλάττω, Little and yet large*.

Verse 17. *Blessed art thou, Simon* These and the following words of our Saviour to *Peter*, were meant to all the Apostles also, Joh. 20. 22, 23. Christ took his beginning of one, to teach unity in his Church, in the confession of faith. Note this against the *Popists*, who miserably wrest, and deprave this text, to the proving of the *Papall Monarchy*. *Gregory* the great, though he stiled himself a servant of Gods servants, and decessed the Pope of *Constantinople* for arrogating the title of *Universal Bishop*, during the reign of *Mauritius*: yet when he was slain, and succeeded by the traitour *Phocas*, he ceased not to flatter the same *Phocas*, to commend unto him the care of the Church of *Rome*, and to exhort him to remember this saying of our Saviour, *Thou art Peter*, &c. and for no other end, then that he might extend his power by the favour of the parricide.

Petrus in consortium induitur Trinitatis assumptum justificationis, Renuit

ἡ δὲ ἡμετέρα ἡμετέρα. Singule actiones suas habent autem culos ἐμπροσθεν καὶ ἀδελφούς.

Jic. Revius, bish. Pontif.

Verse 18.

Verse 18. *Thou art Peter* ] i. e. Thou art a living stone in the spirituall Temple, like as *Peter* saith all other Christians are, 1 Pet. 2. 5. And here Christ tels *Peter* why at first he gave him that name.

*Upon this Rock* ] That is, upon this thy Rocky, thy solid and substantiall confession of me. *Austin* saith, the rock is Christ, not *Peter*. But this, saith *Scapleton*, is, *humani lapsus in Augustino*. So the Schoolmen say, that *S<sup>t</sup> Austin* stood so much for grace, that he yielded too little to free-will. But it was a true saying of learned *D. Whitakers* in his answer to *Campion*, *Patres in maximis sunt nostri, in multis varij, in minimis vestri*.

*I will build my Church* ] Christ calls not the Church *Βασις*, or *συναγωγη*, which is properly a convention of Lords and Statesmen, but *ἐκκλησια*, which is an Assembly of the common people, even those of the lower rank and condition according to that 1 Cor. 1. 26. and *Luk* 1. 48. he hath regarded the low estate of his hand-maiden.

*And the gates of hell, &c.* ] That is, all the power and policy of hell combined. The devil lendeth his instruments, the Churches enemies, his seven heads to plot, and his ten horns to push. Craft and cruelty go together in them, as the Asp never wanders alone: and as the Scripture speaks of those birds of prey, *Isa* 34. 16. *None of them wants his mate*. But yet all this shall not prevail: the devil may shake his chain at the Saints, not see his fangs in them. For why? they stand upon a rock that is higher then they, so that the floods of temptations and oppositions cannot come so much as at their feet: or if they reach to the heel, yet they come not at the head, or if they should dash higher upon them, yet they break themselves.

*Shall not prevail against it* ] No, though the devil should discharge at the Church his greatest ordinance: say they were as big as those two cast by *Alphonso Duke of Ferrara*, the one whereof he called the earthquake, and the other *Grandiabolo*, or the great devil.

*Whether may the Catholike Church erre in fundamentals?*

It is answered, that though the universall Church of Christ, taken for his mysticall body upon earth, and complete number of his elect, cannot erre in matters fundamentall, yet the externall visible part of the Church may erre, because the truth of God may be locked up within the hearts of such a company, as in competi-

D. verb. Dem.  
serm. 13.  
Præcip. 607.  
6.63.

\* *ἐκκλησια* est  
populus ag-  
g. Cameron.

Forb. ban. vally  
of vanity. 127.

Quæ-  
Ant.

D. Preston.

tion of suffrages, cannot make a greater part in a generall Council: so that the sentence decreed therein, may be a fundamentall error.

Verse 19. *And I will give unto thee the keys* ] i. e. I will make thee and all my Ministers stewards in my house, 1 Cor. 4. 1. such as *Obadiab* was in *Ahabs* house, as *Eliakim* in *Hezekiahs*, upon whose shoulder God laid the key of the house of *David*, so that he opened and none shut, and shut and none opened, *Isa* 22. 22. Now let a man so think of us Ministers, how mean soever, and we shall not want for respect.

Verse 20. *That they should tell no man* ] viz. Till the due time. Every thing is beautiful in its season, saith *Solomon*. Taciturnity in some cases is a vertue, as here. The Disciples might preach that Christ the Son of *David* was come to save the world: though they might not particularly point him out, as the Son of the living God: which when *Pilate* himself heard, he was afraid, saith the text, and sought to deliver him.

Verse 21. *How that he must go to Jerusalem* ] He must, *necessitate non simplici, sed ex supposito*. It being supposed that God had decreed this way (and no other) to glorifie himself in mans salvation by the death of his dear Son (wherein the naked bowels of his love were laid open to us, as in an anatomy) it was necessary that Christ should be killed and raised again at the third day, *Volum- tu Dei, necessitas rei*.

*And be killed and raised again* ] That we might live and reign with him for ever, who else had been killed with death, as the *Paraleis*, *Rev* 2. 23. that is, had come under the power of the second death. *David* wished he might have died for *Abalom*, such was his love to him. *Arjence* interposed her self between the murderers weapons, sent by *Ptolomy* her brother, to kill her children. The Pellican not only feeds her young with her own blood, but with invincible constancy abides the flames of fire for their preservation. Christ is that good shepherd, who gave his life for his sheep. He is that true Pellican, who saw the wrath of God burning about his young ones, and cast himself into the midst thereof, that he might quench it. He was delivered for our offences, and was raised again for our justification, which began in his death, but was perfected by his resurrection.

Verse 22. *Then Peter took him* ] Took him by the hand, & led him a-part, as we do those we are most intimate with, in great courtesy and secrecy.

Rom. 4. 25.







Ad. and Mon.  
Joh. 4:38.

Mid 807.

M Lys his Mo-  
nitor or Mon-  
tality.

Nou magis ju-  
vabitur, quam  
qui acquirit  
Venetiam, ipse  
vero suspenda-  
tur ad Portam,  
ut est in prover-  
bio. Par in loc.

Hist. of the  
Coun or Treas.  
fol. 419.

but Christ, none but Christ, as that Martyr cried in the flames. This love of Christ made them sacrifice their dearest lives to his name, yea profess, as John Ardey did to Bonner, That if every hair of his head were a man, he would suffer death in them all for his sweet Christs sake. My wife and my children are so dearly beloved unto me, that they cannot be bought from me for all the riches and possessions of the Duke of Bavaria; But for the love of my Lord God I will willingly forsake them, said George Carpenter, who was burnt at Munchen in Bavaria.

Verse 26. For what is a man profited? If there could (saith a reverend Divine) be such a bargain made, that he might have the whole world for the sale of his soul, he should (for all that) be a loser by it. For he might (notwithstanding) be a bankrupt, a beggar, begging in vain, though but for a drop of cold water to cool his tongue. Is it nothing then to loose an immortal soul? to purchase an everliving death? The loss of the soul is in this verse set forth to be: 1. Incomparable. 2. Irreparable. If therefore to loose the life for money be a madness, what then the soul? What wise man would fetch gold out of a fiery crucible? hazard himself to endless woes for a few waterish pleasures? give his soul to the devil, as some Popes did for the short enjoyment of the Papall dignity? What was this but to win Venice, and then to be hanged at the gates thereof, as the Proverb is. In great fires men look first to their jewels, then to their lumber: so should these, see first to their souls, to secure them: and then take care of the outward man. The souldier cares not how his buckler speeds, so his body be kept thereby from deadly thrusts. The Pope perswading Maximilian (King of Bohemia, afterwards Emperour) to be a good Catholike, with many promises of profits and preferments, was answered by the King that he thanked his Holiness: but that his souls health was more dear to him then all the things in the world. Which answer they said in Rome was a Lutheran form of speech, and signified an alienation from the obedience of that Sea: and they began to discourse what would happen after the old Emperours death.

Or What shall a man give in exchange? He would give any thing in the world, yea 1000 worlds if he had them, to be delivered. But out of hell there's no redemption. Hath the extortioner pil-  
led, or the robber spoiled thy goods? By labour and leisure thou  
maist

maist recover thy self again. But the soul once lost is irrecoverable. Which when the guilty soul at death thinks of, oh what a dread-  
full shreek gives it, to see it self lanching into an infinite Ocean of  
scalding lead, and must swim naked in it for ever! How doth  
it trembling warble out that dolefull ditty of dying Adrian the  
Emperour.

Aninula, vagula, blandula,  
Hospes comesq; corporis,  
Qua nunc abibis in loca  
Horridula, sordida, tristia,  
Nec, ut soles, dabis jocos?

Verse 27. In the glory of his father with his Angels? Great will be the glory of the man Christ Jesus at his second coming. He shall come riding on the clouds (not that he needs them, but to shew his sovereignty) environed with flaming fire, mounted on a stately throne, attended by an innumerable company of Angels (for they shall all come with him, not one of them left in heaven) who shall minister unto him in this great work irresistibly, justly, speedily, Rev. 15. 6. Christ himself shining in the midst of them, with such an exuberancy and excess of glory, as that the Sun shall seem but a snuff to him. This glory, howsoever it is here called, the glory of the father, because he is the fountain, as of the Deity, so of the divine glory wherewith Christ is crowned, Phil. 2. 9. 1 Tim. 3. 16. yet is it his own glory (as he is one with the Father and the holy Ghost) and so it is called, Mat. 25. 31. Joh. 17. 5. Now if Israel solleuted for joy of Solomons coronation, and in the day of his espousals, that the earth rang again. If the Grecians so cried out Saur, Saur, to Flaminus the Roman Generall, when he had set them at liberty, that the very birds, astonied at the noise, fell down to the earth: Oh how great shall be the Saints joy to see Christ the King in his beauty and bravery at the last judgment?

Verse 28. Which shall not taste of death? The Saints do but taste of death only: they do no more but sip of that bitter cup, which for tasting of that forbidden fruit in the Garden, they should have been swilling and swallowing down for ever.

Till they see the Son of man, &c. This verse is to be referred to the transfiguration recorded in the next Chapter, where some of them had the happines to see Christ in his kingdom, that is in his heavenly glory, whereof they had a glimpse.

G g 2

CHAP.

2 Thess 1. 8.  
Mat. 25. 31.

1 King 1.  
Cant. 3. 11.

## CHAP. XVII.

Verse 1. And after six daies ]

Luk. 9. 18.

**L**uke saith, about eight daies after. It comes all to one. For *Matth.* puts exclusively those daies only that went between, and were finished : but *Luke* puts the two utmost daies also, into the reckoning.

*Jesus taketh Peter James and John* ] So *Matth.* 9. when he raised the damsel he took with him these three only : haply as best beloved, because bold : Boanergesses, more zealous then the rest : or the better to fit them for further triall : great feelings oft precede great afflictions. Howsoever, it is no small favour of God to make us witnesses of his great works, and so let us take it. As all *Israel* might see *Moses* go toward the Rock of *Rephidim* : None but the Elders might see him strike it. That God crucifies his Sonne before us, that he fetcheth the true water of life out of the Rock in our sight, is an high prerogative. And no lesse surely, that we are oftentimes transported in prayer, carried out of the body in divine meditation, and lost in the endlesse maze of spirituall ravishments ; that we returne from the publike ordinances as *Moses* did from the mount, with our faces shining ; that we are transfigured and transformed into the same image from glory to glory, and that the Angell of the covenant doth wondrously, during the time of the sacrifice, whiles *Abraham* and his wife look on, &c. These are speciall privileges communicated to none but the communion of Saints.

*And bringeth them up into a high mountain* ] The name of this mountain no Evangelists expresseth : but by common consent it was mount *Tabor* ( which *Josephus* calleth *Itaburion* ) whereof *Hierom* writeth copiously and elegantly in his commentary upon the fifth of *Hosea*. Our Saviour, when he had some speciall work to do, went usually up into a mountain ; to teach us to soare a loft in great performances especially, and to be heavenly-minded, taking a turn or two ever and anon, with Christ in mount *Tabor*, treading upon the Moon, with the Church, *Rev.* 12. 1. having our feet at least where other mens heads are, on things on earth, ( *Prov.* 15. 24. *The way of life is above to the wise* ) delighting our selves in high flying, as Eagles, never merry till gotten into the aire or on the top of trees, with the lesser birds.

Zachem

*Zachem* could not see Christ till he had climbed the figtree. Nor can we see the Consolation of *Israel* till elevated in divine contemplation, till gotten up into Gods holy hill. The people tasted not *Manna*, till they had left the leaven of *Egypt*.

*And was transfigured before them* ] This was whiles he was praying, as *S<sup>t</sup> Luke* noteth. Prayer rightly performed, is a parling with God, *1 Tim.* 2. 1. a standing upon Intergatories with him, *1 Pet.* 3. 21. a powring out of the heart unto him, *Psal.* 62. 8. a familiar conference with him ; wherein the soul is to carried beyond it self other whiles, *ut caro est pendet nescia carnis*, as *S<sup>t</sup> Hierom* speaks of certain holy women in his time, that they seemed in place only remote, but in affection to joyn with that holy company of heaven. So *D<sup>r</sup> Preston* on his death-bed said, he should change his place, but not his company. *Peter* praying fell into a trance. *Cornelius* praying saw heavenly visions. *M<sup>r</sup> Bradford*, a little before he went out of the Counter, praid with such plenty of tears and abundant spirit of prayer, that it ravished the mindes of the hearers. Also when he shifted himself in a clean shirt made for his burning, he made such a prayer of the wedding garment, that the eyes of those present were as truly occupied in looking on him, as their ears gave place to here his prayer. *Giles of Brussels* Martyr, was so ardent in his prayers, kneeling by himself in some secret place of the prison, that he seemed to forget himself. Being called many times to meat, he neither heard nor saw them that stood by him, till he was lift up by the armes : and then gently he would speak unto them, as one awaked out of a deep sleep. *Amor Dei est ecstaticus - sui nec se finit esse juris.*

Verse 3. *Moses and Elias appeared* ] Those immortalities *Candidati*, as the Ancients called them. God had buried *Moses*, but brought him forth afterwards glorious : the same body which was hid in the vallie of *Moab*, appeareth here in the hill of *Tabor*. Christ by rotting, refines our bodies also : and we know that when he, who is our life, shall appear, then shall we also appear with him in glory. *Colos.* 3. 4. As in the mean space, be not we conformed to this world, but rather transformed by the renewing of our mindes : and in whatsoever transfiguration or ravishment we cannot finde *Moses* and *Elias* and Christ to meet (as here they did in this sacred Synod) that is, if what we finde in us be not agreeable to the Scriptures, we may well suspect it as an illusion.

Verse 4. Lord, it is good for us to be here ] *Hic plura absurda quam*

G g 3

ἐν πνεύματι interpellari

in regul. sancta.

See the preface to his treatise of Gods Attributes.

A<sup>d</sup> and Mon. fol. 145.

ibid. fol. 81.

Rom. 12. 2.

*quam verba.* But he knew not what he should say, he was so amazed or rather amazed at that bleſſefull-sight. So *Paul*, whether in the body or out of the body, when rapt into the third heaven, he cannot tell, God knoweth; and again he cannot tell, God knoweth, 2 Cor. 12, 2, 3. Only this he can tell, that he heard *diffusa* *plurima* Wordlesſe Words, ſuch things as words are too weak to utter, and at the thought whereof,

*Clandicat ingenium, delirat lingua, mensq;*

It is as impoſſible to comprehend heavens joyes, as to compaſſe the heaven with a ſpan, or contain the Ocean in a muſhel. No wonder then though *Peter* cry out, it is good being here: Or it is better being here then at *Jeruſalem*, (to *S<sup>t</sup> Chryſoſtom* ſenſeth it) whither our Saviour had ſaid he muſt go, and ſuffer many things of the Elders, and be killed, &c. That *S<sup>t</sup> Peter* liked not; but would build here rather. All men would have heaven, but not the rough way that leads to it: they would enter into Paradiſe but not through that narrow portall of afflictions: they would ſit in the ſeat of honour with *Zebedees* children, but not drink of Chriſts cup, much leſſe be baptized with his baptiſme, that is, be dowed over head and eares in the waters of miſeries. They would feed on manchet, tread on roſes, and come to heaven, as paſſengers at ſea do many times to the haven, whiles they are ſleeping, or before they are aware. But this is no leſſe a folly then a delicacy, thus to think to divide between Chriſt and his croſſe, to pull a roſe without prick, to have heaven without hardſhip.

*One for thee, one for Moſes, one for Elias* ] He never thought of one for himſelf, he was ſo transported: but he had provided all for himſelf and us, if Chriſt had taken his counſell: for ſo he ſhould have declined death, whereby life and immortality was brought to light to the Saints. And this unadviſed adviſe was ſo much the worſe in *Peter*, becauſe but ſix daies before he had been ſharply ſhent by our Saviour, and called Satan for ſuch carnall counſell: and beſides that, even then he heard *Moſes* and *Elias* conſerring with Chriſt about his departure, confirming him againſt it. It's hard to ſay how oft we ſhall fall into the ſame fault (though ſoall) if left to our ſelves.

Verſe 5. *W<sup>h</sup>iles he yet ſpake* ] But had no answer (becauſe he deſerved it not) to ſo fooliſh a propoſition. Only the Father answereth for the Sonne, by the oracle out of the cloud, according to that, I bear not witneſſe to my ſelf, but the Father that

lent me, he it is that beareth witneſſe of me.

*A bright cloud overshadowed them* ] As a curtain drawn betwixt them and the heavenly glory; to the contemplation whereof they were not yet ſufficient. Hereby alſo their ſenſes were drawn off from beholding Chriſts glory, to hear the voice from Heaven, which by the cloud, as by a chariot, was carried into their ears with greater ſound and ſolemnity. *Non loquendum de Deo ſine lumine*, was a ſaying of *Pythagoras*: God may not be mentioned without a light.

*This is my beloved Son, in whom* ] Here God maketh uſe of three diverſe paſſages and places of his own book, *Pſal. 2. 7. Iſa.*

*42. 1. Dent. 18. 18.* to teach us when we ſpeak, to ſpeak as the Oracles of God, to inure our ſelves to Scripture language. The voice alſo which Chriſt heard from heaven at his baptiſme, in his firſt inauguration is here repeated *totidem verbis*, in his tranſfiguration, which was no ſmall confirmation to him doubtleſſe: as it was alſo to *Peter* and the reſt, that this voice was the ſame in effect with his and their confeſſion of Chriſt in the former Chapter, ver. 16. *Thou art Chriſt the Sonne of the Living God.*

*In whom I am well pleaſed* ] In whom I doe acquieſce, and have perfect and full complacency, ſingular contentment. And as in him, ſo in us thorow him, *Zeph. 3. 17. he reſts in his love to his*, he will ſeek no further; *effecit nos ſibi dilectos in iſto Dilecto*, he hath made us accepted in that beloved one. Here we have Gods acquittance for our better ſecurity.

*Hear ye him* ] As the Archprophet of the Church, *Dent. 18. 15.* that *Palmoni* hammedabber, as *Daniel* calleth him, that excellent ſpeaker, that maſter of ſpeech that came out of the boſome of his father, and hath his whole minde at his fingers ends, as we ſay, *Hear ye him*, *Hear none but him*, and ſuch as come in his name, and word. *Hac vox [hunc audite] ſummam auctoritatem arrogat Chriſto* (ſaith *Eraſmus*) *At nunc videmus paſſim dormitari ad Chriſti doctrinam ſeu crassiſſam ac rudem, & concionis auribus inculcari quid dixerit Scotus, quid Thomas, quid Durandus &c.* But what ſaid *S. Auguſtine*? when *Manicheus*, conteſting with him for audience ſaid, *Hear me, Hear me*: Nay, ſaid that Father, *Nec ego tu, nec tu me, ſed ambo audiamus Apoſtolum, &c.* Neither heare thou me, nor I thee, but let us both hear Chriſt. *Cyri*l ſaith, that in a ſynod at *Ephesus*, upon an high throne in the Temple, there lay ſanctum Evangelium, to ſhew that Chriſt was both pre-

sent and President there. He is *Rabbenu Doctor irrefragabilis Padre Cerephino*, &c. And if Popish Votaries to observe there Governours, that if they command them a voyage to *China* or *Peru*, they presently set forward, to argue or debate upon their Superiours Mandates they hold presumption, to disobey them, sacrilege: how much more should we give this honour, audience and obedience, to Christ the Wisdom and Word of God?

Verse 6. *They fell on their face* ] As amazed and amated with that stupendious voice that came from the excellent glory, as *S<sup>t</sup> Peter* phraseth it, *2 Pet. 1. 17.* So *Moses* and *Elias* hid their faces when God spake unto them, as not able to bear his brightness: rottennefle entred into their bones. The very Angels cover their faces before him with two of their wings, as with a double scarfe, or as one claps his hands upon his face when it lightneth, and flasheth suddenly upon him. What a mercy is it then to us, that we are taught by men like our selves? that we have this treasure in earthen vessels, this pearl of price in a leathern purse? Here lay the three Disciples; and, had not Christ mercifully touched them, and raised them, there they had lain for dead.

Verse 7. *Jesus came and touched them* ] Christ therefore kills his, that he may quicken them; casts them down, that he may revive and raise them in the opportunity of time. *Hos. 6. 1. 2.* *1 Pet. 5. 6.* not to the devil, that destroyer, that hath not his names for nought, *Apollyon & Abaddon*.

Verse 8. *Save Jesus alone* ] To teach them, that *Moses* and *Elias*, the Law and Prophets, vail bonnet to Christ; that there is but one Mediateur, even the Man Christ Jesus; that there is sufficient in him to satisfie the soul, to comfort the conscience.

Verse 9. *Tell the vision to no man* ] *Tacitus*, we say, is a good Historian. Taciturnity, we are sure, is in some cases a great virtue, an high commendation. *Consus* the God of Countel, had his Temple in *Rome*, under coverture, saith *Servius*, *ut ostenderet consilium debere esse secretum*. There is a time to be silent, saith *Solomon*. *Q. Elizabeths* Motto was, *Video, Taceo*, I see and say nothing. A fit Motto for a maid, *In earth the first, in Heaven the second Maid*, as one Poet calleth her. Ministers should know when, and to whom, and in what order to set forth Gods truths; to tune a word with a learned tongue, as *Esa* hath it, to set a word upon its wheels as *Solomon*, to circumstantiate it to as the people can hear, can bear, as our Saviour did. This is surely an high

point.

point of heavenly husbandry. As it is also in all sorts of Christians to be sober in prayer, *1 Pet. 4. 7.* that is, as one saith, to keep Gods counsell, not to be proud, or boast of successe, or speak of the secret sweetnesse of Gods love without calling: it is, to conceal the familiarity of God in secret.

Verse 10. *Why then say the Scribes, &c.* ] Christ had answered them this question once afore: but they were unsatisfied by any thing he could say, because strongly possessed with the conceit of an earthly Kingdom. But the occasion of the question might be this: Our Saviour had forbidden them to tell any man the vision: Hence they might thus debate it. Forasmuch, as *Elias* must first come (so the Scribes teach, and they have a text for it, *Mal. 4. 5*) and now he is come, as we have seen in the Mount, why shouldst thou Lord, forbid us to tell it abroad, sith this might be an effectuell argument with the Jews, to move them to acknowledge thee for the true Messiah? To this our Saviour answereth.

Verse 11. *And restore all things* ] viz. In *Malachies* sense, i.e. not simply, absolutely, perfectly: for the royalty of restoring all things so, was reserved for Christ alone, *Acts 3. 21.* but comparatively to the state of the old Church. So those renowned Reformers, *Luther*, *Farrellus*, &c. abroad, *Cranmer*, *Cromwell*, &c. here at home, freed the Churches from many burdens and bondage, did (for their time) worthily in *Ephrata*, and are therefore famous in *Bethlehem*. But as *eiusdem non est invenire & perficere* (it is a praise proper to Christ only, to be *Alpha* and *Omega*, Author and Finisher of that he sets about) those brave men left many abuses and disorders in the Church unrectified, unreformed, which either they did not see, or could not help. But now as more light is diffused, so great thoughts of heart, yea and great hopes are conceived, that God will finish the work and cut it short in righteousness, that he will cut off the names of the Idols out of the land and they shall be no more remembred: yea that he will cause the false Prophets, and with them the unclean spirit, to passe out of the land. We shall read *Neb. 8. 17. 18.* of a feast of Tabernacles so well kept by the Jewes newly come out of captivity, with dwelling in booths, and reading every day out of the Law, &c. as had not been done in many hundred years before, no not in the reign of *David* and *Solomon*.

Verse 12. *But I say unto you that Elias is come* ] All that is likely to come, however the Papist (as it were to thwart Christ) by depraving

B. f. 11 on  
1 Pet. 1 pag.  
267.

Rev. 1.  
Heb. 12. 2.

Rom 9. 28.

Zech. 13. 2.

Salut. 7.  
Saul. 1. 1. 2.

Beſtium. de  
P. R. lib. 3.  
cap. 10.

At totius a-  
pulſiſſimam  
uoluntate. Fe-  
deli. uoceſſe.  
ſtatim. 100.  
Omnes manſe-  
ſſe. 1000.  
ſtatim. 100.  
cap. 9.

Martini. 10.  
m. 10. 10. 10.  
modi. 10. 10.  
m. 10. 10. 10.  
m. 10. 10. 10.  
m. 10. 10. 10.  
m. 10. 10. 10.  
m. 10. 10. 10.  
m. 10. 10. 10.

depraving that Propheſie in the *Revelation* touching the two wit-  
neſſes, which they ſay are *Henoch* and *Elias*, will needs perſwade  
themſelves and others, that *Elias* the *Thiſbite* muſt come ere An-  
tichriſt be revealed. Their arguments I recite not; their Authour  
is *Papias*, who ſuſt deviled and divulged this fable. Now *Papias*  
that ancient Millenary, ſcholar to *S<sup>t</sup> Iohn*, was a man much reſpec-  
ted for opinion of his holineſſe and learning, but yet *homo inge-  
ny portennis*, ſaith *Eusebius*, not much oppreſſed with wit. But had  
he been never ſo absolute otherwiſe, he was ſurely out in this. And  
herein we may truly ſay of him as the Papiſts ſaſly ſaid of another,  
*Berengarius cum eſſet multum peritus, multum erravit*. But if  
*Papias* or any other Ancient or modern Writer ſhould have ſaid  
ſo much againſt the Popiſh dotages, as this man hath done for  
them, *Bellarmino*, likely, would have answered, as in like caſe he did,  
to *Irenæus*, *Tertullian*, *Eusebius* and *Luther*, I anſwer, *They are  
all arrant hereticks*.

*And they knew him not* ] As neither did they the Lord of glo-  
ry, becauſe God had hid him under the Carpenterſon. Chriſtians  
are all *glorious within*, like the Tabernacle, which was gold with-  
in, and goats-hair without: like *Brutus* his ſtaffe, which as *Pla-  
tarch* reporteth, was gold within, horn without. They are Princes  
in all lands, but as Princes in forrain land, they are *unkent* and  
therefore *unkent*, as the Northern proverb hath it. But as, had they  
known, they would never have crucified the Lord of glory: ſo, did  
the world know the worth of a Saint, of ſuch a one as was the  
Baptiſt eſpecially, they would have given him but too much ho-  
nour, as *Cornelius* did *Peter*, as *Chryſoſtom* did *Babylas*, and as  
*Tertullian* did ſome other Martyrs, to whom writing he ſayes,  
*Nam tantus sum ut vos alloquar*, I am not worthy once to ſpeak  
unto you.

Verſe 13. *Then the Diſciples underſtood* ] Different meaſures  
of light and grace are given at ſeverall times, as God pleaſeth to  
diſpenſe, *Ioh. 12. 16. Ioh. 2. 22. Ioh. 10. 41, 42. Ioseph* underſtood  
not his own dreams, nor the Eunuch what he read, till afterwards.  
Wait at Wildomes gates, wear out her threshold: then ſhall we  
know if we follow on to know the Lord, *Hoſ. 6. 3*. Beg, and dig for  
underſtanding, and thou ſhalt be ſure of it. *Prov. 2. 3, 4, 5*.

Verſe 14. *And when they were come to the multitude* ] That  
was, the next day after the tranſfiguration, *Luk. 9*. and in that nick  
of time, when the Diſciples could neither cure the lunatick, nor  
anſwer

anſwer their adverſaries, who had now ſport enough to ſee them  
brought into the briers, and therefore jeered them before the people  
to ſome purpoſe. Moſt opportunely: therefore if ever, comes  
Chriſt to their ſuccour, as it were out of an engine, and both cures  
the childe and confounds the Pharifees. His late honour hindred  
him not from doing his office: his incomparable felicity made  
him not forget poor *Joſeph*s miſery. He knew he was much wiſh-  
ed and waited for, and therefore makes haſte from the mount to the  
multitude.

*Kneeling down to him* ] Some underſtand the word of ſuch an  
humble geſture of catching the party petitioned by the knees or  
feet, as the Shunammite uſed to the Prophet, the Shulamite to  
her ſpouſe, and *Thetis* to *Jupiter*, when ſhe ſued to him in her ſons  
behalf.

Verſe 15. *For he is lunatick* ] Or, he hath the falling ſickeſſe,  
as the ſymptoms ſhew. A common diſeaſe, but (beſides that) the de-  
vil was in it. The old manſlayer makes advantage of our naturall  
humours (which are therefore the bath of the devil, and the bed of  
diſeaſes) to exerciſe his cruelty upon the poor creature by divine  
permiſſion: ſeeking by the infirmities of the body to bring ſin upon  
the ſoul.

*For oft times he falls into the fire, &c.* ] The devil pushing him  
in, as it were, to deſtroy him, but could not. He is limited, and can-  
not doe as he would, elſe he would ſoon end us. If God chaſtiſe us  
with his own bare hand, or by men like ourſelves, whip us as it  
were privately and at home, let's thank him, and think our ſelves  
far better dealt with, then if he ſhould deliver us up to the publike  
officer, to this tormentour to be ſcourged with ſcorpions at his  
pleaſure. The wicked he oft caſts into the fire of luſt, and water of  
drunkenneſſe, and they complain not: like a ſleepy man (fire burn-  
ing in his bed draw) he cries not out, when others haply lament his  
caſe that ſee afar off, but cannot help him. It hath ſet him on fire  
round about, yet he knew it not: and it burned him, yet he layed it  
not to heart, *Iſa. 42. 25*. See *Prov. 23. 34, 35*.

Verſe 16. *And they could not cure him* ] The prayer of faith  
would have healed the ſick, *Iam. 5. 15*. as *Luthers* prayer reco-  
vered a godly Divine (that was far gone in a conſumption, and gi-  
ven up for a dead man by the Phyſicians) beyond all expecta-  
tion. *Iſte vir potius quod voluit*, ſaith one of him. That man  
by the force of his faith, could doe whatſoever he would with God.

*Fias*

Mark. 9. 15.

Terſuſay or E.  
2079. 11. 11. 11.

Lunaticus ſpe-  
ciem miſerie-  
bramane, &  
malitie Salu-  
ne Parcus.

*Fiat mea voluntas*, Let my will be done, said one in his prayer: and then sweetly falls off, My will, Lord, because thy will, and he had his request. But let not the unbeliever think that he shall receive any thing of the Lord, *Iam 1.7.* sith he shuts heaven gates against his own prayers; and by the evil operation of a misgiving heart, denies them before he pretends them.

Verse 17. *O faithlesse and perverse generation* ] He reproves the nine Disciples, but rejects them not. Christ in the very dunghill of unbelief and sinfullnesse, can finde out his own part of faith and holinesse, as we see in *Sarah*, *Gen. 18.12.* That wbole speech of hers was vile and profane (besides that for want of faith she laughed at the unlikelihood, and was therefore checked by the Angel.) One thing only was praiseworthy in that sinfull sentence, that she called her husband *Lord*: This, God hath taken notice of, and recorded to her eternall commendation, and others imitation, *1 Pet. 3.6.*

*And perverse generation* ] *Depraved, distorted, distorded.* *Homo est inversus decalogus.* Man now stands acrossse to all goodnesse, is born with his back towards heaven, a perverse and crooked creature, *Deut. 32.5.* having his upper-lip standing where his nether-lip should, *Pro 19 1.* and all parts else out of frame and joint, *Rom. 3.*

*How long shall I suffer you?* ] As they doe, that willingly bear a burden, and are content to continue under it. Christ bears with our evil manners, *Acts 13.18.* as a loving husband bears with a froward wife: but yet he is sufficiently sensible, and therefore complains of the pressure, *Amos 2.13.* and once cried out under the importable weight of it, *My God, my God, why hast thou forsaken me.* The earth could not bear *Korah* and his company, but clave under and swallowed them up: as it soon after spued out the *Canaanites*, who had filled it with filthinesse from corner to corner, *Exra 9 11.* Consider, how oft thou hast tumbled over the mouth of the bottomlesse pit, and art not yet fallen into the boiling caldron, that fiery furnace. Oh stand and wonder at Gods patience, and be abrupt in thy repentance, lest abused mercy turn into fury.

Verse 18. *And he departed out of him* ] Though with a very ill will, for he tore the childe, and well-nigh killed him. So when we doe, by the prayer of faith, conjure and charm the devil out of our hearts (prayer is called a *charm*, *Isa. 26.16.*) he will make all the

hurly-burly he can: but out he must, though never so ill-willing.

*And the childe was cured* ] By his Fathers faith. What wonder then, that the parents faith be beneficiall to the baptized infant?

Verse 19. *Why could not we cast him out?* ] They had heard why before, but either heeded it not, or were not willing to hear on that ear. Loth they were to yeeld that it was any fault of theirs, that the cure was not effected by them, but by some other occasion (the fathers faithlesnesse, the peoples perversenesse, &c.) which what it was, here they make enquiry. How unwilling are we that our peny should be held other then good silvei? How ready to shift off him that speaks from heaven, and to mistake our selves in the causes of our miscarriages?

Verse 20. *Because of your unbelief* ] *q. d.* That's the naked truth of it, never deceive your selves: there's no shuffling will serve turn: be content (hard though it be) to hear your own. *Veritas aspera est, verum amaritudo ejus utilior, & integris sensibus gravior, quam meretricantis lingua distillans sapor.* A smart truth takes better with an honest heart, then a smooth supparalitation.

*If ye have faith as a grain of, &c.* ] The Disciples might object, If no faith, but that which is entire and perfect can do such cures as this, then we may despair of ever doing any. Our Saviour answers, that the least measure of true faith (silly compared to mustard-seed, for it's acrimony and vivacity) if exerted and exercised, will work wonders. Neither is justifying faith beneath miraculous in the sphere of its own activity, and where it hath warrant of Gods Word, to remove mountains of guilt and grief. A weak faith is a joint pease flour, though no faith can be a joint purchaser of sin remission: And a man may have faith enough to bring him to heaven, though he want this or that faith, as to rely upon God without failing, *Luk 18.1,8.* without feeling, *Psal. 22.1, &c.* as resolved, that God neverthelesse will hear him, in that very thing he prays for.

Verse 21. *This kinde goeth not out* ] Some devils then are not so potent, politike, vile, villainous, as others: so neither are wicked men all alike wicked; Some stigmaticall Behalists face the heavens, burden the earth, please not God, and are contrary to all men. Others are more tame and tractable, as the young man

Joh S derugli  
Curialium, lib. 30  
cap. 6.

1 Thess. 2:15.



man on whom Christ looked and loved him. Yet, as when one commended the Popes Legate at the Council of *Basil*, *Sigismund* the Emperour answered, *Tamen Romanus est*: So though the devil or his slaves seem never so fair conditioned, they are neither to be liked nor trusted: he is a devil still, and will do his kinde: they are wicked still, and wickednesse proceedeth from the wicked, as faith the Proverb of the Ancients. I have read of one that would haunt the taverns, theatres and whore-houses in *London* all day, but he durst not go forth without private praier in the morning, and then would say at his departure, Now devil do thy worst: and so used his praiers as charms and spels against the weak, cowardly devil. This was not that praier and fasting our Saviour here speaks of; men must not go forth to this spirituall fight, *deprived* with their break-fast, as the *Grecians* in *Homer*, but praying and fasting from sin especially: for otherwise they do but light a candle afore the devil, as the Proverb hath it.

Verse 22. *The Sonne of man shall be betray'd*] This our Saviour often inculcates, to drive them out of their golden dream of an earthly kingdom: which pleased them so well, that they could hardly foregoe it. It is no easie matter to be disabused, undeceived: error once admitted is not expelled without much adoe. It sticks to our fingers like pitch: take heed how we meddle.

Verse 23. *And they were exceeding sorry*] Out of love to their Lord, saith *Hierom*, out of ignorance and stupidity, saith Saint *Mark* and *S. Luke*: so they grieve where no cause was, as we do oft upon like grounds and causes. How well might our Saviour have said to them, as afterwards he did to the women, *Grieve not for me, but grieve for your selves*. They knew well that if Christ suffered, they should not scape scot free, *Hinc illa lachryma*. We shrink in the shoulder when called to carry the cross, and pretend this and that for excuse, as *Moses* did the conscience of his own insufficiency, *Exod. 4. 10*. when the very truth was, he feared *Pharaoh*, lest he would have revenged the *Egyptians* quarrell against him, whom he had slain, and hid in the sand: And as *Peter* pretended his dear love to his Master, *Matth. 16. 22*, when it appears, *ver. 26*. he aimed indeed at the safeguard of his own life, more then his Masters safety. Let care be taken, that (what ever we make believe) we be not self-lovers (which begins that black-bedroll, *2 Timothy 3. 2.*) and lovers of pleasures,

1 Sam. 24. 13.

M. Shepherds  
Sincere con-  
vert, p. 231.Mark 9. 32.  
Luk. 9. 45.

lustres, profits, preferments, more then lovers of God (which ends it.)

Verse 24. *They that received tribute money*] This *didrachmum* or half-shekel, was formerly paid by the *Israelites* every year, after they were twenty year old, toward the Temple, *Exod. 30. 13*. *Cesar*, by taking it from the Temple, and turning it to a tribute, did indeed take away from God that which was Gods. This very tribute was paid afterwards by the Jews toward the *Roman* Capitoll, by vertue of a decree made by *Vespasian*. How just is it in God, that the spoiler should be spoiled, *1 Jo. 30. 1*. that the *Roman* Emperours, that so robbed and wronged God, should be robbed of their rights, as they are by the Popes usurpations?

*Doth not your Master pay tribute?*] Is he either born or bought free? See *Act. 22. 28*. But if neither, they might (had they had any goodnesse in them) have spared him, so publike, so profitable a person, that had so well deserved of the whole Nation, so well merited an immunity, an indemnity. But all is lost that is laid out upon ungratefull persons, or people. Covetousnesse hath no respect to any thing, but to its own profit, and knows no other language then the horse-leeches, *Give, Give, Rem, rem, quicquid, modo rem*, without any respect of persons, how well deserving sever.

Verse 25. *He saith, Yes*] Christ submitted himself to every ordinance of man for the Lords sake: and hath bidden us, *Give unto Caesar those things that are Caesars, tribute to whom tribute is due, custom to whom custom, &c.* So doth not that great *Heteroclite* of *Rome*: he not only detains, but demands *Peter-pence*, and other due payments from Kings and States. One Pope said, that he could never want money so long as he could hold a pen in his hand. This Kingdom was of old called the *Popes Asse*, for bearing his burdens and exactions. *Innocent* the 4<sup>th</sup> said, that *England* was the Popes *P. radise*, and a pit that could never be drawn dry. What vast summes drained they hence in King *Johns* daies? *Oto* (one of the Popes *Muscipulatores*, *Mice catchers*, as the Story calleth them.) sent hether by *Gregory 9.* after three years raking together of money, left not so much in the whole Kingdom, as he either carried with him, or sent to *Rome* before him. But I hope ere long the Kings of the earth, awakened by their grosse abuses put upon them, will seece that withered whore, and burn her flesh with

Godw Antiq.  
Hcb. ex Joseph.  
de bel. l. 7. c. 27.

Horat.

1 P. 2. 13.  
Mat. 22. 21.  
Rom. 12. 7.Horum delicias  
et puteus is ex-  
basilica.

with fire, a punishment fore-prophecied and well besitting so foul an harlot.

Verse 26. *Then are the children free* ] *q. d.* And much more I (who am the naturall, the only begotten sonne of that King everlasting, the heir of all) am privileged from payments. Yet because few knew what *Peter* did, that he was the Christ the sonne of the living God, the sonne also of *David*, according to the flesh, last by his example he should occasion and encourage either the Jews to deny payment, or the *Romans* to defie the Gospel as contrary to Monarchy, he would not make use of his immunity, but sent to sea for money to make payment.

Verse 27. *Let us not offend them* ] Better it is that a man part with his right, then give just offence to any. This was *S. Pauls* great care, 1 *Cor.* 9. and his constant counsell to others, *Rom.* 14. 13, 14, 15. Let no man put a stumbling block, much less a scandall in his brothers way, that is, neither a lighter, nor greater offence, but rather abridge himself of his full liberty. This is to expresse Christ to the world, to be made like unto him.

*Go thou to the Sea* ] Here *Hierom* cries out, *Quid primum mirer in hoc loco nescio*, I knew not what chiefly here to wonder at, whether Christs prescience or greatness. His prescience, that he knew that the fish had money in his mouth, and that that fish should come first to hand. His greatness and power, that could create such a piece of money by his bare word, and cause it so to be, by commanding it to be. Who would not fear this Lord of hosts? Who would not trust him for necessities, who can and will cause all creatures to scatter for his? But what a wonderful work of God was it, and a fair warning to us before these dolefull daies of war, had we bin so wise as to have made good use of it, that God should send *John Fribs* Preparation to the Crosse, in the fish-belly, to the University of *Cambridge*, a little before the Commencement, some few years since. That such a book (saith the reverend man that related it) should be brought in such a manner, and to such a place, and at such a time, when by reason of peoples confluence out of all parts, notice might be given to all places of the Land, in my apprehension it can be continued for no lesse then a divine warning, and to have this voice with it, *England prepare for the crosse*.

*Give it unto them for me and thee* ] Upon this place, *Papists* would,

would foolishly found their Popes primacy and Clergies privilege of immunity from payments to civil Princes and Magistrates: because Christ and *Peter* are set together. But in what trow? In paying of homage, not in receiving of honour. Christ paid tribute, to free us from the servitude of Satan that rigid tax-master. *Peter* paid, because he had here an house and family, *Chap.* 8. 5. and further to let his successors know, that they paid tribute in *Peter*, and should learn in all due humility, to submit to Magistracy: and not to withdraw from publike impositions and exactions, further then of favour they shall be exempted and privileged.

## CHAP. XVIII.

Verse 1. *At the same time* ]

When he, by paying tribute, had been teaching them humility and modesty, they most unseasonably discover their folly and ambition: so another time, after he had been washing their feet, and giving them the Sacrament, *Luk.* 22. See in them the pravity, the canker of our natures, and what cause God had to complain, *Hos.* 7. 1. *When I would have healed Israel, then the iniquity of Ephraim was discovered*, as if it had been on purpose to spite me, and spit venom in my face.

*Came the Disciples,* ] *Peter* also with the rest, *vers.* 21. though *Belshazzar* will needs have it otherwise (as if he were now at sea) because he shall bear no part of the blame: take heed of that, *that were sin*, *Hos.* 12. 8.

*Who is the greatest* ] *Quarant non querenda*, saith *Arcius*: they should rather have enquired how to get into heaven, then who should be highest in heaven. *Ridiculum illud est, initia ignorare, &ultima rimari*. But they dreamt of a distribution of honours and offices (as once in the daies of *David* and *Solomon*) a worldly Monarchy, like the Kingdoms of the earth; as afterwards the Church was, and still is transformed by Antichrist into the image of the beast, that is, of the *Roman* Empire: yet they call it the kingdom of heaven, because they had heard Christ many times call it so.

*Like Kingdom of heaven* ] *i. e.* In the state and condition of the Church Christian. So to this day among the Jews the Kingdom

H h

dom of the *Messiah* is called *Malcuth bashawajim*, the Kingdom of heaven: and rightly so: for, 1. The King is heavenly. 2. He hath heaven for his throne, whence he puts forth his power. 3. His Subjects are heavenly minded, and trade for heavenly commodities. 4. Their countrey is heaven, though their commoration be a while upon earth, where they are pilgrims and strangers. 5. The government of this Kingdom is wholly heavenly and spirituall.

Verse 2. *And Jesus called a little childe* ] *Nicephorus* saith this was *Ignatius*, who was afterwards Bishop of *Antioch*; but I am not bound to believe him. It is well known that he is full of fictions. Christ calling for a little childe, who neither thinks great things of himself, nor seeks great things for himself, rightly and really confutes their preposterous ambition and affectation of primacy, and gives them such a dumb answer as *Tarquin* did his son, when, walking in the garden he struck off the heads of the Poppies in the sight of the messenger: and as *Pentander* the *Corinthian* did *Thrasibulus* the tyrant of *Athens*, when pulling of the upper ears, he made all the standing corn equall, intimating thereby what a tyrant must doe, that would live safe and quiet.

Verse 3. *Except ye be converted* ] i.e. Except ye turn over a new leaf, and cast away these fond conceits and crotchets, these golden dreams of an earthly Kingdom, and your high preferments therein, which, like bullets of lead fastened to the eye-lids of your mindes, make you that you cannot look upwards.

*And become as little children* ] In simplicity, humility, innocency, ignoscency, &c. not in childishness, perverseness, pragmatickness, talkativeness, open heartedness, &c. How absurd was that Anabaptist *Aurifaber*, who understanding this text Nicodemically, as one saith, stirred up people where ever he came to carry themselves childishly, if ever they would have heaven. Upon whose persuasion you might have seen ridiculous imitations of boyes and girls; women especially, skipping up and down, clapping their hands together, sitting naked on the ground, tickling, toying, apishly imitating one while Christ, another while Antichrist, &c. pretending this text for their authority. So did *Massius* the *Franciscan*, who is famous amongst his fellow-frisers, for that, at the command of his superiour *S<sup>t</sup> Francis*, he walked on the ground, as a little one, and shew'd all, in obedience to

Caus. 104.

Fictus.  
Auct. Polit.  
1369.Non precipitur  
Apostolus ut ba  
beat statum  
particulari sed  
ut innocentiam  
&c. H. 1004

Solut. Annal.

Sedul lib. 3. c. 1.

to this text, as *Sedulius* testifieth. *Ridiculum caput* 1 Many such like examples may be met with in the Legends of the Fathers, of such as were *voluntaries in humility* (as the Apostle stiles them) or rather in hypocrisy. For, *hujus virtutis possea homines Christi. avidis studiosi & emuli fuer, ut tota in hypocrisis verè abierit*, saith *Arcim*, here. Humility in many of the Ancients degenerated into hypocrisy.

*Ye shall not enter into the kingdom of heaven* ] One sin allowed excludes the kingdom, be it but ambition, or some such inward evil, such as the world takes no notice of, makes no matter of. Inward bleeding killeth many times, and God by killing *Jezebel's* children with death (i. throwing them to hell) will make all the Churches know that he searcheth the inwards. Revel. 1. 13.

Verse 4. *Whoever therefore shall humble, &c.* ] Children are not lifted up with pride, for the great things they are born to, neither minde they high places: but the childe of a Prince will play with the poorest, and make him his mate. Christians should not minde high things, but *condescend to the meaneft*, and be *carried by them*, as the word signifieth: especially since we are all born again by the same seed, there is no difference at all in our birth or inheritance. Why then look we so bigge one upon another? Why do we slight or brow-beat any? Have we not all one father?

*The same is greatest in the Kingdom* ] He that can most vilifie and nullifie himself, shall be highest in heaven. When had *David* the kingdom, given him in possession, but when he was as a weaned childe? When was *Mephibosheth* advanced to *David's* table, but when he made himself a dog, and therefore fit only to lie under the table, yea a dead dog, and therefore fit only for the ditch? He that is in the low pits and caves of the earth sees the stars in the firmament: when they who are on the tops of the mountains discern them not. He that is most humble seeth most of heaven, and shall have most of it: for the lower the ebbe, the higher the tide, and the lower the foundation of vertue is laid, the higher shall the roof of glory be over laid.

Verse 5. *And who shall receive one such, &c.* ] *S. Luke* hath it, *Whoever shall receive this childe in my Name*. Meaneth our Saviour the childe, or those that were humble as that childe? Both surely. See here how highly Christ regards and rewards humility, even the picture of it in little ones. Now if the shadow of this grace have

have such a healing vertue, what then hath the body? If the leaves  
be so soveraign, what then the fruit?

Verse 6. *But whose shall offend, &c.*] By false doctrine, or loose life, or making a prey of their simplicity and humility which many times draws on injury. A Crow will stand upon a sheeps back, pulling off wooll from her side. She durst not do so to a Wolf or a Mastiff.

That *a millstone were hanged, &c.* ] The nether millstone, called in Greek *the Asse*, either because it is the bigger and thicker of the two; or because the millstone was drawn about by the help of the Asse. This kinde of punishment the greatest malefactors among the Jews were in those daies put to, as saith *S. Hierom.* And hereby is set forth the heaviest of hell-torments. Thus the Beast of *Rome* (that grand offendour of Christs little ones, whom it worrieth and maketh havock of) is threatned (by a like kinde of punishment) to be cast alive into the burning lake, *Revel. 19. 20.* And for his City *Babylon*, a mighty Angel is seen to take up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.* This, by an elegant and emphaticall gradation, notably sets forth the remediless ruine of *Rome*; In that an Angel, a strong Angel taketh a stone, and a great stone, even a millstone, which he letteth not barely fall, but casteth, and with impetuous force thrusteth into the bottom of the sea, whence nothing ordinarily is recovered, much less a millstone, thrust from such an hand with such a force, &c.

*Drowned in the depth of the sea.* In that part of the sea that is farthest off from the shore, *g. d.* he is a brat of fathomless perdition, he shall be desperately drowned in destruction, *statu in aqua, summisque rursum non ebulliat.* So the Romans served their parricides, and the Grecians other grievous malefactors: they wrapt them up in lead, and cast them into the deep.

Verse 7. *Wee to the world, because of offences* [*Siquidam, propriè tendicula, hoc est, lignum illud curvum, quo modo decipula clauduntur.* The world, besides the offences they give to the Saints, they give and take much hurt one from another, and so heap up wrath; wiles, besides their own, they bring upon themselves their other mens sins to answer for. I have read of a woman, who living in professed doubt of the God-head, after better illumination and repentance, did often protest that the vitious life of a great scholar in

that town did conjure up those damnable doubts in her soul. When therefore corruption boiles, and thou art ready to run into some reproachfull evil, think the name of Christ, and thy poor brothers foul lies prostrate before thee. And wilt thou trample upon that, and thrattle this?

It must needs be that offences come. By Gods permission, Sa-  
tens malice, and mans wickednes: *Venenam aliquando pro remedio*  
fit. God oft draws good out of evil, as wine draws a nourishing  
virtue from the fleish of serpents: as the skillfull Apothecary,  
of the poisonfull viper, maketh an wholesome triacle, *1 Cor. II. 19.*

Verie 8. If thy hand or thy foot offend thee, &c.] Chap. 5. 29.  
30. Our Saviour forbids all his to defile themselves with the filth  
of sin, here to offend others thereby. See the notes there.

Verle 9. *Pluck it out* ] This is the circumcision of the heart, the mortification of earthly members which is no lesse hard to be done, then for a man with one hand to cut off the other: or to pull out his own eyes, and then rake in the holes where they grew. And yet, hard or not hard, it must be done: for otherwise we are utterly undone for ever. Hypocrites, as artificial jugglers, seem to wound themselves, but do not: as stage-players, they seem to thrust themselves through their bodies, whereas the sword passeth only through their clothes. But the truly religious lets out the life-blood of his beloved lusts, lays them all dead at his feet, and burns their bones to lime, as the King of Moab d d the King of Edom, *Amos 2.1*. As *Josuah* put down all the *Canaanites*, to death grace: all corruptions. As *AG* deposed his own mother, to death this, the mother sinne. It detroyes them not by halves, as *Saul*, but hews them in peeces before the Lord, as *Samuel*.

Verle 10. *Take heed that ye despise not, &c.*] Gr. Look to it if you do, a foul mischief is towards you. Look to it as you tender your own safety here, or salvation hereafter. Cast not the least contempt upon Christs little ones. As little as they are, they have a great champion, *Isa. 37. 22, 23.* and so many Angels to right them and fight for them, that a man had better anger all the witches in the world, than one of these little ones. I tell you, some great ones have been fain to humble themselves, and to lick the very dust of their feet sometimes, that they might be reconciled to them, *Isa. 60. 14.* If *Cain* do not lowre upon *Abel*, God will arrange him for it. Why is thy countenance cast down, &c? Why dost look to doggedly? If *Miriam* do but murmur against *Moses*

*Sence. de benif.*  
*lib. 2. cap. 18.*

de g. m. Distri-  
ctus precipiens  
verum.

Gen. 4.  
Numb. 12: 14.

God will spet in her face: And, if Aaron had not made the more halt to make his peace by repentance, he also had tasted of the lame lawce.

*Their Angels do allwaies behold the face* ] Angels in the Syriack are named ܐܢܓܠܐ the face, because it is their office and honour to look alwaies on Gods face. They are sent about Gods messages to this earth, yet are never out of their heaven, never out of the vision of their maker. No more are godly men, when busied in their callings. And, howsoever slighted in the world, yet Angels are sent forth for their safeguard and service, Heb. 1.14. yea for the accomplishment of all designs for the Saints good, they stand alway looking God full in the face, to receive commandments.

Verle 11. *For the Sonne of man came, &c.* ] Therefore Angels are also active and officious about them. This the reprobate Angels could not bring their hearts to yeld to, and therefore fell through envie, from their first estate: and whereas the society of Angels was much maimed by their fall, their room say some, is supplied by the Saints, whom therefore they take such care of, and content in.

Verle 12. *Death be not leave the ninety and nine* ] I am not faith a Divine, of their fond opinion, that think the Angels are here meant by the ninety nine sheep, as if they were to infinite in number beyond the number of mankinde: yet, without question, they are exceeding many, and that number cannot be known of us in this world, Dan. 7.10. Psal 68 17. The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, &c. that is, thole myriads of Angels make Sion as dreadfull to all her enemies, as thole Angels made Sinai at the delivery of the law. But the application of this prable makes it plain, that the hundred sheep are Gods elect little ones; all which are set safe by Christ upon the everlasting mountains, and not one of them lost, Job. 10. Matth. 24.

Verle 13. *And if so be that he finde it* ] As he will most surely, for none can take them out of his hands: nor can he discharge his trust, should he suffer any one of them to wander and perish, as they will do undoubtedly, if left to themselves, such is their sheepish simplicity, 1/a. 53. 6. God hath charged Christ to see to the safe-keeping of every true sheep, Job. 6. 39 40. and he performed it to the full, Job. 17. 12. As for that soune of perdition there

there excepted, he was never of Christs body; yet is excepted, because he seemed to be, by reason of his office,

Verle 14. *It is not the will of your father* ] Happy for us, that we are kept by the power of God to salvation, 1 Pet. 1. 5. for else it were possible for us to fall away and perish: an intercession there might be, nay an utter excision from Christ, were not his left hand under us and his right hand over us, and both his hands about us, to clasp and hold us fast to himself. But his right hand is our Father, and his left hand our Boaz. Both which pillars in the porch of Solomons Temple did shew, not only by the matter whereof they were made, but also by the names whereby they were called, what stedfastness the Elect stand in before God, both for present and future. For present they have strength in themselves: for future, God will to stablisch them with his grace, that they shall never wholly depart from him. As for reprobates God saith of them, *That that will die, let it die*; they shall die in their finnes, as the Lord threatneth the Jews; which is a thousand times worse then to die in a ditch or in a dungeon.

Verle 15. *If thy brother shall trespass* ] As trespass he will, for it must needs be that offences come, verl. 7. such is humane frailty. Two flints may assoon smite together, and not fire come out, as two or more men converse together, and not trespass in one kind or other fall out. A Heathen could say, *Non amo quemquam nisi offendam*: for so, I shall know whether he love me or no, by his forbearing of me. And Augustine saith *Qui desinit sustinere, desinit amare*. He that ceaseth to bear with me, ceaseth to love me. Here therefore our Saviour, after he had deterred his from doing wrong, instructeth them how to suffer wrong. If it be not considerable, it must be dissembled. As if it be, *Go and tell him* ] &c. Get thee gon to him presently, lest else the fore rankle, and thou hate him in thy heart: say not, he should come to me, &c. but get thee to him with speed. *Lech lecha*, as God said to Abraham, up and be packing: stand not to strain courtesie with him, when both have haste: but seek peace and ensue it; it is best to be first in a good matter. Remember, said Aristippus to Aschines (with whom he was fallen out) that though I were the elder man, yet I first sought to thee. Verily, said Aschines, thou art not only an elder, but a better man then I: for I was first in the quarrell; but thou art first in seeking reconciliation.

*Tell him his fault* ] Gods little ones are so to be loved, as not to

Hh 4

Cant. 2. 6.

1 King 7. 21.

Levit. 19. 17.

Ne tu prodest  
vir me longe  
melior es, &c.  
Plutar. de co-  
bibira. L. 1. c.  
1 b. 1.

Thesophylast.  
m. 99  
oves vult esse  
Angelos qu-  
non erraverunt  
unamperditam,  
genus humanum.

be let alone in their trespasses : but freely and friendly admonished, that they may see their sinne, and amend their way, as *Dennis* did when admonished by *Oecolampadius*. He being a learned man held this heresie, that no man or devil should be damned eternally, but all saved at last, &c. But, being withall an humble man, he repented ; being converted by *Oecolampadius* in whose preface he died at *Basil* of the plague, but piously, *Ann. Dom. 1538.*

Thou hast gained thy brother: To God and thy self; and if  
to God, to thy self surely for ever, as *Philemon*, (how much more  
*Onesimus*?) to *Paul*, to whom they therefore owed themselves  
also. *S<sup>r</sup> Anthony Kingston* thus spake to *M<sup>r</sup> Hesper* a little be-  
fore his Martyrdom: I thank God that ever I knew you, for  
God did appoint you to call me being a lost childe. For by your  
good admonitions and wholesome reproofs, whereas I was before  
both an adulterer and fornicatour, God hath brought me to for-  
take and detest the same.

Verse 16. *Then take with thee one or two more* ] Such as are faithfull, and able both to keep counsell and to give counsell: that so, if we cannot lead him by the hand to Christ, we may bear him in his bed, as they did the palsie-man, and so bring him to Christ by the help of friends.

*That in the mouth of two or three*] To blame then are they that proceed upon every idle supposition, suspicion, report or rumour. Three manner of persons (said Father *Latimer*) can make no credible information. 1. Adversaries, for evil will never speak well, 2. Ignorant men, and those without judgement. 3. Whisprers, and blowers in mens ears, which will spue out in hugger-mugger more then they dare avow openly. To all such we must turn the deaf ear: the tale-bearer and tale-hearer are both of them abominable, and shut out of heaven, *Psal. 15. 3.*

Verse 17. *Tell it unto the Church* ] That is, unto the Church Governours, the Church representative, as some think. Not the Pope, whom Papists make the Church virtuell and who, like a walp, is no sooner angry but out comes a sting; which being out, is like a fools dagger, rattling and snapping without an edge. Hence in the year 833, when Pope *Gregory* the fourth offered to excommunicate *Ludovicus Pius* the Emperour with his followers, the Bishops that stood for the Emperour affirmed, that they would by no means yeeld to the Pops pleasure therein, *sed p. r.*

Chap. 18. according to S<sup>t</sup> MATTHEW.

*communicatus venit, excommunicatus abiret cum aliter se habet antiquum canonum auctoritas.* And in the year 1260: Leonard an English Doctor answered the Popes Legat, who pleaded that all Churches were the Popes, that they were his indeed (soit went then for currant, but) *in iurione non fruiione, defensione, non dissipatione.* If he should cast out *sonas* and keep *Cham* in the Ark, they would decline and disclaim his censures.

Let him be unto thee as an Heathen and a publican ] i.e. Neither meddle with him: have thou neither sacred nor civil society with him. The Jews hated the presence, the fire, the fashion, the books of an Heathen: As now a Papist may not joyn with a Protestant in any holy action, no not in saying over the Lords prayer, or saying *Grace at table*. Howbeit of old a Jew might eat at the same table with an Heathen, *Levii. 8.* and come to the same Temple with Publicans, so they were Profelytes, *Luke. 11.* But they might do neither of these to an obstinate excommunicate, no more may we. Rebellion is as witchcraft, and obstinacy as bad as idolatry, *1 Sam. 15. 23.*

Verse 18. *Whatsoever ye shall bind*] Let no man despise your  
centurie, for I will ratifie it. Whatever ye binde, i.e. forbid, pro-  
hibit, &c. As whatever ye loose, that is, command; permit, shall  
be loosed and fertiled by me in heaven, so that your word shall  
surely stand. Further, *to binde* saith *Cameron*, is to pronounce a  
thing prophane; *to loose* is to pronounce it lawfull: as when the  
Jews say that *David* and *Ezekiel* bound nothing, that was not  
bound in the Law.

Verse 19. *If two of you shall agree* } How much more then a whole Church full of you: Great is the power of joynt prayer, *Act. 12. 12. Dan. 2. 18.* Those in the Revelation whole prayers went up as a pillar of incense and came before the Lord as the found of many waters: the thundring legion, the Christians in *Trullianus* time, that came, an army of them, not more to beseech then to besiege God by their prayers. This made *Henry* the third, King of *France* forbid the Protestant-householders in his dominions to pray with their families: And a great Queen said, that she feared more the prayers of *John Knox* and his complices then an army of thirty thou and men, *Act. 4.* the house shook where the Disciples were praying. The devil was forced to throw in the obligation to *Luther* and some others that were praying for a young man, that had yeelded himself body and soul to the devil for money, and

*Iac Revue.  
Hist. Pontif.  
pag. 278.*

B Hall on  
March. 5. 20.

Sands his *Speculum Europæ*.

Polan. in Ea-  
nich.

*Spec. bellifacri.*

Ad. and Mus.  
788.

2bid. 883.

and had written the bond with his own blood. The Popish soldiers that went against the *Angrognians* in France, said that the ministers of that town with their prayers conjured and bewitched them, that they could not fight. Whiles *Moses Aaron* and *Hur* lift up their hands and mindes together in the mount, *Joshuah* beats *Amalec* in the valley. They prevailed *precando*, more then he did *praliando*. Now for the fruit of prayer, said thole brave spirits at *Edge-hill*-battel, where there was never lesse seen of man and more of God, as the Noble Generall thankfully acknowledged.

Verse 20. *There am I in the midst* ] As to eie their behavior, so to hear their suits. All that he requireth is that they bring lawfull petitions and honest hearts: and then they shall be sure to receive whatsoever heart can wish, or need require. A courtier, that is a favourite, gets more of his Prince by one suit many times, then a tradesman or husbandman happily doth with twenty-years-labour: So doth a praying Christian get much good at Gods hands, as having the royalty of his ear, and the command of whatsoever God can do for him, *Isa. 45. 11*. Concerning the work of my hands command ye me. Hence that transcendent rapture of *Luther* in a certain prayer of his, *Fiat voluntas mea Domine*. And hence that request of *S<sup>t</sup> Bernard* to a certain friend of his to whom he had given diverse directions for strictnesse and purity, *Exemplis suis fueris*, saith he, *memento mei*: when thou art become such a one, think on me in thy prayers.

Verse 21. *And I forgive him? till seven times?* ] How many good people even at this day think if they forgive an offending brother some few times, that they have supererogated, and deserved to be Chronicled, yea canonized? It was a fault in *Peter* to presume to prescribe to Christ, how oft he should enjoin him to forgive. *Peter* is still the same; ever too forwardly and forthputting.

Verse 22. *Untill seventy times seven* ] i.e. *Infinities, toties quoties*. God multiplieth pardons, *Isa. 55. 7*. so should we. Love covereth all sinnes, *Prov. 10. 12*. so large is the skirt of loves mantle. Betwixt God and us the distance is infinite, and, if it were possible, our love to him, and to our friends in him, our loves for him, should fill up that distance, and extend it self to infinitensle. We may without sinne be sensible of injuries (a sheep is as sensible of a bite, as a swine) but it must be with the silence of a sheep, or

Med tat devo-  
niff cap 5.

at utmost the mourning of a dove, not the roaring of a bear, or bellowing of a bull, when baited. All desire of revenge must be carefully cast out: and if the wrong-doer say *I repent*, you must say, *I remit*, and that from the heart: being herein like that King of England, of whom it is said that he never forgot any thing but injuries. Every Christian should keep a continuall Jubilee, *noxam siluendo, & noxam remittendo*, by loosing bonds, and remitting wrongs.

Verse 23. *Which would take account of his servants* ] This God doth daily. 1. In the preaching of the law with it's direction or correction, which he that trembleth not in hearing, said that *Martyr*, shall be eruiht to pieces in feeling. 2. In trouble of conscience, which when open, tells us all we have done, and writes bitter things against us, though they be legible only (as things written with the juyce of limmons) when held to the light fire of Gods fierce wrath. 3. In the hour of death: for every mans death-day is his particular doomes-day. 4. At the day of judgement, when we shall appear to give an account, *2 Cor. 5. 10*. Good therefore is the counsell of that *Hathen*. Let us so live, as that we forget not our last reckoning. *Rationem cum domino crebro parti Vilicem*, Let the steward oft reckon with his master, saith another.

Verse 24. *Which ought him ten thousand talents* ] A talent is said to be 600 crowns; ten thousand talents are well-nigh twelve tonnes of gold. As oft therefore as thy brother offends thee, think with thy self what a price is put into thy hands, what an opportunity is offered thee of gaining so great a prize, of gathering in so rich an harvest.

Verse 25. *His Lord commanded him to be sold* ] Those that sell themselves to do wickedly with *Ahab*, will sure repent thereof of their bargain, when God shall sell them off to the devil: who when he hath well fed them (as they do their slaves in some countries for like purpose) will broach them, and eat them, saith *Mr Bradshrd*, chew them, and champ them world without end in eternall woe and misery. One reason why the wicked are eternally tormented is, because being worthlesse, they cannot satisfie Gods justice in any time; and he will be no looser by them.

Verse 26. *The servant therefore fell down* ] This was the ready way to disarm his masters indignation, and procure his own peace, viz to submit to justice and implore mercy. Thus *Abigail* pacified

ἐπεὶ ζούει.  
1 Cor. 3. 8.Ita ut vultus ut  
rationem nobis  
reddendam ar-  
bitremur.  
Cic. 4. in Terr.  
Cato de re  
rustica cap 5.Bradshrd. Serm. of  
Repent. p 70.

Blounts voyage  
14. 97.  
Jan. 4. 0.

pacified *David*, the Prodigall, his father, nay *Benhadad*, *Abab* that none such, as the Scripture describes him. The very *Turk* at this day though remorselesse to those that bear up, yet receive humiliation with much sweetnesse. Humble your selves under Gods great hand, saith *S<sup>t</sup> James*, and he will lift you up. The lion of *Judah* rents not the prostrate prey.

Verse 27. *Loosed him and forgave him the debt* ] Every sinne is a debt: and the breach of the ten Commandments set us in debt to God ten thousand talents. He requires no more but to acknowledge the debt, and to come before him with a *Non sum solvendo*, tendering him his Sonne our all-sufficient *Surety*, and he will presently cancell the hand writing that was against us: he will crosse the black lines of our sins with the red lines of Christs blood, and we shall be acquitted for ever.

Verse 28. *And he laid hands on him, and took him, &c.* ] Had he truly apprehended the pardon of his own sinnes, he would not have been to cruel to others. Had he thoroughly died his thoughts in the rich mercies of God, he would have shewed more mercy to men. Therefore the Apostles (when our Saviour had bidden them forgive, though it were oft in the same day) said unto the Lord, *Increase our faith*. As who should say, The more we can believe thy love and mercy to us, the readier shall we be to do all good offices to men. But how rigid and cruel was *David* to the *Ammonites*, while he lay in his sinne, and before he had renewed his Faith. *2 Sam. 12. 30 31.*

Verse 29. *And his fellow servant fell down* ] This had been sufficient to have broken the heart of a better man then he was any; The more manly and valiant any are, the more gentle and milde to the submissive, as was *Alexander*, and *Iulius Caesar*: and one the contrary the more base and cowardly, the more hard-hearted and bloody: as *Minerius* the *Popes Champion*, who at the destruction of *Mervido* in *France*, being intreated for a few poor souls that had escaped his al-devouring sword, although they had no more but their shirts to cover their nakedness, he sternely answered, I know what I have to do; not one of them shall escape my hands, I will send them to dwell in hell among the devils. But what came of it? his raging fury ceased not to proceed, till the Lord shortly after brought him, by an horrible disease (his guts by little and little rotting with in him) to the torments of death, and terrors of hell.

Verse 30. *And he would not, but woe &c.* ] The true portraiture

ture of an ungratefull and cruel man, that plucketh up the bridge before others, whereby himselfe had passed over. He that will lend no mercy, how doth he think to borrow any?

Verse 31. *So when his fellow-servants* ] The Angels, say some, who, when they see us backward to businesse of this nature, are sorry, and say our errand to their and our common Lord. Or the Saints on earth groan out their discontents, against the unmerciful God, who soon hears them, for he is gracious, *Exod. 22. 27.* yea the cries of the poor oppressed doe even enter into the ears of the Lord of *Sabboth*, *Jam. 5. 3.*

Verse 32. *O thou Wicked servant* ] Wicked with a witnesse, as that wicked *Haman*, so *Ester* called him (*Est. 7. 6.*) who never till then had heard his true title. God will have a time to tell every man his own: and for those that are now so haughty and passionate, that none dare declare their way to their face, God will lay them low enough in the slimy valley, where are many already like them, and more shall come after them, *Iob 21. 31, 32.*

Verse 33. *Shouldst not thou also &c.* ] Which because he did not, his patten was called in again into the Pardon-office, and he deleredly turned over to the tormentour. God will set off his own and all hearts else, from a mercilesse man, from a griping oppressour, as he did from *Haman*: not a man opened his mouth to intercede for him, when he fell before that Jewesse, the Queen. For he shall have judgement without mercy, saith *S<sup>t</sup> James*, that hath shewed no mercy: when as mercy rejoiceth against judgement, as a man doeth against his adversary, whom he hath subdued. *Jam. 2. 13.*

Verse 34. *And his Lord was wroth* ] So God is said to be, when he chides and smites for sin, as men use to doe in their anger: but somewhat worse then they, for his anger burneth to the lowest hell, *Dent. 32. 22.*

Verse 35. *If ye from your hearts forgive not* ] Forget as well as forgive: which some protest they will never doe, neither think they that any doe. But what saith the heathen Oratour to this unchristian censure? If any think that we, that have been once out, can never heartily forgive, and love one another again, he protesteth not our false-heartednesse, but sheweth his own.



## CHAP. XIX.

Verse 1. *And came into the coasts of Judea.*

**V**pon the news of *Lazarus* his friends sicknesse: with the hazard of his life, he came far on foot to the help of his friend: *Much water cannot quench love.* And this was our Saviours last journey toward *Jerusalem*: to the which he steered his face with fortitude, and was even *strained*, or pained, till it were accomplished. So was that Martyr, who (because he seemed at his lodging to be somewhat troubled, and was therefore asked by one *how he did?*) answered, *In very deed I am in prison, till I be in prison.*

Verse 2. *And great multitudes followed him.* Though he were then to die. For all that follows from this 19 to Chap. 26, seems to be a relation of the acts of the last three moneths of his life. Follow God, was a morall precept of the Heathen Sages; who therein placed the safety and happiness of a man, *Magnus est animus qui se Deo tradidit*, saith *Seneca*. He is a brave man that follows God thorow thick and thin, thorow whatsoever hardship.

Verse 3. *Is it lawfull for a man &c.* A captious question, purposely to put him to shame or peril afore the people. For if he liked divorce, the better sort would be offended and displeased: if he disliked it, the common sort (*those that followed him*), for denying them that liberty that *Moses* had allowed them. One thing that created *Jeremy* so much trouble among the people of his time was, that he perswaded them to the yeelding up of the City to the *Chaldeans*, which *Isaiah* had so earnestly dissuaded them, not long before in the dayes of King *Hezekiah*.

Verse 4. *And he answered and said unto them* Our Saviour would not divide the inheritance, when required to it; but he would decide controversies touching divorces: for in marriage-matters many cases of conscience fall out: fit to be determined by the Minister, whose lips should both preserve and present knowledge to the people, whose house for this cause should be always open, as the Ediles house in *Rome* was to all corners.

Verse 5. *And said, For this cause &c.* *Dixit, dixit, benedixit*, these three things are said by *Moses* to have been done by God in the institution, and for the honour of marriage: to the which

which still (saith a Divine,) God beareth so great respect, as that he is pleased to bear with, cover, and not impute the many frailties, follies, vanities, weaknesses and wickednesses, that are found betwixt man and wife.

*For this cause shall a man leave father* ] viz, In regard of cohabitation, not of sustentation: *Relinquet cubile patris & matris*, as the Chaldee rightly interprets it, *Gen. 2.24*. And this was the first Prophecy that was ever uttered in the world (saith *Terminus* and *Beda*), venerable therefore for its antiquity: like as is alio that first Hexameter, made by *Phemonoe*, in the year of the world, 2580;

*And shall cleave to his wife* ] Gr. *Be glued to her*. A table will often cleave in the whole wood, before it will part asunder, where it is glued. A husband ought to be as firm to his wife as to himself. See my Notes on *Gen. 2.24*.

*And they twain shall be one flesh* ] This is point-blank against polygamy, which yet Anabaptists would bring in again, and Turks allow of. They learned it of *Lamech*, *qui primus unam costam in duas divisit*, saith *Hierom*, but had soon enough of it. So had *Jacob*, *Elkanah*, and other holy men of old, who lived and died in this sin of polygamy, and meerly through mistake, as it is thought, of that text, *Lev. 18.16*. *Thou shalt not take a wife to her sister, to vex her*: i. e. Thou shalt not superinduce one wife to another. Now the Fathers took the word (*sister*) for one so by blood, which was spoken of a sister by Nation, as those clauses (*to vex her*) and (*during her life*) doe evince.

Verse 6. *They are no more twain* ] A mans wife is himself, *Eph. 5.28*, (as is likewise a mans country, *Luk 4.23*. to cure his country is to cure himself) and they twain, saith our Saviour in the former verse, shall be *as one flesh*, into one flesh. The man misse his rib, and the woman would be in her old place again, under the mans arm or wing: Hence no rest, till they be reunited and incorporated, *Ruth. 3.1*. *My daughter*, said *Naaman* to *Ruth*, *Should I not seek rest for thee, that it may be well with thee?* Why then should there be divorces for light matters? why should there be bearing of wives, and laying upon them (as some) with their unmanly suits? Did ever any man hate his own flesh, *Ephes. 5.29*. or but hide his eyes from it, *Isa. 58.7*? how much lesse tear it with his teeth, and pull it away piece-meal, unless it were made demoniacks.

B<sup>is</sup>field on  
1 Luc 3.2.  
pag 44.Alfred Chron.  
pag 468.Περὶ τῆς ἐκείνης  
ἐστὶν ἡ

ἐκείνη.

demoniacs and rash divorcers? Christ, the best husband, hates putting away, *Mal. 2. 16.* yea though never so much provoked to it (*Jer. 3. 1. Job. 13. 1.*) he will not doe it.

Verse 7. *Why did Moses then command &c.* ] Sophister-like they oppose *Moses* to God, Scripture to Scripture, as if God were against himself. This is still the guise of gracelesse hereticks; as also to mingle and jumble together truths with falsehoods, that falsehoods may passe the more currant. See it in these Pharisees. It was true that *Moses* commanded (for the honour of the woman, and disgrace of the man,) that he should give her an Absolution, a bill of divorcement. But it was not true that *Moses* commanded to put her away. He permitted such a thing indeed as a civil Magistrate by divine dispensation (better an inconvenience then a mischief) but that makes little for its lawfulness.

Verse 8. *Moses, because of the hardnesse of your hearts* ] *Obduricordiam vestram*, saith *Tertullian*. For the reliefe of the wife, questionlesse, was this permitted by *Moses*, not as a Prophet, but as a Law-giver; so he suffered them to exercise usury upon strangers. And at this day, they are by the States where they live permitted, to strain up their usury to 18. in the hundred upon the Christians: And so they are used, as the Friars, to suck from the meanest, and to be sucked by the greatest. But what saith our Statute? Forasmuch as all usury, being forbidden by the Law of God, is a sin and detestable, &c. And what saith our Homily-book? Verily so many as increafe themselves by usury--they have their goods of the devils gift, &c. And what saith blinde Nature? *Aristotle* in one page condemneth both *usuarius* and *usuarius*, the *Usurer* and the *Dicer*. And *Aguis* the *Athenian* Generall, set fire upon all the usurers books and bonds in the market-place: then which fire *Agessilaus* was wont to say, he never saw a fairer. But to return to the text: *Moses* noteth the hatred of a mans wife to be the cause of much mischief, *Deut. 22. 13, 14.* Hence a divorce was suffered in that case, *Chap. 24. 3.* lest the husbands hatred, should work the wives ruth or ruin, in case he should be compelled to keep her. He might put her away therefore, but not without a double blur to himself. 1. By his writing of divorce, he should give testimony to her honesty, and that she was put away merely for his hard-heartednesse toward her. 2. If she were again put away by a second husband, the first might not take her to wife again, as having once for ever judg'd himself unworthy of her further

S. Edm. Sands  
Spec. Eur

Statut 12 Eli.  
24 cap 8.

Hom. 1. col. 1.  
Hom. 17. pag. 2.

Plutar. in  
Solone.

ther fellowship. Husbands should be gentle to their wives, because of their weaknesse: glasses are not hardly handled; a small knock soon breaks them. But here are a number of *Nabals*, a brood of *Caldeans*, a bitter and furious nation that have little growing in their furrows but wormwood; they have a true gall of bitterness in them, *Col. 3. 20.* whereas the very heathens at their weddings, pulled the gall out of all their good chear, and cast it away; teaching thereby the married couples what to doe. And God Almighty professeth that he hates putting away: threatening also to cut off such unkinde husbands, as by their harshnesse caused their wives when they should have been chearfull in Gods services, to cover the Altar of the Lord with tears, with weeping and with crying out, so that he regarded not the offering any more. *Picm* of image *in gr. ti mariti*, saith *Melancthon*. The Pyanit is an emblem of an unkinde husband: for in autumn he casts off his mate, lest he should be forced to keep her in winter: afterwards, in the spring, he allures her to him again, and makes much of her.

Verse 9. *Except it be for fornication.* ] This sin dissolves the marriage-knot, and directly fights against humane society. See the notes on *Matth. 15. 32.* and on *Job. 8. 5.* The Apostle adds the case of wilfull detraction, *1 Cor 7. 15.* The civil Laws of the Empire permitted divorce for divers other causes. In *Turky* the woman may sue a divorce only then, when her husband would abuse her against nature, which she doth, by taking off her shoe before the Judges, and holding it the sole upward, but speaking nothing for the foulness of the fact.

Verse 10. *If the case of a man be so with his wife* ] *viz.* That he may not rid his hands of her when he will; better be married to a quarantague then to a bad wife, said *Simonides*.

*It is not good to marry* ] It is not evil to marry, but good to be wary; to look ere one leap. *Aliqui saliens antequam videat, casum est antequam debeat*, as *Bernard* hath it. Most men, as these Disciples look not to the commodities but discommodities of wedlock, and other things, and are discontented: But as there be two kindes of antidotes against poison, *viz.* hot and cold: so against the troubles of life, whether single or married, *viz.* Prayer and Patience, the one hot, the other cold, the one quenching, the other quickning.

Verse 11. *All men cannot receive this saying* ] Nor may we simply pray for the gift of continency, but with submission, such it

THE 20th of EPH  
ACHTES 1. 1. 1.  
24. 1. 1. 1.

Malach. 2. 13.

Novella 117.  
v. 9.

Blounts voyage  
into Levant.

Bern de bon.  
deser.

1 Cor 7 37. 38.  
iudicij  
d. m. c. m. l. v.

Ex Busholero  
Melanchibon  
auditor hoc  
habro. Scultet.

Congressum  
annu legimus  
uore castita-  
tem esse dice-  
bat. Socr Ec-  
cles. Hist. lib. 1.  
cap. 11.  
1. Et. And Mon.  
1065.  
Ibid. 1062.

Ibid 1316.

Ibid 1, 05.

1 Cor. 7.

is not simply necessary to salvation: but only of expediency: in-  
asmuch as he that can keep himself unmarried, hath little else to  
care for but how he may please the Lord, and attend upon his  
work without distraction, sitting close at it (as the Greek word  
signifies) and not taken off by other business. An instance whereof  
was clearly to be seen in *George Prince of Anhalt*, whose family  
is said to have been *Ecclesia*, *Academia*, *Curia*, a Church, an  
University and a Court; whose sanctity and chastity in the single  
estate to his dying day was such, that *Melancthon* publickly deli-  
vered it of him, that he was the man, that of any then alive, might  
most certainly expect the promised reward of eternall life: But  
this is not every mans happiness: and where it is, the pride of vir-  
ginity, is no lesse foul a sin then impurity, saith *Augustin*. And  
*Paphnutius* a single man and a Confessor in the Primitive  
Church said, that the marriage-bed undefiled was true chastity.  
Those Popish votaries, that boasted so much of the gift of conti-  
nency in themselves, and exacted it of others, have (for a punish-  
ment of their arrogance and violence) been oft given up to noto-  
rious filthinesse: as the Cardinall of *Cremona*, after his stout re-  
plying in the Councel of *London* against Priests marriage, was  
shamefully taken, the night following, with a notable whore. *Lan-  
francus* Archbishop of *Canterbury*, a great enemy to Priests mar-  
riage, for all his gay shew of Monkish virginity and single life, had  
a son called *Paulus Monachus Cadonensis*, whom he so gladly pre-  
ferred to be Abbot of *S. Albons*. *D. Weston* (Prolocutor in the  
disputation at *Oxford* against *Cranmer*, *Latimer* and *Ridley*, who  
also passed sentence upon them, inveighing against *Cranmer*, for  
that he had been, sometimes a married man,) was not long after ta-  
ken in adultery, and for the same was by Cardinall *Poole* put from  
all his spirituall livings.

Save they to whom it is given] *Maldonate* the Jesuite saith,  
it is given to any one that is but willing to have it, and asketh it of  
God: and that, because Marriage is given to all that are willing  
to it. But this is 1. False for our Saviour excepts *Eunuchs*. 2. Incon-  
sequent, because the gift of Marriage proceeds from a principle of  
nature, but continency from a speciall indulgence: which they that  
have not, are required to marry for a remedy. And yet Papists  
most injuriously forbid some to marry at any time, as there Clergy,  
all at some times: and that, not as a precept of expediency, but  
necessity and holinesse.

Verse 12.

Verse 11. Which were so born] Of a frigid constitution of  
body and unapt for generation. This is not continency but impo-  
tency, effeminacy, a defect in nature.

Which were made Eunuchs of men] *Eunuchs*, bereft of manhood,  
as in the Court of *Persia* of old, and of *Turkey* at this day; where  
Christians children are not gelded only, but deprived of all their  
genitals, supplying the uses of nature with a silver quill: which in-  
human custome was brought in among them by *Selymus* the se-  
cond, out of jealousie lest his Eunuchs were not so chaste as they  
should have been, in keeping their Ladies beds. For, though made  
Eunuchs by men, yet are they not without their fleshly concupis-  
cences, yea they are *magni amatores mulierum*, as she in *Terence*  
saith.

Which have made themselves Eunuchs.] Not gelded them-  
selves, as *Origen* and some others in the Primitive times, by mistake  
of this text. (So *Tertullian* tells of *Democritus*, that he pulled out  
his own eyes, because he could not look upon women and not lust  
after them: wherein he did but publish his extreme folly to the  
whole City, saith he) Nor yet tyed themselves by vow to perpe-  
tually continency, out of a superstitious opinion of meriting heaven  
thereby, as the Essens of old, and the Popish Clergy now: But live  
single, that they may serve God with more freedom, fighting a-  
gainst fleshly lusts (that fight against the soul) with those spirituall  
weapons, Meditation, Prayer, Abstinence, &c. which are mighty  
through God to the pulling down of Satans strong holds set up in  
the heart. Hence the Hebrew, Syriack, Chaldee and Arabick render  
this text, *Qui castrarunt animam suam*, which have gelded their  
souls. And the truth is, there they must begin, that will doe any  
thing in this kinde to purpose. *Incesta est, & sine stupro, qua stu-  
pream cupit*, saith *Seneca*. And *S. Pauls* virgin must be holy both  
in body, and in spirit, 1 Cor. 7. 34.

Verse 13. Then were there brought unto him little ones.] By  
their parents carefull of their greatest good. We must also pre-  
sent ours, as we can, to Christ. And 1. By praying for them be-  
fore, at, and after their birth. 2. By timely bringing them to the  
ordinance of baptism with faith, and much joy in such a pri-  
viledge. 3. By training them up in Gods holy fear; beseeching  
God to perswade their hearts, as *Noah* did for his son *Japheth*. We  
may speak perswasively, but God only perswades: as *Rebekah*  
might cook the venison, but it was *Isaac* only, that gave the  
blessing.

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And

In apologetico.

Ioseph. lib. 2. de  
bellis iudaeis,  
cap. 6.

Non erat ex  
i. ut tunc s. h.  
e. p. 201

*And the Disciples rebuked them* ] They held it a business be-  
low their Lord to look upon little ones. But it is not with our God,  
as with their Idol that had no leisure to attend smaller matters.  
Christian Children are the Churches nursery: the devil seeks to  
destroy them, as he did the babes of *Bethlehem*: but Christ  
bath a gracious respect unto them, and sets them on a rock that is  
higher then they.

Verse 14. *For of such is the Kingdom* ] That is, all the bless-  
ings of heaven and earth comprized in the covenant, belong  
both to these and such as these, *Matth. 18. 3.* Let them therefore  
have free recourse to me, who will both own them, and crown  
them with life eternall.

Verse 15. *And he laid his hands on them* ] So putting upon  
them his fathers blessing, as *Jacob* did upon *Joseph's* sons, whom  
by this symbol he adopted for his own. And albeit our Saviour  
baptized not these infants (as neither did he those that were  
bigger,) yet so far as they were confessedly capable of Christs  
gifts, they were doubtlesse capable of the signes and seals of those  
gifts: if capable of imposition of Christs hands, of his benedi-  
ction, and kingdom, then capable also of baptisme, which *saith*  
*us*, saith *S<sup>t</sup> Peter*, in the time present, because the use thereof is per-  
manent (though the act transient) so long as one liveth. When-  
soever a sinner repents and beleaves on the promises, Baptisme (the  
seal thereof) is as powerfull and effectually, as if it were then pre-  
sently administred. The Decrees, and book of sentences say, that  
Confirmation is of more value then Baptisme, and gives the holy  
Ghost more plentifully and effectually. And the Popists ge-  
nerally abuse this text, to establish their Sacrament of Confirma-  
tion, or Bishoppping of children. But 1. These were little infants,  
not led but brought in their mothers arms. 2. Confirmation, as  
they use it, was never commanded to Christs Ministers, nor pra-  
ctised by his Apostles.

Verse 16. *And behold one came* ] One of good rank, a Ruler,  
*Luk. 18. 18.* of good estate, for he was rich, and had great re-  
venue (*χρηματις*, saith *Luke*, *πλουσιος*, saith *Matthew*, he had a  
good title to that he had, and he lived not beside it.) He was also a  
young man, in the prime and pride of his age, and had been well  
bred; both for point and civility, he came congeeing to our Sa-  
viour, *Mark. 10. 17.* And for matter of piety, he was no Sadducee,  
for he enquires after eternall life, which they denied. And  
although

although but young, he hearkens after heaven: and though he  
were rich, he comes running to Christ, thorow desire of infortma-  
tion: whereas great men u's not to run, but to walk leisurely, so  
to maintain their authority. Lastly, he knew much of Gods Law,  
and had done much: so that he seemed to himself to want work,  
to be aforchand with God. Christ also looked upon him and loved  
him, as he was a tame creature, a morall man, and fit to live in a  
common-weal:h.

*What good thing shall I doe?* ] A most needfull and difficult  
question, rarely moved, by rich men especially, whose hearts are  
usually upon their half-peny, as they say, whole mounches utter no  
other language but the horle leeches, Give, give. *Who will shew us*  
*any good, &c?* a good purchase, a good peny-worth, &c? How-  
beit by the manner of his expressing himself, this Gallant seems to  
have been a Pharisee and of that sort of Pharisees (for there were  
seven sorts of them, saith the Talmud,) which was named *Quid*  
*deus facere, & faciam illud*: Tell me what I should doe and I will  
doe it. They that know not Christ, would go to heaven by their  
good meanings and good doings: this is a piece of naturall Popery,  
that must be utterly abandoned, ere eternall life can be obtained.

*That I may have eternall life* ] He had a good minde to hea-  
ven, and cheaps it, but was not willing to go to the price of it,  
that thorow-sale of all: Good desires may be found in hell-  
mouth, as in *Belshazzar*, some short-winded wishes at least. The Spies  
praised the land as pleasant and plenteous, but they held the con-  
quest impossible, and thereby discouraged the people. Many like  
well of *Abrahams* bosom, but not so well of *Dives* his door. They  
seek to Christ, but when he saith, Take up the Crosse and follow  
me: they stumble at the crosse and felt backward. Their desires  
after heaven are lazy and sluggish, like the door that turns upon  
the hinges, but yet hangs still on them: so these Wilhirs, and Woul-  
ders, for all their faint and weak desires after heaven, still hang  
fast on the hinges of their sinnes: they will not be wrought off  
from the things of this world, they will not part with their kinnesse  
and sweetnesse, though it be to raigoe for ever. *Iudg. 9. 11.*  
*Theatimus* in *S<sup>t</sup> Ambrose* would rather loose his sight then his sinne  
of intemperance: so many, their soules.

Verse 17. *Why callest thou me good?* ] And if I be no: good,  
much lesse art thou, what good conceits lookest thou halt of thy  
self. Here then our Saviour learns this yonker, humility, and self-  
annihilation.

Tam. 1129.  
Sua. ca. 3.

Valt lumen a-  
micum hnd be-  
Lacnes remi-  
nem bonum fuit  
publica litem  
co'sumet inu'su  
sanxerunt. P. ut.  
in Quest.  
Gratu.

Matth 19. 22.  
πλουσιος ουκ  
εσενθεν ουκ  
ενθεν ιησου  
σπιν. 201.

Psal. 119. 88.

Numb. 14. 17.

מגדל Magna  
 101 quod ualuit  
 decem. &c.  
 Boxtort. Tibe-  
 rias amans.

S. Innocent. p. 2.  
 de reg. Christ.  
 387.

Primo precep-  
 to reliquorum  
 primum est  
 uero precep-  
 tur. Luther.  
 M. Ley his Par.  
 of p. 99.

*There is none good but one, that is God*] He both is good originall, (others are good by participation only) and doth good abundantly, freely, constantly, *for thou Lord art good, and ready to forgive*, saith David, Psal. 86. 5. And let the power of my Lord be great, saith Moses, in pardoning this rebellious people. In the Originall there is a letter greater then ordinary in the word *jigdal* ( *be great* ) to shew, say the Hebrew-doctors, that though the people should have tempted God, or murmured against him ten times more then they did, yet their perversnesse should not interrupt the course of his ever-flowing overflowing goodness.

*If thou wilt enter into life, keep the Commandments*] That is (saith Luther) *Morere*, die out of hand: for there is no man lives that sinns not. It is storied of Charles the fourth, King of France, that being one time affected with the sense of his many and great sinnes, he fetcht a deep sigh and said to his wife, now, by the help of God, I will to carry my self all my life long, that I never offend him more: which word he had no sooner uttered, but he presently fell down and died. It is not our Saviours intent here to teach, that heaven may be had or earned by keeping the law: for Adam in his innocency, if he had so continued, could not have merited heaven, neither do the Angels, nor could Christ himself, had he been no more then a man. None but a proud Luciferian would have said, as Vega the Popish Perfectionary did, *Caelum gratis non accipiam*, I will not go to heaven for nought or on free-cost. But our Saviour here shapeth this young Pharisee an answer, according to his question. He would needs be saved by doing, Christ sets him that to do, which no man living can do, and so sheweth him his error. He sets him to school to the law, that hard schoolmaster, that sets us such lessons as we are never able to learn, (unless Christ our elder-brother teach us, and do our exercise for us) yea brings us forth to God, as that schoolmaster in *Livy* did all his scholars (the flower of the *Romane* Nobility) to *Hannibal*: who if he had not been more mercifull then otherwise, they had all perished.

Verse 18. *Thou shalt do no murdher*] Our Saviour instanteth the Commandments of the second table only; as presupposing those of the first: for the second table must be kept in the first: and the whole Law, say the Schools, is but one copulative. The two tables of the law (saith a Reverend Divine) are, in their object answerable to the two natures of Christ: For God is the ob-

ject

ject of one, man of the other. And as they meet together in the person of Christ, so must they be united in the affections and endeavours of a Christian.

Verse 19. *Thou shalt love thy neighbour, &c.*] Which because thou doest not (as appears because thou wilt not part with thy possessions to relieve the poor,) therefore much lesse doest thou love God, and therefore art not the man thou takest thy self for. Civil men overween themselves, and boast of their morall righteousness: yet make no conscience of the lesser breaches of the second table, nor yet of contemplative wickednesse, which yet angreth God, Gen 6. 6. and lets in the devil, 2 Cor. 10. And these are the worlds *very honest men*, for lack of better: as a cab of doves-dung was dear meat in the famine of *Samaria*, where better could not be come by.

Verse 20. *All these things have I kept*] Lie and all: as now the Popish Pharisees dream and brag that they can keep the Law, and spare. They can do more then, then any that ever went before them, Psal. 143. 3. Job 15. 14. Jam. 3. 2. *Oecolampadius* saith, that none of the Patriarchs lived out a full thousand years (which is a number of perfection) to teach us, that here is no perfection of piety. *David's* heart smote him for doing that which *Saul* highly commended him for.

*What lack I yet?*] Gr. *Wherein am I yet behinde with God?* He thought himself somewhat beforehand, and that God, belike, was in his debt. Truly many now-a daies grow crooked and aged with over-good opinions of themselves, and can hardly ever be let right again. They stand upon their comparisons, I am as good as thou: nay upon their disparisons, I am not as this *Pharisee*. No, for thou art worse; yea for this, because thou thinkst thy self better. This arrogant youth makes good that of *Aristotle*, who, differencing between age and youth, makes it a property of young men, to think they know all things, and to affirm lustily their own placits. He secretly insults over our Saviour as a trivall teacher, and calls for a lecture beyond the Law, worthy therefore to have been sent to *Anticyra*: surely as when *Drusus* in his defence against a nimble Jesuite that called him heretic, alledged that heresie must be in *fundamentis fidei*, the Jesuite replied that even that assertion was heresie: So when this young man affirmed that he had ever kept the Commandments, and asked *what lack I yet?* Christ might well have said, thou art therefore

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arrogantia  
 mendacium ne-  
 mo bonum de  
 se dixit. Pareus  
 Infirmum hypo-  
 critam se glo-  
 iatur. lb.

πῶς ἐτι ὀφείλω

πῶς ἐτι δέω  
 ὁ δὲ δὲ δὲ δὲ  
 ὁ δὲ δὲ δὲ δὲ  
 ὁ δὲ δὲ δὲ δὲ

Verse 21. *If thou wilt be perfect*] As thou boastest and aimest: and which never yet any man was, nor can be here. The misunderstanding of this text made some of the Ancients count and call it *consilium perfectionis*, a counsell of perfection: such as whosoever did observe should do something more then the law required: and so merit for themselves an higher degree of glory in heaven than others had. Hence *Bernard* writeth, that this sentence of our Saviour filled the Monasteries with Monks, and the deserts with Anchorites.

*And give to the poor* ] *You shall thou, clear thy self from all suspicion of covetousnesse; which properly consists in pinching and saving: and so is distinguished by the Apostle from extortion, which stands in immoderate getting, 1 Cor. 6. 10. 1 Tim. 3. 3.*

Verſe 22. *He went away ſorrowfull*] That Chriſt ſhould require that, which he was not willing to perform. If heaven be

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Verle 23. *A rich man shall hardly enter* ] With that burden of thick clay, that camels-bunch on his back: heaven is a stately palace with a narrow portall; there must be both stripping and straining, ere one can get through this strait gate. The greatest wealth is ordinarily tumoured up with the greatest swelch of rebellion against God. *Vermis divitiarum est superbia*, faith Augustine, Pride breeds in wealth, as the worm doth in the apple, and he is a great rich man indeed, and greater then his riches, that doth not think himself great, because he is rich. *Charge those that are rich that they be not high-minded* (for the devil will soon blow up such a blab in them, if they watch not) and that they *trust not in uncertain riches*, for as to make their gold their God, as all worldlings do, and worse: for could we but rip up such mens hearts we should finde written in them *The God of this present World*. They that minde earthly things have *destruction for their end*, Philip. 3. Have them we may and use them too, but minde them we may not, nor love them, 1 John 2. 15. that's spiritual barlotry, such as Gods soul hateth, and he *smiteb his hands at* *Ecck 22. 13.*

Verse 24 *It is easier for a camell, &c.*] Or, cable-rope, as some render it. Either serves; for it is a proverbiall speech, setting forth the difficulty of the thing. *Difficile est*, saith *S<sup>r</sup> Hieron*, *in presentibus bonis quis fruatur & futuris, ut hic ventrem illic mentem reficiat, ut de delicijs ad delicias transcat, ut in calo & in terra gloriosus appareat.* Pope *Adrian* the sixth said that nothing befell him more unhappy in all his life, then that he had been head of the Church, and Monarch of the Christian commonwealth. When I first entered into orders, said another Pope, I had

Arduus hec  
est opibus non  
tradere merces.  
Et cum tot  
Cnefos viceris  
esse Neuman  
M. 1111

1 Tim. 6. 17.

S. ἔσονται ἡμε-  
- λον ἵππεσιν καὶ  
- ἰσχυροῖς.

Adrian cpi-  
taph.

El Pico Químico

Cornel. a Capit.  
de com. in  
Numb. 11. 11.  
11. 11.  
per form.  
p. 11. 11.

*Is politeratic.*

had some good hopes of my salvation ; when I became a Cardinal, I doubted of it : but since I came to be Pope, I do even almost despair. And well he might, as long as he sat in that *chair of pestilence*, being that man of sinne, that sonne of perdition, *2 Theſ. 2. 3. Adhunc statum venit Romana Ecclesia*, said *Petrus Aliacus* long since, *ut non esset digna regi nisi per reprobos*. The Popes, like the devils, are then thought to do well, when they cease to do hurt, saith *Johan. Sarisburiensis*. They have had so much grace left we see (some of them howsoever,) as to acknowledge, that *their good and their blood rose together*, that honours changed their manners, and that they were the worse men for their great wealth : and that as *Shimei* seeking his servants lost himself; to they, by reaching after riches and honours, lost their souls. Let rich men often ruminate this terrible text, and take heed. Let them untwist their cables, that is, their heart, by humiliation, *James 5. 1. & 1. 10.* till it be made like small threds as it must be, before they can enter into the eye of a needle, that is, eternal life.

Verfe 25. *They were exceedingly amazed*] Because they knew that all men either are or would be rich; and that of rich men, scarce any but trusted in their riches. Therefore, though our Saviour told them, *Mark 10 24* that he meant it of those only that relied upon their riches, yet they remained as much unsatisfied as before, and held it an hard case that so many should miss of heaven. We have much ado to make men believe that the way is half so hard as Ministers make it.

Verse 26. *With men this is impossible* ] Because rich mens hearts are ordinarily too wedded and wedged to the world, that they will not be loosed, but by a powerfull touch from the hand of heaven. Think not therefore, as many do, that there is no other hel but poverty, no better heaven than abundance. Of rich men they say, *What should such a man ail?* The *Irish* ask, *What they mean to die*, &c. The gold ring and gay clothing carried it in St James his time. But he utterly disliked such partiality: and tells us that God hath chosen *the poor in this world, rich in faith* to be heirs of his kingdom; In which respect he bids the brother or low degree, rejoyce in that he is exalted in Christ.

*But with God all things are possible.]* He can quickly root out confidence in the creature, and rivet rich men to himself. He can do more then he will: but whatsoever he willeth, that he doeth, without

Chap. 19. according to S<sup>t</sup> MATTHEW V.

without stop or hindrance. Men may want of their will for want of power. Nature may be interrupted in her course, as it was when the fire burnt not the three Worthies, the water drowned not Peter walking upon it, &c. Satan may be crossed and chained up: But who hath resisted the Almighty? who ever waxed fierce against God and prospered? Nature could say, *All things are easy to be, and nothing impossible*: howbeit for a finite creature to believe the infinite Attributes of God, he is not able to do it thoroughly, without supernaturall grace.

Yer 27. Behold we have forfaken all, &c.] A great *All* sure, a few rotten boats, nets, household stuffe : and Christ maintained them too : and yet they ask, what shall we have? Neither is it without an emphasis, that they begin with a *Behold*. Behold we have forfaken all, as if Christ were therefore greatly beholden to them, and if the young man were promised treasure in heaven, doing so, and so, then they might challenge it, they might say with the Prodigall *Give me the portion that pertains unto me.*

Verſe 28. *Ye which have followed me in the Regeneration* ] As if our Saviour have ſaid, to forſake all is not enough unleſſe ye be regenerate: So ſome ſenſe it. Others by Regeneration underſtand the eſtate of the Goſpel, called elſewhere a new heaven, and a new earth, 2 *Pet.* 3. 13. the world to come, *Heb.* 2. 5. for God plants the heavens, and laies the foundation of the earth, that he may ſay to *Zion*, thou art my people. There are that underſtand by regeneration the generall reſurrection (of which alſo ſome think *Plato* had heard, and therefore held, that in the revolution of to many years men ſhould be juſt in the ſame eſtate, wherein they were before.) Theſe that follow this latter ſenſe, read the next thus by an alteration of points, *Ye which have followed me, ſhall, in the regeneration (when the Son of man ſhall ſit in his glory) ſit upon twelve thrones, &c.*

Te shall also sit upon twelve thrones.] As so many Kings. Kings they are here but somewhat obscure ones, as *Melchisedech* was; but shall then appear with Christ in glory, far outshining the Sunne in his strength, *higher then all the Kings of the earth*. When *Daniel* had described the greatnesse and glory of all the four Monarchies of the world, at last he comes to speak of a Kingdom, which is the greatest and mightiest under the whole heaven, and that is the *Kingdom of the Saints of the most high*. So glorious is their estate even here: what shall it be then at that great day?

Job. 9 4:  
 Ράδια πάντω  
 Θεῷ τελέσαι  
 καὶ ἀνένυτον  
 ἔσεν. Linus  
 Poeta.

*Reia navigio  
regulas. Marcus.*

Colof. 3.4.  
Plal 8, 27.

Дан. 7. 18.

day? And if the Saints (every of them) shall judge the Angels; What shall the Apostles do? surely as they absolved or condemned men in this world, so shall it fare with them at the generall Judgement.

Verse 29. *Shall receive an hundred fold*] In reference to *Isaack*, hundred-fold increase of his seed. *Gen. 26. 12.* or, that best of grounds. *Mat. 13.* Those that do pillage us they do but husband us, low for us, when they make long furrowes on our backs. *Psal. 126.* and ride over our heads. *Psal. 66. 12.* *Gordius* the Martyr said, It is to my losse, if you bate me any thing in my sufferings. *Crudelis vestra nostra gloria*, said they in *Tertullian*, your cruelty is our glory: and the harder we are put to it, the greater shall be our reward in heaven. Nay on earth too; the Saints shall have their losses for Christ recompensed, either in mony or monies-worth either in the same, or a better thing. *Iob* had all doubled to him, *Valentinian*, for his tribuneship, the Empire cast upon him, after *Julian* the Apostate, who had put him out of office, for his religion. *Q. Elizabeth* (whole life for a long while had been like a ship in the midst of an *Irish* sea) after long restraint was exalted from misery to Majesty, from a prisoner to a Princess. *Optanda nimirum est jactura qua lucro majore pensatur*, saith *Agricola*. It is, doubtlesse a lovely losse, that is made up with so great gain. Had *Q. Elizabeth* torknowen, whiles she was in prison, what a glorious raig she should have had for 44 years, she would never have wished her self a milk-maid. So, did but the Saints understand what great things abide them both here and hereafter, they would bear any thing chearfully. *An hundred fold here, and eternall life hereafter*: On who would not then turn spirituall purchaser? Well might *S<sup>t</sup> Paul* say, godlines is profitable to all things. Well might the Psalmist say, In doing (in suffering) thy will, there is great reward. Not for doing it only, but in doing it: for Righteousnes is its own reward. *S<sup>t</sup> Mark* hath it thus, He that leaveth house, brethren, sisters, father, &c. shall receive the same in kinde: house, brethren, sisters, father, &c. That is, 1. He shall have communion with God and his consolations, which are better then them all; as *Galeasius* that Italian Marquesse that left all for Christ avowed them: and as *Paulinus Nolanus*, when his City was taken by the *Barbarians*, prayed thus to God, Lord let me not be troubled at the losse of my gold and silver, for thou art all in all unto me. 2. He many times gives his suffering servants here

Majora certa-  
mina majora  
sperantur pre-  
mia. Tertul.

Qui pro christi  
nomine amife-  
rat tribunalum  
retribuente  
christo accepit  
imperium.  
Orat.

Ne exultet  
omnium  
exultant, tu  
exultet illi  
omnis Angelus  
etc. etc.

here such supplies of their outward losses, in raising them up other friends and means, as doe abundantly countervail what they have parted with. Thus, though *David* was driven from his wife, and she was given to another, God gave him a friend *Jonathan*, 2 Sam. 1. whose love was beyond the love of women. So though *Naomi* lost her husband and children; *Boaz*, *Ruth*, and *Obed* became to her instead of all. The Apostles left their houses, and household-stuffe to follow Christ: but then they had the houses of all godly people open to them and free for them: and happy was that *Lydia*, that could entertain them: so that having nothing, they yet possessed all things. They left a few friends, but they found more where ever they came. Wherefore it was a senselesse farewell of *Julian* the Apostate, when reading this text, he jeeringly demanded, whether they should have an hundred wives also, for that one they had parted with? 3. God commonly exalts his people to the contrary, good to that, evil they suffer for him: as *Joseph* of a slave became a ruler: as Christ that was judged by men, is Judge of all men. The first thing that *Caius* did, after he came to the Empire, was to prefferre *Agrippa*, who had been imprisoned for withing him Emperour. *Constantine* embraced *Paphn- nius*, and kissed his lost eye. The King of Poland lent *Zelislans* his generall, who had lost his hand in his warres, a golden hand instead thereof. God is far more liberall to those that serve him, suffer for him. Can any son of *Iesse* doe for us as he can?

Verse 30. *But many that are first, &c.*] Because *Peter* and the rest had called for their pay, (almost afore they had been at any pains for Christ) he therefore quickeneth them in these words: bidding them bestir themselves better, lest others, that are now hindermost, should get beyond them, and carry the crown. Lay hold on eternall life, saith *Paul*: intimating that it is hanged on high as a garland, so that we must reach after it, strain to it. So much that ye may obtain: Look you to your work, God will take care of your wages: you need never trouble your selves about that matter.

CHAP.



## CHAP. XX.

Verse 1. For the Kingdom of heaven &amp;c.]

**T**hat last sentence Christ further illustrateth and enforceeth by this following parable. *Peter* and the rest were in danger to be puffed up with the conceit of their abundant reward promised, *chap. 19. 28, 29.* This to prevent, and that they might not stand upon their tearms and trophies, they are again and again given to know, that *many that are first shall be last, and last first.*

*Which went out early in the morning*] God is found of them that seek him not, *Isa 65. 1.* Yea the Father seeketh such to worship him, *Ioh. 4. 23.* he soliciteth suitours and servants. A wonderful condescension it is, that he looketh out of himself upon the Saints and Angels in heaven, *Psal. 113. 6.* How much more upon us poor earth-worms?

*Labourers into his Vineyard.*] Not loiterers. *Jacob* saw the Angels, some ascending, others descending, none standing still. God hath made *Behemoth* to play in the waters, not so men: they must be doing, that will keep in with God.

Verse 2. *For a penny a day.*] Not for eternall life, (for this thole murmuring merit-mongers never had, who yet had their penny) but something (what ever it were) that gave the labourers good content: that it was for which each of them followed Christ, whether for meat perishing, or induring.

Verse 3. *Others standing idle.*] For any good they did, or could doe, till sent into the vineyard, and set a work by God. Till then we are mere excrements of humane society. *Nos numerus sumus, &c.*

Verse 4. *Go ye also into the Vineyard.*] God hath his times to call men in: Only let them stand in Gods way, wait at the posts of wisdoms gates, at the pool of *Reseda*, &c. *Gravata & involuta est ad gratiam vocatio*, *Ephel. 1. 11.* The separation of the Saints is wonderful, *Exod. 33. 16.*

Verse 5. *About the sixth and ninth houre.*] God hath his servants of all sexes and sizes, calling when and whom he pleaseth. And they have the comfort and credit of it that are first called, so they walk worthy of their time and that vocation wherewith they are called, *Ephel. 3. 1.* Thus it was an honour to *Mnaſon*, that he

was an old Disciple; and to *Andronicus* and *Junia*, that *Paul* should say of them, *Who also were in Christ before me.*

Verse 6. *And about the eleventh houre.*] About five a clock in the afternoon. When it was well-nigh time to leave work. *Nunquam sero. si sero.* Howbeit delays are dangerous, opportunities are abrupt, and headlong, and if once past, irrecoverable. *If therefore ye will enquire, enquire, return, come, Isa. 21. 12.* They that say, men may repent hereafter, say truly, but not safely. They that alledge these here that came in at the eleventh houre, must consider that these were never called till then. But now God calleth, yea commandeth all men every where to repent, *Act. 17. 30.* And now he is more peremptory, sure, then ever heretofore. See *Heb. 2. 3.* How many are daily taken away in their officers and ellayes, before they have prepared their hearts to cleave to God?

Verse 7. *Go ye also into the Vineyard.*] At this houre the penitent thief was sent in, and he besought him: for he justifies Christ, condemns himself, chides his fellow for railing, praises for a part in Paradise, &c. he lived much in a little time. Howbeit this is a singular example, one of the miracles wherewith Christ would honour the ignominy of his crosse. Neither is it often seen or read of, that old men are converted. They are usually so set in their hearts, that they are hardly removed: such an hoot they have over their hearts, that scarce any thing will affect them. *Abraham* in the old Testament, and *Nicodemus* in the New, were called in their old age. Name a third he that can.

Verse 8. *Saith unto his steward.*] That is, to his Son Christ whom he hath made judge of all, to give unto every man according to his works. This he will doe with demonstration of his singular both justice (so that none shall receive lesse then was promised him) and mercy, (so that all shall receive more then they deserved.) For although their penny be here called their hire, and elsewhere their reward, yea their wages, yet all is of grace.

Verse 9. *And when they came.*] These last labourers were first paid, because they trusted not to the worth of their own works, but to Gods free grace and goodnes: when the other are turned off in displeasure, with *Tolle quod tuum est & vade*: Take thy penny and be packing.

Verse 10. *They supposed that they, &c.*] Good works are mercenary.

Job. 5. 27.

Act. 21. 16.

*mercatura Regni celestis*, saith *Bellarmino*. But God is no such merchant. *Calum gratia non accipiam*, I will not have heaven for nothing, saith *Vega*. Thou shalt never have it therefore; He give thee that gift.

Verse 11. *They murmured, &c.* They had that they agreed for, some temporall blessings, which is all that carnall men commonly care for. Or if they seek after spirituall things, it is not for any beauty he seeth, or taste he findeth in them, but only as a bridge to bring them to heaven; as *Spira* confessed of himself. It is not good therefore to indent and bargain with God how much he shall give us, either of temporals or spirituals: for so you may have your penny, and yet be discontented, that it is but a penny and no more. Profits, pleasures, honours, appear to be but empty things, when men are to goe into another world.

Verse 12. *Thou hast made them equal.* Loe this is the guile of gracelesse hypocrites to be quarrelling, and contending with God and man, as unworthily dealt withall. Thus those Jewish justiciaries, *Isa. 58.3.* hit God in the teeth with their good services, and small thanks. So the proud Pharisee lets forth not his wants, but his worth. Contrariwise, *Jacob* cries out in a low language, *Domine non sum dignus*, Gen. 30. 10. So doth *Paul*, 1 Cor. 15. 9. the Centurion, *Matth. 8.6.* the Baptist, *Mat. 3.11.* *S. August* us, *Non sum dignus, quem tu diligas, Domine, Lord, I am not worthy of thy love.*

Verse 13. *Friend, I doe thee no wrong.* Friend he is called, not *Reprobate*, though he were a murmurer, a merit-monger, in arguing the case with others, use hard arguments, but in a soft language; This will soonest work: for man is a crooked creature, and if roughly dealt with, will sooner slight you for your passion, then regard your reason, though never so convincing, because not well managed. There are a generation whole words are words, whose tongues are rapiers to run men thorow with, upon every small occasion, and their throats as a gaping grave to bury them in.

Verse 14. *Take that shine is, and goe.* A fearfull sentence. *David* blesteth himself from those men of Gods hand: which have their portion here, and that's all they are to look for. *Valde protestatus sum*, said *Luther* when great gifts were offered him, *me nolle sic a Deo satiari*. A gracious spirit cannot rest satisfied with low things. The *Turkish* Empire, as big as it is, saith the

same *Luther*, is nothing else but a crust of bread, which the good man of the house casteth to his dogs.

Verse 15. *It is not lawfull for me, &c.* This is Gods speech (who is the great proprietary of all) it may not be ours who have nothing of our own, but all in trust: So that when we present any thing to God, we must say as *David* did, 1 Chron. 29. 14. and afterwards *Justinian* the Emperour, *τὰ ἐν τῷ σὺν οὐκ ἐξ ἑσέως σου* Of thine own we give thee: for all that is in the heaven and the earth is thine: *S. Bernard* reports of Pope *Eugenius*, that meeting with a poor but honest Bishop, he secretly gave him certain jewels wherewith he might present him. If God did not first furnish us, we should have nothing wherewith to honour him, or doe good to others.

*Is thine eye evil, because I am good?* It's commonly observed, that witches and those that are in league with the devil to doe mischief, are never given over so to doe, till they come to have an evile eye. Hence that, *nescio quis teneros, &c.* and those that are bewitched, are said to be *overseen*, that is to be looked upon with an envious eye. Envy is a quick-sighted and sharp-fanged malignity, *Prov. 27.4.* and doth, *de aliena mente tam promptè quam prave conjicere*, as one saith, nimbly and naughtily guesse at another mans meaning.

Verse 16. *So the Last shall be first, &c.* This is the purport of the preceding parable. Application is the life of preaching.

*Few are chosen.* It's a strange speech of *Chrysostom*, in his fourth sermon to the people of *Antioch*, where he was much beloved, and did much good. How many, think you; shall be saved in this City? It will be an hard speech to you, but I will speak it: Though there be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too: For what villany is there in youth? What sloth in old men? and so he goes on. See the notes on *Mat. 7.14.*

Verse 17. *Took the twelve Disciples.* To rouse them and raise them out of their carnall fears and dejections. *Jerusalem* was the Saints slaughter house, *Luk. 13.33.* (as *Rome* is now, which therefore is spirituallly called *Jerusalem*, *Egypt*, *Sodom*, &c.) Hither our Saviour bent his course: hereupon they were amazed and afraid, *Mark. 10.32.* and gave him counsell to goe back rather into *Galilee* for his own and their safety, *Joh. 11.8.* He takes them therefore apart, and tells them as followeth, what they must trust to: and

K k

Georg Cedren.  
Compend hist.

Βασίλειος,  
quasi pascit καί  
το.

Deo. Wbear.  
Relict. Ant.  
log p. 11.

Non arbitror  
inter Sacerdotes  
multos esse qui  
salvi fiant.  
Chrysost. Hom.  
3. in Act.

Revel. 11.8.

Rom. 3. 12. ---

10.

Dial. 17.

Dial. 17. 14.

Turk. Imp.

quantum quan-  
tum est, nihil  
est nisi pan's  
mica, quam di-  
ver paternam  
illas projicit ca-  
mitas. Luther.

and that though he be brought to the dust of death, he will rise again gloriously, to their great comfort.

Luk. 19. 34.

Verse 18. *Behold we goe up to Jerusalem.* Behold, as it requires attention (and this was no more then need, for St Luke tells us that they understood none of these things, &c.) to it sets forth our Saviours forwardnesse, to goe this dangerous voyage.

Verse 19. *To mock, and to scourge, and to crucifie him.* What are all our sufferings to his? and yet we think our selves undone, if but toucht: and in setting forth our calamities, we adde, we multiply, we rise in our discourse, like him in the Poet. I am thrice miserable, nay ten, twenty, an hundred, a thousand times unhappy. And yet all our sufferings are but as the slivers and chips of that crosse, upon which Christ, nay many Christians have suffered. In the time of *Adrian* the Emperour, ten thousand Martyrs are said to have been crucified in the mount of *Ararath*, crowned with thorns, and thrust into the sides with sharp darts, after the example of the Lords passion. The chief of whom were *Achaicus, Heliades, Theodorus, Carcerius*, &c.

Verse 20. *Then came to him, &c.* Then, most unseasonably when Christ had by the parable been teaching them humility, and now was discoursing of his death and passion, then came these sonnes of *Zebedee* to beg a principality in Christs imaginary earthly Monarchy. And this is not the first time of their so foul mistake, so unseasonable a suit to him, or strife among themselves. The leprosy was cured at once in *Naaman*: so is not corruption in the Saints, but by degrees, and at times.

*The mother of Zebedees children.* Set on by her two sonnes, who were ashamed to make the motion themselves, (but as good they might, for Christ knew all, and therefore directs his answer to them, *Mark. 10. 35.*) and she also was not well assured of the fience of her request, and therefore came curtesying and craving a certain thing: not telling him what at first, as going somewhat against her conscience. And surely her request had been impudent, but that she presumed upon her neer alliance to Christ: For she is thought to have been sister to *Ioseph*, who was *Pater Christi politicus*: and thence her boldnesse, by reason of her right of kindred by the Fathers side. And this is some kinde of carnall excuse; Yet not for her and her sons folly and vanity, in dreaming of an earthly kingdom, and therein a distribution of honours

nours and offices, as in *Dauids* and *Solomons* daies.

Verse 21. *What wilt thou?* We may not over-hastily engage ourselves by promise of this or that to our best friends, but hold off and deliberate. *Alioqui saliens antequam videat, casurus est antequam debeat.* Bern.

*The one on thy right hand* *Quid voveat dulci nutricula mater alumni?* Our Saviour had promised in the former chapter that the twelve should sit upon twelve thrones, &c. These mens suits for the first and second seat. Self-love makes men ambitious, and teacheth them to turn the glasse to see themselves bigger, others lesser then they are, *Paul* on the contrary, was least of Saints, 1st of Apostles.

Verse 22. *Ye know not what ye ask* Ye ask and misse, because ye ask amisse. A prayer for things not lawfull, begs nothing but a deniall, as *Moses* did, in praying to enter into the land, *Deut. 3. 25.* as *Job* did in that peevish request of his that God would loose his hand and cut him off; as the Disciples did in that over-curious enquiry, *Lord, wilt thou at this time restore the Kingdom to Israel?* Our Saviour answers, that that's not fit for them to know. But a better thing he could tell them, that they should shortly after be clothed with the holy Ghost. God sometimes in much mercy crosseth the prayers of his poople, as he did *Dauids* for the childes life, who if he had lived, would have been but a standing monument of *Dauids* shame. Was it not better for him to have a *Solomon*? The Saints have their praies out, either in money or moneys-worth: provided they bring lawfull petitions and honest hearts.

*Are ye able to drink of the cup, &c.* Afflictions are frequently set forth by this metaphor of a cup, taken say some, from an ancient custom that the father of the family should give to each under his charge a cup fit for his use, according to his bignesse: Or, as others think, from the manner of feasts, whereat the Sympolarch, or ruler of the feast, as he is called, *Ioh. 2.* prescribed what and how much every man should drink.

*And to be baptized with the baptisme* Or plunged over head and ears in the deep waters of affliction. Of these we may say as one doth of the Spa waters, that they are more wholesome then pleatant. Ever since Christ cast his crosse into them, as *Moses* did that tree, *Exod. 15. 25.* the property of them is altered, the waters healed.

*They say unto him, We are able* ] In your own conceit at least, not else. For these two Disciples as they knew not what they asked, so they knew not what they answered. And yet *Maldon* hath the face to defend them in it, as if they here testified their alacrity rather then betrayed their precipitancy: *Sed exitus alia probavit*: they shewed their valour at Christs apprehension.

Verle 23. *Ye shall drink indeed of my cup* ] *Illud solum quod suavius est, & limpidius*. The Saints sip of the top of Gods cup: as for the dregs, the wicked shall wring them out, and drink them up.

*And he baptized, &c.* ] Or ducked, washed (not drowned) as *S<sup>t</sup> Paul* was in the shipwrack; or as the baptized child, which shakes off the water, or is dried after baptism. Afflictions saith one, are called *baptisme* because they set Gods mark upon us (as baptism doth) that we belong to God: This for outward afflictions. And for desertion, it is called Christs *cup*, because we are sure to pledge him in that too, and be conformed unto him, as was *Iob*, *David*, *Heman*, *Psal. 88* &c. Grace is no target against affliction: but the best shall have terrors within, and troubles without, as sure as the coat is on their back, or the heart in their belly.

*Is not mine to give* ] i.e. It is no part of my present office: Or, I have no such commission from my father to give precedencies to all that affect them. Christ hereby seeks to raise up the low groveling spirits of his Apostles to things supernaturall, supernall.

Verle 24. *They were moved* ] They were angry at that ambition in their fellows, that themselves were deeply guilty of. So *Diogenes* trampled *Platoes* pride, but with greater pride. So *Craffus* earnestly inveighed against covetousnesse in others, when there was not a more covetous caittiffe then he upon the earth. So *Gregory* the great stomaked the title of universall Bishop to the Patriarch of *Constantinople*, which yet himself affected, and his successour *Boniface* arrogated and usurped.

Verle 25. *Iesus called them to him and said* ] We must (by Christs example) advance, cherish concord all we can, amongst ministers especially, by casting out those make-bates, emulation and ambition. *Pareus* was wont to say, that the onely cause of all Church-disensions was, Ministers reaching after rule and preeminence, as did *Diotrephes*. And that if this evil humour could possibly be purged out, there would be a sweet symmetrie, an happy harmony of all hearts.

And

Institution Ecclesie concernat  
eorum causam  
exit Ecclesie  
affirmum et  
negativum  
in vita Patri.

*And they that are great* ] The Grandees of the earth. There is, saith one, a greatnesse *Belluine* and *Genuine*. In that, a beast may and doth exceed us: In this we exceed our selves and others. Great men are not alwaies wise, saith *Elihu*, *Iob 32.9*. And *Ne me major nisi qui iustior*, said *Agésilas*, when the King of *Persia* titled himself the great King. *Calamitas nostra magnus est*, said *Mimus* concerning *Pompey*, the people applauding so handiome a solacetime. *Privilegium unius conceditur in beneficium alterius*, saith a learned Doctour: *& si vis esse vere magnus, sis instar utris sike tumidi, sed instar uteri prole gravid;* ut utroque inane supercilium, sed exhibeas utile ministerium. Goodnesse is the only greatnesse.

Verle 26. *But it shall not be so amongst you* ] How expresse is that against Papal primacy and Lordly prelacy? When the Duke shall be damned, what will become of the Bishop, said the clown to the bishop of *Cullen*? *M<sup>r</sup> Whishead* refused a Bishoprick because he liked not to be Lorded. And *M<sup>r</sup> Coverdale* being deprived of his Bishoprick in *Q. Maries* daies, would not (for the same cause) be reinvested in *Q. Elizabeths*, but taught a school.

Verle 27. *Let him be your servant* ] This is the ready way to rise. Neither may any think himself too good to serve the Saints, to wash their feet, to minister to their necessities. Christ came out of the bosome of his Father to fetch them to heaven. The holy Ghost disdaineth not to dwell in their hearts. Angels are desirous to do them any good office. Prophets think not much to minister to them, *1 Pet. 1.12*. *Paul* and *Apello* and *Cephas* are theirs, publike servants to the Church; accounting it a far greater matter *prodesse quam præesse*, to seek mens salvation, then to exercise dominion.

Verle 28. *And to give his life a ransom* ] A redemptory, a valuable rate, for it was the blood of God wherewith the Church was purchased, *Acts 20. 28*. silver and gold could not do it, *1 Pet. 1.18, 19*. nor any thing else but that counter-price given by Christ, *1 Tim. 2.6*.

Verle 29. *And as they departed from Iericho* ] Christ cured one blinde man as he went into *Iericho*, *Luk. 18*. and two as he went out; for all the haste he had to go to *Ierusalem*. Hence such multitudes followed him, to make up his ensuing triumph.

Verle 30. *When they heard that Iesus passed by* ] Happy it was

Kk 3

λύτρον.

ἀντίλυτρον.

Tres in his locis  
i'a curatos esse  
crediderim.  
Accus.



Historia ca-  
talag. vii.  
clup.  
Trithem. de  
scriptur. Eccl.  
fast.  
I. ho. Bezus  
lib. 2. de fig.  
Eccl.

able Divine; and wrot certain Commentaries on the Psalmes, and likewise on the Gospels; being now (saith *Jerome*, who relates it) above 83 years of age. *Trithemius* and *Bozius* report the like things, concerning one *Nicasius de Voord*: a dutch-man, who being strack blinde at three years old, became neverthelesse an excellent scholar, and skilfull in the laws, which he publickly professed at *Colten*. Afterwards he proceeded Master of Arts at *Lovain*, Licentiate in Divinity at the same University, and lastly Doctour of the laws at *Cullen*: where, after he had printed his publicke Lectures, he died and was buried in the Cathedrall-Church Anno Dom. 1491. 17. Calend. Septem.

## CHAP. XXI.

Verse 1. And when they drew nigh to Jerusalem ]

IN this one verse, our Evangelist closely comprizeth all that *St. John* sets down of our Saviours oracles and miracles from his seventh chapter to chap. 12. 12. viz. the history of five moneths and ten daies: for Christ rode not into the city till the fifth day before his last Pascheover, *Joh. 12. 12.* having the day before been anointed by *Mary* at *Bethany*, *Joh. 12. 1.* called here *Bethpage*, or the *Conduit-house*.

Verse 2. An Ass tied and a colt with her ] There are that by the Ass understand the Jews laden with the Law: and by her foal, the Gentiles that wandred whither they would. That Canonist made the most of it, that said that children are therefore to be baptized, because the Apostles brought to Christ not only the Ass, but the colt too.

Verse 3. The Lord hath need of them ] The Lord of all, both beasts and hearts: for else how could he so soon have obtained the Ass, of her master? Some read the text thus. *The Lord hath need of them, and will presently send them back again*: to teach us to be no further burdenisome or beholden to others, then needs must.

Verse 4. All this was done that, &c. ] Here is the mystery of the history: which would otherwise seem to some ridiculous and to little purpose. He hereby declared himself that King of his Church forepromised by the Prophets, how poor and despicable hever, as the world accounts it.

Verse

Verse 5. Tell ye the daughter of Sion ] Here was that also of the Psalmist fulfilled, *God is my King of old working salvation in the midst of the earth*, *Psalm 74. 12.* For *Jerusalem* is by the Fathers observed to stand in the very center and navell of the habitable earth, as if it were fatally founded to be the city of the great King.

Thy King cometh unto thee ] All in Christ is for our behoof and benefit, *1 Cor. 1. 30.* & *Micah 4. 8, 9.* Unto thee shall it come, O daughter of *Zion*, even the full dominion: the kingdom shall come to thee daughter of *Jerusalem*. Why then dost thou cry out aloud? Is there no King in thee? Is thy counsellour perished? A Mandamus from this King, will do it at any time, *Psalm 44. 4.*

Meek, and sitting upon an Ass ] Not upon a stately palfrey, as *Alexander*, *Julius Caesar*, &c. no such state here, Christ Kingdom was of another world: He came riding meek, and his word (the law of his kingdom) is both to be taught and received with meeknesse, *2 Tim. 2. 25.* *1 Sam. 1. 21.* At *Genoa* in *Italy* they shew the tail of the Ass our Saviour rode on for an holy relique; and bow before it with great devotion. Neither will these dull diards be reclaimed from such fond fopperies; being herein the *Indian* Asses, which feeding upon the weed hen-bane, are so stupid, that they lye for dead, neither can they be wakened till halfe-bled.

Verse 6. And the Disciples went ] With a certain blinde obedience they went on Christs errand, though not very likely to speed. Their Masters sole authority carried them on against all difficulties and absurdities. When God commands us any thing, we may not dispute but dispatch, argue but agree to it, captivate our reason, exalt our faith.

Verse 7. And put on them their clothes ] Teaching us to honour God with the best of our substance, and to dedicate our selves wholly to the Lord our God. *Jonathan* stripped himself, for his friend *David*, of the robe that was upon him and his garments, even to his sword and his girdle. Christ suspended his glory for a season, laid aside his rich and royall robes, borrowed a cast suit of us, that he might cloth us with his righteousness: And shall we think much to cloth him in his naked members? &c. to part with any thing, for his sake and service?

And they set him thereon ] They that make religion dance attendance

Wolpl. Memor.  
Lich

Ms. lib. bot. com. in  
Lond.

1 Sam. 18. 4.

Historia ca-  
talag. vii.  
clup.  
Trithem. de  
scriptur. Eccl.  
fast.  
I. ho. Bezus  
lib. 2. de fig.  
Eccl.

Peripage 273  
or 274.

On a nua as-  
num 67 109  
curat quia as-  
num 67. Bern.  
Sphinx Philos.  
pag. 319.

Spec. hel. 12.

Eulgent.

Que culton  
nia redgere in  
ordinem, &  
publice tran  
quillitate con  
sistit. med. Luth.

tendance to policie (saith one) these set the Asse upon Christ, not Christ upon the Asse. Thus did *John*, and before him *I-roboam*, *cui gravior jactura regionis quam religionis*. Thus do all our Machiavellians and the worlds wifards, whose rule is, *Philosophandum sed paucis: Religiosum oportet esse, sed non religentem*, &c. But what saith a Father? *Deum si quis parum meuit, valde contemnit*. And, one thing, said *Luther*, that will be the ruine of religion is worldly policy, that would have all well however; and seeks to procure the publike peace, by impious and unlawful counsels and courtes.

Verse 8 And a very great multitude] *Bondinus* saith, he was met at this time by three-hundred-thousand Jews, some whereof went afore Christ, some followed after, according to the solemn rites and reverence used to be given to earthly Kings, in their most pompous triumphes. This was the Lords own work.

Verse 9. *Hosanna to the Sonne of David*] So they acknowledged Christ to be the true Messiah, and congratulate him his kingdom over the Church; and yet a few-daies after, these same, at the instigation of the Priests and Pharisees, cry *Crucifige*: dealing by Christ as *Xerxes* did by his steersman, whom he crowned in the morning, and then took off his head in the afternoon of the same day: or as the fickle *Israelites* dealt by *David*, 2 Sam 20, where we shall finde the same hands that erewhile fought for *David* to be all theirs, do now fight against him under the son of *Belial*, to be none of theirs.

Verse 10. *Who is this?*] Why? could not they tell after so many miracles done among them? Were they such strangers at *Ierusalem*? Many live and dye very fots, even in those places where they have had line upon line, precept upon precept, &c. and yet they are no wiser then the child new weaned from the breast, *Isa. 29. 8*. their wits serve them not in spiritualls, though otherwise shrewd enough.

Verse 11. *The Prophet of Nazareth, &c.*] The *Archprophet* they acknowledge him; but of *Nazareth*, of *Galilee*. They had not profited so much, or made so far progresse in the mystery of Christ as to know him to have been born a *Bethlehemite*. And to nourish this errour in the people it was, that the devil, that old Imposteur, *Mark. 1. 24*. though he confessed Christ to be the Holy one of God, yet he calleth him *Jesus of Nazareth*. *Satan est* *semel*

*semel videtur verax, milies est mendax & semper fallax*. *Satan* never speaks truth, but with a minde to deceive.

Verse 12. *And cast out all them that sold*] The zeal of Gods

house did ever eat him up. And (as revenge follows zeal 2 Cor.

7. 11.) he marts their markets, and drives them out of the Tem-

ple with *Procul o procul este profani*. And this deed of our Sa-

viours was altogether divine; whiles, as another *Sampson*, he

lives heaps upon heaps (yet without bloodshed) with the jaw-

bone of an ass. St *Hierom* extollet this miracle above the raising

of *Lazarus*, restoring the blind to their sight, the lame to their

limmes, &c. and adds this mysticall sense of the text. *Quotidie*

*Jesus ingreditur Templum Patris, & ejicit omnes tam Episcopos*

*& Presbyteros, quam Laicos & universam turbam de Ecclesia*

*sua, & unius criminis habet, vendentes pariter & ementes*. Christ

is every day casting out of his Church all these mony-marchants,

these sacrilegious simonists, both ministers and others, that make

sale of holy things, which the very Heathens abhorred, and others

long since complained, that benefices were bestowed *non ubi opti-*

*me, sed ubi questuosissime*, as if a man should bestow so much

bread on his ass, because he is to ride on him.

The tables of the mony-changers] This he did also at his first

entrance into the ministry, *Ioh. 2. 14. 15*. See my notes on that

text. The Reformation of Religion was Christs chief care, and

so it should be ours: And although little was done by his first at-

tempt *Ioh. 2*. yet he tries again; to should we; contributing what

we can to the work continually, by our prayers and utmost indea-

vours: wishing at least, as *Ferus* did, that we had some *Moses*

to take away the evils in Church and state. *Non enim unum tan-*

*tum vitium, sed multos habemus*, saith he; for we abound with

iniquities and evils.

Verse 13. *Shall be called the house of prayer*] A principall

piece of Gods publike worship, and here put for the whole. Christ

himself never came into this house, but he preached as well as pray-

ed. In the Sanctuary was the incense Altar in the middle, a type

of prayer, the table of shew-bread on the onefide, beokening the

twelve tribes; and the candlestick, a type of the word, on the o-

ther: To teach us that there is a necessity of both ordinances to

all Gods people.

But ye have made it a den of theeves] So Christ calleth not

the mony-marchants only, but the Priests also that set them a-

work.

In Gregorius  
factis mendos  
exilant ut us  
quid de qua  
de po libere  
quid alicui  
quid t. d. a.  
de te nigeru  
hinc majat in  
Alog.

Leges exis. tab.

Erod. 3. 10.

work. And whereas they cryed, *The Temple of the Lord, the Temple of the Lord* (for to those was this speech first addressed, *Jer. 7. 11.*) as if they could not do amisse, because they served in the Temple, the Prophet tells them there, and our Saviour there here, that it's so much the worse. What should an Angel of darkness do in heaven? Who required these things at your hands, to tread the courts of my Temple? This is the gate of the Lord, into which the righteous only should enter. The Papists in like sort cry out at this day, *Ecclesia, Ecclesia, Nos sumus Ecclesia*: and herewith think to throwd their base huckstering of holy things. For *omnia Roma venalia*, all things are saleable and soluble at Rome. But this covering is too short, and their grosse thevveries are now made apparent to all the world, as their rood of grace, and the blood of *Hales* were at *Pauls* crosse by that Noble *Cromwell*; and as their cheating trade of Indulgencies and Popes pardons was by *Luther*, who by dint of argument overthrowd those Romish mony-changers, and drove the countrie of those *γυμνασια* and *χρησμεται*, as *Nazianzen* fitly calleth them.

Verse 14. *Came to him in the Temple, and he healed them* ] So true was that testimony given of our Saviour, *Luke 24. 19.* that he was a Prophet mighty in deed, as well as in word, before God and all the people. *Nos non eloquimur magna, sed vivimus*, said the Primitive Christians. *Our lives* as well as our lips should speak us right and reall in Religion: As Christ here, by his cures, gave a reall answer to that question, *ver. 10.* Who is this? Let us learn to lead convincing lives: these are the best apologies when all's done.

Verse 15. *And the children crying, &c.* ] To the great grief and regret of those cankerd carls the Priests and Scribes: but to the singular commendation of their parents, who had to well taught and tutored them. So the children of *Merindoll* answered the Popish Bishop of *Canailon* with such grace and gravity as was admirable. So, when *John Lawrence* was burnt at *Colchester*, the young children came about him, and cryed in the audience of the persecutours, Lord strengthen thy servant, and keep thy promise.

Verse 16. *Thou hast perfected praise* ] *Κατηννω*, thou hast given it all its parts, and proportions; thou hast compleated and accomplished it. The Hebrew saith, *Fundasti*, thou hast founded praise, and well bottomed it. *Qua enim perfecta, sunt firmissima.*

*missima.* Now there is no mouth so weak, into which God cannot put words of praise. And how oft doth he chide the silly-simples of the world, to confound the wise and learned? See my notes on *Psal. 8. 2.* And here it is observable that our Saviour answers warily to the captious question; so as he may neither offend *Cesar*, by taking upon him to be a King, nor stumble the people, who took him for no lesse, and he was well pleased therewith. Let our columbine simplicity be mixed with serpentine subtilty, that we run not our selves heedlesly into unnecessary dangers.

Verse 17. *And he left them* ] As not willing to loose his labour, to cast away his cost upon men to unthankfull, untractable.

Ovid.

*Ludis, qui sterili semina mandat humo.*

*Went out of the city into Bethany* ] Happly for safety sake: undoubtedly for his delight and to refresh himself with his friend *Lazarus*, after his hard labour, and little successe.

Verse 18. *As he returned into the city* ] There his work lay chiefly: thither therefore he repairs betimes, and forgat, for haste, to take his breakfast, as it may seem: for ere he came to the city he was hungry, though it were but a step thither. A good mans heart is where his calling is: Such a one, when he is visiting friends or so, is like a fish in the aire: whercinto if it leap for recreation or necessity, yet it soon returns to his own element.

Verse 19. *He came to it and found nothing* ] He thought then to have found something: there was some kinde of ignorance, we see in Christ as man (but not that that was sinfull.) *His soul desired the first ripe fruits*; yea though they had not been ripe and ready; hard hunger would have made them sweet and savoury, as the shepherds bread, and onions were to *Hannibals*, when he was put to flight by the Turkes: So well can hunger season homely cates, saith the Historian. Or this promising figtree our Saviour might say, as *Alciat* of the Cyrenae.

Mic. 7. 1.

Turk. Hist. fol. 310.

*Pulchra coma est, pulchro digesta, ordine frondas,*

Enblem.

*Sed fructus nullo hac coma pulchra gerit.*

Verse 20. *They marvelled, saying &c.* ] And well they might; for no conjurer, with all his skill, could have caused this figtree to suddenly to whither, with a word speaking. For the figtree is the most juicefull of any tree: and bears the brunt of winter-blais. Yea *Plutarch* tells us that there is such from the figtree such a strong and most vehement verue, as that if a bull be tied

Plut. Sympos. lib. 9.

into



unto it for some while, he becomes tame and tractable, though he were never so fierce and full before. No wonder therefore though the Disciples wondered at so sudden an alteration.

Verse 21. *If ye have faith and doubt not* ] Or dispute not the matter as probable only and somewhat uncertain, but not altogether undoubted. He that doubteth debateth it, as it were, with himself, puts the case to and fro, sometimes being of one mind, sometimes of another. Now let not such a man think that he shall receive any thing of the Lord, *Iam. 1. 7. If ye will not believe, surely ye shall not be able.* ed.

Verse 22. *Whatsoever ye shall ask in prayer, believing* ] Faith is the foundation of prayer, and prayer is the fervencie of faith. *Cast thy burden upon the Lord, or thy request, thy gift upon the Lord. Psal. 55. 22.* that is, whatsoever thou desirest that God should give thee in prayer, cast it upon him by faith, and it shall be effected. *Fidei mendica manus.* Faith and prayer are the foules two hands, whereby she begs and receives of God all good things both for this and a better life. Hence of old when the Saints praied they spred out the palmes of their hands, as to receive a blessing from God, *1 Kings 8. 22. Exodus 9. 29. Psalm 143. 6.*

Verſe 23. *And when he was come into the Temple* ] Not into the Inn or victualing-houſe, though he had been ſo hungry by the way. He forgot that; the zeal of Gods houſe had eaten him up: it was his meat and drink to do the will of his heavenly father: this he preferred before his neceſſary food. And truly a man would wonder what a deal of work he did up in theſe three-days ſpace, before his apprehenſion. All thoſe Sermons and diſcourſes let down by *Matthew* from this place to chap. 26. by *Mark* from chap. 11. to chap. 14. by *Luke* from chap. 20. to chap. 22. and by *Iohn*, from the 12. to 18. chap. were delivered by him in theſe three laſt daies of his liberty. He diſpatched them with ſpeed, as if he had been both to have been taken with his taſk undone. To teach us to get up our work, and to *work out our ſalvation*: Not work at it only; Lazy ſpirits aſpire not to immortality. The twelve tribes ſerved God *inſtantly day and night*, and found all they could do little enough, *Aſſ. 26. 7.*

Came unto him as he was teaching.] *Ostium vel tacitam facile tulissent*, saith an Interpreter. If he would have been quiet or silent, they would never have questioned him. A wolf flies not  
upon

upon painted sheep; we can look upon a painted toad with delight. Is your active Christian that is most spited and persecuted. Luther was offered to be made a Cardinal, if he would be quiet. He answered, no, not if I might be Pope; And defends himself thus against those that thought him (happily) a proud fool for his refusal. Let me be counted fool or any thing, said he, to I be not found guilty of cowardly silence. The Papists, when they could not rule him, railed at him, and called him an Apostate: He comforteth the action, and saith, I am indeed an Apostate, but a rebelled and holy Apostate; one that had fallen off from the devil. They called him devil. But what said he? *Proferus Satan est Lutherus, sed Christus vivit & regnat. Amen.* Luther is a devil: Be it so; but Christ liveth and reigneth: that's enough for Luther: So be it.

for Luther : So be it.

By what authority dost thou these things ? ] They saw that their kingdom would down, their trade decay, if Christ should be suffered thus to teach and take upon him in the Temple as a Reformer. When *Erasmus* was asked by the Electour of *Saxony*, why the Pope and his Clergy could so little abide *Luther*, he answered, For two great offences, viz he had meddled with the Popes tripple crown, and with the Monks fat paunches : *Hinc illa lacryma*. Hence all that hatred : And hence now adaies those Popish questions to the Professours of the truth. By what authority do ye these things ? where had you your calling, your ordination ? Where was your Religion before *Luther* ? Whereunto it was well answered by one once, in the Bible, where yours never was.

Verle 24. *I also will ask you one thing* ] Our Saviour could have answered them roundly that what he did, he did by the will and appointment of his heavenly father. But because he had avouched that to us, and they believed him not, therefore he took another course. We must be ready to render a reason of our faith; but then it must be when we see it will be to some good purpose; as if otherwife, forbear, or unite one knot with another as Christ here doth.

verse 25. *The baptism of John whence was it?* ] That is, the whole ministry of John. As if our Saviour should have said, know ye now what authority I do these things? have ye not heard John's testimony for me? And can ye deny, that he had his authority for what he spake, from God? How is it then that ye ask me

Invenitur sard  
superbus, &c.  
modò nepij si-  
lentij non ar-  
guar. Epist. ad  
Clementem.  
Constituit se  
esse Apostolum,  
sed beatum &  
sanctum qui fi-  
dem diabolo ad-  
tanti non serva-  
vit.  
Epist. ad Spala-  
tinum.  
Venter & Cu-  
linas appeti-  
tas exauriit.  
Attigisse coro-  
nam Papæ, &  
Monachorum  
gentes Scitu-  
m.

*Notum modo  
difficil. tract.*

any such idle question as this? do ye not go crosse to your consciences herein?

Verse 26. *We fear the people* ] Left they should be stoned, and the people feared them, lest they should be excommunicated. Thus they were mutuall executioners one to another: for all *fear hath torment*, 1 Joh. 4. 18.

Verse 27. *We cannot tell* ] Lie and all: they could tell, and would not. Their reasonings within themselves, *vers. 25.* testify that they knew the truth, but would not acknowledge it; they professe their ignorance rather: And such dealing we have from many learned Papists. Thus *Bellarmino* affirmeth that he never read in all the Bible a promise of pardon made to those that confesse their sinns to Almighty God. *Baronius* cannot see that *Peter* was in fault at *Antioch*, but *Paul* a great deal more, for taking him up for halting, *Gal. 2.* The wit of hereticks will better serve them to divide a thousand shifts to delude the truth, then their pride will suffer them once to yeeld and subscribe to it.

Verse 28. *But what think you?* ] Christ reporteth himself to their own consciences, whiles he proveth *John* Baptists ministry to be from heaven, by the happy successe he had in converting the vilest sinners, see *Ier. 23. 22.* 1 *Cor. 9. 2.* The peoples fruitfulness is the Ministers testimoniall, 2 *Cor. 3. 2.* If but one of a city, or two of a family be gained to God, it is a signe that the Pastours are according to Gods own heart, *Ier. 3. 14, 15.*

Verse 29. *I will not* ] This is the language of most mens hearts, when prest to duty: and, as occasion serves, they discover an headstrong wilfullnesse in wickednesse, that is uncouncellable. As *Pharaoh* let not down under the miracle, but sent for Magicians: so do these, when the word comes close to their consciences, send for carnall arguments. And though the word doth eat up all they can say, as *Moses* rod did: yet they harden their hearts with *Pharaoh*, they brazen their brows with him in the text, that said *I will not*: Nay said the Israelites but *We will have a King.* And as for the word that thou hast spoken unto us in the name of the Lord, *We will not hearken unto thee*, said thole, *Ier. 44. 16.*

*But afterward he repented* ] So do but few. Men will be as big as their words, though they die for it, lest they should be accounted inconstant. These are niggardly of their reputation, but prodigall of their souls.

Verse

Verse 30. *I go Sir* ] I, but when *Sir* & *Stultus semper incipit cedere.* Hypocrites purpose oft, and promise fair to do better, but drive off and fail in the performance, their morning cloud is soon disperst, their earthly dew is quickly dried up, the heartlesse essays come to nothing, *Adodo & modo non habent modum.* The Philosopher liked not such as are *semper victuri*, alwaies about to live better, but never begin.

Hof. 6. 4.  
Augustin.  
Seneca.

Verse 31. *Go into the Kingdom of heaven before you* ] And it were an arrant shame to be left behinde by such: as that's a very *Jude*, we say, that will not follow, though she will not lead the way. But these proud Pharisees hated to be in the same heaven with penitent Publicans. And, as *Quintilian* said of some in his time, that they might have proved excellent scholars, had they not been so perfwaded of their own scholarship already. In like sort, these over-weeners of themselves might have had place in heaven, had they not taken up their sears in heaven afore-hand.

Verse 32. *John came unto you in a way of right* ] Which he both preached and lived. *Nos non eloquimur magna, sed vivimus.* *Johns* practice was a transcript of what he preached: he burned within himself, he shone forth to others, *Joh. 5. 35.*

*Repented not afterwards* ] No, not after his death, though ye saw one succenturiated to him, and preaching and pressing the same things upon you that *John* did. An hypocrite comes harder to heaven than a grosse sinner, and hath far more obstacles. As he that must be stripped, is not so soon clothed, as one that is naked: and as he climbs not a tree so soon that must first come down from the top of another tree, where he is perked: So is it here.

Verse 33. *Planted a vineyard, and hedged it* ] Of all possessions, saith *Cato*, *Nulla majorem operam requirit*, None requires more pains then that of a vineyard. Corn comes up and grows alone; *Mark 4. 28.* *Injussa virescunt gramina*, saith the Poet: but vines must be dressed, supported, pruned, sheltered every day almost, *Joh. 15. 2.* The Church is Gods continuall care, *agen, regitur, Am-puratur, puni, &c.* *Isa 27. 3.* and he looks for an answerable return of fruits, *Act. 12. 48.* *Regnum Anglia, regnum Dei*, said *Poly-dor Virgil* long since. The Kingdom of England, is the Kingdom of God. It may well be said so, since the Reformation especially: neither is there any thing more threatneth us then our hatefull un-

fruitfulness.

L 1

Mendacio no-  
dam fecant  
quem solvere  
sine impierate  
vel periculo  
non possunt.  
Petrus in hoc  
Baptista testis  
est: et caput  
Baron. dicit.

fruitfulness. The Cypress tree, the more it is watered, the lesse fruitfull; so many of us, the more taught, the more untoward.

*And went into a farre countrey* ] As the impious husband-men imagined, who put far away the evil day. But God shall shoot at such *With an arrow, suddenly shall they be wounded*, Psal. 64. 7. As a bird is with the bolt, whiles he gazeth at the bow. *Mora dispendium, femeris duplo pensatur*. God punishes men at length for the new and the old.

Verse 34. *He sent his servants* ] *scil.* His Prophets and Ministers, whom the Lord sendeth to his people continually, not to teach them only, but to take account of their fruitfulness, to urge and exact of them growth in grace, according to the means, *That they receive not the grace of God in vain*.

Verse 35. *Beat one, and killed another* ] This is the worlds wages; this is the measure Gods Ministers meet with from the sons of men: never have any, out of hell, suffered more than such. Persecution is, *Ewangely genius*, saith Calvin, the evil Angel that dogs the Gospel at the heels. And, *Prædicare nihil aliud est, quam derivare in se furorem*, &c. saith Luther. To preach faithfully is to get the ill will of all the world, and to subject a mans self to all kinde of deaths and dangers.

Verse 36. *Again he sent other servants* ] O the infinite goodness and long sufferance of Almighty God! *Jonas* upbraided him with it most unworthily, in that brawl of his, chap. 4. 2. Paul admires it, *Rom. 9. 22.* teaching us to improve it to the practice of repentance, *Rom. 2. 4.* Ezekiel describes it by Gods lying on one side for three hundred and ninety years together, which must needs be very troublesome. We cannot lie for a few hours, on one side, but we must turn us. *David*, for the abuse of his Embassadors, fell very foul on the *Ammonites*. *Reheboam* for one servant of his slain by the ten Tribes, raised a mighty army to chastise them. But God bears with mens evil manners, though he have power enough in his hand to deal with them at his pleasure.

Verse 37. *They will reverence my sonne* ] They will look another way for shame (for the word imports) they will never be able to look him in the face, they will be so abashed of their former villainies. But it fell out far otherwise: for these frontlesse fellows,

fellows, past grace, as we say, had faces hatcht all over with impudency, and that could blush no more then a sackbut. Sin had wooded shamelesnes in their fore-heads, and they were as good as resisting the holy Ghost, as ever their fathers were,

Verse 38. *This is the heir, Come, &c.* ] So that these husband-men the Pharisees knew, and yet crucified the Lord of glory: And all this out of desperate malice, which had debauched their reason, and even Satanized or transformed them into so many breathing devils: they fell into that unpardonable sinne, *Mat. 12. 31.*

*Let me cease on his inheritance* ] Covetousnesse is bloody, *Ezek. 22. 13.* *Pro. 1. 11, 13.* *1 Kin. 21. 10.* *Ahab* longed for a fallow out of *Naboths* vineyard, and must have it, though *Naboth* die for it. *Quid non mortalia pectora cogit, auri sacra fames!* *Judas* selleth his Master for thirty-pence.

Verse 39. *Cast him out of the vineyard, and slew him* ] By wicked hands, *Act. 2. 23.* and are therefore abhorred of God and men, and exiled out of the world, as it were, by a common consent of Nations for their inextinguishable guilt. And in *Constantinople* and *Thessalonica* (where are many thousand Jews at this day) if they but stirre out of doors at any Easter time between Maunday-Thursdai at Noon, and Easter-eve at night, the Christians, among whom they dwell, will stone them, because at that time they derided, buffeted and crucified our blessed Saviour.

Verse 40. *What will he doe, &c.* ] Nay, what will he not doe? God will run upon them, even on their neck, upon the *thick bosses of their bucklers*. They that would kill their enemy, strike not where he can defend himself. But so doth God, he strikes thorough all, yea thorow the loins, *Deut. 33. 11.* even to the very soul, *Jer. 4. 10.* This made *Moses* cry out, Who knoweth the power of thine anger? *Pf. 90. 11.* Surely it is such, as none can either avoid or abide.

Verse 41. *They say unto him, he will miserably, &c.* ] Here they unwittingly read their own destiny, as *David* likewise did his, *1 Sam. 12. 5, 6.* The wicked are presently self-condemned, *Tir. 3. 11.* and shall at last day stand speechlesse, *Matth. 21. 12.* out of the conviction of their own consciences.

Verse 42. *Did ye never read in the Scriptures?* ] Yes, full oft, but never applied such a place as this to themselves. A godly man reads

Hieron in Jer.

1 Cor. 6. 1.

Ezek. 1. 4. 5.

1 Reg. 17. 21.

Biddulph.

Job. 15. 26.

καὶ οὕτως αὐτὸς  
Videtur paronomasia hec in  
proverbium  
transire.

reads the Scriptures as he doth the Statute-book: he holds himself concerned in all that he reads: he findes his own name written in every passage, and laies it to heart, as spoken to him. The wicked on the other side, put off all they like not, and dispose of it to others, as if themselves were none such. *God forbid*, said these to our Saviour, *Luk 20.16*. But he convinceth them out of their own reading, to be the men he meant. Men may make some sorry shift, and shuffle for a while from side to side, as *Balaam* did, but there is no averting or avoiding the dint of Gods displeasure, otherwise than by falling down, as the *Ass* did, and afterwards her master, being rebuked for his iniquity, *The dumb Ass speaking with mans voice, forbade the madnesse of the Prophet, 2 Pet. 2.16*.

Verse 43. *The kingdom of God shall be taken from you* ] An heavy sentence. We had better, saith one, be without meat, drink, light, air, earth, all the elements, yea life it self, then that one sweet saying of our Saviour, *Come unto me, all ye that are weary and heavy laden, and I will refresh you*. The Gospel is that inheritance we received from our godly fore-fathers, the Martyrs: and it must be our care to transmit the same to our posterity, earnestly contending for the faith which was once delivered, *Jude 3*. once for all: for if lost, or any way corrupted, it will hardly be ever given again. Look to it therefore: unfruitfulness forfeits all; as the Merchants non-payment of the Kings custome forfeits all his goods.

Verse 44. *And whosoever shall fall on this stone* ] Christ is a stone of stumbling to his enemies, who stumble at his meanness, and a rock of offence, *1 Pet. 2.8*. but like that rock, *Judg. 6. 21*. cut off which fire went and consumed them, *Nemo me impunè lacescit*, saith he. The *Corinthians* abused certain *Roman* Embassadors, and were therefore burnt to the ground by *L. Mummius*. For *irasci populo Rom. nemo sapienter possit*, saith *Livy* thereupon. Christ is wise in heart, and mighty in strength; who ever hardened himself against him and prospered? Who ever brag'd of the last blow? If his wrath be kindled, yea but a little, woe be to his opposites: but if he fall upon them with his whole weight, he will crush them to pieces, yea grinde them to powder. They can no more stand before him, then can a glasse-bottle before a Cannon-shot.

Verse 45. *They perceived that he spake of them* ] Who told them so,

so, but their own guilty consciences? Every man hath a domesticall Chaplain within his own bosome, that preacheth over the Sermon to him again, and comes over him with, *Then art thou man*. Conscience is said to accuse or excuse in the mean while, *μεταξύ αὐτοῦ καὶ αὐτοῦ*. *Rom. 2.15*. In the interim betwixt Sermon and Sermon, conviction and conviction. So that personall and nominall application is therefore needlesse, because every man hath a discursive faculty within him, applying severall truths to every mans particular vices. And, *ubi generalis de vitijs disputatio est, ibi nullius persona injuria*, saith *Hierom*; Where the discourse against vice is general, no man can justly complain of a personall injury. By preaching, Christ many times smites the earth, *1/a. 1.4*. that is, the consciences of carnal men glued to the earth, Gods words hit them full in the teeth, and makes them spit bloud. Now if they rage as Tygres tear themselves at the noise of a drum, if they flee in the faces of their teachers and seek revenge upon them, they are commonly cast into a reprobate sense, and seldom escape the visible vengeance of God.

Verse 46. *But when they sought to lay hands on him* ] And so shewed themselves to be the same our Saviour spake of, *ver. 39.42*. As the Pope and his emissaries do well approve themselves to be that false prophet, and his locusts, set forth in the *Revelation*. Their daily practice is a clear Commentary upon that obscure prophecy, which the ancient Fathers, that lived not to see it fulfilled, could not tell what to say to. Future things are best understood by their events.

## CHAP. XXII.

Verse 1. *Spake unto them again* ]

That by one discourse he might peg in another. He had but a while to be with men, and see how he bestirs him. Natural motion is more swift and violent toward the end of it. It was as pleasant to Christ to seek mens salvation, as it is to the devil to seek their destruction: who therefore doth his utmost, because he knoweth that he hath but a short time, *Rev. 12.12* his malevolence is motive to his diligence.

Verse 2. *Like unto a certain King* ] God is a great King, and he hands upon his seniority, *Mal. 1.8*. will be served of the best,

*Malleus care-  
re celo terra,  
omnibus ele-  
m, &c. Saluce.  
Pedag. Chris.*

best, and curseth that cosener, that doth otherwise, *verse* 14. He scorneth to drink the devils snuffes, to take his leavings.

Verse 3. *They would not come* ] They proved Recusants, and this rendered them unworthy of eternall life, *Act. 13. 46.* Gods Ministers sent to call them, must turn them over to him, with a *Non convertentur*, and let him deal with them.

Verse 4. *Behold, I have prepared my dinner* ] *Luke* calleth it a supper. The Kingdom of heaven is compared to both, to shew that the Saints do both dine and sup with Christ; they eat at his table continually, as *Mephibosheth* did at *David's*, yea they have, as *Iscariah* had, a continuall portion from the King every day, a certain, all the daies of their lives.

*My Oxen and my sowings are killed* ] *Gr. Are sacrificed*; but here it is translated to common use, because even Heathen Princes began their solemn feasts with sacrifices (which was craving a blessing on their food in their way) and for that men should come to a feast as to a Sacrifice, *Adco ut gula mactetur appetitum*, as *Novarinus* here noteth.

Verse 5. *But they made light of it* ] Gods rich offers are still slighted and vilipended: and most men turn their backs upon those blessed and bleeding imbracements of his, as if heaven were not worth hearing after;

--- *Pars ut vivat regnetq; beatus*

*Cogs posse negat*----

*One to his farm, another to his merchandise* ] *Licetis perimus omnes*; More die by meat then poison. Worldliness is a great let to faith, though men cannot be charged with any great covetousnes. See that ye *shift not off* him that speaketh to you from heaven, *Heb. 12. 25.*

Verse 6. *Intreated them spitefully, and slew them* ] This is that sinne that brings ruine without remedy, *2 Chron. 36. 16.* *Josiah's* humiliation could not expiate *Manasse's* blood-shed. Our Popish Prelates in lesse then four years sacrific'd the lives of eight hundred innocents to their idols here in *Queen Maries* daies. That precious blood doth yet cry to heaven for vengeance against us. And it was a pious motion that one made in a Sermon to this present Parliament, That there might be a day of publike humiliation, purposely set apart, and solemnly kept thorowout the Kingdom,

dom, for the innocent blood shed here in those *Marian* daies of most abhorred memory.

Verse 7. *But when the King heard thereof* ] And Kings have long ears, this King of heaven especially, *Cui etiam muta clamant cadavera*.--*Us taceant homines, jumenta loquuntur*. In case of the abuse of Gods servants, a bird of the air shall carry the voice, and that which hath wings shall tell the matter, *Eccles. 10. 20.* *John Baptist* was beheaded in the prison, as if God had known nothing of the matter, said that Martyr. But when he maketh *inquisition* for bloods (which he oft doth with great secrecy and severity) he remembereth such to purpose, *Ps. 9. 12.* as he did *Herod*, *Maximilian*, *Charles* the ninth of *France*, *Felix* of *Warteburg*, and sundry other bloody persecutors.

*Sent forth his Armies* ] The *Roman* spoilers, who were the rod in Gods hand, and revenged the quarrell of his Covenant: Howbeit they thought not so, *Isa. 10. 7.* As in letting blood by leeches, the Physitian seeks the health of his patient; the leech only the filling of his gorge: So when God turns the wicked upon his people, he hath excellent ends, howbeit they think not so, but to destroy and cut off nations not a few.

Verse 8. *They which were bidden were not worthy* ] Who were then? Such as came from the high-waies and hedges, *verse 9.* that is, such as sit and shew their faces to God, as the cripples and others do by the high-way-side to every passenger, to move pitty. Such sensible sinners shall walk with Christ in white, for they are worthy.

Verse 9. *Go ye therefore to the high-waies* ] Those sinners of the Gentiles, *Gal. 2. 15.* who wandered in their own waies, *Act. 14. 16.* and were, till now, without God in the world, *Ephes. 4. 18.* These are those other husbandmen, to whom the householder would let out his vineyard, *chap. 21. 41, 43.* which truth to illustrate this parable is purposely uttered, and principally as it may seem intended.

Verse 10. *Both bad and good, &c.* ] Such a mixture there ever hath been, and will be here in the Church. *Doeg* sets his foot as far within the Sanctuary, as *David*. There are sacrificing *Sodomites*, *Isa. 1. 10.* sinners in *Sion*, *Isa. 33. 14.* We cannot avoid the company of those from whom we shall be sure to carry guilt or grief.

Verse 11. *And when the King came in to see* ] He is in the assemblies

Revel. 1.

δικαιωματα  
των αγιων.  
Revel. 19. 8.

Zech. 3. 1.

επισωθεν  
Oclusum est illi  
os quasi capistro  
& freno. ac si  
brutum animal  
suisset. ratione  
præfusus viduum.  
Noran. in loc.

Oux de melle  
πεσχυρην,  
αλλ' ομοθεν με-  
λεσσαντες πικρον  
Πικρ.

fembles of his Saints to observe their carriage, and to add measure unto them in blessing. as they do to him in preparation: he goes down into his garden to see whether the vine flourish, and the pomegranats bud, *Cant. 6. 11.* he walketh in the midst of the seven golden Candlesticks, &c. Now therefore we are all here present before God, said *Cornelius*, *Act. 10. 33.*

*Which had not on a wedding garment* ] i. e. Christ apprehended by faith, and expressed in his virtues by holy life. Justification and sanctification are the righteousnesses of the Saints, where-with arrayed, they are beautifull even to admiration: as without the which, Satan stood at the right hand of *Jeboſuah* the high Priest, because (as some will have it) his accusation was as true as vehement, so that Satan had the upper hand of him, tell such time as Christ bad, *Take away the filthy garments from him*; there he pardoned his sin in heaven: and unto him he said, *Behold, I have caused thine iniquity to passe from thee, and I will clothe thee with change of raiment.* There he pardoned it, in his own conscience also.

Verse 12. *Friend, how camest? &c.* ] Not wretch, rebell, rebelle. Hard reproofs administered in soft language break the bones. See the Notes above on *Chap. 20. 13.*

*Not having a wedding garment* ] Is it fit to come to such a feast in thy worst? in the leathern coats, in the tottered rags and monstrous clouts of wretched old *Adam*?

*And he was speechlesse* ] He was muzzled or haltered up, that is, he held his peace, as though he had a bridle or a halter in his mouth. This is the import of the Greek word here used. He was *αποστειναι*, self-condemned, *Tit. 3. 11.* and could not answer. *reſpondit, chaos ut Deus, Rom. 9. 20.* as he used to do: he was gagged as it were.

Verse 13. *Binde him hand and foot* ] He that comes in to Christs table without a wedding garment on his back, shall not go out without fetters on his feet. Neither shall it help him, that he hath eat and drunk in Christs presence. For his meat is sawced, and his drink spiced with that bitter wrath of God, *Job 20. 23.* He shall be taken as here, from the table to the tormenter. Look to it therefore, and come not hand over head. The very Herthens saw, and could say, That God was not to be served slightly or slubberingly, but with all possible preparation & fore-hand.

Verse

Verse 14. *For many are called, &c.* ] With an outward calling: but outward priviledges profit not, where the hidden man of the heart is not right, where the power and practice of godliness is wanting. Many a ship hath been called *Safeguard*, and *Good-speed*, which yet hath split upon the rocks, or fallen into the hands of pirates.

Verse 15. *Then went the Pharisees* ] They were, as one saith, *Pauli & repuncti, minime tamen ad respiciendam compuncti.* They were stung with the former parables, and grew more enraged. It is a misperſuasion for any godly man to think, by any discretion wholly to still and escape the clamours and hates of wicked persons: Christ himself could not do it.

*How they might intangle him in his talk* ] As beasts are in the Hunters toil, or birds in the Fowlers net. Every man hunteth his brother with a net, was an old complaint, *Mica. 7. 2.* And, *Thy make a man an offender for a word, and lay a snare for him that reproveth in the gate, &c. Isa. 29. 21.* Doctor *Stories* rule to know an heretike was, They will say, *The Lord*, and, *We praise God*, and, *The living God*. So, *The Lord*, and not to say, *Our Lord*, is called by *Steven Gardiner*, *Symbolum hereticorum*, the hereticks badge. But God will take these wifards in their own craft, *1 Cor. 3. 19.* he will catch them in their own cunning, he will over-shoot them in their own bow, he will take his handfull of them, so that they shall not make escape, as the word there signifies.

Verse 16. *With the Herodians* ] i. e. Such as were of *Herods* religion, as the *Melchites*, a kinde of mongrel-Christians in the East: so called of *Melech*, as one would say, *Of the Kings Religion*, because they followed the decrees and examples of the Emperours. Some thinke these *Herodians* were the same with the Publicans, or toll-takers (so *Origen* and *Cyril*) whom the Pharisees took with them to our Saviour, as if the one exacted tribute, the other refused to pay, and both came to our Saviour, as to an impartial Judge, to end the quarrell, and decide the controversie.

*Master, we know that thou art true, &c.* ] Here's a fair glove, drawn upon a foul hand. Burning lips and a wicked heart are like a portheard covered with silver dross, *Prov. 26. 23.* There are those that will smile in your face, and at same time cut your throat. *Squire*, sent out of *Spain* to poison *Q. Elizabeth*, smothered the

μεταδωσαν.  
Metaph. a vena-  
tione ferarum.  
Piscator.  
Metaph. a feris  
quibus teclum.  
tur laquei &  
veria. Par.  
ff. and Mon.  
fol. 1803.  
ibid. 1116.  
α δεσποτιαν &  
comprehendens  
& quasi manu  
complect. Arct.

Nicephorus.

Cauid. H. 2.  
1598.

the pummell of the Queers saddle with poison covertly, and as it were, doing something elf, praying with a loud voice, *God save the Queen, &c.*

*That thou art true, and teachest the way of God*] These all are high commendations and necessary qualifications of a teacher and instructor of others. These Cony-catchers tell the truth of Christ (for he was all this that they say of him and more) and yet they tell a lie, because they thought him not so, but spoke against their consciences. They thought, belike, to have rickled and taken our Saviour with their flatteries (as every winde will blow up a bubble,) and so to have had what they would of him: But Christ was not for their turn. He was *inadulabilis*, unflattering, and might better say then *Politian* did, *Assentari unculis quorundam, aut etiam obtreccionibus non magis attoller aut deprimor, quam umbra mei corporis*. I am no more lifted up, nor cast down with mens flatteries or slanders, then with the shadow of mine own body. For I think not my self either longer or shorter at morning, or at noon, because my shadow is so, &c.

Ang. Polit. epist.  
l. 3. ep. 24.

Verse 17. *Is it lawfull?*] They make it a case of conscience. Dissembled sanctity is double iniquity. Covetousness goes cloaked or coloured, 1. *Thess.* 2. 5. So doth malice most times: but God will wash off it's varnish with rivers of brimstone.

Sands his Surv.

*To give tribute*] *Κῆρυξ*, a kinde of coyn proper to this purpose. The Jews paid then to the *Romans*, as now they do to the Pope, and other Princes of *Italy*, a yearly rent for the very heads they wear. And yet how they brave it to our Saviour, and say, *Joh. 8. 33. We were never in bondage to any man*. And there is not a more vain-glorious people this day under heaven, than the Jews, saith *Alsted*.

Alst. Chronol. p.  
432.

Verse 18. *Why tempt ye me, ye hypocrites?*] Hypocrites pretend *Nathanael* in the skin of a *Nicodemus*, saith one, of a *Demas* rather, who made fair weather for a while, but at length forsook *Paul*, and became an idolatrous Priest at *Thessalonica*, if *Dorotheus* may be believed. Jesus perceived these mens wickedness, and detected it. So dealt *Peter* by *Simon Magus*, whom *Philip* took for a very honest man, and baptised him. All will out at length; *Quod sis esse velis, nihilque malis*.

Marital.

Verse

Verse 19. *They brought unto him a penny*] *Monachi pecunias attingere pro piaculo ducunt*. No Cappucine among the Papists may take or touch silver. This mettall is as very *Anathema* to these, as the wedge of gold to *Achan*; at the offer whereof he starts back, as *Moses* from the Serpent. Yet he carries a boy with him that takes and carries it, and never complains of either mettall or measure.

D. Hall's epist.  
Ded. l. ep. 5.

Verse 20. *Whose is this image, &c.*] Not that he knew not whose it was, but that he might reffell them by their own answers, judge them out of their own mouth; and that the people (in whose hatred they thought by this captious question to draw him) might see that this was not more his, then the Pharisees own sentence.

Verse 21. *Render therefore unto Caesar*] Not Give, but Render: As who should say, Ye give him but what belongs to him; ye doe him but right, ye helpe him but to his own, and that which he may justly requir of you, *In redhibitionem patrocini & defensionis*, in lieu of his care toward you.

*And unto God the things that are Gods.*] The Greek article is twice repeated, when he speaks of God more then when of *Cesar*; to shew, saith one, that our speciall care should be to give God his due. For if *Cesar* will take to himself Gods part, by commanding that which is sinfull, to pay him such a tribute, *Non est tributum Caesaris, sed servitium diaboli*; saith *Chrysostom*. It is not a paying of tribute to *Cesar*, but a doing service to the devil. *Cur non & animam nostram Dei imaginem soli Deo consignemus*, saith one. Let God only have our soul, sith it bears his image. That was a witlesse and wicked speech of him, that said, That he had two souls in one body, the one for God, if he pleased, the other for any one else that would. But that was a gallant speech of the Prince of *Condee*, who being taken prisoner by *Charles* the ninth of *France*, and put to his choice whether he would go to *Masse*, or be put to death, or suffer perpetuall imprisonment. The former, said he, by Gods grace I will never do. And for the two later, let the King do with me what he pleaseth, I hope, will turn all to the best.

Id. 88. 92. 106  
825.

Gasp. Ent.  
Pantulf. Calle.  
nactus h. s. bift.  
Neapol.  
Ut eligeret ext  
bu tribus unū,  
vel missam, vel  
mortem, vel  
perpetuum car-  
cerem. &c. Hist.  
Gail

Verse 22. *They marvelled and left him, and went their way*] With a flea in their ear, as we say. Confounded they were that they were so disappointed. Christ shaped them such an answer,

Demitto auriculas ut iniquementia ascitus.  
Horat.

lower, as they could neither dislike nor digest. The wise mans eyes are in his head, but the fool walketh in darkness, Eccl. 2.14. *Ad penitentiam properas, cito qui iudicat.* He that precipitates a sentence, shall soon see cause to repent him. How oft doth an open mouth prove a mans purgatory? We had great need therefore carry a pair of balances betwixt our lips, lest we be entangled in our talk. For,

*Sic licet in partes circumspiciamus omnes,*

*Nemo tamen vulpes, nemo cavere potest.*

Verse 23. *The same day came to him the Sadducees* ] *Pulchrum sapia possunt esse aversa, quorum tamen cauda in facie eadem coarctat.* Heretikes may differ as much from one another, as they all do from the truth. Both Pharisees and Sadducees can conspire against Christ, though they cannot consent among themselves. These Sadducees were a brutish sect and sort of Jews, that held many monstrous opinions. Some of them are set down, Act 23.8. Divers other more grosse may be read of in *Josephus*, who also tells us, that they were but few of them, yet of the chief among the people. And no wonder: for even at this day Atheists and Epicures are rife; and among the great ones especially, who either think or could wish at least, there would be no resurrection, &c.

Verse 24. *Master, Moses said* ] They pretend Scriptures to add the devil, *Mat. 4.* So do heretikes all; *Sed sensum afferunt, non usum*, but they fetch not the meaning from the Scripture, but fasten a sense (even that of their own devising) on the Scripture: *Eodem Scripturarius faciunt ad materiam suam*, saith *Tertullian*. They saw the text, as Shoemakers do their over-learned, saith *Polydor Virgil*, that they may bring them to serve their turns: They lay the dead childe of their own corrupt glosses in the bosom of holy Scripture, and then cry out, It is hers, and not theirs.

*If a man die, having no children* ] This Law these Sadducees seem to approve, when indeed they jar it, as the mother of much monstrous confusion, if there ever be a resurrection. So deals the devil and his Janizaries (Jesuites I should say) at this day, by both Scriptures and Fathers, whom they either exclude or deride, further then they serve their turn, to confirm their falsehood.

*Raise up seed unto his brother* ] Our children are a principall part

of our selves, even the seed; as though now there were nothing left in us, but the chaff.

Verse 25. *When he had married a wife, deceased.* ] Thus they that will marry shall have trouble, I, and that in the flesh, wherein they haply promised themselves most comfort and contentment. How many are there that seek an happiness here: and, when to enjoy it might seem an happiness indeed, they die, and then all their thoughts perish. Inslaves we have in *Alexander* the great, *Julius Caesar*, *Tamberlain*, who making great preparation for the Conquest of the Turkish Empire, died of an ague in the midst of his great hope, and greatest power. The like might be shewed of many learned men, that died, when they might have been most usefull, as *Keckerman*, *Perkins*, *Preston*, *Pembroke*, young *Drusius*, &c. All our learning is soon refuted with one black *Tobias*, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our writing, and to our being.

Verse 26. *And third unto the seventh* ] Happy it was, if seeing their brethren fall so fast, themselves were warned to number their own daies, and provide for deaths coming. But this is not easily done; for we naturally dream of an immortality, *Psal. 49. 11.* and it is death to us to think of death, though we see so many daily die before us. It fareth with us for the most part, as with fattening Cattle. The Butcher comes to day, and fetcheth away one, to morrow and fetcheth away another, &c. There's that are left behinde do neither misse their fellows, nor dread their own destiny. So here, this is brutish stupidity, shake it off.

Verse 27. *And last of all the woman, &c.* ] It is scarce credible that one woman should out-live seven husbands. But grant the did, yet impartiall death, that had so oft-times cut off her head, bit her heart at last. Death as an archer aiming at us, misseth us, hitteth us, and hitteth haply some beyond us, some short of us, some on either hand of us; now our superiours, now our inferiours, now our equals, till at length we also are wounded; and the longer deaths hand is exercised, the more skilfull it grows. *Joan-na de Temporibus*, who is said to have lived in France above 300. years, died at length: So did the old, old, the very old man, Anno 1635.

Verse 29. *Ye do erre, not knowing* ] Ignorance is a breeder.

All.

Lib. 12. Antiq.  
cap. 2. & de  
Bel Iud. l. 2. c. 7.

Parent.

Turk. biß f. 236

Alfred Chronol.



Arist. Ethic. 1.3  
Chen. loc. 10. 2.  
p. 1. 1. 2.

All sins are feminally in ignorance. S. Paul thanks it for all his persecutions, 1 Tim. 1. 13. Aristotle makes it the mother of all the misrule in the world. All heresies, faith Chemnitius are known to have proceeded. *Vel ex supercilio* Sams. *steni* *fajm* *vel ex Arrii dialectica*, *vel ex Arrii* *χρηματίζω*, from pride, sophistry, or ignorance.

παραβολή &c.

Nor the power of God] Who can as easily raise the dead, as he did at first create them. This the Athenians with all their learning, understood not: and therefore counted all that S. Paul could say to it libble babble, because he preached Jesus, and Anastasis, or the resurrection, which they took to be some strange goddess, Act. 17. 18, 19. They saw not how there could possibly be a regresse from a privation to an habit. Neither can any of us see it, unless God by his spirit of revelation, give us to know what is the exceeding greatnes of his power, according to the working of his mighty power, which he wrought in raising Christ, and us by him, Eph. 1. 19, 20. where it is easie to observe a six-fold gradation in the originall, and all to set forth the power of God, in Christs and our resurrection.

Verse 30. For in the resurrection they neither marry] Therefore our condition then shall be better then that of Adams in paradise, where he had need of a meet help, *Cheneqdo*, such another as himself, a second-self. S. Luke adds the reason, why men shall not marry in the resurrection, viz. *They can die no more*; and therefore need not marry for propogation of their kinde, and immortalizing of their name. Mahomet, as he professed that himself had a speciall licence given him by God to know what women he would, and to put them away when he would: so he promised to all his votaries and adherents the like carnall pleasures at the resurrection. Sensualists cast God and the things of God into a dishonourable mould: they rise not above their spring.

D. Preſon of  
Gods Attrib.  
Blounts voice,  
p. 67.

ἐκπαύεται.

But are as the Angels of God] Arc, that is certainly shall be; yea, in their head Christ they are so already. For God hath even here raised us up together, and made us sit together in heavenly places in Christ Jesus, Ephes. 2. 6. And at the resurrection, the just shall shine as the Sun in heaven, nay, as the Son of God himself, with whom they shall appear in glory, as his Spouse, *Uxor fulget radiis mariti*, is a maxime in law. Their vile bodies shall be conformed to his most glorious body, the standard in beauty, brightnesse,

brightnesse,

brightnesse, agility, immortality, &c. and other like unspeakable Angelicall qualities and perfections. Their souls shall be freed from all evil, fraught with all fulnesse both of grace and of glory.

Verse 31. Have ye not read] In Moses, whose writings only they received, rejecting the rest. And the superstitious Jews at this day are said in their liturgy to read two lessons, one out of the law, which is read by some chief peror, another out of the Prophets, which is read by some boy or mean companion. For, favouring somewhat of these old Sadduces, they will in no sort do honour, neither attribute they that authority to any part of the Bible that they do to their Law, which they do usually carry about their Synagogue at the end of the service in procession, with many ornaments of Crowns and Scepters; the children kissing it, as it passeth by them.

Sands his curv.

Spoken unto you by God It is God that speaketh in the holy Scriptures: It is the expresse minde of God that is there set forth unto us. See my True treasure, p. 10 &c.

Verse 32. God is not the God of the dead] That is, in the Sadduces sense, utterly dead and extinct for ever, but in S. Pauls sense, Rom. 14. 9. He is the God of the dead. For the dead bodies also of the faithfull, whiles they lie rotting in the grave, and resolved into dust, are united to Christ; by means whereof a substance is preserved, sinne only is rotted with it's concomitant infirmitates. But the rotting of the body is but to refine it: it is but as the rotting of corn under the earth, 1 Cor. 15. 36. that it may arise more glorious. Once, death to the Saints is neither totally, but of the body only; nor yet perpetuall, but for a time only. See both these together, Rom. 8. 10, 11. Further, from this verse we may learn, That there is a two fold knowledge to be gotten from holy Scriptures. 1. Expresse, *I am the God of Abraham*, &c. 2. By due deduction and firm inference, *God is the God of the living*.

Verse 33. They were astonished at his doctrine] This was well: But S. Luke adds, that which was more strange. 1. That certain of the Scribes said, *Master, Thou hast well said*: No Jesuite had ever so much ingenuity. 2. That the Sadduces were thenceforth silent, and said no more. *Præstas herbam dare, quam surpiter pugnare*. Those Romish frogs the Jesuites will never have done, though never so much set down, but be still up with their hatefull *Brakekeken*.  
max. coarx.

Luk. 20. 39. 40.

Aristoph. in Renu.

Verse

Verse 34. *But when the Pharisees* ] *Nunquam bella bonis, nunquam certamina de sunt.* Truth never wants an adversary. Christ had many conflicts all his life long, but most and sharpest at last. At death, Satan will muster up all his forces against a Christian: that last encounter is like to be the sharpest; as *Israel* in the wilderness met with much hardship, but when they entered the Land, all the Kings of *Canaan* combined against them.

Verse 35. *Then one of them which was a Lawyer* ] *Pareus* gathereth out of *Mark*, chap. 12. 28. that this Lawyer was one of them, that had applauded Christ for his conquest over the Sadducees in the last conflict, *Luk*. 20. 39. and that, for a penance he was enjoined by his fellow-Pharisees, to undertake this following disputation with Christ.

*Tempting him and saying* ] Saint *Peter* saith, They found no guile in his mouth, which implies that they sought it, *1 Pet.* 2. 23. There are that hear us meely to catch, cavill and quarrell.

Verse 36. *Which is the great Commandment* ] The Rabbins reckoned up 613. Commandments of the Law: and distinguished them into the greater, and the lesser. These later they thought might be neglected or violated with little or no guilt. The *Romish* Pharisees have also their venial sins, their peccadillo's, as we know; but the Scripture makes all sin mortall and destructive. A little strange fire might seem a small matter, yet it was such a sin, as made all *Israel* guilty, as appears by the sacrifices offered for that sin, *Leviticus*. 16.

Verse 37. *Thou shalt love the Lord* ] God must be loved and honoured by us, *ὁ θεὸς ὡς ἑαυτὸν*, saith one, truly, that there be no halving, and totally that there be no halving: he will not divide with the devil, as the *Circassians* are said to divide their whole life between rapine and religion. Gods service must be the *totum hominis*: *Eccles.* 12. 13. and the *bonum hominis*, *Mic.* 6. 8. We should love him infinitely: which, because we cannot, we must love him unfeignedly: but how far short we come of loving him with all our heart, soul, strength, &c. (which yet the Papists affirm feasible) appears by our lives, which, do what we can, are fuller of sinnes, then the firmament is of starres, or the furnace of sparks.

Verse 38. *This is the first and great Commandment* ] In respect of

of order, quantity and dignity. The second table is fulfilled in the first, and *Luther* is bold to say, *Primo precepto reliquorum omnium observantia precipitur*, In the first Commandment is commanded the keeping of all the rest. We rightly love our very selves no further then we love God: And for others, we are bound to love our friends in him, our foes for him.

Verse 39. *And the second is like unto it* ] For it hath, 1. The same author. God spake all these words. 2. The same tie. 3. The same sanction and punishment of the violation. 4. It requires the same kinde of love and service: for the love of our neighbour is the service of God.

*Love thy neighbour as thy self* ] Now, thou lovest thyself truly, really, fervently, freely, constantly, hiding thine own defects and deformities as much as may be. Thou wouldst have others rejoyce with thee and condole with thee, as occasion serves. Go thou now, and do likewise to others. Howbeit our Saviour strains us up a peg higher, *Iob.* 13. 34. His new commandment of the Gospel is, that we love one another, not only as we love our selves, but as he loved us. This forme hath something in it that is more expresse (in which respect partly it is called a new commandment,) and for the incomparable sufficiency of the precept is matchlesse, and more full of incitation to fire affection.

Verse 40. *Hang all the Law and Prophets* ] Yea and the Gospel too: for love is both the complement of the Law, and the supplement of the Gospel, *Rom.* 13. 10. *Iob.* 13. 34. It is the filling up of the Law (as the word signifieth,) for that it clotheth the duties of the Law with the glory of a due manner, and seateth them upon their due subjects, with unwearied labours of constant well-doing. The Prophets also hang upon the same nail of love with the Law, so some frame the Metaphor here used: As some others rather think, that our Saviour, in this expression alludeth to the Jewish Phylacteries, Heb. *Totaphoth*, which were scroules of parchment, having the Commandments written in them, which the Pharisees ware about their heads and arms, to minde them of obedience to the Law.

Verse 41. *While the Pharisees were gathered* ] i.e. Before the former meeting was dissolved. We should watch for, and catch at all opportunities of working upon the worst. Dr *Taylor* preached every time he could get his people together, holy-day or else.

Mm

Verse

Ad liberandum  
igitur se suspi-  
cione, partes di-  
sputationis ad-  
versus eum nunc fi-  
bi inponit a col-  
legio paritur.

Bicer. Enj.

ἐπίσημα.

κρέμαται.

Verse 42. *What think ye of Christ?* ] *Christus uirumq;*  
*genam implet.* All our search should be, with those wise-men,  
for the babe of *Bethlehem*, who is wrapped up, as it were, in the  
swathing-bands of both the Testaments.

*Who's son is he?* ] They were curious in genealogies. A flume therefore it was for them, to be ignorant of Christ's descent and pedigree.

*They say unto him, the son of David* ] Herein they said well, but not all : for they conceived no otherwise of Christ, then as of a meer man. Our Saviour therefore takes a text, out of *Psal. 110.* and thereby convinceth them of his D.vinity. We must be well verified in the mystery of Christ, and neglect nothing needfull to be known by us.

VERE 43. *How then doth David in spirit* ] The spirit posses-  
sed *David* after a sort, and by his mouth uttered what he would  
publish to the Church, concerning the Godhead of Christ. Holy  
men spake of old as they were acted by the holy Ghost, as they  
were forcibly moved, or born away, and as it were, carried out  
of themselves by the holy Ghost.

Verſe 44. *The Lord ſaid unto my Lord* ] God the Father to God the Sonne, theſe two differ no otherwiſe, then that the one is the Father, and not the Sonne, the other is the Son and not the Father.

*Sit thou on my right hand*] As my fellow and coequal, *Zach. 13. 7. Philip. 2. 6.* And as Christ is at the right hand of his Father, so is the Church at the right hand of Christ, *Psalms 45. 9.* which is a place both of greatest dignity and safety.

Verſe 45. *Lord, how is he his Sonne?*] This is that great myſtery of Godlineſſe, which Angels intently look into, as the Cherubims did of old into the Mercy-ſeat. That Chriſt ſhould be *Dauid's* Lord and *Dauid's* ſon, God and man in one perſon, this is that wonder of wonders: well might his name be wonderful, *1ſa. 9. 6.*

Verſe 46. *And no man was able to answer* ] Though they were ſubtile ſophiſters, and mighty in the Scriptures, yet they had nothing to oppoſe. *Magna eſt veritas, & valebit.* Great is the truth, and ſhall prevail.

*Neither durst any man, &c.]* How easily can God button up the mouths of our busiest adversaries, yea and plead for us in their consciences,

consciences, as he did for Mr *Bradford* and many more of the Martyrs, whom as they could not outreason, so neither could they but conceive well of the Martyrs innocency, triumphing in their persecutors consciences.

## СНАР. XXIII.

Verse I. Then spake Iesus to the multitude, &c.]

Christ having confuted and confounded the Scribes and Pharisees, turns him to the people and to his Disciples: and that he might do nothing to the detriment of the truth, he here cautions them, that they despise not the doctrine of the Pharisees, so far as it was sound and sincere without leaven; but try all things, holding fast that which was good. Be advised, and remember to fetch into the truth of what you hear, was the counsell of *Epiphanius*.

Epibarmia.  
Verbe 2. *Sit in Moses chair* ] *i. e.* Have the ordinary office of teaching the people, but *quo iure*, he questioneth not. The Preists and Levites should have done it, but the Scribes and Pharisees had for present taken it upon them, stept into the chair, and there set themselves. R m. 2. 20. So *Hildebrand* and his successours, have invaded *Peters chair*, as they call the sea of *Rome*, but what had an Ancient? *Non habent Petri hereditatem, qui Petri fidem non habent*. They have no right to *Peters* chaire, that have not *Peters* faith. The *Index expurgatorius*, commands (*Substitu* *ide*.) instead of *Fidem Petri*, to print it *Sedem Petri*. *Præfatorum*, said *Calvus* to *Vatinius*, & *dignitorem e dic qui Perfrica* *perquam Catonem*. Put on a good face, and say that thou art bitter for the office then *Cato* himself. But what a bold face had *Boreas* the Jesuite who meeting the devil, required his chair of him, as one that better deserved it? He had his desire I doubt not. But if Scribes and Pharisees sat in *Moses* chair, it's no news then for bad men to succeed better; as *Timotheus Herulus* did *Proctor* the good Bishop of *Alexandria*, and as *Arminius* did *Juni* in the *Protestours* place at *Leyden*.

Verſe 3. *All therefore whatſoever* ] Not their traditions, ſu-  
perſtitious, and corrupt gloſſes upon the Law, but whatſoever  
they teach that is agreeable to truth: ſo long as they ſit cloſe to  
Moſes chair, and keep it warm, as it were, hearken to them. Gods

Mm 2

## Gods

Gods good gifts are to be acknowledged and improved even in the worst, as *David* made *Sauls* epitaph, 2 *Sam.* 1. though the devil preached his funerall, 1 *Sam.* 28. 19.

But do not ye after their works ] If Ministers do well, saith *Chrysostom*, it is their own gain, if they say well, it is thine. Take thou what thine own is, and let alone what is another mans. *Syl.* 1. and *K. Richard* the third commanded others, under great penalties, to be vertuous and modest, when themselves walked the cleane contrary way. A deformed painter may draw a goodly picture, a stinking breath, sound a mighty blast, and he that hear but a bad voice, shew cunning in descant. A blinde man may bear a torch in a dark night, and a harp make musick to others, which it self is not sensible of. Posts set for direction of passengers by the highway-side, do point out the way which themselves go not: And signe-posts tell the traveller there is wholesome diet or warm lodging within, when themselves remain in the storms without. Leud preachers are like *spirie-steeple*s, or high-pinacles, which point up to heaven, but presse down to the center.

For they say, and do not ] They had tongues which spake by the talent, but their hands scarce wrought by the ounce; like that ridiculous actour at *Smyrna*, who pronouncing *o calum, o heaven*, pointed with his finger toward the ground: so these Pharisees had the heaven commonly at their tongues end, but the earth continually at their fingers-end. In a certain battel against the *Turks*, there was a Bishop that thus encouraged the army. Play the men fellow-souldiers, to day; and I dare promise you that if ye dye fighting, ye shall sup to night with God in heaven. Now after the battel was begun, the Bishop withdrew himself: And when some of the souldiers enquired among themselves what was become of the Bishop; and why he would not take a supper with them that night in heaven, others answered, *Hodie sibi jejunium indixit, ideoq; non vult nobiscum in calo canare*. This is fasting-day with him, and therefore he will eat no supper, no not in heaven. *Epiphanius* was wont to say, that there were many Philosophers (we may say, Divines) *αὐτοὶ τὰ περὶ τὴν, καὶ οὐ τὰ λέγοντες*, as far as a few words would go. But is religion now become a word? goodnesse a name (as *Brutus* once cried out?) Should it be said of holinesse, as it was once in another place, *Andivimus famam*; we have heard the fame thereof with our ears, and that's all? The foolish Virgins were found with their *sic dicentes*, but the good

good servants shall be found with their *sic facientes*. Christ was full of grace, as well as truth. *John Baptist* was both a burning and shining light. *Origens* teaching and living were said to be both one. That's the best Sermon surely, that's digg'd out of a mans own brest, when he practiseth what he preacheth, non ver-  
bu filium predicans sed exemplum, as *Ensepinus* testifieth of *Origen*, and *Mr Gataker* of *Mr Stock*. As the want hereof occasioned *Campian* to write *Ministrum eorum nihil vilium*, their Ministers are most base.

Verse 4. For they binde heavy burdens, &c. ] Their humane traditions: so do the Popish Doctours (heires herein to the Pharisees, of whom this Sermon is not more historicall, then of the other it is propheticall.) The inferiour Clergy they make preach every day in Lent without intermission, throughout all *Italy* in the greater cities: so as six daies in the week they preach on the Gospel of the daies, and on the Saturday in honour and praise of our Lady. Whereas the Pope and Bishops preach not at all. So for the Laity; they must fast with bread and water; when the Priests have their suckers and other sweet meats three or four times on their mock-fast-daies. What should we speak of their pilgrimages to *Peru*, *Ierusalem*, &c. penances, satisfactions, &c. And no man must question, but obey without sciscitation. *Walter Mapes* sometimes Archdeacon of *Oxford*, relating the Popes grosse simony concludes, *Sit tamen Domina materq; nostra Roma baculus in aqua fractus, & absit credere quæ vidimus*. In things that make against our Lady-Mother *Rome*, we may not believe our own eyes.

Verse 5. To be seen of men ] Theatrically, thraconically, and for ostentation, as stage-players or painted-faces. See notes on chap. 6. verse 2. 5. Saints more seek to be good, then seem to be so.

They make broad their *Phylacteries* ] That is, *Conseruatories*, so called 1. Because of the use of them, the law was kept in remembrance. 2. Because the superstitious Pharisees conceited, that by the wearing of them about their necks, themselves might be kept from danger, as by so many spels: what they were, see the Notes above on, *Matth.* 23. 40.

Enlarge the borders of their garments ] God had charged the Pharisees to binde the law to their hand, and before their eyes, *Deut.* 6. 8. wherein (as *Hierom* and *Theophylact* well interpret it)

σὺ παρορῶν  
νὴ οὐκ ὁρῶν,  
οὐκ ἐκλογίζε-  
σθαι τὰς ἐπι-  
ταγὰς τοῦ  
κυρίου.  
Accipe quod tu  
umest, mitte  
alterum.  
Chrysost.

Of this actour,  
Polonio cha-  
sing said &c.  
τὸν χυδαῖον  
αὐτοῦ.

Job. Manly.  
loc. com. p. 441.

ὁ τὰ λόγια, ἀλλ'  
οὐ τὰ ἔργα.  
Ἦδου, &c.  
Brutus ap Di-  
onem.  
Job. 18. 22.  
spectemur  
agenda.

Job. 1. 16.

Kai ὁ δὲ  
ἰδὼν αὐ-  
τὸν, ἔει-  
πεν, ὅτι  
ὁ θεὸς  
ἐστὶν  
ἐν αὐ-  
τῷ.  
Quod jussit  
ἐ-  
γessit. Bern.  
ep 42.

Sands his Surv.  
fest. 27.



Alt. and Mon.  
Joh. 1550.

(with Father *Latimer*) that whosoever will be basie with *vobis*, shall shortly after come *coram vobis*.

*Ye shut up the kingdom of heaven* ] By hiding heavenly truths, teaching damnable errors, excommunicating the well affected, or corrupting them by evil counsell and example: and all this, *in vobis coram & in os*, before men, and to their faces, making fools of them, even whiles they look on, casting a mist before their eyes, as those *Egyptian* jugglers did, *Exod. 7.* and keeping from them that *collyrium*, that should cure, and clear up their eye-sight, *Revel. 3. 18.* Thus did *Arundell* Archbishop of *Canterbury*, who bound up the word of God, that it might not be preached in his time (as the *Historians* words are,) and was therefore (according to this woe here denounced) so smitten in his tongue, that he could neither swallow, nor speak for certain daies afore he died. *Steven Gardiner* was plagued in like manner, for like reason. And generally, the *Popish* Clergy are vexed with that grievous and noisome sore of devilish spite against the Reformation, *Revel. 16. 2.* which they therefore oppose with might and main, till wrath come upon them to the utmost. And albeit many of them escape the visible vengeance of God, yet this terrible Woe, as a moth, doth secretly eat them up like a garment, and as a worm, eateth them up like wood, *1/a 51. 8.* as it did these *Pharisees*; on whose outside nothing could be discerned, all was as before, but their soules were blasted, feared, and sealed up to destruction. He that hath drunk poison, falls not down dead presently in the place, but he hath his death about him, as we say. *Saul* lived and reigned long after he was cast off by God: and the very devils are respited in regard of their full torment, but the more is behinde.

Verse 14. *Ye devour widows houses* ] Though they pretended to be great fasters, *Luk. 18. 12.* yet their bellies prepared deceit, as *Eliphaz* hath it, *Job 15. 35.* and their throats (those open sepulchres swallowed up whole houses (such was their covetousness) and that of widows (such was their cruelty) and that under a pretence of long prayers, which was their hypocrisy: for while their lips seemed to pray, they were but chewing that morsell, that murdering morsell that made them receive the greater damnation. *Multi in terris manducant, quod apud inferos digerunt*, saith *Augustin*. Many devoure that on earth, that they quit digest in hell, where the never-dying worm will feed greedily upon.

Quod verbum  
Dei alii affert,  
nec tempore suo  
predicatur  
The G. Mon.  
in Dictionar.  
Theolog.

upon all such covetous caitiffs, as have the greedy worm under their tongues, and their ill-gotten goods gotten already into their bowels, as these *Pharisees* had: which therefore God shall fetch thence again with a vengeance.

*Make long prayer* ] God takes not mens prayers by tale, but by weight. He respecteth not the Arithmetike of our prayers, how many they are, nor the Rhetorike of our prayers, how eloquent they are, nor the Geometry of our prayers, how long they are, nor the Musick of our prayers, or the method of them, but the divinity of our prayers, is that which he so much esteemeth. He looketh not for any *James* with horny knees through assiduity in prayer: nor for any *Bartholomew* with a century of prayers for the morning, and as many for the evening: but *S. Paul* his frequency of praying with fervency of spirit, without all tedious prolixities and vain babblings; this is it that God maketh most account of. It is not servants going to and fro, but the dispatch of his business that pleaseth his master. It is not the loudness of a preachers voice, but the holiness of the matter, and the spirit of the preacher, that moveth a wise and intelligent hearer. So heretofore gifts, but graces in prayer move the Lord. But these long prayers of the *Pharisees* were so much the worse, because thereby they sought to entitle God to their sin, yea, they naerly mocked him, sneering in his face.

Verse 15. *Ye compass sea and land* ] They walked the round, as the devil doth, to gain proselytes; they spared for no pains to pervert men (as now the *Jesuites* those *Circulatores & Aggr-  
14.*) should not we be as diligent and indefatigable to convert them to God? Shall we not be as busy in building stair-cases for heaven, as seducers are in digging descents to hell. If *Saul* seeking *Asses* found a Kingdom, shall not we by seeking others finde heaven?

*Ye make him two-fold more the childe of bell* ] Either because they relapse to Gentilisme, as finding you so vile and vitious in your lives: Or, because ye teach them only Ceremonies and superstitions: Or, because you keep them ignorant of Christ, and plant in them an hatred of the truth, as the *Jesuites* do in their proselytes. So that of them we may say as *Ambrose* did of *Paulino*, who, of a drunkard, by hearing *Xenocrates*, became a Philosopher, *Si respicit a vino, fuit sceler, tamen transiens sacri-  
legio.*

Ta 8/0/077.  
Luk. 11. 41.  
Iob 20. 15.

Ambros. de H-  
lia & jesu-  
cap. 12.

legis, Though he be now no drunkard, yet he remains drunk still with superstition.

**V. 16.** *Ye blinde guides which say* ] His watchmen are blinde, was an old complaint, *Isa. 56. 10.* Which that it is a foul fault the Rabbines have there noted from one letter (in the Original) of the word rendered *Watchmen*, bigger then his fellows. How many are there that thrust into the Ministry, wanting both heart and art to teach the people? These lead their flocks to the pits brink, wherein if they perish, themselves lie lowermost.

*Whoever shall swear by the gold of the Temple* ] So by the gift on the altar, *verf. 18.* these, they taught, were tied: the other might for a summe of money be dispensed with, that swore by the Temple, or the altar. Not so those that swore by the gold of the Temple, that is, dedicated to the Temple, or by the gift on the altar: for these oaths brought these blinde guides in commodity, which the swearer was forced presently to pay down. The people also were hereby made more free and forward to offer gold for the Temple, sacrifices for the altar; because they were made believe, that these presents were more precious then either Temple or altar. Pretty devices these were to get money; and are they not still practised by Papists? *Philip Brafer* was abjured in *Henry* the eighths time, for saying, That when any cure is done the Priests do noine the Images, and make men believe the Images do sweat in labouring for them. The rood of Grace, and blood of *Hails* is notorious. Our Lady of *Loretto* hath her Churches so stuffed with vowed presents and memories, that they are fain to hang their cloysters and Church-yards with them. They teach the people, that as they may sooner go to Christ by *S. Dominick* then by *S. Paul*: so to swear by holy reliques, and in swearing to lay hand on them, is a more binding oath, then to swear by God, laying hand on the Bible.

**V. 17.** *Whether is greater the gold, &c.* ] The cause must needs be more noble then the effect. But the dust of covetousnes had put out the eyes of these buzzards, and expectorated their understandings. It is a besotting sin, and bereaves a man of right reason. *Avidus non videndo.* Papists, our modern Pharisees, are most corrupt in those things, where their honour, ease, or profit is engaged. In the doctrine of the Trinity that toucheth not upon these, they are sound enough.

*Or the Temple that sanctifieth the gold?* ] *Salomons Temple* was store

none without, and gold within, to shew, saith one, the resplendent glory of divine Majesty, lurking within a humane and humbled body. *Quid est templi illius aurum sive aurea claritas, nisi ad decorem patris sedentis immortalitas atq; impassibilitas?* saith *Rupertus*, What is the gold of the Temple, but the glory of Christ at Gods right hand?

Moses unveiled

**V. 18.** *But whosoever sweareth by the gift, &c.* ] *Ubi utilitas, ibi pietas*, saith *Epictetus*, where there is gain, there is godliness. And, *Dei quisq; sibi miles curat*, saith another. All the worldlings plowing, sowing, building, buying, bays upon commodity, he knows no other deity. These Pharisees strove to reduce all offerings to their own purses and paunches, though they rendered men thereby not only irreligious, but unnaturall, *Mat. 23. 5, 6.* See the Notes there.

**V. 19.** *Ye fools and blinde* ] The second time so. For behold they have rejected the word of the Lord (yea the Word, the Lord Christ) and what wisdom was in them? *Jer. 8. 9.* True it is, they were accounted the only wise men: *Where is the Wise, where is the Scribe?* saith *S. Paul*. As if *Wise* and *Scribe* were terms convertible. And for the Pharisees, they did so carry away the hearts of the people, that there was no holy man that was not termed a Pharisee, as we finde in their *Talmud*. And, after the most straitest sect of our religion, *I lived a Pharisee*, saith *Paul*, *Act. 23. 5.* They were *omnium distititissimi*, and did utterly out-shine and obscure those other sects of Sadduces and Essenes, the later whereof are not so much as mentioned in the Gospel: And yet we see what esteem Christ had of them, and what titles he bestows upon them: To teach us not to rest in mans applause, nor to think it sufficient that others think well of us. But let every man prove his own work, *Galat. 6. 4.* and know, that not he that commends himself, or is commended by others, is approved, but he whom the Lord commendeth, *1 Cor. 10. 18.*

**V. 20.** *Who therefore shall swear* ] It was not lawfull to swear by the altar, or by any creature whatsoever, *Jer. 5. 7.* (much less by idols, *Amos 8. 14.* I my self, saith *Laimor*, have used in mine earnest matters to say, *Yea* by *S. Mary*, which indeed is naught.) But though these oaths be formally naught, yet they are finally binding: and being broken they are plain perjury, because they are all reduced to God himself, no otherwise then if they had.

Serm. in 3. Sun. in Advent. Fieri non debuit factum valet.



had been taken expressly by the name of God. Hence it is that the oaths of Papists, Turks, Heathens (though superstitious) are obligatory, ὅρκος, *quasi* ἑρκος, An oath is an hedge, which a man may not break.

Verse 21. *And by him that dwelleth therein* ] By his grace in his ordinances, yea by his glory, which sometimes filled the temple. This temple at *Jerusalem*, together with that of *Diana* at *Ephesus* (which was also built of *Cedar* in an apish imitation of Gods temple, as *Vitruvius* and others witness) were destroy'd much about one and the same time; Believe me, saith Christ, the hour cometh, when ye shall neither in this mountain, nor yet at *Jerusalem* worship the father. *Demosthenes* saith, That mans heart is Gods best temple, where he dwells with delight, so it be beautified with modesty, piety, justice, &c. And this is the end of our creation, saith another, that man should be the Temple of God, and God the Altar of man.

Verse 22. *By the throne of God* ] Heaven is his throne, and earth his footstool: yet may we not conceive that God is commensurable by the place, as if he were partly here, and partly elsewhere: but he is every where all present. See more in the Notes on *Mat. 5. 34*.

Verse 23. *Ye pay tithes of mints* ] The Chaldee word for mint signifies also a book of histories: because in that one poor herb large stories of Gods wisdom, might, and love, are described unto us. In tithing this and other pot-herbs the Pharisees were over and above solicitous, and even superstitious, and all for a name. So in the year of grace, 1435. *Capistranus* the Minorite, being sent into *Germany* and other countreys by Pope *Nicolas* to preach obedience to the Sea of *Rome*, gat a great deal of credit and respect to his Doctrine by putting down dicing, carding, dancing, feasting, masking, enterludes, &c. although he taught not one syllable of sound doctrine, touching Christ and his merits, obedience of faith, patience of hope, &c. There are both *Magnalia* & *minutula legum*, the great and the lesser things of the law: both must be looked to. Hypocrites are nice in the one, but negligent of the other.

*Judgements, mercy and faith* ] So of old, to those bodily exercises and externall rites, so stood upon by the hypocrites in their times, *Isaiah* opposeth judgements and justice, Chap. 1.

Hofea

Ioh. 4. 21.  
Contra Arist.  
Baculo.

Funcc. Chronol.

*Hofea* opposeth mercy and kindnesse, Chap. 4. *Zachary* opposeth truth and fidelity, Chap. 8. as more to be looked after, and laboured for.

Verse 24. *Which strain at a gnat, &c.* ] A proverbiall speech warranting the lawfull use of such expressions, for illustration of a truth. The Greeks have a like proverb; to gargle down an image, statue or colosse; that is, to make no bones of a foul fault, when matters of lesse moment are much scrupled. *Saul* kept a great stir about eating the flesh with the blood, when he made nothing of shedding innocent blood. *Doeg* was deteined before the Lord, by some voluntary vow belike. But better he had been further off, for any good he did there. The Priests made conscience of putting the price of blood into the treasury, *Matth. 27. 6*. who yet made no conscience of imbruing their hands in the innocent blood of the Lamb of God. The *Begards* and *Beginnes*, a certain kinde of heretikes, Anno 1322. held this mad opinion, that a man might here attain to perfection, and that having attained to it, he might do whatsoever his nature led him to: That fornication was no sin, but to kisse a woman was a mortall wickedness, &c.

Verse 25. *Ye make clean the outside* ] True *Ephraimites* or rather *Canaanites*, so they are called, *Hos. 12. 7. 8*. that is, meer naturall men, *Ezek. 16. 4*. the balances of deceit were in their hands, they loved to oppress, yet so long as thereby they grew rich, they flattered themselves and said, *In all my labours they shall finde none iniquity in me; that were sinne*. Hypocrites if they can but make fair to the worldward it is enough. But as the fish *Sepia* is bewraied by the black colour, which she casteth out to cover her: so the hypocrite is convinced by the very shew of godliness, under which he hoped to have lurked. God so discovers his deceitfull courses, as that his wickednes is shew'd before the whole Congregation, *Pro. 26. 26*.

Verse 26. *Cleanse first that which is within* ] God loveth truth in the inward, *Psal. 51. 6*. O *Jerusalem* wash thy heart, *Jer. 4. 14*. (not thy hands only, as *Pilate* did:) this breeds constancy and evennesse in all our outward behaviours, *Iam. 4. 8*. Grace and nature both begin at the heart, at the center, and from thence goes to the circumference. Art and hypocrisy, begin with the face and outward lineaments.

Verse 27. *Ye are like unto whited Sepulchres* ] The Jews had their

Ar. *Seipia* *gag.*  
*rad. seu*

1 Sam. 14. 33.  
1 Sam. 31. 7.

Fornicari pec-  
ca'um non esse  
reputabant:  
At mucri of-  
culum figere  
mortale, acinus  
arbitrab. Funcc.  
Chronol. ex  
Maffei, l. 18.



Gold. Antiq.  
Heb. 107.  
Rab. 107. Quid.  
Omnis Sarmat.  
tan a virtute  
extra ipso. Tac.  
lib. 1. cap. 10.  
Pulch. compo-  
sit pudor, &c.  
Tac.

their vaults or caves for buriall. These the wealthier sort would paint, garnish, beautifie at the mouth or entrance of them. And hereunto our Saviour alludeth, *Intus Nero, foris Cato: Inquitur hic ut Piso, vivit ut Gallomus, &c.* It was said of the *Sarmatians*, that all their vertue was outward: And of *Sejanus*, that he had only a semblance of honesty, *Intus summa adipiscendi libido*, within he was full of extortion and excess. Hypocrites seem as gloworms, to have both light and heat: but touch them, and they have neither. The *Egyptian* temples were beautifull on the outside: when within ye should finde nothing, but some serpent or crocodile. Apothecaries boxes oft have goosly titles, when yet they hold not one dram of any good drug. A certain stranger coming on embassage unto the Senatours of *Rome*, and colouring his hoary hair and pale cheeks with vermilion hiew, a grave Senatour espying the deceit, stood up and said, What sincerity are we to expect at this mans hands, whose locks and looks, and lips do lie? Think the same of all painted hypocrites.

Verse 28. *But within ye are full, &c.* Fair professors they were, but foul sinners, not close, but grosse hypocrites, such as knew themselves to be so; like as *Ieroboams* wife knew her self to be disguised, when she went to the Prophet: and as the whore that offered sacrifice to cover her whoredom, *Prov. 7. 14*. This hypocrisie goes worthily coupled here with iniquity. It ariseth from secret Atheisme, as in *Ananias* and *Saphira* that noble pair of hypocrites, and paveth a way to the unpardonable sin, as in these Pharisees.

Verse 29. *To build the Tombs, &c.* And lost their cost, because they received not their doctrine. So do the Papists at this day in their pretended honouring the ancient Saints and Martyrs, whose religion and practices they persecute in the true professors. How much better *Rabins*, *Crispin*, the French Chronicler, *Knox*, *Fox*, and others, who have raised the Martyrs, as to many *Pharisees*, out of their alhes again, by recording their holy lives and Christian deaths? And how shall *Cope* and *Kemp* sink for ever in the nostrils of all good people? The former for fouling so much fair paper in railing at, and casting reproach upon the holy Martyrs of the Protestant religion, in his sixth dialogue especially: The later, for disgracing them some few years since, excusing the powder traitours at same time, in a Sermon at *S. Marius* in *Cambridge*.

Verse 30.

Verse 30. *If we had been in the daisies* ] Either these men grossly dissembled, or their hearts greatly deceived them; For certainly, an *Harod* and *Herodias* to *John Baptist*, would have been an *Ahab* and *Iezabel* to *Elias*. But as it was said of *Demosthenes*, that he was excellent at praising the worthy acts of Ancestours, not so at imitating of them: In like sort may we say of the Pharisees, they could well declaim against their fore-fathers cruelties, but not so well disclaim them. They were *adversus sui ipsorum vicia facundi satis*, as one speaketh in a like case. Shrill accusers of themselves.

Verse 31. *Wherefore ye be witnesses, &c.* ] Here our Saviour calls all their cost in their teeth, as if thereby they had meant to commend their fathers cruelty in killing the Prophets, sith they abetted it, by persecuting him and his to the death. Malice is commonly hereditary, and runs in the blood: and (as we use to say of Runners) *The older it is, the stronger*; as in the deadly feud of *Scotland*, taken away by *K. James*.

Verse 32. *Fill ye up then the measure* ] *Ironice distinn.* It gives us to understand, that sinners are stinted, and cannot do what mischief they would. If at any time they exceed their commission (as they are apt) and help forward the affliction, as out of their innate malice they will, God will soon grow jealous for *Ieroboams*, and take them off, *Zech. 1. 14, 15*: When wickedness hath filled her ephah, God will soon transport it into the land of *Shinar*, *Zech. 5. 8-11*. When it is once ripe in the field, God will not suffer it to shed to grow again, but cuts it up by a just and seasonable vengeance.

Verse 33. *To Serpents* ] *Serpentum tot sunt venena, quot genera, sicut Isidore, tot perniciet, quot species, tot dolores, quot colores.* See how our Saviour sharps up these Heresiarches, that, if possible, they might be made sound in the faith. So deals *Peter* by *Sibbe*, they might be made sound in the faith. So deals *Peter* by *Sibbe*, many of our Champions by their Popish Antagonists. Before God you are deceivers of the people (said *M. Philpot* Martyr, to his persecutors) afore God there is no truth in you. And to mocking *Morgan*, he said, I must tell thee, thou painted wall and hypocrite, in the name of the living Lord, that God shall rain fire and brimstone upon such scornors of his word, and blasphemers of his people, as thou art. And afterward, Thou art but an Asse in the things of God; in that thou kickest against the truth; and art void of all godly understanding. Thou

ἐπαινεῖσθαι μὲν  
ἡρώδης καὶ ἡρῳδίας  
τὸν βασιλῆα  
καὶ τὴν βασίλισσαν  
ὡς τοὺς πατέρας  
αὐτοῦ, καὶ οὐκ  
ἐκείνους.

Lib. 12. cap. 1.

Art. and Mon.  
fol. 163.

Vetus est mor-  
bus quo mortui  
facili coluntur,  
vivit contentu-  
tur. Chrysost.

Alan Co. us.  
in dial. ex cont.  
Ejusdem art.

Kemp of Q. &  
dysp. of 161.  
p. 15.

Thou hast seduced others (said Bonner to Philpot) and made them rejoyce and sing with thee. Yee, my Lord, quoth he, we shall sing when you shall cry, Woe, woe, except ye repent. What an arrogant fool is this (said the Bishop) I will handle thee like an heretike, and that shortly. I fear nothing, I thank God (said the other) that you can do unto me. But God shall destroy such as thou art, and that shortly, as I trust. Likewise to the Bishop of Chichester he spake thus. I perceive you are blinde guides and leaders of the blinde, and therefore, as I am bound to tell you, very hypocrites tyrannously persecuting the truth, which you are not able to disprove. Thus Hilary called Constantius Antichrist, and Auxentius devil, because they were *Arrians*.

Ibid. 1654.

Ibid. 1557.  
Mibi certe Aux-  
entius nihil ali-  
ud erit quam  
diabolus, quia  
Arrianus.

Plin. l. 11. c. 37.

*Ye generation of vipers* ] *Quarum morsus insanabilis. Sic con-  
tra scorpianarum morsum non est remedium.* See my Notes on Mat.  
3. 7. Vipers teeth are buried in their gums, that one would think  
they could not bite: so hypocrites.

Verse 34. *Wherefore, Behold I send you* ] O the infinite goodness  
of God, in striving by his Spirit with refractory sinners in the use  
of the means, waiting their return!

*Sed pensare solet vi graviore moram.*

*Prophets, Wise-men, and Scribes* ] That is, Apostles, Pastours and  
Teachers, Eph. 4. 11. whom he here calleth by the customary  
names of that countrey. Scribe was an honourable name, till Pha-  
risees dishonoured it by their hypocrisie.

*Ye shall kill and crucifie* ] If therefore we have not yet resisted  
unto blood, be content with lighter crosses, and look for heavier.  
*Omnis Christianus cruciatur.* It is but a delicacy to divide betwixt  
Christ and his crosse.

Verse 35. *From the blood of righteous Abel* ] God reckons of  
men by their righteousness, Rom. 10. The righteous (let him  
dwell where he will, and by whom) is better then his neigh-  
bour, saith Solomon. This was Cains grief, who was of that  
wicked one, and slew his brother: And wherefore slew he him,  
but because his own works were evil, and his brothers righteous?  
So Alphonsus Diazus, that Cain the second, slew his brother  
John, because he could not win him to Popery. And I would  
this patriarch of the devil (as one calls Cain) did not still live  
in his sons and successours, who carry about his club that is red  
with Abels blood, *Imò ut rem sacram adorant & venerantur*, think  
they

they do a goodly act in killing up the poor lambs of Christ. *Cesar*  
is said to have slain *Grecinus Julius* for this reason alone, for that he  
was a better man, then that it was for the tyrants behoof, to suffer  
him to live.

*Unto the blood of Zacharias* ] Most unworthily slain by his  
pupil *Joas* (as *Linus* likewise was by his scholar *Heracles* for a  
few sharp words that he gave him, as he was teaching him.) Our  
Saviour instanteth in this *Zacharias* as the last Prophet mentioned  
in the Scripture to have been slain by them, though they slew ma-  
ny more, not elsewhere mentioned, unlesse it be in that *little*  
*Book of Martyrs*, as one fitly calleth the eleventh to the  
*Hebrews*.

Verse 36. *Shall come upon this generation* ] In that last desola-  
tion of Jerusalem, whereof more in the next Chapter. God will  
not fail to punish persecutours. See *Acts and Mon. of the Church*,  
fol. 1902. to 1950. Good for them therefore is the counsell  
that *Tertullian* gave *Scapula* a bloody persecutour, *If thou wilt*  
*not spare us, yet spare thy self: If not thy self, yet thy City*  
*Carthage*.

Verse 37. *How often would I, &c.* ] How then could they  
perish, whom God would have saved? It is answered, *Voluntas*  
*Dei alia est precepti, revelata Antecedens, alia beneplaciti, arcana*  
*Consequens*. By the former God willed their conversion, but not  
by the later. A King wils the welfare of all his Subjects: yet he  
will not acquit those that are laid up for treason, murder, and  
the like foul crimes. A father is willing to give his son the inheri-  
tance: yet if he prove an unthrift, he'll put him beside it, and take  
another. *How oft would I have gathered?* that is (say some)  
by the externall Ministry of the Prophets, sent unto thee,  
vers. 34, 35. Not by internall regenerating operation of the  
spirit.

*Even as a hen gathereth her chickens* ] *Columbarum masculum*  
*ipse ovis incubat, sicut Christum ipse ecclesiam suam fovet.* Of unrea-  
sonable creatures birds, and of birds the hen excels in kindnes to  
her young: so that she doubts not, in their defence, to encounter  
a Kite, a dog, &c. *Iniquo & impari praelio*, though with greatest  
disadvantage.

*And ye would not* ] Men may nill their conversion then, though  
called by God, *Quo nihil est verum, sed & nihil turpius*, saith one.  
Men are not damned, because they cannot do better, but because  
they

N n

*Quid melior  
vir erat quam  
esse quenquam  
tyranno expedi-  
ret.* Senec. 2 de  
benefic.  
2 Chron. 24.  
20, 31.  
*Cum ille Hera-  
clum verbulo a-  
spiciente inter e-  
rudicendum affa-  
tus esset, &c.*  
Bucheler,  
Chronol.

*Si nobis non par-  
cis, tibi parces: si  
non tibi, Gar-  
thagini.*

*Chyrem in  
Levit. 12.*

*Pavem.*

ceffer voluntat  
propterea & non  
e in infernus

they will doe no better. If there were no will, there would be no hell, *Job. 12. 39.* Therefore they could not believe; They could not, that is, they would not, saith *Theophylact* out of *Chrysostom*, who yet usually extolleth mans free-will more then is meet.

Verse 38. *Behold, your house is left, &c.* ] City and temple both. God will not alway stand men for a sinning-stock. They that will not hear his word, shall hear his rod, and feel his sword too. *Elisa* hath his sword as well as *Jehu* and *Hazael*, 1 King. 19. 17. and the one usually precedes the other. They therefore that say, *Following of Sermons will make men beggars*, forget that to take away the Gospel from *Jerusalem* was to leave their houses, as well as Gods house, desolate.

Verse 39. *Till ye shall say, Blessed, &c.* ] That is, Ye shall never see me, or not till the generall Judgement: whenas you that would not obey that sweet voice of mine, *Come unto me, ye that are weary, &c.* shall have no other command of mine to obey but that dreadful *Discedite, Go ye cursed into everlasting fire, &c.*

## CHAP. XXIV.

Verse 1. *Departed from the Temple* ]

Non redire non  
in solis

NEver to return more to it. In the ninth, tenth and eleventh Chapters of *Ezekiel*, God makes divers removes, and still as he goes out, some judgement comes in: and when he was quite gone, then followed the fatall calamity in the utter ruine of the City and Temple. So it was then, and so it was now, according to that, *Hos. 9. 12.* Woe also to them when I depart from them. So *Ier. 6. 8.* Be instructed, O *Jerusalem*, lest my soul be disjoynted from thee, lest I make thee desolate, a land not inhabited. Whatever therefore we do, let us retain Christ with us: lay hold on him, as *Magdalen* did, Take him by the feet as the *Shunamite* did the Prophet, as the *Shulamite* held her *Sponse*, constrain him to stay with us as the two Disciples going to *Emmaus*, cry

*Vespera jam venit, nobiscum Christo maneto:*

*Extingui lucem ne patiare tuam.*

To see him the buildings of the Temple ] As thinking by that

goodly

goodly sight, haply, he might be moved to moderate the severity of that former sentence of leaving their house desolate unto them, *chap. 23. 38.* True it is that *Herod* (to get the peoples good will, which yet he could never do) had been at a wonderful charge in building and beautifying the Temple. *Josephus* Lib. 15. *Antiq. cap. 14.* the Jew tells us, that for eight whole years together, he kept ten thousand men aworke about it: and that for magnificence and stateliness, it exceeded *Solomons* Temple, if his words exceed not the truth of the matter. This the Disciples fondly thought would work upon our Saviour to reverse his former sentence, as above-said: but his thoughts were not as their thoughts. *Animo magno nihil magnum*, saith *Seneca*. The Bramble reckoned it a great matter to reign over the trees; not to the Vine and Olive. Judg. 9.

Verse 2. *There shall not be left here, &c.* ] This was afterwards fulfilled, when the Temple was set on fire by *Titus* his souldiers, that it could not be quencht by the industry of man. *Titus* (it is said) would have preserved the Temple, as one of the worlds wonders, from being burnt, but could not: such was the fury of the souldiers, set aworke by God doublelesse. And when, upon the taking of the city and Temple, the army saluted him Emperour, and many others by way of congratulation sent him crowns and garlands, he, by a memorable example of modesty, refused them, saying that he had done nothing more then lent his hands and help to God, who declared his fierce wrath against that sinful people. And when *Julian* the Apostate to spite the Christians, permitted and encouraged the Jews to reedifie their Temple at his charge, and they attempted it accordingly, they were hindered from heaven by a mighty earthquake, together with balls of fire issuing out of the groundworks, and consuming the builders. There are that say that at the same time the Temple at *Delphi* was utterly overthrown by earthquakes and thunder-bolts, and could never since be repaired. When *Phocas* the murderer sought to secure himself by building high walles, he heard a voice from heaven telling him, that though he built his bulworks never so high, yet sinne within would soon undermine all. We may say the same to the Jesuites telling us so oft in their writings, *de magnitudine Ecclesia Romana*, that be they never so high-set, God, for their abominations, will abate them. It is observed of *Rome*, that since it became the Popes seat, it was never besieged by any, but

Non se/dicens  
illa fecisse, sed  
Deo trans sua  
destruunt ma-  
nus non con-  
molisse Parus.  
i. b. p. p. p. p.  
medul  
Amant. 3.  
Sacer. 3.  
Theodoret.  
Bachole Fug.  
Gola Antiq.  
Hebr.  
E an u. f. o. i. s. p. i.  
t. i. g. n. e. o. s. u. g. g.  
r. e. s. d. o. s. t. e. n. e.  
u. n. i. t. u. s. C. h. r. i. s. t. i.

but it was sackt and ransackt. See its destiny elegantly and emphatically set forth, Rev. 18, 21.

J. r. 26, 18.

Verle 3. *Came unto him privately, saying* ] Because it was dangerous to speak publicly of the destruction of the Temple, as the examples of *Jeremy* and *Steven* shew. Howbeit *Micah* the *Morashite* prophesied in the daies of *Hezekiah* saying, *Zion shall be plowed, &c. and the mountain of this house shall be as the high-places of a forest.* And God stirred up many faithfull witnesses to cry out against *Rome* in her ruffe, and to foretell her ruine. In the year 1159. lived *Joannes Sarisburiensis*, who reproved the Pope to his face, and wrot his *Polycraticon*, wherein he freely taxeth all the Romish hierarchy. *Bernard* also told the Bishops of his time, that they were not teachers but seducers, not Pastours but Impostures, not Prelates but Pilates, &c. And a certain Painter blamed by a Cardinall for colouring the visages of *Peter* and *Paul* too red, tartly but fitly replied that he painted them so, as blushing at the lives of their successeurs.

*The signe of thy coming* ] viz. To destroy the temple.

*And of the end of the world* ] Which they thought could not possibly out-last the Temple. As they were wont to say in the Primitive Church, *Absq̃ stationibus non stare mundus*: The world could not stand if Gods people did not stand before him in prayer. *Semen sanctum statumen terra*, as *Tremellius* reads, *Isa. 6. 13.*

Verle 4. *Take heed that no man deceive you* ] Try the spirits, and turn from false doctrines, as you would do from a serpent in your way, or from poyson in your meats. Deceivers are fly and subtile, and that old serpent, more subtile then them all, catcheth the deceived by the deceiver, as the fisher doth one fish by another, that he may make a prey of them both. These, as *Harpies*, have virgins faces, vultures tallons: they are ravening wolves in sheeps-clothing, &c. Shun them therefore, for they will increase to more ungodlinesse, and their word will eat as doth a gangrene, 2 Tim. 2. 16, 17. *Theodosius* tore the writings of the *Arrians* that were presented to him. And when he desired to conferre with *Eunomius*, his Empresse *Placidia* dissuaded him, very earnestly; lest being perverted by his speeches he might fall into heresie.

Verle 5. *Shall come in my name* ] Or, under my name, saying *I am Christ*, as *Thendos* the Egyptian, *Judas* the Galilean, &c.

5:36, 37.

5:36, 37. *Barchocab* and others of old, who were miserably slain by the Romans. So one *Moore*, in K. *Edward* the sixth's time, took upon him to be Christ: So did *Hacker* in Q. *Elizabeths* time, *David George* likewise and others in *Germany*: that I say nothing here of Papists, who desperately deny the Lord that bought them, and wickedly set up Antichrist in his stead (as were easie to prove,) who opposeth him not so much in his nature or person, as in his unction and function, and thence also hath his name.

Verle 6. *See that you be not troubled* ] Or frightened, as soul-diers are by sudden alarme. *Quid timeret hominem homo in sinu diabolis?* David was undaunted, *Psal. 3. 6. & 27. 3.* He looked not downward on the rushing and roaring streams of dangers that ran so swiftly under him, for that would have made him giddy: But stedfastly fastned on the power and promise of God All-sufficient, and was safe. So at the sack of *Ziglag*. 1 Sam. 30. 6.

Verle 7. *For nation shall rise, &c.* ] See here the wofull effects of refusing Gods free offers of grace. They that would have none of the Gospel of peace, shall have the miseries of warre. They that loathed the heavenly Manna, shall be hunger-starved. They that despised the only medicine of their soules, shall be visited with the pestilence. They that would not suffer heart-quake, shall suffer earthquake. Or as that Martyr expresseth it. They that trembled not in hearing, shall be cruelt to peeces in feeling. As they heap up sinne, so they treasure up wrath: as there hath been a conjuncture of offences, so there shall be of their miseries. The black horse is at the heels of the red, and the pale of the black, Rev. 6. 4. God left not *Pharaoh*, that sturdy rebell, till he had beaten the breath out of his body: nor will he cease pursuing men with his plagues, one in the neck of another, till they throw the traytours head over the wall.

Verle 8. *All these are the beginning, &c.* ] q. d. There yet remain far worse matters then warre, famine, pestilence, earthquakes. And yet warre is as a fire that feeds upon the people, *Isa. 9. 19, 20.* Famine is far worse then that, *Lam. 4. 9.* Pestilence is Gods evil Angel, *Psal. 78. 49, 50.* Earthquakes are wondrous terrible, and destructive to whole cities, as to *Antioch* of old, and to *Plenus* in *Italy* alate, where fifteen hundred men perished together. A confux of all these abides the contemners of

N n 3

Christ

*Ioseph Antiq. lib. 17 cap. 12. & lib. 8. c. 20. De bel. Iud. lib. 2 cap. 12.*

*Avv. 1575, non Av. 1575, non Av. 1575.*

*un. 1575.*

*Bralford.*

*Adversus gravissim. partus cruciatus.*

*Anno 1527. Anno 1618.*

*1ac. Rotius in hist. Pont. Rom. p. 145.*

*Lib. 4. de Confid.*

*Terrib.*

*Theod. imp. la- ceravit scripta Arrianorum pugnantia cum testimonijs divinis. Sinec. 809. 1. 7. c. 7.*

act. and 1694.

Christ's Gospel. The holy Martyrs, as *Saunders*, *Bradford*, *Philpot*, &c. The Confessours also that fled for Religion in *Q. Maries* daies acknowledged (as *Orsius* relates) that that great inundation of misery came justly upon them for their unprofitableness under the means of grace, which they had enjoyed in *K. Edwards* daies. When I first came to be Pastour at *Clavenna*, saith *Zanchy*, there fell out a grievous pestilence, that in seven moneths space consumed 1200. persons. Their former Pastour *Mainardus*, that man of God, had often foretold such a calamity for their Popery and profaneness: But he could never be believed, till the plague had proved him a true Prophet: and then they remembered his words, and wisht they had been warned by him.

Zanchy, M<sup>o</sup>sch.  
epist ad Lantg.

Verse 9. *And shall kill you* ] Besides the butcheries at *Jerusalem*, that slaughter-house of the Saints, *Nero orientem fidem prius Roma cruentavit*, *Nero* was the first Roman persecutor, saith *Tertullian*, who therefore calleth him the dedicatour of the condemnation of Christians: He is said to have made such a bloody decree as this, *Quisquis Christianum se esse confitetur, is tanquam generis humani convictus hostis, sine ulteriori suspensione capite plectitur*. Whoso confesseth himself a Christian, let him be put to death without any more adoe, as a convicted enemy of mankind.

Dedicatour damnationis Christianorum. Tert.  
Apostol. 1<sup>o</sup> Cor.

33<sup>o</sup>

Verse 10. *And then shall many be offended* ] As not willing to suffer. How many revolted for fear in the Primitive times, were abjured here in *Q. Maries* reigae, fell to Popery in the *Palatinate* and other places in *Germany* since the troubles there, as fast as leaves fall in Autumne? Somewhat men will do for Christ, but suffer nothing.

Verse 11. *And shall deceive many* ] Witnesse the Eastern and Western Antichrists, those deceitfull workers, that have drawn millions of souls into hell, by their grand impostures. The world went wondering after those two beasts, which as the Panther, hid their horrid heads, that they may take men with their flesh-pleasing superstitions: And (as the serpent *Seytale*) when they cannot otherwise overtake the flying passenger, they so bewitch him with their beauty and bravery, that he hath no power to passe away.

Verse 12. *And because iniquity shall abound* ] In these last and worst times, as *Bernard* yoketh them, and as the Scripture

In his ultimis  
et pessimis  
temporibus.

oft describeth them. There was never but one *Noah*, that with two faces saw both before and behinde him. But loe that Ancient of daies, to whom all times are present, hath told us, that the last shall be the loofest, the dregs of time, the sink of sinnes of all former ages.

*The love of many shall wax cold* ] Conversation with cold ones will cast a damp, and make one cold, as our Saviour here intimates: there is no small danger of defection, if not of infection by such; they are notable quench-coals. This both *David* and *Esa* found, and therefore cried out each for himself, *Woe is me*, *Psal. 120. 5. Isa. 6. 5.* There is a compulsive power in company to do as they do, *Gal. 2. 14. Why compellest thou*, &c. It behoves therefore to beware, upon whom the ends of the world are come, least we suffer a decay, least leaving our first love, and led away with the error of the wicked, we fall from our former steadfastness. The world, saith *Ludolfus*, hath been once destroyed with water for the heat of lust, and shall be again with fire for the coldness of love. *Latimer* saw so much lack of love to God and goodnesse in his time, that he thought verily doomes-day was then just at hand.

Rev. 2. 5.  
2 Pet. 3. 17.  
De vita Christi  
lib. 2 cap. 87.

Verse 13. *But he that endureth* ] It is but a *He*, a single man, that holdeth out: when *Many* loose their love, and therefore with their reward, 2 *Ioh. 8. Eccebolus*, *Aeneas Sylvius*, *Baldwin*, *Pendleton*, *Shaxton* and many others, set forth gallantly; but tired ere they came to their journey's end. Of them that were verefied, *Principium fervet, medium tepet, exitus alget*. Like the *Gallis Infubres*, they shewd all their valour in the first encounter. Like *Charles* the 8. of *France*, of whom *Guicciarden* noteth, that in his expedition to *Naples*, he came into the field like thunder and lightning, but went out like a snuffe. Like *Mandrobolus* in *Lucian*, who the first year offered gold to his gods, the second year silver, the third nothing. Or lastly, like the lions of *Syria*, which as *Aristotle* reporteth, bring forth first five whelps, next time four, next three, and so on, till at length they become barren. So Apostates come at last to nothing, and therefore must look for nothing better then to be cast off for ever: when they that hold out and hold on their way, passing from strength to strength, from faith to faith, &c. shall be as the Sunne when he goeth forth in his strength; yea they shall shine forth as the Sunne in the kingdom of their father,

Nn 4

Matth.

*Matth. 13. 43.* Caleb was not discouraged by the Giants, and therefore had *Hebron* the place of the Giants: so those that hold out in the way of heaven, shall be sure to have heaven. *Thomas San-Paulins at Paris*, a young man of eighteen years, being in the fire, was plucked up again upon the gibbet, and asked whether he would turn? To whom he said, That he was in his way toward God, and therefore desired them to let him goe. That Merchant of *Paris* his case was nothing so comfortable, who for jesting at the Friers, was by them condemned to be hanged: But he, to save his life, was content to recant, and so he did. The Friers, hearing of his recantation, commended him, saying, If he continued so, he should be saved. And so calling upon the officers, caused them to make haste to the Gallows to hang him up, while he was yet in a good way (said they) lest he fall again.

Verse 14. *For a Witnesse unto all Nations* ] Whilest, with *Moses*, it staioth the *Egyptian*, saveth the *Israelite*; is a favour of life to some, of death to others; who shall be left without excuse by the Gospel preached to them, as those that by their obstinacy have wilfully cut the throats of their own poor souls, refusing to be reformed, hating to be healed. Sure it is that the last sentence shall be but a more manifest declaration of that judgement, which the Lord in this life, most an end, by his word hath passed upon people.

Verse 15. *The abomination of desolation* ] That is Antichrist, say some Interpreters; and hitherto may fitly be referred that of *Baronius*; who in his *Annals* of the year 964. reckning up some Popes monstrously wicked, he calleth them, *The abomination of desolation standing in Gods Temple*. Others understand it of the *Roman Eagles* or *Enigms*, Others of the Emperour *Caius* his statue, said by some to be set up in the Sanctuary. As others again of *Titus* his picture placed there, which haply was that one great sin that so troubled him upon his death-bed. But they do best, that understand the text of those abominable authours of desolation, the *Roman Armies*; who laid waste that pleasant Land, and destroy'd the Nation; as, besides what *Daniel* fore-told, is set forth by *Iosephus* at large in his sixth and seventh book, *De bello Iudaico*.

*Who so readeth let him understand* ] Let him strive to doe so by reading with utmost attention, diligence and devotion; weeping

*Mat. and Mon.  
fol. 815.*

*Ibid fol. 831.*

*Titus voriens  
seu inuictum  
modò rēpau-  
torē dixit. Ad  
causam quide  
set non aperuit,  
nec quisquam  
corionis. Et ali-  
ud alius conjec-  
tibus Dio in  
vita Tit.*

as *Jehoiad*, till the sealed book was opened; digging deep in the mine of the Scriptures for the minde of God, 1 *Cor. 2. 15.* and holding it fast when he hath it, lest at any time he should let it slip, *Heb. 2. 1.* Admirable is that, and applicable to this purpose, which *Philostratus* relateth of the precious stone *Pantarbe* of so orient, bright and sweet a colour, that it both dazeleth and refresheth the eyes at once, drawing together heaps of other stones by it's secret force (though far distant) as hives of bees, &c. But, lest so costly a gift should grow cheap, nature hath not only hid it in the innermost bowels of the earth, but also hath put a faculty into it, of slipping out of the hands of those that hold it, unless they be very carefull to prevent it.

Verse 16. *Flee into the mountains* ] As *Lot* at length did, for *Zoar* was too hot to hold him: So should *Indea* be for these, who were therefore to repair to *Pella* beyond *Jordan*, where they were hid till the indignation was over-past, as *Eusebius* hath it, in the third book and fifth Chapter of his history. Such a receptacle of religious people was *Geneva* in the *Marian* persecution. And such (blessed be God our strength for his unspeakable favour) is at this present *Warwick-Castle* to my self writing these things, and to many others in these troublous times. So *Bucer*, and many godly people were entertained and safeguarded by that noble *Franciscus a Sickingen* in the *German* warres.

Verse 17. *Not come down to take anything* ] See here the miseries of war, which now, alas, we feel and can feel to; being glad to flee for our lives with the losse of all, left with *Shimei*, seeking to save our goods, we lose life and all; glad if we may scape with the skin of our teeth: And how like are our present convulsions to end in a deadly consumption! Warre is called *evil* by a specialty, *Isa. 45. 7.* Sin, Satan, and war have all one name, Evil is the best of them. The best of sin is deformity, of Satan enmity, of war misery. God yet offereth us mercy, as *Alexander* did those he warred against, whiles the lamp burned. O let us break off our sins by repentance, and be abrupt in it, lest we should seem to come short, *Heb. 4. 1.*

Verse 18. *Return back to take his clothes* ] The body is better then raiment: And although there is great use of clothes, in flight especially, to save us from the injury of winde and weather (for we carry the lamps of our lives in paper-lanterns, as it were) yet

*In vita Apol-  
lonij l. 2. c. 4.  
Acervos lapi-  
dum non aliter  
ac apum exa-  
mina pertrahit.  
Non modo oc-  
culis terra vis-  
ceribus abscondit,  
sed & facult-  
atem indidit,  
qua ex captan-  
tibus manibus  
efflaret, nisi  
provida ratione  
teneretur.*

*Hic sage nate  
Dea.  
Hic in habet  
muros, &c.*

yet life for a prey (though we have nothing else) in a common calamity is a singular mercy. *A living dog is better than a dead lion*, saith Solomon. The Gibeonites, to save their lives, submitted to the meanest offices of being hewers of wood, &c. *Skin for skin*, &c. Job 2.4. We should be content to sacrifice all to the service of our lives.

Verse 19. *Woe to them that are with childe, &c.* By the laws of Nations, women with childe, babes and sucklings, maids and old folk should be spared. But the bloody sword oft knows no difference, as *Hos. 10. 14.* the mother was dashed in pieces, and her children, *Hos. 13. 16.* their infants were dashed in pieces, and their women with childe ript up. So at the sack of *Magdeburg* by *Charles the fifth*, and of *Merindol* in *France* by *Minerini*, where the paps of many women were cut off, and their children, looking for suck at their mothers breast, being dead before, died also for hunger. Many such barbarous butcheries have been acted lately in *Ireland*, and begin to be also now in *England* (poor *England*, now an *Ireland*!) as at *Bolton* in *Lancashire* lately. Help, Lord, or thy servant perisheth.

Verse 20. *But pray ye* Christ saith not, Fight ye, but pray ye. To fight it boots not: for God hath resolved the lands ruine: But prayers are *Bombards & instrumenta bellica Christianorum*, as *Luther* hath it, the great guns and artillery of Christians, whereby they may batter heaven, and make a breach upon God himself. *Flectitur iratus voce rogante Deus*. Something God will yeeld to the prayers of his people, even when he seems most bitterly bent, and unchangeably resolved against them. Christ here bids them pray, that their flight fell not out in the winter, when the daies are short, waies foul, and all lesse fit for such a purpose. Nor on the Sabbath; when though it were lawfull enough, yet it would be so much the more uncomfortable. This they were bid to pray above thirty years before the City was besieged. And they had what they prayed for. Their flight was not in winter, for the siege began about *Easter*, and the City was taken in *September*. Neither was it on the Sabbath-day, as we have cause to believe: for when Christ bids us pray for any thing, it's sure he means to bestow it. As when we bid our children ask us this or that, it is because we mean to give it them.

Verse 21. *Tribulation such as was not, &c.* Those very daies shall be affliction: so *Mark* hath it, chap. 13. 19. As if the very time

Alt. and Mon.  
fol. 863.

Χρημα μὲν το  
ἵσθαι ὅτι  
μετὰ τὸν καιρὸν  
ἔρχεται ὁ υἱος  
τοῦ ἀνθρώπου, ὃς  
ἐκείνην ἡμέραν  
κατασφραγίσκει  
τὸν οὐρανόν, ὥστε  
οὐδεὶς ἀναβήσκει  
ἐκεῖθεν, ἕως ἡμέρας  
ἐκείνης.

ἐκείνην ἡμέραν  
κατασφραγίσκει  
τὸν οὐρανόν, ὥστε  
οὐδεὶς ἀναβήσκει  
ἐκεῖθεν, ἕως ἡμέρας  
ἐκείνης.

time were nothing else but affliction it self. He that can read the history of it without tears, hath hardly the heart of a man in him. Besides those many that perished within the walls, *Iosephus* tells us of a thousand thousand of them slain by the Romans, and 97000 carried captive. Oh see the severity of God, and tremble, *Rom. 11. 21.* *Alterius perditio tua sit cautio.* *Scipio* wept when he saw *Carthage* on fire. And when *Saguntum* was taken, the Romans were as much affected, as if *Hannibal* himself had been the enemy had been beating upon the walls of the Capitoll.

Verse 22. *There should no flesh be saved* That is, *No Jew left alive*; the Roman souldiers had been so often beaten by them, that they desired nothing more then to rid the world of them. But God, for his Covenant sake, preserved a remnant of them, as he ever softeneth the sword of his justice in the oil of his mercy, as *Nicophorus* hath it. *Iosephus* attributeth it to *Titus* his clemency: but our Saviour here better, to Gods infinite mercy to his elect. These are the salt of the earth, that sprinkled here and there, preserve it from putrifying and perishing. God gave all the souls that were in the ship to *Paul*, and all that were in *Zoar* to *Lot*. If it were not for his elect in the world, he would make a short work in the earth, *Rom. 9. 28.*

Verse 23. *Then if any man shall say* Here again our Saviour returns to the description of the last times, containing the rise, reign and ruine of Antichrist, whose chief engine shall be to persuade Christs corporall presence here and there in certain places, and to tie his worship and service to such or such a City, Countrey, Temple, &c. where he may be seen, touched, eaten, &c. as they feign in the Eucharist.

Verse 24. *If it were possible, &c.* Fundamentally and finally the elect cannot possibly be deceived: because both the deceived, the elect and the deceiver are with the Lord, *Job 12. 13, 16.* In the Primitive Church, those capitall heresies concerning the Trinity and the incarnation of our Saviour did so prevail, *Ut ingeniosiores fuerint esse Christianum*, saith *Erasmus*, that it was a witty thing to be a true Christian. *Arrianisme* had so overspread the world, that *Athenasius* seemed to be alone, as did *Elias* before him, and *Luther* after him. But God in the worst times, reserved a remnant, and at all times, will not see nor suffer any of his to miscarry: but will reduce them from their out-straies, as he did *Latimer*, who was (as himself confesseth) as obstinate a Papist as any was in *England*.

Deus vindictæ  
gladium oleo  
misericordie  
semper emollit.

Alt. and Mon.  
fol. 19.

Sculter. Anna.

Melch. Adam.

England, till converted by *Bilney*; and as he did *Denckins* a learned Dutchman, but a pestilent heretike, till converted by *Oecolampadius*; and as he did *Francis Junius*, a desperate Atheist, till converted by conference with a countrey-man of his not far from *Florence*.

Verse 25. *Behold, I have told you before* ] See therefore that ye stand alway upon your watch: for, for this end have I warned you: prevision is the best means of prevention. *Leo cassibus irritus ait si praevisissem*. To sin after warning, is to fall with open eyes, which deserves no pity. Not to be warned, is both a just preface and desert of a downfall.

as tois T. d. m. 115.

Verse 26. *Behold, He is in the desert* ] In such an ermitage, or blinde chappel, built in a by-place to the honour of such a Saint, as our Lady of *Loretto*, *Hall*, or *Sichem* (*Lipsius* his last dorages) *Behold he is in the secret chambers or conclaves* (*scil.* of Cardinals, &c.) or cupboards, as the breaden-god born up and down in a box, or on an altar, and worshipped by the common people. The rebels of *Norfolk* in *Edw. 6.* time, brought with them into the battle the *Pyx* under his Canopy, as the *Israelites* brought the *Ark*, *1 Sam. 4. 3.* and said it should save them. But as then the *Ark*, so now the consecrated God, with all the trumpery about him, was taken in a Cart, which was then in stead of an altar, and there lay all in the dust. Believe them not therefore in any of these their sopperies and forgeries. The simple believeth every word: but the prudent man looketh well to his goings. He is a slave to good reason, but not easily swayed by every new opinion.

Alt. and Mon.  
fol. 1190  
Fatuus: פתא  
fatueh. Lipf.  
Prov. 14. 15.

Verse 27. *So shall also the coming of the sonne of man be* ] Clear and conspicuous, as the lightning cannot be hid or hindered from being seen all the whole heaven over. Then shall all secret sinnes be made visible, as things written with the juice of Limmons are legible, when held to the fire: as visible shall they be, and legible too, as if written with the brightest lightning upon a wall of crytall.

Alt. and Mon.  
fol. 1021.

Pemle of the  
Sacrament.

Verse 28. *For wheresoever the carcase is, &c.* ] That is, saith *M. Lambert*, Martyr, wheresoever is declared by the course of the Scriptures, the benefits granted to us by Christs death, thither will men seek and flie, to know how they may enjoy the same. The sacrificed body of Christ (saith another) hath a most fragrant smell, inviting the Saints (like birds of prey) to flie from

from far with marvellous swiftness to this dead, but all quickning carcasse.

*There will the Eagles be gathered* ] The *Vulturine* Eagles especially, whereof read *Job 39. 29. 30.* they follow armies, and feed on carcasses. Eagles the Saints are called, 1. For their delight in high flying. 2. For their sharp sightedness, and stedfast looking into the Sun of righteousness. 3. For their singular sagacity, in smelling out Christ, and resenting things above, for the which they are said to have, *A nose like the tower of Lebanon*. Cant 7. 4. 4. For their feeding upon the bloody sacrifice of Christ, the true carcase. Briefly this proverbiall speech may be well understood, either of the conflux of the godly to the light and liberty of the Gospel, or else of their indissoluble union with Christ, to be perfectly enjoyed at the resurrection. For the sense of it is, that let the devil use what means so ever he can by his emissaries the false prophets, to divide betwixt Christ and his people, by telling them, *There he is, or here he is*, it will not be: for they will flie to him as a cloud, or as the Doves to their windows, *1 Sa. 60. 8.* Nay, as the Eagles to their carcase, with incredible swiftnesse; so forcible is the tie that is betwixt them, that they will not be kept asunder. The *Israelites* removed their tents from *Mithcab*, which signifies sweetnesse, to *Cashmonah*, which signifies swiftnesse, *Rumb. 33. 29.* To teach us (saith a Divine) that no sooner have the Saints tasted Christs sweetnesse, but presently they are carried after him with swiftnesse: they cannot rest till they are joyned unto him, whom their soul loveth.

Verse 29. *Immediately after the tribulation of those daies* ] After that the mystery of iniquity hath wrought effectually, and is come to an upshot: after that Antichrist hath had his full forth, as they say, and hath compleated his sin, Christ shall suddenly come, as it were out of an Engine.

*Shall the Sun be darkned, &c.* ] Stupendious eclipses shall precede the Lords coming, and other strange events both in heaven, earth and sea, as *Luke* hath it. The frame of this whole universe shall shake, as houses give great cracks, when ready to fall. See *2 Pet. 3. 10.* and seek no further.

Verse 30. *The sign of the sonne of man* ] That is, either Christ himself (by an Hebraisme) or the dreadfull dissolution of the worlds fabrick, or that cloud of heaven that was of old the sign of the son of man in the wilderness, *Exod. 13. 21.* or the scars of his



his wounds, or his crosse, or something else that we cannot describe, and need not search into. Look how a King, when he would gather his forces into one, sets up his standard, or appoints his rendezvous: so, such shall be the brightnesse of Christs coming, that all his shall be gathered unto him by that token, not to fight; but to triumph with him and divide the spoil, as it were, being more then conquerours; and what is that but triumphers? The expectation of this day must (as that did with Davids soldiers at Ziklag) digest all our sorrows.

*And then shall all the Tribes of the earth mourn* ] This to prevent, we must judge our selves, 1 Cor. 11. 31. and take unto us words against our sins, if we would not have Christ take unto him words against our souls, Hos. 14. 3. Good men have been exceedingly affected at the hearing of Gods judgements against others, as Hab. 3. 16.

*Verse 31. And he shall send his Angels* ] As his apparitions and executioners. David went otherwise attended when he went against Nabal, then when against Goliath: So Christ shall come, when he shall come again with his troops and trumpets, &c.

*With a great sound of a Trumpet* ] Christ shall put forth his own mighty voice, Job. 5. 28. & 1 Thess. 4. 16. ministered by his Angels, as in the text, and set forth by the sound of a trumpet, in allusion, belike to Numb. 10. where the people were congregated and called together by the sound of a trumpet to the door of the Tabernacle. The Lion of the Tribe of Judah shall roar from above, and thrust out his voice from his holy habitation, when he entreth into judgement with all flesh, Jeremy 25. 30, 31. As the Lion roareth over his whelps, brought forth dead at first, and raise them from death to life, as Pliny reporteth.

*And they shall gather together his elect* ] How shall they know them from reprobates? By Gods saving mark set fairly in their fore-heads, Ezek. 9. And by their blith and merry countenances, cleared and cheered in the apprehension and approach of their full redemption, now drawing nigh. Besides, as servants know their masters harvest from ano hers, and can easily discern the corn from the cockle, so can the good angels soon single out the elect, about whom they have been familiarly conversant here on earth, as ministering spirits sent forth to minister to the heirs of salvation, ready prest to any good office about them.

Verse

Sign. salutari.  
Premet.

ed. 1. 14.

*Verse 32. Ye know that Summer is nigh* ] Which is so much the sweeter, because brought in, and led out by winter: so will eternall life be to the Saints, here tossed and turmoiled with variety of sufferings. Many sharp showers they must here passe thorow, *Light is sown for the righteous*, &c. sown only; and seed-time we know is usually wet and showry. Howbeit it is fair weather oft-times with Gods children, when it is foulest with the wicked; as the Sun rose upon Zor, when the fire fell upon Sodom. But, if they should have never a good day in this world, yet heaven will make amends for all. And what is it for one to have a rainy day, who is going to take possession of a Kingdom?

*Verse 32. Know that it is near, &c.* ] Some space then there shall be, it seems, between the fore-going signs, and the coming of Christ. But though space be granted, yet grace is uncertain. Make sure work therefore betimes, lest ye come late, and be left without doors for your lingering.

*Verse 34. This generation shall not passe* ] viz. That generation that immediately precedes the end of the world. That this is the sense, appears by the Antithesis, *vers. 36. But of that day and hour knoweth no man*, q. d. The generation and age wherein Christ shall come, ye may know by the signs that foreshew it, but the day and hour ye must not look to know, be you never so intelligent.

*Verse 35. Heaven and earth shall passe, &c.* ] What God hath written, he hath written. His word is stablished in heaven, saith David; It endures for ever, saith Peter; It remaineth firm as Mount Sion, and shall stand inviolable, when heaven shall pass away with a great noise, and the earth with its works shall be burnt up, 2 Pet. 3. 10. to the terror and confusion of those profane scoffers, who deridingly demand, *Where is the promise of his coming, &c?* *vers. 4.* that say, *Let him make speed and hasten his work, that we may see it, &c.* Woe to you that thus desire the day of the Lord: To what end is it for you? The day of the Lord is darknesse, and not light. The great day of the Lord is near, it is near and hasteth greatly. It is a day of wrath, a day of trouble and distresse, a day of wastnesse and desolation, a day of darknesse and gloominesse, a day of clouds and thick darknes, to them that are settled on their lees, and that say in their heart, The Lord will not do good, neither will he do evil.

Verse

Psalm. 119.  
1 Pet. 1.

Isa. 5. 19.

Amos 5. 18.

Zeph. 1. 15.

Verse 36. *But of that day and hour knoweth no man* ] That the Lord will come, it is *certo certius*, not more sure, then what time he will come, is to us most uncertain. Sundry guesses have been given at it by both ancient and modern Writers: most of which, time hath already refuted. In the year of grace 1533. there was one that foolishly fore-told, That the day of judgement should fall out in October next ensuing. And this he gathered out of these words, *Iesus Nazarenus Rex Iudeorum*. Likewise out of these, *Videbunt in quem transfixerunt*: the numerals of the former point to the year 1532. of the later to 1533. Others there are that place the end of the world upon the year 1657. And for proof they make use of this Chronogram *ANNDI Conf Lagratio*; and further alledge, that the generall deluge fell out in the year of the worlds creation 1657. The end of the world, saith another, will be in the year of Christ 1688, three jubilees and an half (or thereabouts) after the Reformation of Religion by *Lu-ther*, &c. *Joachimus Abbas* had long since set the year 1258. *Arnoldus de villa nova* the year 1345. *Michael Stiphelius* Saint *Lukes* day in the year 1533. *Cyprianus Leonisius* the year 1583. *Ioannes Regiomontanus* the year 1588. *Adelbertus Thermopedius* the year 1599. April 3. *Nicolaus Cusanus* the year 1700. *Cardanus* 1800. *Picus Mirandula* 1905. &c. So great hath been the folly and sinne of many learned men, who have thus childishly set their wits to play in so serious a businesse, as one well censureth it.

*But my Father only* ] *Ordine videlicet sciendi à se, non ab aliis*. The son knoweth it not, but from his Father: like as he neither subsisteth nor worketh, but from the Father. The set time of the generall judgement God hath hid from us. 1. For his own glory, *Prov. 25. 2. Rom. 11. 36. 2.* For our good that we may watch alwaies, and not wax secure as we would do, with the evil servant, *vers. 48.* till the very day and hour, if we knew it. The harlot in the Proverbs grew bold upon this, that her husband was gone forth for such a time.

Verse 37. *So shall the coming of the Son of man be* ] Sudden and unexpected. *Luther* observeth, that it was in the Spring that the flood came, when every thing was in it's prime and pride, and nothing lesse looked for then a flood: men sinned securely, as if they had lived out of the reach of Gods rod, but he found them out. Security is the certain usher of destruction: as at *Luz*, *Ziklag*: Before an earthquake the air will be most quiet, and

Bucolic Chrono

Alfred Chrono's  
p. 494.Sclerus ex P. d. a.  
Christ. par. 2. p. 2.  
374. 375.Ideo latet unus  
dies, ut obser-  
ventur omnes.  
Prov. 7.

when the winde lies, the great rain falls. *Frequensissimum initium calamitatis securitas*, saith the Historian.

Verse 38. *They were eating, and drinking* ] Wine, likely; because our Saviour hereupon bids his Apostles take heed to themselves lest their hearts at any time should be overcharged with surfeiting and drunkenness, &c. *Luk. 21. 34.* Like as some do not improbably conjecture, that *Nadab* and *Abihu* were in their drink, when they offered strange fire, because after, they were devoured by fire from the Lord. *Aaron* and the Priests are charged to drink no wine nor strong drink, when they go into the Tabernacle of the Congregation, lest they dye, *Levit. 10. 12, 8, 9.* *S<sup>t</sup> Luke* delivers the matter more roundly by an elegant, *Asyndeton*, *They ate, they drank, they married, &c. q. d. they passed without intermission, from eating, to drinking, from drinking, to marrying, &c. they followed it close, as if it had been their work, and they born for no other end.* Of *Ninias*, second King of *Assyrians*, Nephew haply to these Antedihuvian belly-Gods, it is said, that he was *old excellent* at eating and drinking. And of *Sardanapalus*, one of the same line, *Tully* tells us, that his gut was his god. *Summum bonum in ventre, aut sub ventre posuit*: and *Plutarch*, that he hired men to devise new pleasures for him. See my Common-place of Abstinence.

*Until the day* ] They were set upon't, and would loose no time. Their destruction was foretold them to a day; they were nothing bettered by it: no more would wicked men, should they foreknow the very instant of Christs coming to judgement. *Joseph* had foretold the famine of *Egypt* and the time when it should come; but fullness bred forgetfulness, satirity, security: None observed, or provided for it.

Verse 39. *And knew not* ] *i. e.* They took no knowledge of *Noahs* predictions, or their own peril. Their wits they had buried in their guts, their brains in their bellies (As of the *Asses* it is said, that contrary to all other living creatures he hath his heart in his belly) *Whoredom, wine, and new wine take away the heart*, *Hos. 4. 11.* Carnall sins disable nature, and so set men in a greater distance from grace, which is seated in the powers of nature. I read of some desperate wretches, that drinking together, when one of them had drunk himself stark dead, the other no whit warned by that fearful example of Gods wrath, powred his part of drink into the dead mans belly.

Particular.

Aesop. in i. 31.  
en xai mveiv.  
Athenæ. Dip-  
kosoph. lib. 2.  
Tusc. quest. 1. 9.  
Plut. in Sympo.Quod vel irri-  
ti norant, non  
agnoverant.

Arist. de anim.

In quodam e-  
piscopatu pota-  
verunt aliqui,  
&c. Joh. Mait.  
loc. com. p. 244.

And

Herodot. lib. 1.  
Arith. Polit. l. 3.

*And took them all away* ] Men are never lesse safe, then when they are most secure. *Babylon* bore it self bold upon the twenty years provision laid up aforehand, to stand out a siege. When it was neverthelesse taken by *Cyrus*, some part of the city would not know or beleve of three daies after, that there was any such matter.

Verse 40. *The one shall be taken, the other left* ] The flood took all away in a manner : but at Christs coming there shall be found a considerable company of such as shall be saved. He shall separate his Saints with a wonderfull separation, and make himself to be admired in all them that believe, 2 Thess. 1. 10. How carefully then should we work out our salvation, and ensure to our selves our election by good works ?

Aug. de civ. dei.  
lib. 1. c. 33.

Verse 41. *Two Women shall be grinding at the mill* ] A poor trade, a hard task. God would have every man in his honest occupation to humble himself by just labour, and so to accept of the punishment of their iniquity, *Levir. 26. 41.* But one of these two poor grinders at the mill, is left by Christ for her pride and profaness. Many are humbled, but not humble, low, but not lowly. To these Christ will say, *Perdidisti utilissimam calamitatem, miserrimi facti estis, & pessimi permanistis.* Misery hath no whit mended you : woe be to you.

Bernard.

Rev. 3.

Verse 42. *Watch therefore, &c.* ] *Latī sumus, non securi, &c.* Whilst *Isaiah* slept upon his bed at noon, *Baanah* and *Rechab* took away his head. Hold fast that thou hast, that no man take thy crown from thee. Whilst the Crocodile sleepeth with open mouth, the Indian rat gets into him, and eateth his entrails. Satan works strongest on the fancy when the soul is drowsie. The spouse therefore promiseth to get up early, *Cant. 7. 12.* to shake off security, and not to be found henceforth supine and sluggish, but to stand upon her watch : as of *Scanderbeg* it is said, that from his first coming to *Epirus*, he never slept above two hours in a night, but with restless labour, prosecuted his affairs. *Aristotle* and some others would not sleep, but with brazen balls in their hands ; which falling on vestsels purposely set on their beds sides, the noise did disswade immoderate sleep. Our Saviour pronounceth them three times happy that watch, *Luke 12. 37, 38. 43.* The blessed Angels are called *Watchers*, *ἰγνῆται*, *Dan. 4. 10.*

Turk. hist. fol.  
287.

Torq. quaterz.  
beak. V. 2.  
Folices 109 &  
amplius. Flor.

*For ye know not what hour your Lord, &c.* ] He may haply, come upon you, as *Epinomachus* did upon his sentinell, whom finding

finding asleep, he thrust through with his sword : and being chid for so severe a fact, he replied, I left him but as I found him.

Talem eum reliqui, qualem inveni.

Verse 43. *He would not have suffered his house, &c.* ] And shall the children of this world be wiser for their houses, then we for our souls ? what are these earthly tabernacles, these chair cottages, to our houses from heaven ? All things here are terrene and subject, *nec vera, nec vestra*, subject to vanity and violence. Heaven only hath a foundation, *Heb. 11.* earth hath none, *Job 26. 7.* And things are said to be *in heaven*, but *on earth*, as ready with the least shake, to fall off. There is nothing of any stability or solid consistency in the creature. It is but a surface, an outside, all the felicity of it is but skin-deep. Seek therefore first Gods kingdom, &c.

Colos. 1. 10.

Verse 44. *Therefore be ye also ready* ] *Suetonius* tells us, that it was a peece of *Julius Cæsars* policy, never to foreacquaint his souldiers of any set time of removeall or onset, that he might ever have them in readinesse to draw forth whithersoever he would. Christ in like manner, who is called the Captain of our salvation. Our enemy is alwaies ready to anoy us, should we not therefore look to our stand, and be vigilant ? *Solomons* wisdom, *Lots* integrity, and *Noahs* sobriety felt the smart of the serpents sting. The first was seduced, the second stumbled, and the third fell, while the eye of watchfullnesse was fallen asleep.

Scilicet ut paratum esset in omni momento omnibus, quo vellet subiret.

Heb. 2. 10.

*For in such an hour, &c.* ] Christ will soonest ceize upon the secure, 1 Thess. 5. 3. such shall sleep as *Sisera*, who ere he awaked had his head fastened to the ground, as if it had been now listening what was become of the soul. See the Notes on *ver. 42.*

Verse 45. *Who then is a faithfull and wise servant* ] So every man ought to be, but Ministers especially : who should so far surpass others in these good qualities, as *Saul* did the people, then whom he was higher by head and shoulders. They should be faithfull in all Gods house as servants, as stewards and dispensers of the mysteries of God, to give to every man his *demensce*, his due measure of meat, and that which is fit for him, not ( as he in the Emblem did ) straw to the dog, and a bone to the asse, &c. but to every one his portion, 1 Cor. 4. 1.

Στοιχίτευον.

Luk. 12. 42.

Verse 46. *Blessed is that servant* ] It was *Augustines* wish, that

Ab. and Mon.  
fol 157.  
B. Jewel's life  
by D. Ham-  
phrey.

In fuffectu  
venero illis  
extinctus est.  
Sculc. Ann. 80.

Bege in vita.  
An propter vi-  
tam vivendi  
perdere finem

that Christ when he came might finde him, *ant precantem, ant predicantem*, either praying or preaching. It was *Latimers* wish (and he had it) that he might shed his heart-blood for Christ. It was *Jewels* wish that he might die preaching, and he did so. For presently after his last Sermon at *Lacock* in *Wiltshire*, he was, by reason of sicknesse, forced to his bed, from whence he never came of, till his translation to glory. I have heard the like of *M<sup>r</sup> Lancaster*, a precious man of God, sometimes Pastour of *Bloxham* in *Oxfordshire*, a man very famous for his living by faith. *Cushamerus* a Dutch Divine, and one of the first Preachers of the Gospel at *Erfurt* in *Germany*: had his pulpit poisoned by the malicious Papists there, and so took his death in Gods worke. What, would you that the Lord when he comes, should finde me idle? said *Calvin* to his friends, who wished him to forbear studying awhile, for his health sake. And such a like answer made *Doctour Reynolds* to his Physitian upon the like occasion. *Eliab* was going on and talking with *Elisba* (about heavenly things, no doubt) when the chariot of heaven came to fetch him. There can be no better posture or state for the messenger of our dissolution to finde us in, then in a diligent persecution of our generall, or particular calling.

Verse 47. *Verily I say unto you, &c.* A deep asseveration, for our better assurance and encouragement. Christ is a liberrall paymaster, and his retributions are more then bountifull. *Abraham* thought much that the Reward of his house should be heir of his goods, *Genesis* 15. 2. 3. Not so the Lord Christ.

Verse 48. *But and if that evil servant* ] All places are full of such evil servants (and so is hell too,) as future their repentance, and so fool away their salvation. Of such dust-heaps we may finde in every corner: This is a depth of the devil, brim-full with the blood of many souls, to perswade them that they have yet long to live, and many fair summers to see: that there is no such haste, but that hereafter may be time enough: In space comes grace: and a few good words at last will waite them to heaven, &c.

Verse 49. *To eat and drink with the drunken* ] Though he neither be drunk himself, nor make others drunk, yet to be among wine-bibbers and flesh-mongers, as *Solomon* hath it, *Prov.* 23. 30. to company with such as a frequent an immoderate bibbar, as *Pe-*

ters

ters word importeth, 1 *Pet.* 4. 3. to drink *ad numerum*, as *Bul-linger* expresth it, though there follow not an utter alienation of minde, this is here threatned. Excessive drinking is drunkenness, *Ephesians* 5. 18. though men be strong to bear it, 1 *Jo.* 5. 12.

Verse 50. *In a day when he looketh not, &c.* ] As he did to that rich fool (*Stultitiam patiuntur opes*), who made account he had much good laid up in store for many years; but heard ere morning, *Stulte, hac nocte, Thou fool, this night, &c.* Then when like a Jay he was pruning himself in the boughes, and thought he had of death, he came tumbling down with the arrow in his side: his glasse was run when he hoped it had been but new turned.

Verse 51. *And shall cut him asunder* ] *Gr.* Shall cut him in twain, that is, tear his soul from his body by main force, *Job* 27. 8. throw him out of the world, as it were, by a *firma ejectione*, and hurl him into hell, there to undergo most exquisite torments, such as they did here, that were *sawn asunder*, *Heb.* 11. hewen in peeces as *Agag*, torn limmel, as *Dan.* 3. 29. 2 *Sam.* 12. 31.

*And appoint him his portion with hypocrites* ] Hypocrites then are the free-holders of hell, other sinners are but as tenants and inmates to them.

# CHAP. XXV.

Verse 1. *Then shall the kingdom of heaven* ]

Our Saviour here continueth his former discourse, and sets it on by a second parable to the same purpose, not so much for the difficulty of the matter, as for our dullness and backwardnesse to beleeve and improve it. *Moses* would have men *whet good things* upon their childrens mindes and memories, by going of ten over them, as the knife doth over the whetstone. *Solomon* saith good counsell should be fastened as nails driven home to the head, *Eccles.* 12. 11. *Paul* holds it profitable to write the same things, though not in the same words, to his *Philippians*, *chap.* 4. 1. *Peter* slackes not to rouse up those to whom he writes, by remembreing them of those points, wherein they were ready and well-rooted, 2 *Epist.* 1. 12, 13. And *Austrian* adviseth preachers

003

Marialis.  
Luk. 12. 19, 20.

Discretus.

1 Sam. 15.

usq; id quod  
in divisione ob-  
tigit. Loria.

Deut. 6. 7.  
Repetere si ut  
in arando.  
Shinan &  
Shinab sunt  
cognata.

Aug. de 107.  
Christiana.

so long to presse the same truths, till they read in their hearers very vilage that they resent and relish them.

*Unto ten virgins* ] Virgins without number, *Cant.* 6. 8. Professours at large, good and bad, one with another.

*Which took their lamps* ] The solemnities of Marriage were anciently, performed and celebrated by night, *Luk.* 12. 35. *Plum.* *March.* *Problem.* and the bridegroom brought to his lodging by the virgins, bearing burning lamps before him.

*uo qm quasi p  
egwau.*

*Verse 2. Five were foolish* ] That is, some were wise, and some others foolish, and these last usually the most, imprudent, imprudent, afterwitted, *oculos habentes in occipitis*, that foresee not a following mischief, but come in with their fools, *Had I wist*, with their *Si praevissem* as the Lion in the fable. The *Spaniards* say of the *Portugals* that they are *pocos y ficos*, Few and foolish. But of foolish virgins, that is of profligate professours, that have no more then an outside, there are not a few, but more then a good many in all places, *Cant.* 6. 8. 9.

*Dead 4.*

*Verse 3. Took their lamps, and took no oyle* ] Empty casks, barren figtrees, pretenders only to the power of godlinesse: of whom it may be said, as *Livy* saith of the *Athenians*, that they waged warre against *Philip* the father of *Perseus* King of *Macedonia* (so these against the devill the world and the flesh,) *litteris verbisq, quibus solis valent*. These carry *Uriah's* letters about them destructive to themselves. For if Religion be not good, why do they profess it? If it be, why do they not practise it? To such it may fitly be said, as *Archidamus* to his son, rashly conflicting with the enemy without sufficient strength, *Aut viribus adde, aut animis adime*, so either adde practise, or leave profession: And as *Alexander*, having a souldier of his own name, and this souldier being a coward, he came to him and said, either leave off the name of *Alexander*, or be valiant: so let these Nominals, either lay by their lamps or take oyle with them.

*Verse 4. But the wise took oyle* ] That is, true faith in their hearts, which as oyle, is spreading, softning, suppling, soaking, Christ putteth not upon his a washy colour of profession (a blockwood blew) but he dyeth them in grain, with true grace and holinesse.

*Verse 5. While the bridegroom tarried* ] Tarry he doth. 1. To exercise our patience. 2. To enageer our desires. 3. That his elect may be all gathered. 4. That the mystery of iniquity may be filled.

filled. 5. That the prophecies may be accomplished, &c.

*They all slumbered* ] The wise ones also slept, but their hearts waked, they slept but half-sleep, they napped and nodded, they slept with open eyes, as the lion doth, the spirit was willing to wake, but the flesh was weak, and over-ruled it: They slumbered but it was by candle-light, they had their lamps burning by them, which the foolish had not.

*Cant.* 5. 2.

*evsuzay.*

*Verse 6. There was a cry made* ] By the trumpet of the Arch-angell, and the voice of God, say some Interpreters: and *Hierom* reports it for an Apostolicall tradition, that Christ shall come at midnight. But of that houre no man knoweth, saith the Judge himself. Others there are that expound this cry, of the Preaching of the Gospel, according to that voice of the cryer, *Prepare ye the way of the Lord*, &c. *Matth.* 3. And here---*clames ut Stentora* *vinat*, Cry aloud, spare not, &c.

*Relat al Arch-  
angeli vocem  
reperitur, Arct.  
in loc.*

*Verse 7. And trimmed their lamps* ] The foolish also made a fair shew, and held themselves, haply, in case good enough for heaven; deceiving their own hearts, or rather deceived by them, whilst they use fallacious and specious sophismes, *1. Tim.* 1. 26. to make themselves believe their penny to be good silver, when as it is nothing better then a slip.

*Verse 8. Our lamps are gone out* ] They were not lighted lamps, but sparks of their own tinderboxes; phantasticall fire, an *ignis fatuus*, a painted flame, which neither heats nor lights. The glow-worm seems to have both heat and light, but touch it, and it hath neither. Alchymy gold may seem brighter and better then true gold, but it can neither passe the seventh fire, nor comfort the heart as a cordiall: so here. A man may live by a form, but he cannot dye by it. They that kindle a fire, but not of Gods sanctuary, and compass themselves about with specious sparks, they may walk here for a while in the light of their fire, and in the sparks that they have kindled. But when all's done, this is all they shall have of Gods hand, they shall *lye down in sorrow*, *1. Jo.* 5. 11.

*Verse 9. Lest there be not enough, &c.* ] The best have nought to spare, what ever Papists fancy of the Church-treasury. The righteous is scarcely saved; at death he findes all he could do little enough: though he began betime, and bestirred himself to his utmost, hard and scarce gets he to heaven, though he hath instantly served God day and night (*Act.* 26. 7.) with a kinde of *extensio* and vehemency.

*extensio*

O o 4

But

But go ye rather to them that sell ] *Salsa est derisio non co- hortatio*, like that, *1st. 47. 13.* As if God should say to Papists, Go to your Indulgencers, pardon-mongers, Aneylers: or to carnall Gospellers, Go to your parasiticall-preachers, that have soothed you up in your finnes (and ye loved to have it so) or at the best, have shot off a few potguns only against grosse finnes, and licked you whole again presently with, *I hope better things of you, &c.*

Cant. 1. 17.

Verse 10. *And they that were ready, went in, &c.* ] The bridegroom waits no mans leisure: Love is impatient of delays, leaps over all impediments, those mountains of Bether or division, that it may have not a union only, but a unity with the beloved.

*And the door was shut* ] Opportunity is headlong, and once lost, irrecoverable. It behooves us therefore to be *uorrupt* in the work of repentance, *Dan. 4. 27.* as a work of greatest haite: lest we cry out, as he once, *All too late, all too late*: or as a great Lady of this land did lately upon her death-bed, *Time, time, a world of wealth for an inch of time.* We want not time so much, as waste it. Remember that upon this moment depends eternity. God hath hang'd the heaviest weights upon the weakest wiers.

Verse 11. *Afterward came also the other Virgins* ] The greater number by odds, that stand triling and basting with Christ, and their souls, futuring their repentance, Epimetheus *Postmasters*, *semper victuri* in *Seneca's* sense. *Iobosaphat* in temporalls, was ever wise too late, *2 Chron. 18. 31. & 20. 36, 37.* and paid for his after-wit: howbeit in spiritualls he was a wise virgin, made sure work for his soul, which was an high point of heavenly prudence.

Verse 12. *Verily I say unto you, I know you not* ] i.e. With a knowledge of approbation or delight. *Verbanotitia, apud Hebraeos secum trahunt affectum.* See more above in the Note upon, chap. 7. v. 23.

Verse 13. *Watch therefore* ] Left ye smart for it, when God shall send out summons for sleepers. This is an exhortation answerable to that chap. 24. 42. and the upshot of that, this, and the ensuing parable. See the Notes there.

Verse 14. *And delivered unto them his goods* ] There is scarce any man but hath some one thing or other in him, that is excellent and extraordinary: some speciall talent to trade with, some

hony

hony to bring to the common hive, have he but an heart to it. *Sharnig, dosest.* Let every man according to his severall ability, improve what he hath to the common benefit. Freely he hath received, freely let him give: ability he hath none but from God; who yet, for our encouragement, is pleased to call that ours, that is his own work in us.

Verse 15. *According to his severall ability* ] Usurers use not to lend to those that cannot give pledge or security. Howbeit we have nothing of our own, but according to the measure of our gifts and faith, *Ephes. 4.* the measure of the rule distributed to us, *2 Cor. 10. 13.* the measure of grace concredited, *Rom. 12.*

Verse 16. *Went and traded* ] Grace grows by exercise, and decies by disuse: as that side of the teeth which is least used in chewing, is apt to have more rheum to settle upon it. Though both arms grow, yet that which a man useth, is the stronger and bigger: so is it in both gifts and graces. In birds their wings, which have been used most, are sweetest. Among trees, that which is planted and plashed against a wall, the more it is spread and laid forth in the branches, even to the least twigge, the more warmth and vigour it gets from the Sun-beams, and the more fruit it beareth. So here.

Verse 17. *He also gained other two* ] The Lord, as he hath a fatherly respect to our weaknesse, so as not to overlay us, so he takes well aworth what we are able, and exacts no more then he gives. Despise not therefore the day of small things, for God doth not, *Zech. 4. 10.* Neither cast away your confidence, because not good to such a degree: but be faithfull in weaknesse, though weak in faith. A palsy-hand may receive an alms: he that had but half an eye might look upon the brazen serpent, and be healed.

Verse 18. *Digged it in the earth* ] Through sloth and pride: as many now-adayes, will do no more service to God then may breed admiration amongst men. Some preachers (saith one) to win applause, set forth at first with such a strife to seem eloquent and learned, that they quickly spend their store: and then, rather then they would be observed to want, they will give over preaching, or else preach once a quarter, to air their learning, and keep it from moulding.

Verse 19. *And reckoneth with them* ] This is that we must all come to. Christ will one day say, *Redde rationem.* Give an account

*Honestum est ei qui in primis nequit, in secundis tertiusve consistere.* Cic.

*Bisfeld* on Col. 4. fol. 100.

1 Cor. 5. 10.  
Ira vivamus  
ut rationem no-  
bis reddendum  
arbitresur.  
Cicero Perr.

account of thy Stewardship. Cicero could say, Let us so frame our course, as that we reckon upon our last reckoning, & make account we must all come to an account. And, because often-reckonings keep long-friends, *Vilius rationem cum Domino crebro putes*, saith Cato. Let us be oft dealing with our selves, and setting things to rights, betwixt God and our own souls: so shall we have the less to do at last cast. Sparing a little pains at first, doubleth it in the end: as he who will not cast up his books, his books will cast up him at length.

Verse 20. *He that had received five* ] He was first called to an account, and if four, or but one of his five talents had been dead and unoccupied, he had been doomed for his ill-husbandry. See that ye receive not any grace of God in vain: neither envy those that have much: a proportion is expected, *Non tantum oriofi, sed cumulatotes plectentur*. Thou idle, and therefore evil servant, vers. 26.

Verse 21. *Thou hast been faithful over a few things* ] So the Lord calleth the greatest measure of grace here attainable, in comparison of heavens holiness and happiness, *Ne domus bonis nostris efferamur*. What's a spark to the Sunne, a drop to the Ocean?

*Enter thou into the joy of thy Lord* ] A joy too big to enter into us, we must enter into it. A joy more meet for the Lord than the servant. Yet such a Lord do we serve, as will honour his servants with such a joy. Amongst men it is otherwise, *Luk. 17. 7. Gen. 15. 2. 3. 1 King. 11. 28, 40.*

Verse 22. *Lord, thou deliveredst unto me two talents* ] It is with Christians as with planets. The Moon goes her course in a month, the Sun in a year, the rest not but in many years, yet at length they finish. Let us be doing as we can, and our reward is sure with God. Cover rather graces than gifts; as to pray more fervently, though less notionally or eloquently. Stammering Moses must pray, rather than well-spoken Aaron. The Corinthians came behinde in no gift, *1 Cor. 1. 7.* yet were babes and carnall, *Chap. 3. 2, 3.*

Verse 23. *Well done good and faithful servant* ] Though this second had the same good acceptance as the former, yet it follows not that they were both alike rewarded; but had a different degree, as of grace, so of glory.

Verse 24. *Lord I knew that thou wert, &c.* ] *Invia idum omni*  
NATIVITY

*natura querulum*. A sorry senseless excuse it is that this man makes for himself: and such as is both false and frivolous. It shews an utter emptiness of the oil of Gods grace, when mens lips, like doors on rusty hinges, move not without murmuring and male-contentedness.

Verse 25. *I was afraid and went and hid, &c.* ] So God must bear the blame of his unfaithfulness. *The foolishness of man perverteth his way*, and (then to mend the matter) *his knowers fretters against the Lord*, or at least he digests his choler, as horses do, by champing on the bridle-bit. *Prov. 19. 3.*

Verse 26. *Thou wicked and slothfull servant* ] God puts no difference between betwixt *Nequaquam* & *nequam*, an idle and an evil servant. Had idleness been a calling, this servant had been both a good husband, and a good fellow too. But what saith the Heavens? *Ne illi falsi sunt, qui diversissimas res expectant, ignavia voluptatem, & premia virtutis*, *Salust. in Jug.*

Verse 27. *Received the same with usury* ] Our Saviour doth no more patronize Usury here, then he doth injustice; *Luk. 16. 1. Ther. 1 Thess. 5. 2. Dancing, Maith. 11. 17. Olympick games, 1 Cor. 9. 24.*

Verse 28. *Take therefore the talent from him* ] God will take his own, and be gone from an unworthy people or person. The old shepherds arm shall be clean dried up, and his right eye utterly darkened, *Zech. 11. 17.* It is no hard matter to observe a wain and decay of Gods gifts in them that use them not; till at last, *Zedekiah* like, they may say, *When did the Spirit depart from me?* And, as many of *Isaboths* friends thrank together with *Abner*, so do mens abilities fail amain, when once they begin to fail, till at last God laies them aside, as so many broken vessels, and cause them to be forgotten, as dead men out of mind, *Phil. 31. 21.*

Verse 29. *But from him that hath not, shall be, &c.* ] See the Notes on *Chap. 13. 12.* Where the like is spoken; but with this difference. There our Saviour speaketh of proud men, such as arrogate to themselves that they have not: Here of idle and evil persons, such as improve and imploy not that they have: the rust of whose worth shall rise up against them, *Jam. 5. 3.*

Verse 30. *And cast ye the unprofitable servant* ] That had his soul for salt only, to keep his body from putrifying, that worthless, ineffectual, useless man, that is no more missed, when gone, then

*Axgē, use-  
less.*

67097 2789  
apost. H. 12.

then the parings of ones nails, that never did good among his people, *Ezek. 18. 18.* but lived wickedly, and therefore died wisely, Away with such a fellow, saith Christ, from off the earth, which he hath burdened, &c.

Verse 31. *And all the holy Angels with him* ] He shall not leave one behinde him in heaven. Oh, what a brave bright day must that needs be, when so many glorious Sunnes shall shine in the firmament, and among, and above them all the Sun of righteousness, in whom our nature is advanced above the brightest Cherub?

*Upon the throne of his glory* ] Perhaps upon his Angels, who are called *Thrones*, Col. 1. 16. and possibly may bear him aloft by their naturall strength, as on their shoulders.

Verse 32. *And before him shall be gathered all* ] Then shall Adam see all his Nephews at once: none shall be excused for absence at this generall Assizes, none shall appear by a proxy, all shall be compelled to come in and hear their sentence; which may be, as some conceive, a long while a doing. It may be made evident (saith one) from Scripture and reason, That this day of Christs kingly office in judging all men, shall last haply longer then his private administration now (wherein he is lesse glorious) in governing the world. Things shall not be suddenly shuffled up at last day, as some imagine.

*And he shall separate them* ] Before he hears their causes: which is an argument of singular skill in the Judge: it being the course of other Judges to proceed, *Secundum allegata & probata*. But he shall set wens sins in order before their eyes, *Psalm 50. 21.* with *1. items* of the particulars.

Verse 33. *The sheep on the right hand, &c.* ] A place of dignity and safety. Our Saviour seems here to allude to that of *Moses* his dividing the Tribes on *Gerizzim* and *Ebal*. Those six Tribes that came of the free-women are set to bless the people: as the other five, that came of the bond-women (whereunto is adjoynd *Reuben* for his incest) are set to say Amen to the curses, *Deut. 27. 11, 12, 13.*

Verse 34. *Come ye blessed of my Father,* ] *Paternè alloquimur.* As who should say, Where have ye been, my darlings, all this while of my long absence? Come, Come now into my bosom, which is now wide open to receive you, as the welcomest guests that ever accosted me, &c. And surely, if *Jacobs* and *Josephs* meet-

ing

ing were so unspeakably comfortable: If *Mary* and *Elizabeth* did so greet and congratulate, O what shall be the joy of that. 1. & day 1

*Inherit the Kingdom prepared* ] Here (as in the Turks Court) every man is *aut Cesar aut nullus*, as he said, either a King or a castrut; as the *Sultans* children, if they reign not, they die without mercy, either by the sword or halter.

*From the foundation of the world* ] Their heads were destined long since to the diadem, as *Tertullian* hath it. *K. James* was crowned in his cradle. *Sapores* King of *Persia*, before he was born (for his father dying, the Nobles set the crown on his mothers belly) but the Saints were crowned, in Gods eternall counsell, before the world was founded.

Verse 35. *For I was an hungred* ] For in this place, denoteth not the cause, but the evidence. It is all one: as if I should say, This man liveth, for behold he moveth. Where it will easily be yielded, That motion is not the cause of life, but the evidence and effect of it. So here. Merit is a meer fiction, sith there can be no proportion betwixt the worke and the wages.

Verse 36. *Naked, and ye clothed me* ] *Darius*, before he came to the Kingdom, received a garment for a gift of one *Syloson*. And, when he became King, he rewarded him with the command of his countrey *Samus*. Who now will say that *Syloson* merited such a boon for so small a curtesie? A Gardiner, offering a tape-root (being the best present the poor man had) to the Duke of *Burgundy* was bountifully rewarded by the Duke: Which his Steward observing thought to make use of his bounty, presenting him with a very fair horse. The Duke (*ut perspicaci erat ingenio*; saith mine authour) being a very wise man, perceived the project, received the horse, and gave him nothing for it. Right so will God deal with our merit-mongers, that by building monasteries, &c. think to purchase heaven.

*I was in prison, and ye came to me* ] Many Papists have hence concluded, that there are only six works of mercy, *Visitatio, potio, cibo*, &c. whereas indeed there are many more. But it is remarkable out of this text, that the last definitive sentence shall passe upon men, according to their forwardness and freeness in showing mercy to the family of faith. And that the sentence of satisfaction shall contain a manifestation of all their good works, and that

M. Shepheards,  
Sincere convert, pag 87.

e. Etian.



that with such fervency of affection in Christ, that he will see and remember nothing in them, but the good they have done. See my *Common-Place of Alms.*

Verse 37, 38, 39. *Then shall the righteous, &c.* Not that there shall be then any such dialogisme, (say Divines) at the last day: but Christ would hereby give us to understand, That the Saints rising again and returning to themselves, can never sufficiently set forth such a bounty in Christ, whereby he taketh all they do to their poor necessitous brethren, in as good part, as done to his sacred self.

Verse 40. *One of the least of these my brethren* ] What a comfort is this, that our own brother shall judge us, who is much more compassionate then any *Joseph*? What an honour that Christ calls us his brethren? What an obligation is such a dignity to all possible duty? that we stain not our kindred. *Antigonus* being invited to a place, where a notable harlot was to be present, asked counsell of *Menodemus*, what he should do; He bad him only remember, that he was a Kings sonne. Remember we that we that we are Christ the Kings brethren, and it may prove a singular preservative. *Vellem si non essem Imperator*, said *Scipio*, when an harlot was offered unto him, I would, if I were not Generall. Take thou the pillage of the field, said *Themistocles* to his friend: for thou art not *Themistocles*.

*To have done it unto me* ] Christ, saith *Salvian*, is, *Mendicant maximus*, as one that shareth in all the Saints necessities; and who would but relieve necessitous Christ? Look out some *Mophiboseth*, in whom we may seal up love to deceased *Jonathan*. *My goodnesse extendeth not to thee*, saith *David*, but to the Saints, Christs receivers. *M. Fox* never denied beggar that asked in *Jesus* name. And being once asked, Whether he knew a certain poor man who had received succour from him in time of trouble, he answered, I remember him well: I tell you, I forget Lords and Ladies to remember such.

Verse 41. *Then shall he say also, &c.* ] Then: Judgement as it begins here at Gods house, so shall it at the last day. The elect shall be crowned, and then the reprobates doomed and damned.

*Depart from me ye cursed, &c.* ] A sentence that breaths out nothing but fire and brimstone, stings and horrors, woe and alas, torments without end, and past imagination. Mercy, Lord, saith the merciless miser. No, saith Christ, *Depart*, be packing.

Yet

Yet blesse me before I go.

*Depart ye cursed.*

To some good place then.

To hell-fire, not materiall fire, but worse in many respects.

But let me then come out again.

It is everlasting fire, eternity of extremity. This is the hell of hell: this puts the damned to their *cal cal*, as much as if they should say, *ex aet, ex aet*, Not ever, Lord, torment us thus. But they have a will to sin ever; and, being worthless, they cannot satisfy Gods justice in any time: therefore is their fire everlasting.

But let me have some good company in my misery.

The devil and his Angels.

But who appointed me this hard condition?

It was prepared of old. The all-powerfull wisdom did, as it were, sit down and devise most tormenting temper for that most formidable fire. And here it is hard to say, whether be more wofull, *Depart from me ye cursed*, or that which followeth, *Into everlasting fire*; Pain of losse, or pain of sense. Sure it is, that the torments of hell are not sufficient to bewail the losse of heaven; the wear of grief gnaws as painfull, as the fire burns. If those good souls, *Act. 20.* wept because they should see *Pauls* face no more, how deplorable is the eternall deprivation of the beatificall vision?

Verse 42. *For I was an hungred, &c.* ] Ill works are the just causes of damnation, as being perfectly evil. But good works can be no such causes of salvation, because due debts to God, and, at the best, imperfect.

Verse 43. *I was a stranger, &c.* ] These fools of the people had a price in their hands to get heaven (as *Joseph* by his bounty bought the Land of *Egypt*) but they had no heart to it. *Richard* son to *Henry* the third of *England*, was elected King of *Castile*, being preferred therein before *Alphon*, King of *Spain*, his competitor. The Spaniard pretended and complained to have been first elected. But, being it seems a great Mathematician, he was drawing lines, when he should have drawn out his purse, and so came prevented of his hopes. And is not this many an *English* mans fault and folly?

Verse 44. *Lord, when saw we thee, &c.* ] They were so blinded, and could not see Christ in poor Christians, whom they should

Ob.  
Sol.Ob.  
Sol.  
Ob.  
Sol.Ob.  
Sol.Ob.  
Sol.

Prov. 17. 16.

Daniels Hist.  
of Engl. 174.Ivanizorlos.  
a Pet. 1. 9.

Αρεὰν σταντε,  
οὐ γὰρ ἔκ ἐκ  
Θημιστοκλῆς.

Psal. 16. 2. 3.  
M. Wards Scr.

David's desire  
by Rob. Abbott.

should have looked upon, as the only earthly Angels, the dearly beloved of Christs soul, *Ier.* 12. 7. The house of his glory, *Isa.* 60. 7. An ornament of God, *Ezek.* 7. 20. A royall diadem in the hand of *Iehovah*, *Isa.* 62. 3.

Deut. 23. 3. 4.

Verse 45. *Inasmuch as ye did it not to me, &c.* ] Omissions then are damnable sins. *Ammonites* and *Moabites* were bastardized and banished the beauty of holiness, the Tabernacle of God, to the tenth generation, because they met not Gods *Israel* with bread and water in the wilderness. Not to do justice is injustice: not to shew mercy is cruelty. Where then will oppressours appear, that grinde the faces of the poor, that quash their tears, and make musick of their shrieks? Go to now ye rich men, weep and howl, &c. *Iam.* 5. 1, 2, 3. If not relieving of the poor damns men, What shall robbing do, but double damn?

Verse 46. *And these shall go away, &c.* ] The sentence began with the godly, the execution with the wicked: both that the godly may see their desire upon their enemies, *Psa.* 58. 10. and 79. 10. And also, that in the others misery, they may behold, by the difference, their own felicity: and thereby be moved to lift up many an humble, joyfull and thankfull heart to God.

## [CHAP. XXVI.

Verse 1. *And it came to passe when, &c.* ]

**T**His is our Evangelists transition from the Ministry of Christs Doctrine, to the Mystery of his passion. He had hitherto taught salvation, and now is declared how he wrought it. He had done the office of a Doctor, now of a Redcemer: of a Prophet, now of a Priest.

Verse 2. *In the feast of the passover.* ] At which feast, Christ our Passover was sacrificed for us, *1 Cor.* 5. 7. and we were purchased by his blood, as *Israel* was typically out of the world, by the blood of the paschall lamb, our hearts being sprinkled therewith by the hyssop bunch of faith, from an evil conscience, and our bodies washed with pure water, *Heb.* 10. 22.

Verse 3. *Then assembled together, &c.* ] Here was met a whole Council of Caitiffs to crucifie Christ. Generall Councils may

etc

are then in necessary and fundamentall points: as the Council of *Arminium* and *Seleucia* (held in two Cities, because no one was able to contain them for multitude; yet) decreed for *Armin* against the deity of Christ. The truth of Gods way be locked up within the hearts of such a company, is in competition of suffrages, cannot make a greater part, in a generall Council.

Verse 4. *Take Iesus by subtilty, and kill him.* ] Craft and cruelty go commonly coupled in the Churches adversaries. Neither of them wants their mate, as the Scripture speaks of those birds of prey and desolation, *Isa.* 34. 16. These Priests and Elders were so bitterly bent against Christ, that nothing would satisfie them but his blood. All plants and other creatures have their growth and encrease to a period, and then their declination and decay, except only the *Cecadite*, who grows bigger and bigger, even till death. So have all passions and perturbations in mans minde: their intentions and remissions, except only malicious revenge. This does not, many times, but with the man (if that) as nothing can quench the combustible slime in *Samosaria*, nor the burning flame of the hill *Libanus*, but only earth. Saint *Peter* tells us, That our Saviour being reviled, did not only commit his cause to God, but Himselfe to God: as expecting the encrease of his enemies opposition, till they had put him to death.

Verse 5. *Not on the feast-day, lest, &c.* ] But God would have it on that feast-day, and no other, *Act.* 4. 27. And here these wicked ones fulfill the divine decree: but to thank to them: more than to *Haman* for *Mordecai*'s advancement, whereas to *Haman* held the stirrop only. *Divinum consilium dum devotatur impletur.* Faiths Bethor.

Verse 6. *Now when Iesus was in Bethany.* ] This History of a thing acted before Christ came to *Jerusalem*, comes in here: somewhat out of place; to shew the ground and occasion of *Judas* his treason, which was discontent at the losse of such a prize, and our Saviours sharpening him up, for shewing his dislike. In the house of *Simon the leper* ] A leper he had been, but was now healed, and haply by Christ: whom therefore he entertaineth in way of thankfulness, as *Matthem* also did.

Plin. l. 2. c. 104.  
& 105.  
1 Pet. 2. 23.

Arg.

P p

Verse

In Thalia.

Verse 7. *An Alabaſter box of very precious, &c.* ] *Pliny* telleth us, That they were wont to keep the most costly ointments in boxes of Alabaſter. And *Herodotus* reckoneth *myrridaseye*, an Alabaſter box of ointment, among the precious things, that *Cambyses* the Persian ſent for a preſent to the King of *Ethiopia*. *Mary* thought nothing too costly for Chriſt. See the Notes on *Iob*. 12. 2.

Verse 8. *They had indignation:* ] Not all, but one of them was diſpleaſed, viz. *Judas*, (as *John* explains *Matth*) who yet was of ſuch eſteem and authority amongſt the Diſciples, that what he did, they are all ſaid to do, and poſſibly they might, ſome of them, be drawn to do the ſame by his example, and upon ſo ſpecious a pretence of charity to the poor.

Aug de civ. Dei.

Of *the whole purpoſe in this waſte?* ] All ſeems to be loſt to ſweat and blood, that is laid out upon Chriſt, his ſervants and ſervices. The people is idle, ſaid *Pharaoh*, when they would needs go worſhip in the wilderneſſe. And *Seneca* jeers the Jews for waſting a ſeventh part of their lives on a weekly Sabbath.

Verse 9. *For this viſitum might have been ſold.* ] True, and better it had been ſold, had it been a ſuperſtuous and idle expence; ſuch as is now-a-days ordinary in fine-clothes, ſumptuous feaſts, over ſtately buildings, &c. But here it is a ſenſeleſſe ſentence that *Judas* uttereth, out of diſcontent only, that he miſſed of ſo fat a morſel. Avarice made *Judas*, as it did *Seneca*, think all which he acquired not, to be loſt, *Quicquid non acquiritur, damnatum eſt*.

Verse 10. *Why troubleſt thou the woman?* ] Chriſt will patronize his well-doers, and ſtick to them though all forſake them, 2 *Tim*. 4. 16, 17. He many times pleads for them in the conſciences of their greateſt enemies, who ſpend more thoughts about ſuch, then the world is aware of: and are afraid of the name of God, whereby they are called, *Deut*. 28. 9, 10.

Mat. 6. 1.

Verse 11. *The poor ye have alwayes with you* ] To try and to exerciſe your liberality, yes your juſtice, as the Syriack calleth it, *Prov*. 3. 27. *With-hold not thy goods from theſe owners thereof*.

But me ye have not alwayes ] Chriſt dwelt in the fleſh, as in ſent or bootb, *Joh*. 1. 14. He ſojourned here for a while only; his

abode with us was but temporary, as the Greek word there imports.

Verse 12. *She did it for my buriall* ] This *Mary* perhaps underſtood not. So things that we think come to paſſe by hazard, are preordained, and ſweetly ordered by Almighty God in his ſecret counſell, and by his fatherly providence, to excellent ends many times, ſuch as we never thought on.

Verse 13. *Be ſold for a memoriall of her* ] Though now ſhe be ſharply censured by the traytor for a waſt-good. Do well, and be well, is written upon heaven gates, ſaid that Martyr. But God will both right his wronged, and honour his diſparaged. *Maries* name now ſmells as ſweet in all Gods houſe, as ever her ointment did; when *Judas* his name rots, and ſhall do to all poſterity. Yes in the next world, *Mary* and ſuch, we ſhall look upon, likely, with thoughts of extraordinary love and ſweetneſſe thorough our all eternity: as *Judas* and ſuch, with execrable and everlaſting deteſtation.

Verse 14. *Then one of the twelve, &c.* ] *ſc.* When he heard of the chief Prieſts and Elders meeting about ſuch a matter, Satan ſet him on being now malecontent, to make one amongſt them. That ſpirit of darkneſſe loves to dwell in a ſoul that is clouded by paſſion: as in *Saul* when he was envious at *David*, and here in *Judas*, when defeated of his deſigne, and fretted at his Maſters re- prehenſion.

Verse 15. *What will ye give me* ] Take heed and beware of covetouſneſſe, ſaith our Saviour: for it is the root of all evil, ſaith *Paul*; a breach of the whole decalogue, as ſome Divines have demonſtrated, and univerſall experience hath confirmed. Theſe *ſordida poſcinumina*, as one calleth them, are ſtill found every where: ſuch as will ſell their ſoules to the devil with *Ahab*, nor for ſeven years enjoyment of the Popedome, as ſome have done, but for a few paltry ſhillings, as *Judas* here did, or ſome other piddling profit. This our Saviour calleth the *Mammon of iniquity*, which is the next odious name to the devil himſelf.

For thirty peeces of ſilver ] A goodly price, as the Prophet in ſcorn and deſpitation calleth it. It was a known ſerprice for the baſeſt ſlave, *Exod*. 21. 31. *Lev*. 3. 3, 6. For ſo ſmall a ſumme ſold this traytour, ſo ſweet a maſter, as had not only admitted him into his company, but committed the bag to him, and let him wait for nothing. *Quid non mortalia pectora cogit, Auri ſacra*

ἐὐκρίτως, ex quo intelligitur Chriſti moram apud nos temporariam fuiſſe. Beza.

Luk. 11. 15.  
1 *Tim*. 6. 10.  
See *M. Diker*.  
Caveat for the Covetous.  
Δεινὸς καὶ μὴν τοῦ μὲν τῆς ἐπιδοχῆς τῆς ἐξουσίας ἐπὶ τοῦ Ἰηδ. *Pe*.  
Luk. 2. 3. *ep*. 24.  
Luk. 16. 9.

Virgil.

*James?* Look well to it. For as there were many *Mary* in one *Cesar*, so are there many *Judas* in the best. Let Patrons especially look to it: for many of them are worse then *Judas*. He sold the head, they the members: he the sheep, they the sheep-herd: he but the body, they the souls, as that scarlet trumpet, *Revel. 18. 13.*

Verse 16. *And from that time he sought* ] So it was not sudden but a premeditated wickedness, done in cold blood, and upon mature deliberation. Gods people when they sinne, they are pre-occupied, and taken before they are aware, *Gal. 6. 1.* There is no way of wickedness in them, ordinarily. It is of incogitancy: put them in minde, and they mend all. Or it is of passion, and passions last not long. They deny not Christ that bought them: they can do nothing against the truth, they will not forgive God upon any tearms; they never sinne with deliberation about this chief end: if they erre, it is only in the way, as thinking that they may fulfill such a lust, and keep God too.

Verse 17. *Now the first day* ] That is, on the fourteenth day of the first moneth, according to the law. The Priests for politique respects, had adjourned this feast to the sixteenth day being the Sabbath, against the letter of the law; that the celebrity might be the greater, and the people were ruled by them. Our Saviour followeth not a multitude, nor observeth mans tradition herein, but Gods prescription: No more must we. This *S<sup>t</sup> Luke* plainly intimateth in his *Luk. 22. 7.* Then came the day of unleavened bread when the Paschever ought to be killed; though the custom were otherwise.

Verse 18. *Go into the city to such a man* ] Meaning some man of his speciall acquaintance, for so the Greek imports, though he named him not. So *Palmoni hammedabber*, such an one the *sp-aker*, *Dan. 8. 13.*

Verse 19. *Did as Iesus had appointed them* ] With a kinde of blinde obedience; such as we must yeeld to God, notwithstanding all unlikelyhoods or scruples whatsoever, cast in by carnall reason. This the scripture calls the obedience of faith, and commends it to us, in the examples of *Abraham*, *Moses*, others, *Heb. 11.*

Verse 20. *He sat down with the twelve* ] With *Judas* among the rest: though *Hilary* hold otherwise, for what reason I know not. Christ sat at the Sacrament, when yet the gesture impor-

ted in the Law was standing: and this sitting at the Paschever was no where commanded, yet by the godly Jews, was generally used. Let this *heap of wheat* (the Lords supper, as some interpret it) be set about with lilies, that is with Christians, white, and of holy life: that's the main matter to be looked to.

Verse 21. *And as they did eat, he said* ] With a great deal of detestation of so horrid a fact; to see the frontlesse traytour bear himself so bold amongst them, having now hatcht so prodigious a villany.

*One of you shall betray me* ] But shall any therefore condemn the whole twelve, as if there were never a better? This were to offend against the generation of the righteous, *Psal. 73. 15.* This were to match in immanity that cruell Prince of *Valachia*, whose custom was, together with the offendour to execute the whole family, yea sometimes the whole kindred. And yet this justice is done Gods people many times by the Church Malignant.

Verse 22. *And they were exceeding sorrowfull* ] Not joyfull (as some would have been,) to finde out other mens faults, and to exagitate them. Not only those that make but that love lies, yea or unreasonable truths in this kinde, are shut out of heaven among dogs and devils.

*Lord is it I?* ] He puts them all to a search, afore the Sacrament. Let a man therefore examine himself, &c. who knows the errours of his life? saith *David*. In our hearts are volumes of corruptions, in our lives infinite Errata's. *Socrates* would say, when he saw one drunk or otherwise disordered, *Num ego talis?* So would *Mr Bradford*, when he looked into the leud lives of any others.

Verse 23. *He that dippeth his hand, &c.* ] My fellow-communner, my familiar friend. This greatly aggravateth the indignity of the matter. He was *ex societate Iesu* that betrayed him. So do the pretended Jesuites, Jebusites, at this day. *Iulius Cesar* was slain in the Senate-house by more of his friends then of his enemies, *quorum non expleverat spes inexplebiles*, saith *Seneca*. But the wound that went nearest his heart, was that he received from his son *Britus*. *Kai oi taurai Beten*; this peirced him worse then any ponyard. *Q. Elizabeths* grief and complaint was, that in trust she had found treason.

Verse 24. *The sonne of man goeth* ] That is *dyeeth, suffereth, Death*

Death was to him but an *εξουσία* as it is called *Luke 9.31.* that is, an *outgoing*, or a departure. It was no more betwixt God and *Moses*, but *Go up and dy*, as it was said to another Prophet, *Up and eat.* He that hath conversed with God here, cannot fear to go to him; cannot hold death either uncouth, or unwelcome.

*But wee unto that man by whom, &c.*] He bewails not himself, but *Judas*. So should we do those by whom we are traduced, and injured. They poor wretches, have the worst of it. Let us pity them, and pray for them, as the holy Martyrs dealt by their persecutors. Ah! I lament the infidelity of *England*, said *M<sup>r</sup> Philpot*. Ah! great be the plagues that hang over *England*, yea though the Gospel should be restored again. Happy shall that person be whom the Lord shall take out of the world not to see them.

Verse 25. *Master, is it I?*] Desperate impudency! debauched hypocrisie! Had he the face to ask such a question? He could not but know that Christ knew all: yet hoped he perhaps, that of his wonted gentleness, he would conceal him still, as he had done for certain daies before. But incorrigible and incurable persons are no longer to be born with. He heareth therefore, *Thou hast said it*: that is, Thou art the man I mean. Thus Christ pulls off his vizour, washeth off his varnish, and maketh him to appear in his own colours, a covetous caytiffe, an impudent dog, a breathing devil, as *Chrysostom* hath it.

Verse 26. *Jesus took bread*] From bread and wine used by the Jews at the eating of the *Paschall lamb*, without all command of *Moses*, but resting upon the common reason given by the Creator, Christ autorizeth a seal of his very flesh and blood. And as the householder, at the end of that solemn supper, blessed God, first, taking bread, and again, taking wine: so, that we should not turn his seal into superstition, he followeth that plainness: *ne miseri mortales, in istorum mysteriorum usu, in rebus terrestribus harent & obstupescant*, as *Beza* gives the reason. For which cause also, saith he, even in the old Liturgy they used to cry out to the people at the Lords table, *Sursum corda*, Lift up your hearts: that is, Look not so much to the outward signes, in the Sacraments, but use them as ladders to mount you up to Christ in heaven.

*This is my body.*] This is referred to *Bread* by an anomaly of the

the gender (the like whereof we finde, *Ephes. 5.6.*) and so the Apostle interpreteth it, *1 Cor. 10.16. & 11.26.* The sense then is, This bread is my true essentiall body, which is given for you: that is, by an ordinary metonymy. This bread is the signe of my body, as circumcision is called *the covenant*, that is the signe of the covenant, and seal of the righteousness of faith, *Rom. 4.11.* And as *Homer* calls the sacrifices, *covenants*; because thereby the covenants were confirmed: *Virgil* calleth it *fallere dextras*, to deceive the right hands, for to break the oath that was taken, by the taking of right hands, &c. Transubstantiation is a meer fiction: and the learnedest Papists are not yet agreed whether the substance of the bread in this Sacrament be turned into the substance of Christs body *productivè*, as one thing is made of another, or whether the bread goes away, and Christs body comes into the room of it *additivè*, as one thing succeeds into the place of another, the first being voided. *Snarez* is for the first, *Bellarmino* for the latter sense. And yet because *Luther* and *Calvin* agree not upon the meaning of these words, *This is my body*, the Jesuites cry out, *Spiritus sanctus a seipso non discordat*, *Ha interpretaciones discordant*, Ergo: for *Luther* interpreteth the words *Synechdochically*, *Calvin* Metonymically, after *Tertullian* and *Augustine*; *This is my body*, for this is a signe or figure of my body, a seal also to every faithfull receiver, that Christ is his, with all his benefits.

Verse 27. *And he took the cup*] Anciently of glasse, afterwards of wood, and lastly of silver or gold. Whence that saying of a Father, Once there were wooden cups, golden priests: now there are golden cups, but wooden priests.

*Drink ye all of it*] This is expresse against that Antichristian sacrilege of robbing the people of the cup. *Eckius* saith the people ought to content themselves with the bread onely, because, *Equi donati non sunt inspicendi dentes*, A gift-horse is not to be looked in the mouth. He thought belike that Lay-men could not claim any right to the bread neither. *Bellarmino*, a little wiser, grants they have right to the bread, but adds, that in eating the bread transubstantiated by the Priest into the body of Christ, they drink his blood also. But *Lombard* (his master) denies this: saying that the bread is not turned but into Christs flesh, nor the wine but into his blood. And thus these *Babel-builders* are confounded in their language, and hard it is to know what the Church of *Rome* holdeth. The counsell of *Constance* speaketh

Act. and Mon.  
John 6.67.

Fallax est a-  
varitia, amen-  
ter, solidus,  
impudens ca-  
mes pro homi-  
ni, & demo-  
nibus canibus  
faut. Chryl.

Boughton on  
Dan. 9.

Beza Conf. II.  
p. 104.

De in eolum  
usq. al. brizum  
fenerat. nt.  
Ibid.

Τὸ τοῦτο ἐστὶν  
αὐτὸ καὶ τὸ  
μαρτύριον  
παλιν.

--- οὐδὲν κινῶ-  
νται ἀπὸ τοῦ  
καὶ τοῦτο. Οὐδὲν  
ἀντιπρὸς.  
Ibid. lib. 3.

Apud Manlium  
in loc. com.

out, and saith, that albeit Christ instituted, and accordingly administered this Sacrament in both kindes, *tamen hoc non obstante*, All this notwithstanding, the authority of the holy Canons, and the approved custom of the Church hath and doth deny the cup to the Laity. And *Nicolas Shetterden* Martyr, in his answer compelled the commissary to grant, that Christs testament was broken, and his institution changed from that he left it. But he said, they had power so to do. Christs redemption is both precious and plentiful. He makes his people a full feast. Bread and wine comprehend entire food: for *humidum & secum*, moist and dry are all that is required unto food, *1sa. 25. 6*. Therefore as he gave them in the wilderness the bread of Angels, so he set the Rock abroad for them, and so fed them with Sacraments. They did *all eat the same spirituall bread, and they did all drink the same spirituall drink*: that the ancient Church might give no warrant of a dry Communion. The *Russians*, a kinde of mongrell-Christians, communicate in both kindes; but mingling both together in a chalice, they distribute it both together in a spoon.

Verse 28. *For this is my blood*] *This cup is my blood*, viz. in a Sacramentall sense; as before the bread is said to be Christs body: If the words of Christ when he said, *This is my body*, did change the substance, then belike, when Christ said, *This cup is my blood*, the substance of the cup was likewise changed into his blood, said *Shetterden* the Martyr to Archdeacon *Harpfield*. And you can no more enforce of necessity (said another Martyr) from the words of Christ the chapping of the bread and wine into his body and blood, then the wives flesh to be the naturall and real flesh of her husband, because it is written, *They are not two but one flesh*. Besides whereas it is forbidden that any should eat or drink blood, The Apostles notwithstanding took and drank of the cup, &c. And when the Sacrament was administered, none of them all crouched down, and took it for his God. *Quandoquidem Christiani manducant Deum quem adorant*, said *Averroes* the Arabian, *fit anima mea cum Philosophis*. Sith Christians eat their God, I'll have none.

*Which is shed*] That is, shall shortly be shed. But all is delivered and set down in the present tense, here and elsewhere in this business: Because to faith (which at this Sacrament we should chiefly actuate and exercise) all things are made present, whether

whether they be things to come (as to these Disciples) or things past, as now to us. A communicant must call up his faith, and bespeak it as *Deborah* did her self, *Judg. 5. 12*. *Awake, awake Deborah, utter a song*. Ascend up to heaven in the act of receiving, and fetch down Christ: lean by faith upon his blessed body, cleave to his crosse, suck hony out of this rock, and oyle out of the flinty rock, *Deut. 32. 13*. & *intra ipsa redemptoris vulnera figite linguam*, as *Cyprian* expreth it. Let faith have her perfect work: sith she is both the hand, mouth, and stomach of the soul.

*For remission of sinnes*] This includes all the benefits of the new covenant, all the purchase of Christs passion, sweetly sealed up to every faithfull receiver. Christ instituted his holy supper, *tanquam καθαρτήριο ἀνεξιχνάστον* a soveraign preservative or purgative, saith *Ignatius*. And by this Sacrament we are fenced and strengthened against the devil and all his assaults, saith *Chrysostom*, so that he shunneth us, as if we were so many lions *spem* *ing fire at him*.

Verse 29. *I will not drink henceforth*] So he takes his farewell of his Disciples: alluding, likely, to that custom among them of drinking no more, till the next day after they had drunk, each his part, of the parting cup.

*Drink it new with you in my Fathers kingdom*] Understand it either of the kingdom of grace (Peter saith, that he and others did eat and drink with Christ after he rose from the dead, *Act. 10. 41*. we also feasted with him dayly by faith, at his table especially, where he is both feast-maker and feast-master,) Or of his kingdom of glory, frequently and fitly set forth by the similitude of a sumptuous supper, *Matth. 8. Luk. 14. &c.* such as to which all other feasts are but hunger.

Verse 30. *And when they had sung an hymne*] The Jews at the Pascheover sang the great *Hallelujah*, that is the hundred and thirteenth Psalm, with the five following Psalms. This they began to sing, after that dismissory cup aforementioned. At all times we should sing *Hallelujah's*, with grace in our hearts to the Lord: but at the Sacrament the great *Hallelujah*, the *Hosanna* *Rabbah*. We should credit the feast by our spirituall jollity, shouting as a giant after his wine, singing and making melody to the Lord in our hearts. *Chrysostom* maketh mention of an hymne of thanksgiving, went to be used by the Monks of his time, after they

Caranza Sum.  
Concel. sess. 13.

Alt. and Mon.

1 Cor. 10. 3. 4.

Breerwoods.  
Enquires.

Alt. and Mon.  
1615.

ib. d.

Cyp. de cena.  
Dom.

Ita ut nos sugi-  
at tanquam fi-  
leones ignem  
exspuentes esse-  
mus. Chrysost.

Poculum dicitur  
avntur.

ἵμνος ὡς ὁ  
ἐκείνους  
Hom 55. in.

Matth.

they had supped: and he calleth them *Angels* for their holy and heavenly life and conversation. We should come from the Lords table, as *Moses* did from the mount, with our faces shining, as the good woman did from the sepulcher, with fear and great joy, as the people went to their tents from *Solomons* feast, joyfull and glad of heart, 1 King. 8. 66. If those in the wilderness were so cheered and cherished by their idolatrous feast afore the golden calfe that they did eat and drink, and rise up to play, how much more should we by this blessed banquet? To whet our stomachs, let faith feed upon some promise before the Sacrament. A moderate break-fast gets a man the better stomach to his dinner, &c.

Verse 31. *All ye shall be offended because of me* ] Why? what had that righteous one done? Nothing but that his crosse lay in their way, wherewith they stumbled shamefully, and left him, to wonder that he was left alone, Isa. 63. 5. Adversity is friendlesse, saith one Heathen: *Et cum fortuna, statq; caditq; fides*, saith another. *Job* found his friends like the brooks of *Tema*, which in a moisture swell, in a drought fail. *Tempora se fuerint nebula, filius eris*.

For it is written, *I will smite* ] This our Saviour purposely subjoyneth, for their support under the sense of their bate deserting him. A foul sinne it was, but yet such as was long since set down of them; not without a sweet promise of their recollection, *I will turn my hand upon the little ones*: Or, I will bring back my hand to the little ones, as *Tremellius* readeth it.

Verse 32. *But after I am risen again, &c.* ] Infirmities be-wailed, break no square. Our sinnes hurt us not, if they please us not. The Church stands as right with Christ, when penitent, as whiles innocent, Cant. 7. 12. with chap. 4. 1. 2. &c. Her hair, teeth, temples, all as fair and well featured as ever.

Verse 33. *Though all men should be offended* ] *Peter* spake as he meant, but his heart deceived him, as did likewise *David*, Psal. 39. 1, 2, 3. and *Orphabs*, Ruth 1. 10. and those *Israelites* in the wilderness, that were turned aside like deceitfull bowes, Psal. 78. 57. They levelled both eyes and arrowes (that is both purposes and promises) to the mark of amendment, and thought verily to hit: but their deceitfull hearts, as naughty bows, carried their arrows a cleane contrary way. So did *Peters* here, so will the best of ours, if we watch them not.

Verse

1 Cor. 10. 7.

Aquilas et Sulpicius Ovid.

Zach. 13. 7.  
At reducam  
manum meam  
ad parvulos.  
Trem.  
Peccata nobis  
non nocent, si  
non placent.  
Aug.

Verse 34. *Before the cock crow, &c.* ] Christ mentioneth the cock, *quia tam strenuum pugnatores decebat tale praconium*, saith one. The presumption of proud flesh never but miscarries: when humble self-suspicion holds out, and hath favour. The story of *Pendleton* and *Saunders* is better known, then that it needs here to be related.

Verse 35. *Though I should die with thee* ] *Quot verba tot absurdas*, as one saith of *Peters* proposition of three tabernacles, &c. Sure it is he knew as little what he said here, as there: How much more considerately those Martyrs, who both said it, and did it? *The heavens shall as soon fall, as I will forsake my faith*, said *William Flower*. And, *if every hair of my head were a man, I would suffer death in the opinion and faith, that I am now in*, said *John Ardeley*.

Likewise also said all the Disciples ] Misled, as *Barnabas* afterward was (*Gal. 2.*) by *Peters* example. The leaders of this people cause them to erre, Isa. 9. 16. Our Saviour (to reach us what to do in like case) striveth not with them for the last word: but lets them enjoy their own over-good conceits of themselves, till time should confute them.

Verse 36. *Unto a place, called Gethseman* ] By mount *Olivet* stood this garden: and here he began his passion, as well to expiate that first sinne committed in a garden, as to sanctifie unto us our repasts and recreations. Here, after our Saviour had prayed himself into an agony (to teach us to strive also in prayer as for life, and to struggle even to an agony as the word signifieth, Colos. 4. 12.) he was taken *quasi ex condito*, and led into the city thorow the sheep-gate (so called of the multitude of sheep driven in by it to be offered in the Temple,) to be sacrificed, as a lamb undefiled and without spot.

Sit ye here while I go and pray yonder ] It may be lawfull therefore in some cases to pray secretly, in the presence or with the privacy of others, so there be some good use of them.

Verse 37. *And he took with him Peter, &c.* ] He took the same that had seen his glory in the mount, to see his agony in the garden: that they might the better stick to him. Let no man envy others their better parts or places; sith they have them on no other condition, but to be put upon greater temptations, hotter services. If we could wish another mans honour, when we feel the weight of his cares, as *David* once did of *Sauls* armour, we

All and Men.  
Joh. 13. 63.All and Men.  
Joh. 14. 30  
Ibid. 14. 38.Agamemnon  
Joh. 18. 2.

Αδυνατεῖν  
--boiariūm  
vestigia vitat.

Παράνοτος.

Δι' αὐτοῦ ὅτι  
καὶ ἡμεῖς.

Att. and Mon.  
fol. 853.

Luk. 22. 40.

Luk. 22. 41.  
ἀποκρίσας,  
Illum desiderium  
precandi e-  
um incessit, ut  
illum quodam-  
modo truderet.  
Carw.

Heb. 5. 7.

we should be glad to be in our own coat.

*And very heavy* ] To faint, or fall away in his soul, to be out of the world, as we say, *He sitteth alone, and keepeth silence, because he hath born it upon him*, Lam. 3. 28.

*Verse 38. My soul is exceeding sorrowfull* ] He had a true humane soul then; neither was his Deity to him for a soul, as some Heriticks fancied: for then our bodies only had been redeemed by him, and not our souls (τὸ γὰρ ἀπερίληπτον ἀθεσπεύτως, as that Father hath it,) if he had not in soul also suffered, and so, descended into hell. The sufferings of his body were but the body of his sufferings: the soul of his sufferings, were the sufferings of his soul, which was now *undequag*, *tristis* beset with sorrows, and heavy as heart could hold. The sorrows of death compassed him, the cords of hell surrounded him, Psal. 18. 4, 5. the pain wherewith he certainly suffered, *non specie & loco sed ardore* καὶ ἀναισθησίᾳ, something answerable to hell, and altogether unspeakable. Hence the Greek Letany. *By thine unknown sufferings, good Lord deliver us.* *Faninus* an Italian Martyr, being asked by one why he was so merry at his death, with Christ himself was so sorrowfull? Christ, said he, sustained in his soul all the sorrows and conflicts with hell and death due to us: by whose sufferings we are delivered from sorrow, and fear of them all.

*Tarry ye here and watch with me* ] Yet not for my sake so much, as for your own; that ye enter not into temptation.

*Verse 39. And he went a little further* ] *Amat secessum ardens oratio.* St. Luke saith he was violently withdrawn from them, about a stones cast, and there he kneeled down and prayed: for further he could not go, thorough earnest desire of praying to his heavenly father.

*And fell on his face* ] He putteth his mouth in the dust, if so be there may be hope, Lam. 3. 29. This and the like humble gestures in Gods service do at once testify, and excite inward devotion.

*Let this cup passe* ] In the time of execution, they gave the malefactor a cup of wine mingled with myrrhe, Mark 15. 23. to stupifie his senses, and so to mitigate his pains. Hence the word *Calix* or *cup* is put here and elsewhere for death itself: which being terrible to nature, is therefore here with strong crying and tears deprecated by our Saviour. This was naturall in him, and not sinfull in us, so it do not degenerate into that which is carnall fear of death.

Never.

*Neither he* [not as I will, but, &c.] Here Christ doth not correct his former request (for then there should have been some kinde of fault in it) but explicateth only on what condition he desired deliverance; and becometh obedient unto death, even the death of the crosse, Philip. 2. 8. crying out, *Not as I will, but as thou wilt*: which shews that he had a distinct humane will, from the will of his Father, and so was very man, as well as God. And here Aristotle, that great Philosopher, is clearly confuted. For he denies that a magnanimous man can be exceeding sorrowfull for any thing that befalls him. Our Saviour (his Churches stoutest Champion,) was exceeding sorrowfull even to the death; and yet of so great a spirit, that he yeelds up himself wholly to God. *Magnus est animus, qui se Deo tradidit; pusillus & degener, qui obliuiscitur*, saith Seneca. He is a brave man that trusts God with all.

*Verse 40. And he cometh unto the Disciples* ] They were his care in the midst of his agony: so was Peter; upon whom he found time to look back, when he stood to answer for his life. So was the penitent thief; whose prayer Christ answered, even when he hung upon the tree, and was paying dear for his redemption. Our high-priest bears the names of all his people on his shoulders and on his breast, so that he cannot be unmindfull of them. Behold he hath graven them upon the palms of his hands, their walls are continually before him, Isa. 49. 16. he loveth to look upon the houses where they dwell.

*And findeth them asleep* ] When he should have found them at prayer for him. Prayer is the creature of the holy Ghost: and unless he hold up mens eyes therewhile, even Peter, James, and John will fall asleep in prayer, and put up yawning petitions to God.

*And saith unto Peter* ] Who had promised so much for-wardness, and stood in so great danger above the rest, Luk. 22. 31. For Satan earnestly desired to deal with him, he challenged Peter forth, as Goliath called for one to combat with. And was it for them to sleep then? or, with Agrippa's dormouse, not to awake, till boyled in lead?

*What? could you not watch with me, &c.* ] How then will ye do to dye with me, as erst ye promised me? If the footmen have wearied you, how will ye contend with horses, Jer. 12. 5. If you cannot endure words, how will you endure wounds? If ye cannot

Μεγαλόθυμος  
καὶ ἐστὶν πνεῦμα  
πρὸς Αἰν. Ε. β.

Sen. epist. 107.

ἐν τῷ στατο.



not strive against sin, how will you resist unto bloud, *Heb. 12. 4*? If ye cannot burn your finger with *Bilney*, your right-hand with *Cranmer*, how will you bear the burning of your whole body? *Alice Coberly* being pitiously burnt in the hand by the Keepers wife, with a hot key which she cunningly sent her to fetch, revoked.

Verse 41. *Watch and pray*] Yea watch, while ye are praying, against corruption within, temptations without. Satan will be interrupting as the *Pythonisse* did *Paul* praying, *Act. 16. 16*, as the fowls did *Abraham* sacrificing, *Gen. 15. 11*, as the enemies did *Nebemiah* with his Jews, building, who therefore praid and watcht, watcht and praid. Amongst all actions, Satan is ever busiest in the best; and most in the best part of the best, as in the end of praier, when the heart should close up it self with most comfort. Watch therefore unto praier. *Set all aside for it*, and *Wait on it*, as the word imports, *Coloss. 4. 2*. while praier stands still, the trade of godlinesse stands still: Let this therefore be done, what ever is left undone. Take heed the devil take you not out of your trenches, as he did *David*, likely, *2 Sam. 11. 2*. Out of your strong-hold, as *Joshua* did the men of *Ai*. *Luth children*, faith Saint *John*, abide in God, keep home, keep close to your Father, if you mean to be safe, if that evil one shall not touch you, *1 Joh. 5. 18*. nor thrust his deadly sting into you, &c.

*The spirit indeed is willing*] *q. d.* Though the spirit purpose otherwise, yet the flesh will falter, and ye will be foiled else. Or, our Saviour speaks this by way of excuse of their infirmity, *q. d.* I see you are willing, so farre as you are spirituall and regenerate: but the flesh is treacherous and tyrannicall. It rebels ever and anon, and would gladly reign. It hangs off, when called to suffer, and makes shy of the businessse. So *Peter* was carried *Whether he would not*, *Joh. 21. 18*. So *Hilarion* chides out his soul (which plaid loth to depart) with *Egredere à anima*, &c. So *M. Saunders*, Martyr, in a letter to his wife, a little afore his death, Fain would this flesh, said he, make strange of that which the spirit doth embrace. O Lord, how loth is this loitering sluggard, to passe forth in Gods path, &c? So *M. Bradford* going to his death, Now I am climbing up the hill, said he, It will cause me to puff and blow, before I come to the cliff. The hill is steep and high: my breath is short, and my strength is feeble.

*Act. and Mon.*  
*Joh. 17. 19.*

*πνευματις  
προσεται*

*1 Joh. 2. 28.*

*Act. and Mon.*  
*Joh. 13. 59*

*Ibid. 1497.*

ble. Pray therefore to the Lord for me; pray for me, pray for me, for Gods sake, pray for me. See more in the Notes on *Joh. 11. 18*.

Verse 42. *The second time and praid*] Praier is that arrow of deliverance that would be multiplied. God holds off on purpose, that he may hear off of us, that we may ply the throne of grace, *1 King. 13. 19*, and give him no rest. The Church, *Ps. 80*. commenceth thrice the same sute, but riseth every time in her earnestness, *Eccl. 3. 7. 19*. If thy petition be not lawfull never preferre it: as if it be, never give it over. God suspends thee to engage thee.

*If this cup may not passe, except I drink*] It passeth then, even while we are drinking of it. *Τὸ μένιν μνησθῆναι*, Hold our faith and patience. It is but a storm, and will soon be over. It is but a death, and that's but the day-break of eternall brightnesse. It is but winking (as that Martyr said) and thou shalt be in heaven presently.

Verse 43. *He came and found them asleep again*] After so sweet admonition, so sovereign a reproof, Who knows how oft an infirmity may recur, even after repentance? See it in *Samuel*, in *Jonah*, in these Apostles, for their contentions *Who should be greatest*, &c.

*In their eyes were heavy*] For sorrow (faith *S. Luke*) which, exhausting the spirits, renders a man more sluggish: and hindering concoction, sends up vapours to the brain, and so causeth sleep. This was somewhat, but not sufficient to excuse them. Christ took them with him into the garden for their society and praiers. But they not only not help him, but wound him by their dulnesse unto duty: and instead of wiping off his bloody sweat, they draw more out of him. *Judas* had somewhat else to do now then to sleep, when *Peter* was fast, and could not hold up. *Zachary* the Prophet lay under such a like drowsie distemper, *chap. 4. 1*. for though awaked and set to work, he was even ready to fall asleep at it.

Verse 44. *And he left them, and went away again*] A most memorable and imitable pattern of patience toward those that console not, or that keep not touch with us; we must neither startle nor storm, but passe it by as a frailty.

*And praid the third time*] A number of perfection. And, *Silvanus*, &c. *Paul* praid thrice, and gave over, *2 Cor. 12*. because



Luk. 22. 43.  
Heb. 5. 7.

because he saw it was Gods will it should be otherwis: : pardon-  
ing grace he had, but not prevailing, *vers. 9.* So our Saviour  
here, had an Angel sent from heaven to strengthen him, that he  
might the better drink that cup, which he had so heartily depre-  
cated. Hence the Apostle doubts not to say, *That he was heard in*  
*that he feared:* he was, and he was not; there's no praying a-  
gainst that, which Gods providence hath disposed of by an infalli-  
ble order. And when we see how God will have it, we must sit  
down and be satisfied: That which he will have done, we may be  
sure is best to be done.

*Saying the same words* ] And they were no whit the worse for  
being the same. Let this comfort those that complain they cannot  
vary in prayer: though that be a desirable ability. The *Corinthians*  
were enriched by God in all utterance and knowledge, *1 Cor. 1. 5.*  
But the business of prayer is more dispatch by inward groanings,  
then outward garnishes.

*Verse 45. Sleep on now, and take your rest* ] *q. d.* Doe so, if  
you can at least. But now the hour is come, wherein you shall  
have small either leisure or list to sleep, though never so drowsi-  
spirited: for, *The Sonne of man is betrayed, &c.* *Luther* readeth  
the words indicatively, and by way of question, thus, *Al, Doye you*  
*sleep and take your rest?* Will ye, with *Solomons* drunkard sleep  
upon a malt-pole? Take a nap upon a Weather-cock? Thus this  
heavenly Eagle, though he love his young ones dearly, yet he  
pricketh and beateth them out of the nest. The best (as Bees) are  
killed with the honey of flattery, but quickned with the vineget  
of reproof.

*Verse 46. Rise, Let us be going* ] To meet that death, which  
till he had praied, he greatly feared. So it was with *Esther*, chap.  
4. 16. and with *David*, *Psal. 116. 3, 4.* See the power of  
faithfull praier to disarme death, and to alter the counte-  
nance of greatest danger. *Quoties me oratio, quem penè de-*  
*sperantem susceperat, reddidit exultantem, &c.* How oft hath  
praier recruited me?

*Behold, He is at hand* ] *Behold*, for the miracle of the matter,  
yet now no miracle. *Tua frequensq; via est per amici fallere nomen*  
*Tua frequensq; licet sit via, crimen habet.*

*Verse 47. Lo, Judas one of the twelve* ] *Lo*, for the reason next  
afore-mentioned. The truth hath no such pestilent persecutors as  
Apostates. *(Corruptio optimi pessima; sweetest wine maketh sowrest*  
*with*

*With swords and staves* ] What need all this ado? But that the  
horror haunted them, an ill conscience abused them. When he  
put forth but one beam of his Deity, these armed men fell all to  
the ground: nor could they rise again, till he had done indenting  
with them.

*Verse 48. Whomsoever I shall kisse* ] Ah lewd losell! Betraiest  
thou the Son of man with a kisse? Givest thou thy Lord such rank  
poison in such a golden cup? Consignest thou thy treachery with  
so sweet a symboll of peace and love? But this is still usuall with  
those of his Tribe. *Caveatur osculum Iscarioticum.* Jesuites at  
this day kisse and kill familiarly: *officiose occidunt*, as one saith of  
false Physicians. When those *Rhemish* Incendiaries, *Giffard*,  
*Hedgeson*, and others, had set *Savage* awork to kill Queen *Eliza-*  
*beth*, they first set forth a book to perswade the English Catho-  
likes to attempt nothing against her. So when they had sent  
*Squire* out of *Spain* to poison the Queen, they taught him to a-  
noint the pummel of her saddle with poison covertly, and then to  
pray with a loud voice, *God save the Queen.* *Lopez*, another of  
their agents, affirmed at *Tiburn*, That he had loved the Queen as  
he had loved Jesus Christ: Which, from a Jew, was heard not  
without laughter. So *Parsons*, when he had hatched that name-  
kiss villany the powder-plot, set forth his book of resolution: as  
if he had been wholly made up of devotion, *E societate Iesu fuit qui*  
*Iesum tradidit.*

*Verse 49. Hail Master, and kissed him.* ] But love is not al-  
waies in a kisse, saith *Philo* the Jew; nor in crying *Rabbi, Rabbi*,  
as the traitour here did, *Mark 14. 45.* out of a seeming pitty  
of his Makers misery. There are that think that he would have  
carried this his treachery so cunningly, as if he had had no hand in  
it: and therefore kissed him as a friend, and so would still have  
been taken.

*Verse 50. Friend* ] Sith thou wilt needs be so esteemed, though  
most unfriendly.

*Wherefore art thou come?* ] As a friend, or as a foe: If as a friend,  
What mean these swords? If as a foe, What means this kisse? Christ  
knew well enough wherefore he came: but thinks good to sting  
his conscience by this cutting question.

*Laid hands on Iesus and took him* ] By his own consent, and *non-*  
*volens* as *Irenaeus* hath it, while the Deity rested, and refu-  
sed to put forth it self.

Exod. 23. 28.  
Joh. 18. 6.

καταφίλειν ἢ  
ἐσιγίλειν. Philo  
Sacramento pa-  
cis tradidit sa-  
crificium pacis.  
Hieron.

Cand. Elizab.

Abil. an. 1598.

Ibid. fol. 431.

Aretim.

φίλος καὶ φίλος. Suer.

Sarcasmi quo  
egebat discipu-  
lorum corpora.  
B: 23.

Bern. Serm 33.  
in Cant.

Verse 51. *One of them which were with Iesus* ] This was Peter, who asked leave to strike, but staid not till he had it, out of a preposterous zeal to his Master, and because he would be a man of his word. A wonderfull work of God it was surely, that hereupon he was not hewen in an hundred pieces, by the barbarous souldiers. Well might the Psalmist say, *He that is our God is the God of salvation; and unto God the Lord belong the issues from death*, Psal. 68. 20. *My times are in thine hands*, Psal. 31. 15. But this stout swordman could not be found, when his Master was, after this, apprehended and arraigned. *Plato* hath observed, That the most skilfull fencers are the most cowardly souldiers.

Verse 52. *Put up again thy sword* ] See the Notes on John 18. 11.

*For all they that take the sword* ] Without a just calling, as those sworn sword-men of the devil the Jesuites, whose faction (as one saith of them) is a most agile sharp sword; the blade whereof is sheathed at pleasure, in the bowels of every Commonwealth, but the handle reacheth to Rome and Spain: Their design is to subdue all to the Pope, and the Pope to themselves.

Verse 53. *Thinkest thou that I cannot pray* ] *q. d.* Need I be beholden to thee for help? *Latter* very boldly told his Petron and Protector, the Electour of Saxony, That he, by his prayers gained him more help and safeguard, then he received from him: and that this cause of Christ needeth not the help of man to carry it on, but the power of God, set a work by the prayer of faith. And this way, saith he, I will undertake to secure your Highnesses soul, body, and estate, engaged in the Cause of the Gospel, from whatsoever danger or disaster, *Sive id credat C. V. sive non credat*, whether your Highness believe me herein, or not.

*Movethen twelve legions* ] A legion is judg'd to be six thousand foot, and seven hundred horse. And this great army of Angels is by prayer dispatcht from heaven in an instant. Are we then in any imminent danger? send up to heaven for help by prayer, and God will send from heaven and help us. We need not help our selves by seeking private revenge, as Peter here, or using sinister shifts, as David, Psal. 34. 1. for in the same Psalm, Men are exhorted to ensue peace, and passe by private wrongs: because the Angels of the Lord encamp round about them that fear him, and deliver them.

Verse

Verse 54. *But how then shall the Scriptures, &c.* ] Why dost thou not then pray (might they object) for an army of Angels, to rescue thee out of these wicked hands, that now hold thee prisoner, and will let out thy life-bloud? How then should the Scriptures be fulfilled, saith he, that have fore-told my death? This was his constant care, even when he hung upon the crosse, to fulfill the Scriptures: and so to assure us, that he was the very Christ.

*That thus it must be* ] Why must? but because it was, 1. So decreed by God. 2. Fore-told by the Prophets; every particular of Christs sufferings, even to their very spetting in his face. 3. Prefigured in the daily morning and evening sacrifice; this lamb of God was sacrificed from the beginning of the world. A necessity then there was of our Saviours suffering. Not a necessity of coercion (for he died freely and voluntarily) but of immutability and infallibility; for the former reasons add respects.

Verse 55. *Are ye come out as against a thief?* ] Secretly, and by night, with all this clutter of people, and clashing of arms, to make the world believe strange matters of me? whereas, had your cause and conscience bin good, you would have taken a fitter time. and I should have had fairer dealing.

*And ye laid no hand on me* ] Ye wanted no will, but ye could never finde cause: and which of you now accuseth me of sinne? It is doubtlesse very lawfull, and in some cases needfull for Christians to defend their own innocency, and vindicate their wronged credit, as did Moses, Samuel, Paul, Melancthon: I never have sought profits, pleasures, nor preferments, saith he, neither was I ever moved with emulation or envy against any man, *Hanc conscientiam aufero, quocumq; discedo*. This conscience I carry with me whithersoever I go. Christ of all that ever lived, might best challenge his adversaries of injury: For of him it might be truly affirmed, what Xenophon doth of Socrates, what Paternus doth of Scipio, *Quod nihil in vita nisi laudandum aut fecit, aut dixit, aut sensit*, that he did all things well, as the people testified of him, and never said or thought any thing amisse.

Verse 56. *That the Scriptures, &c.* ] Which yet were no more the cause of the Jews cruelty, then Joseph was of the famine, then the Astrologer is of the eclipse, or Tenterton-skeple of the ebbing and flowing of the sea.

Qq 2

Then

Peristi simi laxi  
sic in ludo, sunt  
enim iuncta  
secula.

Indico Gelful  
Vest. pua a me  
prafily et tu  
tele habituram  
esse, quam mihi  
prafare Hanc  
causa nullis  
gladius compul-  
so aut opem per-  
re peres, &c.  
Luth. epist.

Velleius. l. 2.

*Then all the Disciples forsook him and fled* ] Then, when there was no such need or danger to enforce them, Christ having capitulated with the enemy for their safety. They had leave to go free before: what staid they for then? Or why flee they now? This was the fruit and punishment of their former sleeping, *vers.* 43. Had they watch and praid then, they had not now thus entered into temptation.

*Verse 57. Where the Scribes and the Elders were* ] A full Council then may erre. See the Notes on *Chap. 2. 4.* and on *Chap. 26. 3.*

*Verse 58. But Peter followed* ] First, he fled with the rest, and then, remembering his promise, followed a farre off: but better he had kept him away: for he sat with the servants, so venturing upon the occasion of sin, which he should have studiously shunned; and meerly out of curiosity, to see the end and issue of Christs captivity. We many times tempt Satan to tempt us, by our imprudence. Evil company is contagious, and sin more catching then the plague. *Israel* going down to *Aegypt* brought a golden Calf from thence: *Ieroboam* brought two. A man may passe thorow *Ethiopia* unchanged, but he cannot reside there, and not to be discoloured.

*Verse 59. Sought false witnesse* ] Here Christ is convented and examined in the spirituall Court, with a great deal of injustice and subornation. They first sought false witnesse, as if they had obey'd our Saviour, who bad them ask those that heard him, what he had said unto them, *Joh. 18. 21.*

*Verse 60. Yea, though many false-witnesse came* ] So adultery was objected to *Athanasius*, heretic and treason to *Cranmer*. Also I lay to thy charge, said *Bonner* to *Philpot*, Martyr, that thou killedst thy father, and wast accursed of thy mother on her death-bed, &c. *Q. Elizabeth* wrote these lines in the window at *Woodstock*;

*Much alledg'd against me,*

*Nothing proved can be.*

Freedom of speech used by the *Waldenses* against the sins of those times, caused, *Ut plures nefarie eis affingerentur opiniones, a quibus omnino fuerant alieni*, saith *Gerard*. That many false opinions were fathered upon them, such as they never favoured. So deal the Papists by us at this day; They tell the seduced people, that we worship no God, count gain godlinesse, keep no promises, eat young children, make nothing of adultery, murther, &c. Good people, these men deny Christ to be God, and

and the holy Ghost to be God, &c. said *White* Bishop of *Winchester* concerning *Woodman*, and other holy Martyrs, in a *Sermon*. *Att. and Mon. Joh. 8. 13.*

*Yet found they none* ] The enemies likeliest projects oft fail. These false witnesses, as those Babel-builders of old, disagreed in their language, which God confounded; and so he doth to this day.

*Verse 61. I am able to destroy the temple* ] *Novum crimen* saith *Cesar*. For, what if Christ had said so? Could not he as easily have reared a temple as raised the dead, restored the blinde, &c? But the truth is he never said so, but was misreported, and falsely accused (saith Father *Lutymmer*,) both as touching his words and meaning also. He said *Destruite*, Destroy ye; they made it *Possim destruere*, I am able to destroy. He said *Templum hoc*, this temple, meaning his own body: they added *manufactum* made with hands, to bring it to a contrary sense, &c. Thus mutilando vel mutando, by chopping or changing, ill-minded men do usually deprave and wrest to a wrong meaning, the most innocent passages and practises.

*Verse 62. Answerest thou nothing?* ] No, nothing: unless it had been to better purpose: for *σιωπή* ἡμετέσων σιγῆς λήγει, saith the wise *Heathen*. Either hold thy peace, or say something that's worth hearing. And, *πάντι ἀπολογία καὶ ἀπεργασίαν*. To answer every slight accusation is servile. Some are so thin they may be seen thorow, others so grosse, that they need no refutation. These hypocrites were not worthy of an answer from our Saviour; who knew also that now was the time not of apologizing, but of suffering: therefore as a sheep before her shearers is dumb, so he opened not his mouth. Besides, he saw that his enemies were resolved to have his blood, and therefore held it more glorious, *τὸ σιωπῆσαι ὅν ὀνειδίζον στήθων*, as *Basil* hath it, to choak their spite with silence, & *injuriam tacendo fugere, potius quam respondendo superare*, as another saith, to let them down by laying nothing.

*Verse 63. I adjure thee by the living God* ] So had the devil done once before, *horrendo impudentia exemplo* *Mark 3. 7.* Sed *as Caiapha* & *culens Satanain eod: m sunt pradicamento*. It is nothing with the devil and his, to pollute and disallow that *nomen majestativum*, as *Tertullian* stileth it, that *glorious and fearful name of God*, as *Moses* calleth it: and to call him in, at all turns,

Q 3

*Att. and Mon. Joh. 1650.*

See Alex Coors pref to his A. barement of Pop brags. Eudemon. Johan contra Casaub.

*Fl. 10. Tenue merdaei-um pellucet. Sen.*

*Id. 53. 7.*

*Epist. 172.*

*Idem 25.*

Lingua, mente,  
& cogitatione  
hæreticis  
de Deo sermo.  
nem habeo.  
Nazianzen.  
de doctrina  
Christi  
meis.  
Precept. Pyth.  
eulogista.  
Baruch ku, quæ-  
situm Dei  
nomen exprimi-  
re creatur.

turns, as an author or abettour at least, of their abominable plot and practises. How much better that holy man that said, My heart, head, and tongue, trembleth as oft as I speak of God? Yea the very Heathen Sages had the same thoughts, that men ought to be better advised, then to toss the Gods reverend name upon their tongues as a tennis-ball, or to wear his image for an ornament, &c. And surely, as *S<sup>t</sup> Mark* relateth this history, one would think *Caiaphas* a very conscientious person. For he brings him in saying to our Saviour, *Art thou the son of that Blessed one, Mark 14 61.* So he calls God by a periphrasis, as if he were afraid once to name God: when as yet presently after, he profanely adjureth our blessed Saviour by the living God, that thou tell us whether thou be the Christ, &c. And this he doth, not out of any desire to know the truth: but as seeking an occasion, from his bold and free confession of the truth, to put him to death: so going about to entitle God himself to his villanous enterprizes. See here the hatefull nature of damned hypocrisy, and abandon it.

Verse 64. *Thou hast said* ] That is, as *S<sup>t</sup> Mark* expresseth the Hebraisme in plainer terms, *I am. q.d.* Thou hast said it, and I must second it, I am indeed the promised *Messias*, and the only-begotten sonne of God. This was the naked truth without Equivocation: a device that the Jesuites have lately set from hell, for the consolation of afflicted Catholics, and for the instruction of all the godly, as *Blackwell* and *Garnet* blush not to professe in print. Let us learn here of our Saviour, to make a bold and wise confession of the truth, when called thereunto: although we create our selves thereby never so much danger from the enemy who shall so be either converted, or at least convinced, and left inexcusable.

Hereafter shall ye see, &c. ] *q.d.* Now I am in a state of abasement, God having hid his sonne under the Carpenters son, whom ye have now bound, and shall shortly crucifie. But not long hence, ye shall see me in a state of advancement, sitting on the right hand of power, powring out my spirit upon all flesh, *Acts 2 33.* and, after that, coming in the clouds of heaven, as in a chariot of state, to judge you that are now my Judges, &c.

Verse 65. *Then the high-priest rent his clothes* ] Which the high-priest ought not by the law to have done, howsoever,  
*Levit.*

*Levit. 10. 6. & 21. 10.* and here had no colour of cause at all to do: no not so much as *Joab* had, when for company, and at his Lords command, he rent his clothes at *Abners* funerall, whom he had basely murdered, *1 Sam. 3. 31.*

Verse 66. *He is guilty of death* ] Servile souls! they durst do no otherwise then concur with *Caiaphas*. So in popish councils and conclaves the Bishops and others (those *Aiones & Negones* antici) have no more to do, but simply *inclinate capite* to say *Placet* to that which in the Popes name is proposed unto them. The Legats in the Councell of *Trent* were blamed for suffering the article of Priests marriage to be disputed. And in *Colloquio Pissaceno*, after that *Beza* had spoken much of the Eucharist before the young King of *France*, the Queen-mother and the Princes of the blood, a *Spanish* Jesuite, having reproached the Protestants, did reprehend the Queen-mother for meddling in matters that belonged not to her, but to the Pope, Cardinalls, and Bishops.

Verse 67. *Then did they spit in his face* ] Condemned prisoners are sacred things: and, by the law of Nations, should not be misused and trampled on, but rather pitied and prepared for death. But these barbarous miscreants (not without the good liking of their Lords the Priests and Elders,) spare for no kinde of cruelty toward Christ, who was content to be spit upon, to cleanse our faces from the filth of sinne, to be buffeted with fists and beaten with staves, to free us from that mighty hand of God, *1 Peter 2. 6.* and from those scourges and scorpions of infernal fiends.

Verse 68. *Saying, prophesie unto us, thou Christ* ] This is dayly done to Christ by the children of darknesse, which sin securely, and say, who teeth us? they put it to the trial, as *Ananias* and *Sapphira* did, whether they shall be detected.

Verse 69. *And a damsell came unto him* ] A silly wench daunteth and dispiriteth this stout champion. *Sic & Elias ille fulminator ad muliercula (Jesabelin) minus trepidat, factus seipso imbecillior.* What poor things the best of us are, when left a little to our selves, when our faith is in the wain!

Thou also wast with Jesus ] She was just of her masters minde and making. We had need take heed where we set our children to service: for, like water on a table, they will be led any way, with a wet finger: and as any liquid matter, they will conform

History of the  
Counc. of  
*Trent.* fol 680;  
*Ibid.* 435.

*speculatur ba-  
at. considerant.*  
*Beza.*

*Eu. bolter.*

to the vessell whereinto they are powred. Be sure to teach them Gods fear, and to pray, and then where ever they come to live, they shall do good, and finde favour, as the captive children in the court of *Babylon*, Dan. 1. and as the Hebrew girl in *Naamans* family: that great Lord lighted her candle out of his maids coal: so good a thing is it to be acquainted with them that are works of God, with the presence of his Spirit.

Verse 70. *I know not what thou sayest* ] *He* understood not either her words, or her meaning. And this false dissembling, was a true denying. St *Mark* saith, that now the cock crew, chap. 14. 68. A fair warning to so foul a sinner; but he took no notice of it, till Christ looked back upon him; to teach us, that without the helpe of divine grace, no means can convert a sinner from the error of his way. God himself preached a Sermon of repentance to *Cain*, but it prevailed not. Whereas Christ no sooner looked back upon this false Apostle, but he went out and wept bitterly. Christ cured him with lesse ado, then he did *Malchus* his ear: that was healed by a touch, this by a look only.

Verse 71. *And when he was gone out, &c.* ] The orifice of his wound was not yet close: and therefore bled afresh so soon again. Thus *Lot* committed incest two nights together, &c. See the Note on vers. 43.

Verse 72. *And again he denied with an oath* ] This was fearful: and the worse, because his master, whom he forswore, was now (even as *Peters* faith was,) upon his triall, and might say, with wounded *Cesar*, What, thou my sonne *Brutus*? Is this thy kindnesse to thy friend? *Scipio* had rather that *Hannibal* should eat his heart with salt, then that *Lelius* do him the least discourtesie.

Verse 73. *For thy speech bewrayeth thee* ] *Jacob* must name himself *Jacob*, with the voice of *Jacob*. The *Ephraimite* must lip out his *Sibboleth* in despite of his heart, or habit. Each countryman is known by his idiom or dialect. The fool saith to every one that he is a fool, *Eccles.* 10. 3. when the wise mans tongue talketh of judgement, *Psal.* 37. 30.

Verse 74. *Then began he to curse and swear* ] This he had heard, belike, of the ruffianly souldiers, with whom usually, ex-  
 cecrations are but expletives, and horrible oaths, interjections of speech. But though *Israel* play the harlot, yet why should *Judah* offend?

offend? come not ye to *Gilead*, neither goe ye up to *Bethaven*, nor sweare *The Lord liveth*. *David* sweare once such an oath, and it was enough of that once, 1 *Sam.* 25. 22. But *Peter* sweares and forswears again and again, and that after warning: as *Aaron* went down and did that in the valley, which he heard forbidden in the mount, and then excoleteth it by his fear of the people. That cowardly passion is the mother of many finnes, of lying especially *Zeph.* 3. 13. and swearing too, to save the life. But better dye then lye; and better bear then swear. We may not break the hedge of any commandment to avoid any peece of foul way, but go in a right line to God. *Quas non oportet mortes preligere, quod non supplicium potius ferre, imò in quam profundam inferni abyssum non intrare, quam contra conscientiam attestari*, saith holy *Zuinglius* in his third epistle? What should not a man suffer rather then sinne?

And immediately the cock crew ] *Gallicinium* complevit *Christi* vaticinium. The cock proved a preacher to *Peter*. Deny not the Minister though never so mean: it is the foolishnesse of preaching that must bring men to heaven. Cocks call men out of their beds, and therefore have their name in the Greek tongue. They constantly keep the law of crowing at set times that nature hath enjoyned them: they cry loud and thicke against a storm. So do faithfull Ministers, when gotten upon their battlements: they clap their own sides first, and then constantly call up others. They cry aloud, and spare not, but lift up their voice like a trumpet, to tell *Judah* of their finnes, &c. The roaring lion of hell troubleth at their note: and the worlds *Sybarites* cannot bear their disturbances, and therefore with them banished. But wilddome is justified of her children, and (though fierce before and untameable,) yet now a little childe shall lead them, *Ipsi* 11. 6.

Verse 75. *And Peter remembered the words of Jesus* ] Here began his repentance. If we remember not what is preached unto us, all is lost, saith the Apostle, 1 *Cor.* 15. 2. If we leak and let slip, saith another, how shall we escape? *Heb.* 2. 1, 3. The Spirit shall be the Saints remembrancer: and as the sea casts up her dead; so shall that come seasonably to minde, that was long before delivered, when Gods good time is come to work upon the dead heart. God will be found of his that seek him not. Surely mercy and truth shall follow them all the daies of their lives, as the

the Sun-beams follow the traveller that turns his back on them. He will bring back his banished, he will reduce his runagates, he will not suffer any of his to be utterly drowned, though haply they have been drenched in the waves of sinne, lain some while in them, yea and have also sunk twice or thrice, as *Peter*, to the very bottome. Now then how can any either presume of not sinning, or despair for sinne, when they read of *Peter* thus fallen, and now thus remembring, thus rising again by repentance, and and received to mercy? The like instances we have not a few, of *Origen* and other primitive Christians, who recanting for a season through fear of death, were therefore utterly excluded by *Novatus* from all hope of mercy: but not so by *Christ*. *Be not thou a terror unto me, o Lord, saith Jeremy, and then I care not, though all the world condemn and cast me out. Bilney, Bainham, Benbridge, Abbes, Whittle, Chapp, and many other Martyrs, having denied their Lord God, as they called it, for fear of the fagot, could have no rest till they had repented, and publickly revoked their much bewailed recantations. Steven Gardiner indeed, like another Ecebolus, cried out that he had denied with Peter, but never repented with Peter, and so both stinking and unrepentantly dyed, saith Mr Fox. It was a saying of the same Mr Fox that his graces did him most hurt, and his sinnes most good. A paradox; but, by our temptations, we know his meaning. As pain caseth a Christian, death revives him, dissolution unites him, so corruption clarifies him. I dare be bold to say (saith *Augustine*), that it is good for proud persons to fall into some foule sinne, unde sibi displiceant, qui jam sibi placendo ceciderunt. Salubrius enim Petrus sibi displicuit quando stetit, quam sibi placuit quando presumpsit, that they may be humbled, as *Peter* was, and so saved.*

*He wept bitterly* ] That one sweet look from *Christ*, melted him; as Gods kindeesse did the heardhearted *Israelites* at the meet of *Mizpeh*. In this troubled pool *Peter* washed himself, in this red Sea the army of his iniquities was drowned. As once his faith was so great, that he leapt into a sea of waters to come to *Christ*: so now his repentance was so great, that he leapt, as it were, into a sea of tears for that he had gone from *Christ*. There are that say (and it may very well be) that henceforth he was ever and anon weeping: and that his face was even furrowed with continuall tears. He began soon after his sinne, *Mark. 14. 72.*

CHM

Jer. 17. 17.

Alt. and Mon.  
fel. 9. 18, 938.  
1857, 1633.  
1588, 1861.

Ibid. 1904.

Capet. of  
Tempt.

Aug. de civit.  
dei. l. 14. c. 13.

Semper lacry-  
ma suffusus ha-  
buisset oculos a-  
debut etiam  
lacryme cu-  
rem genarum  
excederint.  
am. 1. 1. 1.  
Chryl. 1.

*cum se proripuisse*, when he had thrown himself out, as *Beza* renders it. He had no sooner took in poyson, but he vomited it up again ere it got to the vitals. He had no sooner handled his serpent, but he turned it into a rod, to scourge his soul with remorse. *Peccatum tristitiam peperit, & tristitia peccatum contrivit, ut vermis in ligno natus, sed ipsum comminuit.*

## CHAP. XXVII.

Verse 1. When the morning was come ]

They had broken their sleep the night afore: and yet were up and at it early the next morning, so soon as the day peeped, *Luke 22. 66.* So sedulous are the Devils servants. *Eſau* began to baffle with *Jacob* even in the very womb, that no time might be lost.

Verse 2. And when they had bound him ] Bound he had been before this (to loose the cords of our iniquities: ) but belike they had loosed him again, to try if by fair means they could make him belye himself. So those Martyrs were tempted, *Heb. 11. 37.* And this was *Julians* way of persecuting the Primitive Christians, as *Naxianzen* testifieth: *persecutioni sue miscuit persuasionem; id est, fuit superioribus nocentior, & perniciosior.* So *Bonner*, after he had allowed *William Hunter* Martyr, an half-peny a day in bread and drink in prison, perswaded with him saying: If thou wilt recant I will make thee a freeman in the city, and give thee fourty pounds in good mony, to set up thine occupation withall: or I will make thee steward of mine house, and set thee in office. So, to reduce *D. Taylor* Martyr, they promised him not only his pardon, but a bishoprick.

Verse 3. Then Judas which had betrayed him ] Might not *Judas* have sang care away, now that he had both the bag and the price of blood, but he must come and betray himself? Whiles he playd alone, he wonne all: but soon after, his own wickednesse corrected him, and his backslidings reproved him. Sin will surely prove evil and bitter, when the bottom of the bag is once turned upward. A man may have the stone, who feels no fit of it. Conscience will work once: though, for the time, one may feel no fit of accusation: *Laban* shewed himself at parting. Knowest thou not that there will be bitterness in the latter end? But the

ὡς ἐπὶ στομίᾳ  
ἐκ

ἐπεὶ δὲ ἴδοντες  
ἐπεὶ δὲ ἴδοντες

Naxianzen.

Alt. and Mon.  
fol. 1397.  
Ibid. 1386.

Jer. 2. 19.

2 Sam. 13. 15.

In the last  
part of the  
commentary  
upon the  
Gospel of  
Matthew.

Marginalia

Exe. Chronol.

His full title  
Papa coronatus  
inquit cum ista  
inscriptione,  
Ferdinandus  
Petrus, Petrus  
dona Romanus.

All and Men.  
Job 6. 14.

the devil deals with men as the Panther doth with the beasts; he hides his deformed head, till his sweet sent have drawn them into his danger. Till we have sinned, Satan is a parasite: when we have sinned he is a tyrant. But it is good to consider that of *Bernard*. At the day of judgement, a pure conscience shall better bestead one then a full purse.

*When he saw that he was condemned* ] He hoped, belike, that Christ would, as at other times he did, have delivered himself by a miracle. Let no man flatter himself, as if there were no such hurt in sinne; for, like dirty dogs, it doth but defile us in fawning: and like a treacherous Host, though it welcome us into the inn with smiling countenance, yet it will cut our throats in our beds.

*He repented* ] That is, he changed his minde, from thinking well of his former actions. So those miscreants in *Malachi* are said to *return and discern*, &c. *Malach. 3. 18.* So *Rodolphus* Duke of *Suevia*, when, at the popes instigation, taking up arms against *Henry* the Emperour, he had lost his right hand in the batel, he sent for his Bishops, and other his confederates and said unto them: Loe this is that hand wherewith I swore that allegiance to my Sovereign, which by your means and motion I have violated. *Videte an recta via me duxeritis*, &c. Consider whether you have led me on in a right way or not.

*And brought again the thirty pences* ] So did *James Abbot* bring to the Bishop of *Norwich*, his forty pence fattened upon him by the Bishop: which when he had received (saith *Mr Fox*) and was gon from the Bishop, who had prevailed with him to recant, his conscience began to throb, and inwardly to accuse this fact, how he had displeased the Lord, by consenting to their beastly illusions. In which combat with himself, being piteously vexed, he went to the Bishop again, and there threw him his money and said, It repented him that he ever consented to their wicked persuasions in taking of his money. Hereupon the Bishop with his Chaplains laboured afresh to winne him again. But he was better resolved, and crying out to God for pardon of his sinne (which *Judas* did not) he obtained mercy, and suitered Martyrdom.

*Verse 4, I have sinned, &c.* ] Here was Contrition, Confession, Restitution (most men go not so far, that yet protest large hopes of heaven) there was wanting that *Transmutation*, Conversion,

version, Obedience of faith that should have completed his repentance. He died in the birth, as that foolish childe *Ephraim*. He confessed to men, and not to God: and by his confession he sought no more then to ease his heart, as drunkards by vomiting rid their stomachs. So *Latomus* of *Lovain* confessed inter horrendas mugitus, se contra conscientiam adversatum esse veritati, roaring and crying out, that against his conscience he had persecuted the truth of God. In trouble of minde all will out. Conscience, like *Samsons* wife, conceals not the riddle: like *Fulvia* a whorish woman, who declared all the secrets of her foolish lover *Cneius* a noble Roman.

Melanct in  
Chronico p. 5.

Sillust in bel.  
Cath.

*What is that to us? See thou so that* ] Miserable comforters, Physicians of no value. To him that is afflicted piety should be shewed from his friend: but he forsakes the fear of the Almighty. The devil and his imps love to bring men into the briers, and there leave them: as familiar devils forsake their witches, when they have brought them once into fetters. Thus the old *Bethelite*, that had been at pains to fetch back the Prophet, would not go back with him. Thus the Papists burnt *Cranmer* recanting, and the present Prelates cast off their great Antisabbatarian *White*, when they had served their turns on him. *David* when he was hunted from *Samuel* the Prophet, he fled to *Abimelech* the Priest: as one that knew that justice and compassion should dwell in those breasts that are consecrated to God. But *Judas* met with no such matter in the Priests of his time. Those mischievous men left him, when they had led him to his bane.

Job 6. 14.

*Verse 5. And he cast down the pieces of silver* ] That wages of wickednesse burnt in his purse, in his conscience; neither could it secure him in the day of wrath. See *Zeph. 1. 18. Ezek. 7. 19. Obad. 4. Jam. 4. 1. 2. Omnia sui, & nihil mihi profuit*, said *Severus* the Emperour, when he lay a dying. Most of the Emperours gat nothing by their advancement to the Empire, whercof they were so ambitious, but this, *Ut citius interficerentur*, that they were slain the sooner. All or most of them, till *Constantine*, died unnaturall deaths. *Achans* wedge of gold served but to cleave asunder his soul from his body; and the Babylonish garment but for a shroud.

*And went and hang'd himself* ] If you confess your self to a Priest, and not to God, said that Martyr, you shall have the reward that *Judas* had. For he confessed himself to a Priest, and yet

All and Men.  
fol. 153<sup>b</sup>.





sure to be (for the world knows us not, 1 *Ioh.* 3. 2.) what so great a matter is it? Was not the Lord Christ infinitely underrated?

Verse 10. *And gave them for the Potters field* ] To the Potter (saith *Zachary*) in the house of the Lord. What the Prophet sets down in short, and more obscurely, the Evangelist expounds, and applies to Christ the antitype. So true is that observation of Divines, that the old Testament is both explained and fulfilled in the new, by a happy harmony.

Verse 11. *And Jesus stood before the Governour* ] The best therefore and most innocent may be brought before Magistrates, and accused of high treason, which ever was, as *Lipsius* observeth out of *Tacitus*, *Unicum crimen eorum qui crimine vacabant. Eliab* was held the Kings enemy. *Jeremy* laid by the heels for a traitor to the State. *Paul* stiled a pest. *Luther* a trumpet of rebellion. *Beza* a seedsman of sedition, &c. Christs accusers here, shamelessly appeal him of matters that were evidently untrue. This *Pilate* saw, and therefore sought so many waies to deliver him.

Verse 12. *He answered nothing* ] Here the nimble Lawyer would have presently argued, as the Popes Legat did at the meeting of the Princes at *Smalcaldia* in *Germany*. He brought Letters from the Pope to the Electour of *Saxony*: and because the Electour gave him not a present answer, he interred, *Qui tacet consentire videtur. Melancthon*, being by, made answer, *Hoc est sophisticum, est regula juris, sed non valet in conjecturalibus. Nam dicit, videtur, & argumentum videtur, solvitur per non videtur.* Christ therefore answered nothing, because they alledged nothing but notorious lies, and such as he saw well the Governour himselfe saw thorow, and therefore tried so many policies to set him free.

Verse 13. *Hearst thou not? &c.* ] Yes, well enough: but there is a time, when a man should be as a deaf man that heareth not, and as a dumb man that openeth not his mouth. *Ego aurium Domini, ut tu lingua*, said he in *Tacitus* to his obstreperous adversary. If I cannot command thy tongue, yet I can command mine own ears. And the prudent will keep silence in an evil time, saith *Amos*. See the Note above, on Chap. 26. 62. Patience and silence were *Isaac*'s apology to *Ismael*. *Sile, & furem dedisti plagam*, saith *Chrysostom*.

Verse 14.

Verse 14. *The Governour marvelled,* ] That Christ should so betray his own cause, by an obstinate silence. But why marvelled he not as much at the impudency of the Priests, pressing such palpable untruths against him? He did no doubt: and yet against all equity, yeelded to their importunity. But should not Magistrates be men of courage *cruel delions*? *Solomons* throne was supported by lions; to shew what manner of men such should be, as sit in places of judicature.

Verse 15. *The Governour was wont* ] In remembrance, say some, of their deliverance from the *Egyptian* bondage. A custome it was, and therefore obtained; but an evil custome, and therefore should better have been abrogated. Custome without truth is but hoarinesse or mouldiness of error, saith one. And custome without righteousness, is but antiquity of iniquity, saith another. A custome they have in *Rome* at this day, that if a Cardinal meet a condemned person going to execution, and put his hand on the malefactours head, he is thereby set free. I see no sense for such a pardon. But the Inhabitants of *Berne* in *Germany* gave a generall pardon to most of their prisoners, and called home their banished that same day, wherein the reformation was received and established amongst them. And they gave this reason for it. Should some confederate Prince pass: throw our coats, we should, for his sake, pardon our offenders, upon promise of amendment. Now, shall the King of Kings, the Sonne of God, and our dear brother, who hath done and suffered so much for us, come graciously unto us, and we not honour him this way also? *Saul*, for joy of his victory over the *Ammonites*, would not suffer such to be put to death, as had spoken treason against him: for so day (said he) the Lord hath wrought salvation in *Israel*, &c.

Verse 16. *A notable prisoner, called Barabbas* ] That is, by interpretation his fathers sonne, his white son, his darling, his tidling, whom he had cockered and not crossed from his youth. Such children are oft undone, as *Abseom*, *Amnon* and *Adoniah* were by their parents indulgence. How many a *Barabbas*, brought to the gallows, blameth his fond father, and haply curseth him in hell?

Verse 17. *Whom will ye that I release?* ] *Pilate* hoped they would never be so grossly wicked, as to prefer such a stigmatical varlet. But why did he give them the liberty of such a choice?

R r

100 Mani loc.  
comp 406.

Psal. 38. 13.

Amos 5. 13.

Heideld.

Gravissimo hoc  
argumento us.  
Sculd. Annal.

1 Sam. 11. 13.

Job 30 17.

choice? Why did he not rather (as *Iob*) *break the jaws of the wicked, and pluck the spoil out of their teeth*? Should not the standard be made of hardest metals? the chief post of the house be heart of Oak? Was it not puffanimity and popularity that misled *Pilate*, and so muzzled him, that he could not contradict the many-headed multitude?

Verſe 18. *For he knew that for envy*] His ſinne was the greater for his knowledge, *Iam. 4. 17. Omne peccatum contra conſcientiam, edificat ad gehennam, ſaith Jerſon.* When men imprison their light (that Prophet from God) *Rom. 1. 18.* and after conviction runne away with the bit in their mouths, as it were, they run without Gods greater mercy upon their utter ruine and deſtruction. *Toſtatus* truly obſerveth, that *Solomons* idolatry was a ſinne farre more ſinfull then that of his wives; becauſe againſt knowledge.

Verle 19. *Her wife sent unto him* ] There are that thinke that this womans dream was of the devil: thereby to have hindered the work of redemption by this composition. Satan and his agents, when they cannot conquer, would faine compound. Others will have it to be a divine dream, because it was sent; say they, for the better clearing of Christs innocency, even whiles he stood at the bar: yea for the salvation of this womans soul, as *Theophylact* is of opinion.

Verfe 20. *The chief Priests and Elders perswaded* ] And prevailed. See then how needfull it is that we pray for good governours ; *Ieroboam made Israel to sinne* : Peter compelled the *Gemiles* to Judaize, *Gal. 2. 14.* As the corruption of a fifth begins at the head, and as in a beast the whole body follows the head : So are the people over-ruled by their Rulers.

VERSE 21. *They said, Barabbas*] This mad choice is every day made, while men preferre the lusts of their flesh before the lives of their souls. In the present instance we may see, as in a mirror, the inconstancy of the common sort (who erst cryed Christ up for a Prophet, and would have crowned him for a King) and the desperate madnesse of the Priests, *Quicquid Diabolum ex inferno petivissent quam Iesum*, as *Pavus* hath it; Who would have desired the devil of hell, rather then Iesus.

Verse 23. *Let him be crucified.*] He, whom erewhile they had

Opus providen-  
tie Dei: non ut  
salveretur Chri-  
stus, sed ut ser-  
varetur uxor.  
Theophylact.

*Sic neutrum  
modò mas n. ellò  
vulgus.*

bad little less than deified. See how soon evil company and  
counsel had altered them : like as Walnut-tree-roots imbitter  
the roots of all the trees about them. *Siquis obsequatur Callie,*  
*suum reddet cum semulentum Callias ;* *f. Alcibiadi, jactatorem :*  
*f. Probro, coquum, &c.* faith *Eliau.* A man easily conformeth  
to his company.

Verse 23. *Why? What evil hath he done?* ] Why? but if he have done no evil, wherefore doth not *Pilate* pronounce him innocent *contra gentes*? And quit him by proclamation? which because he did not, but the contrary, was he not therefore, by a just judgement of God upon him, kickt off the bench, by the Emperor *Tiberius*? Judge *Hales* came to an evil end for crossing his conscience. And Judge *Morgan*, who gave the sentence of that peerlesse Lady *Iane Graies* death, presently fell mad: and in all his distracted fits, cried out continually, *Take away the Lady Iane, Take away the Lady Iane from me.* It is reported of *Nevesham*, a better Lawyer then an honest man, that he should say: He that will not venture his body shall never be valiant: he that will not venture his soul, never rich.

Verſe 24. *He took water* ] Too weak an element to waſh  
off guilt: which is not purged but by the blood of Chriſt, or fire  
of hell.

And *wash his hands*] An old Ceremony, used, in this case, both by Jews (*Deut. 21. 6, 7. A. B. 18. 6.*) and Gentiles, as the Scholiast upon *Sophocles* testifieth. And it was as much as to say, the guilt of innocent blood doth no more stick to my conscience, then the filth now washed off, doth to my fingers. *Sed quis hoc est, fuisse?* *Mannus abluunt Pilatus, & cor possuit.* *O Ierusalem,* *wash thy heart from wickednesse,* saith the Prophet. God and nature begin at the heart. And, *Cleanse your hands, ye sinners,* but withall, *Purifie your hearts, ye double-minded,* saith the Apostle. The very Turks, before praier, wash both face and hands, sometimes the head and privities. But *bodily exercise* only profiteth little.

See ye to it ] See thou to that, said they to *Indus*, verſ. 4. See ye to it, ſaith *Pilate* to them: With what meaſure ye mete it ſhall be meaſured to you again, *Mat.* 7. 2. They are paid in their own coin, their own very words, by a juſt judgement of God, are repaid upon them.

verse 25. His blood be on us, and on, &c. ] God said Amen to this

*Ælian. var. bist.*  
*lib. 7.*

Ad. and Mon.  
Englands Eliz.

Εἰς ἡν τοῖς  
πυλαιοῖς ὅτι ἡ  
φύλον ἀνθρώπου  
ἡ ἀλλὰ σφαγῆς  
ἐποίησεν, ὅσα πᾶσι  
πνεύματι τοῖς  
χρησθεῖς χάριτι.  
ῥον τὸ μυστήριον  
τοῦ.

Jer 4 14.  
Jam. 4. 8.  
Blunts voyage.  
p. 100.

this woefull curse, which cleaves close to them and their posterity, as a girdle to their loins, soaking as oil into their bones to this very day, *Psalm* 109. 18, 19. Thirty eight years after this fearful imprecation, in the same place, and close by the same tribunall where they thus cried out, *His blood be on us*, &c. Historians tell us, that *Herod*, wanting money, demanded of the Jews so much out of their treasury, as would pay for the making of a water-course. But the Jews, supposing it a needlesse work, not only denied him, but gave many out-ragious and spitefull speeches, tumultuously flockt about him, and with great clamours prest upon him, even as he was in his seat. Whereupon to prevent mischief, he sent to his souldiers to apparel themselves like Citizens, and under their gowns to bring with them a dagger or ponyard, and mingle themselves amongst the multitude; which they did, observing who they were that made the greatest uproar. And when *Herod* gave the sign, they fell upon them, and slew a great multitude. Many also, for fear of losse or danger killed themselves: besides others, which seeing this massacre, suspecting treason among themselves, fell one upon another. What a dispersed and despised people they are ever since, exiled, as it were, out of the world, by the common consent of all Nations, for their inexpressible guilt. See my *True Treasure*, Chap. 7. Sect. 2. And beware by their example of wishing evil to our selves or others, as our desperate *God-damn-me's* do at every third word almost, and God will undoubtedly take them at their words, as he did those wretches, that wished they might die in the wilderness, *Numb.* 14. 28. As he did *John Peters*, the cruell Keeper of *Newgate* in *Queen Maries* daies: who commonly when he would affirm any thing, were it true or false, used to say, *If it be not true, I pray God I rot ere I die*, and he had his desire. So had *Sir Gervaise Ellomaies*, Lieutenant of the Tower, hang'd in our remembrance on Tower-hill, for being accessary to the poisoning of *Sir Thomas Overbury*: who being upon the Gallows, confest it was just upon him, for that he had oft in his playing at cards and dice wished, *That he might be hang'd, if it were not so*. In the year, 1551. the devil in a visible shape lifted up a cursing woman into the air in *Germany*; and thereheance threw her down, in the view of many people, and brake her neck. Another brought her daughter to *Luther*, entreating his prayers for her, for that she was possessed by the devil, upon her cursing

*Timothy. Scripture, p. 30.*

*Alb. and Man. fol. 190.*

*John Manl. 1. 2. 2. com p. 192.*

of her. For when she had said in a rage against her daughter, *In- uolens in te diabolus, The devil take thee*, he took possession of her accordingly. The same Authour relateth a like sad story of a stubborn son, cursed by his father, who wished he might never stirre alive from the place he stood in, and he stirred not for three years, &c. Cursing men are cursed men. *Aliterius perditio tua sit cautio*. Seekest thou another suffer shipwrack? look to thy tackling.

*Ibid. 228.*

*Ibid. 229.*

Verse 26. *And when he had scourged Jesus* So to satisfie their cruelty, and move them, if it might be, to pity. But though they relented not at the sight, it's fit we should. Would it not grieve us at the heart, if we should see the Kings son basely whipped by our adversaries, only for our affairs? Christ was scourged when we had offended, that he might free us from the sting of conscience, and those scourges and scorpions of eternall torments, that he might make us a plaister of his own blessed blood: for by his stripes we are healed, by the bloody wailes made upon his back we are delivered. We hold it a thing almost beyond belief, that the applying of medicines to the sword that wounded a man, shall make the wounds heal in a man. But here is a mystery that only Christian religion can tell of, and of which there never was president in nature, that the scourging and wounding of one man should cure another. See the Note, on *Job.* 19. 1.

*Sanguis medici factus est medicina phrenetici.*

Verse 27. *Then the souldiers of the Governour* Barbarous and brutish men, skilfull to destroy, *Ezek.* 21. 31. Let the young men arise and play before us, said *Abner*, 2 *Sam.* 2. 14. It is but a sport to souldiers to kill and put men to tormentfull ends. At the taking of *Tripolis* in *Barbary*, the Turkish souldiers, having in their hands one *John de Chabos*, a French-man born in *Daulphine*, they brought him into the town: and when they had cut off his hands and nose, they put him quick into the ground to the waist, and there, for their pleasure, shot at him with their arrows, and afterwards cut his throat. What insolencies and cruelties they exercised upon our Saviour for our sakes, even the whole band of them, we should read with regret for our sins, the weapons and instruments of all his sufferings; and see thorow his wounds the naked bowels, as it were, of his love to our poor souls.

*Turk. hist. fol. 756.*

Verse 28. *And they stripped him* That we might be clothed with the rich and royall raiment of his righteousness,

R 13

ness,

ness, that fleece of the Lamb of God, who taketh away, &c.

*And put on him a scarlet robe* ] Ore worn and threed-bare no doubt: so to set him forth as an historicall King, in contempt of him: but the Kingdom of Christ came not by observation. He is an obscure King, as *Melchisedech* was, but yet a King, as he told *Plate*, and this was that good confession witnessed by him, and celebrated by *S. Paul*, *1 Tim. 6. 13.*

*Verse 29. And when they had platted a crown, &c.* ] Christ, by wearing this crown of thorns, the first-fruits of the curse, took away the sin and curse of all his people: who must therefore, by their obedience set a crown of gold on his head, *Cant. 3. 11.* as *Ennius* in his superstitious way set his crown upon the crucifix. See the Note on *Job. 19. 2.*

*And a reed in his right-hand* ] So do all those still, that submit not to the scepter of his kingdom, that give him not full sovereignty over their souls.

*Bowed the knee before him* ] With ludicrous devotion: So do hypocrites to this day. King *Richard* the second, when he was to be deposed, was brought forth in royall array, whereof he was presently despoiled. Never was Prince so gorgeous with less glory, and more grief.

*Verse 30. And they spit upon him* ] So doth profaneness: still cast dirt and drivell into Christs face. See the Note on *chap. 26. 67.* *Robert Smith*, Martyr, in his examination before *Bonner*, made one of his Doctors to say, that his breaden god must needs enter into the belly, and so fall into the draught. To which he answered: What derogation was it to Christ, when the Jews spit in his face? *Smith* presently replied, If the Jews, being his enemies, did but spit in his face, and we, being his friends, throw him into the draught, which of us deserveth the greatest damnation?

*And smote him on the head* ] Or into the head: drove the thorns into his holy head with bats and blows, as *Basilides* the Duke of *Russia*, nail'd an Embassadors hat to his head, upon some displeasure conceived against him. At the taking of *Heidelberg*, the Spaniards took Monsieur *Mylius*, an ancient Minister and man of God, and having abused his daughter before his face, they tied a small cord about his head, which with truncheons they wreathed about, till they squeezed out his brains. The Monks of *Pignaroli* roasted the Minister of *S. Germain*, till his eyes dropt out. And the Spaniards suppose they threw the inno-

cent

cent Indians great favour, when they do not, for their pleasure, whip them with cords, scratch them with thorns, and day by day drop their naked bodies with burning bacon. So very a devil is one man to another.

*Verse 31. Put his own raiment on him* ] Gods hand was in this, that all men seeing him to suffer in his own habit, might acknowledge that it was very he, and not another that suffered in his stead. *Mahomet* in his *Alchoran* speaks very honourably of Christ, except only in two things. 1. He took up the *Arrian* heresie, to deny his Deity. 2. He denied that he was crucified, but that some one was crucified for him. But what saith *S. Peter*? He his own self bare our sinnes in his own body on the tree, &c. *1 Pet. 2. 24.*

*They led him away* ] Quite out of the City, *Ut vera piacula vitissima & reliqua pro nobis fieret*, *Heb. 13. 12, 13.* This was a mystery hardly understood by any of the faithfull afore Christ: neither could we well have told what to make of it, but that the Apostle hath there opened it to us, by the instinct of the holy Ghost. Let us therefore (as he adviseth) goe forth unto him without the camp, bearing his reproach, accounting it our crown, as those Apostles did that rejoyced in their new dignity of suffering (shame for Christs name. It was their grace to be so disgraced.

*Verse 32. They found a man of Cyrene* ] A stranger, coming out of the field towards *Jerusalem*, meets with an unexpected cross, and follows Christ, which occasioned him to enquire into the cause, and got him renown among the Saints. In like sort, the faithfull Christian (a stranger upon earth) comes out of the field of this world, with his face set toward *Sion*; and meets with many crosses by the way. But all-while he follows Christ, let him enquire into the cause, and the issue shall be glorious.

*Him they compelled to bear his crosse* ] Not so much to ease Christ, who fainted under the burden, as to hasten the execution, and to keep him alive till he came to it. See the Note on *Joh. 19. 17.*

*Verse 33. A place of a skull* ] Here our thrice noble Conquerour would erect his trophies to encourage us to suffer for him, if God call us thereto, in the most vile and loathsome places, as also to assure us that his death is life to the dead.

R r 4

Verse

S. Fr. Drake's travels, p. 53.

A. 5. 41. Eff. &amp; consu, una gloria, &amp; gloriosa confusio. Ambr.

Davies Hist. cont. by Trajell 42.

Hist. and Mon. fol. 1550.

Hist. and Mon.

Special Hist. fol. 1550. Hist. and Mon. fol. 1574.

Verse 34 *They gave him vinegar, &c.* Cold comfort to a dying man; but they did it in derision, *q. d.* Thou art a King, and must have generous wines. Here's for thee therefore. See the Note on *John 19. 29.* It were happy if this vinegar given our Saviour, might melt our adamantine hearts into sorrow.

Verse 35. *Parted his garments* Let us likewise suffer with joy the spoiling of our goods, &c. *Heb. 10. 34.* yea, the spoiling of our persons, to have our clothes also taken and torn off our backs: Christ will say, *Bring forth the best robe, ring, &c.* If a Heathen could say, when he saw a suddain shipwrack of all his wealth, Well fortune, I see thy intent, thou wouldst have me be a Philosopher: Should not a Christian conclude, Surely Christ would have me look after heavenly, that thus strips me of all earthly comforts?

Verse 36. *They watched him there* Left haply he should get away thence by a miracle. But his time of getting out of their hands was not yet come. Here hung for a while that golden censer Christs body; which through the holes that were made in it, as thorow chinks or holes, fumed forth a sweet savour in the nostrils of his heavenly Father, *Eph. 5. 2.* such as draweth all men to him, that have their senses exercised to discern good and evil, *John 12. 32, Heb. 5. 14.*

Verse 37. *This is Jesus, the King of the Jews* Pilate (by a speciall providence of God) intending nothing kille, gives Christ a testimoniall, and would not alter it, though solicited thereto. He did it to be revenged on the Jews for their senseless importunity to have him condemn an innocent, and withall, to put Christ to an open shame, as a crucified King. Like as that Atheist *Lucian*, blasphemously calls our Saviour, *The crucified confener*, the modern Jews contemptuously call him (in reference to his crosse) *The Woofe and the Warp.* And, at the sack of *Constantinople*, the Image of the Crucifix was set up by the insolent *Turks*, and shot at with their arrows: and afterwards in great derision carried about the Camp, as it had been in procession, those dead dogs railing and spitting at it, and calling it, *The God of the Christians.* Ten thousand Martyrs were crucified in the Mount of *Ararat* under *Adrian* the Emperour, crowned with thorns, and thrust into the sides with sharp darts, in contempt of Christ.

Verse

Verse 38. *Then were there two thieves* So he was reckoned among the transgressours, *Isa. 53. 12.* A sinner, not by imputation only, for he bare the sinne of many (*ib.*) but by reputation also, and therefore crucified in the midit (as the worst of the three, chief of sinners) that we might have place in the midit of heavenly Angels, in those walks of paradise, *Zach. 3. 7.* The one of those two thieves went railing to hell (his crucifixion being but a typicall hell to him, a trap-dore to eternall torment) the other went repenting forth right to heaven, living long in a little time, and by his praier making his crosse a *Jacobs ladder*, whereby Angels descended to fetch up his soul. It is remarkable, and to our purpose notable, that *Rabus* reporteth, that when *Leonard Cesar* suffered Martyrdom at *Rappa*, a little town in *Bavaria*, a certain Priest, that had by the law for some villainous act deserved death, being led forth with him towards the place of execution, cried out often, *Ego ne quidem dignus sum, qui tibi in hac poena associer, justo injustus.* I am not worthy to suffer with thee, the just with the unjust.

Verse 39. *Reviled him, wagging their heads* God took notice of *Cains* frowns, *Gen. 4. 6.* *Miriam's* mutterings, *Numb. 12. 2.* these mens noddings, *Rahab's* lofty looks, *Isa. 37. 23.* *Labans* lowrings, *Gen. 31. 2.* and sets them upon record. He is jealous for *Ierusalem* with a great jealousy. *Zac. 1. 14.* (and jealousy is very wakeful, hardly shall the fly paramour avoid the husbands eye) if he see any indignity offered to his beloved spouse, he will arise and play *Phineas* his part, as that Martyr said. The virgin daughter of *Sion*, though she be but a virgin, hath a champion that will not see nor suffer her to be abused, *Isa. 37. 22.* See how he revileth her revilers, *Isa. 57. 3. 4.* But draw neer hither, ye sons of the sorceresse, the seed of the adulterer and the whore, Against whom do ye sport your selves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, a seed of falsehood? Yea he giveth encouragement to his Spouse, in an holy scorn to despise and deride her deriders, shaking her head at them, as they do at her, and saying, *Whom hast thou reproached and blasphemed? &c. q. d.* Dost thou know what thou hast done? &c.

Verse 40. *And saying, Thou that &c.* Dogs will be barking at the Moon (as these dead dogs do here at the Snare of righteousness,) *De peragit cursus furda Diana suos.* Christ goes on with the work, nothing retarded by their jeers and buffoneries. *Didicit.*

Αρεσκοντος  
του σκεπτιν In  
vultu pergenti,  
Inacti perpendi  
cogitantur  
bil esse pendi-  
us Christianis,  
quod salutem  
ex bono cru-  
cifixo Christi.  
causam, &c.  
Buchelet.  
Turk. hist. fol.  
347.  
Adj. and Mon.

Quasi malefici-  
orum rex esset.

Isa. 37. 22, 23.

Dicit in Aug.

Επειδὴ δὲ  
τοῦ πικρῆσαι,  
ἀκούειν τῶν πρὸς  
ἐκείνῳ ῥημάτων  
τοῦ Διδ.

Didicit ille maledicere & ego contemnere, said he in Tacitus, Non tantum habemus etij. P. C. said Augustus to the Senate, when they informed him of what such and such had said against him, we are not at leisure to listen to every slight slander raised of us. And of Severus the Emperour it is recorded, that his care was, what was to be done by him, not what was said or censured of him. Do well and bear ill, is written upon heaven gates, said that Martyr. Railers are to be reckoned kill-Christis: words may more afflict then blows, Psal. 42. 3, 10. As with a murdering weapon in my bones, &c.

Verse 41. Likewise also the chief Priests [Sick of an *ἐμψυχισμὸς* the devils disease, they petulantly insult over our dying Saviour, with their Satanicall sarcasmes; which he answereth with silence, and by a brave composednesse sets himself above the flight of the injurious claw. Facile est in me dicere, cum non sim respondurus, saith one. It is as impossible to avoid, as necessary to condemn the lash of leud tongues, bitter tongues, and scurrilous invectives. Those ears that were wont to hear nothing but Angelicall hymnes, are here filled with them, and he replies not. Princes use not to chide when Embassadors offer them undecencies, but deny them audience.

Verse 42. We will beleve him [They would not: but rather have said, he had done it by the devils help; or have searched the devils skull to finde out some other trick, to elude the truth.

Verse 43. He trusted in God [These were cruell mockings, as those were called, Heb. 11. 36. Nothing troubled David more then to be hit in the teeth with his God: to have his Religion laid in his dith, Psal. 42. & 43. And it went to Jobs heart to hear his friend Eliphaz (a godly man otherwise,) scotte him for his Religion, Job 4. 6. Is not thy fear (or thy Religion) become thy folly? Zechariah feared more to be mocked of the Jews, then the Caldees, Jer. 38. 9.

Let him deliver him now [But what if he do not deliver him now, is he therefore no longer? So they would seem to argue: and so Satan would fain perfwade the Saints when held awhile under the crosse. But the Apostle assures us otherwise, Heb. 12. 6, 7, 8. See my Love-tokens.

Verse 44. The thieves also [Both of them railed at first, till one of them was converted by a miracle (for it was one of those seven

seven miracles wherewith Christ would honour the ignominy of his crosse.) Till then either they both reviled our Saviour, or the better of them seemed, at least by his silence, for a season to consent to the other. In whose example we see, that every fool hath a bolt, to shoot at afflicted godlinesse. Every curre is ready to pull a branch from a tree that is felled. But there is no small cruelty in composing comedies out of the tragedyes of the Church: and so, to draw blood from that back which is yet blue from the hand of the Almighty. God threatneth Edom for but looking upon Jacobs affliction in the day of their calamity.

Verse 45. Darknesse over all the land [The Sun hid his head in a mantle of black, as ashamed to behold those base indignities done to the Sonne of righteousness, by the sons of men. This darknesse some think was universall: not only over all the land of Jurr, but over the whole earth (and so the text may be rendered.) Tiberius, say they, was sensible of it at Rome: Dionysius writes to Polycarpus, that they had it in Egypt. And another great Astronomer Ptolomy (if I mistake not) was so amazed at it, that he pronounced, either nature now determineth, or the God of nature suffereth.

Unto the ninth hour [In this three-houres darknesse he was set upon by all the powers of darknesse, with utmost might and malice. But he foyled and spoiled them all, and made an open shew of them (as the Romans Conquerours used to do) triumphing over them on his crosse, as on his chariot of state, Colos. 2. 15 attended by his vanquished enemies, with their hands bound behinde them, Eph. 4. 8.

Verse 46. Jesus cryed with a loud voice [Therefore he laid down his life at his own pleasure: for by his loud outcry it appears, that he could have lived longer, if he had listed, for any decay of nature under those exquisite torments that he suffered in his body, but much greater in his soul. That which for the present seems to have exprested from him this dolefull complaint was, the sence of his Fathers wrath in the darkning of the body of the Sonne over him: which though God causeth to shine upon the just and unjust for their comfort, yet was not suffered to shine upon him, for those three sorrowfull hours together. When Theodorus the Martyr was racked and tortured by the command of Julian the Apostate, an Angell, in the forme of a young man, stood

Obadiah 13.

Sol non fert aspectu illum  
miserantem,  
quem sine rubore  
et fratre lucis  
irradat.  
A etiam,  
ἐν τῷ αὐτῷ τῷ  
γῆν.

Secrater.  
Ticuloret.

stood by him and comforted him, wiping off his sweat with a fine linen cloth, and powring cold water on his vexed limmes. When Mr Saunders Martyr was examined before Steven Winchester, he felt a most pleasant refreshing issuing from every part of his body to his heart, and from thence ebbing and flowing to each part again. William Hunter Martyr cryed out at the stake, *Sonne of God shine upon me*, and immediately the Sun shone out of a darke cloud so full in his face, that he was constrained to look another way: whereat the people mused, because it was so dark a little before. And I my self was an eye-witnesse of a like answer returned from heaven, to a like prayer made by a penitent malefactor executed at *Evesham* in *Worcestershire*, many years since. But our Lord Christ was forsaken of all these creature-comforts: and (which was worse then all) of his Fathers favour to his present apprehension; left forelorne and destitute for a time, that we might be received for ever. Howbeit, perplexed though he were, yet not in despair; persecuted, yet not forsaken, cast down, yet not destroyed. He could say *My God* in the midst of all, by the force of his faith, which individuateth God (as a Father saith,) and appropriateth him to a mans self. And Hilary hath a good note, which here comes in, not out of place. *Habes conquerentem reliquitum se esse, quia homo est: habes eundem proficentem Latroni in paradiso regnaturum, quia Deus est.* As man he cryes out *My God, my God*, &c when, as God, he promiseth paradise to the penitent thief.

Verse 47. *This man calleth for Elias* ] A malicious mistake, a devilish larcasme. Whiles darknesse was upon them, they were over-awed and hush; their mouths were haltered (as hories must be, saith the Psalmist, as the sea was by our Saviour,) and held in with bit and bridle, lest they come near unto thee. But no sooner was it light again, but they are at their old trade again; deriding our Saviour and depraving his words, as if forsaken of his hope in God, he had fled to *Elias* for help: So when Cranmer, standing at the stake, cryed out often, Lord Jesu receive my spirit, a Spanish Monk that heard him, ran to a Noble-man there present and tells him, that those were the words of one that dyed in great despair.

Verse 48. *And filled it with vinegar* ] Sorrow is dry we say. This man of sorrows more to fulfill the Scriptures, then for his own satisfaction, though extrem dry no doubt (for now was the

the Paschall lamb a roasting in the fire of his Fathers wrath) he saith, *I thirst*, and had vinegar to drink: that we might drink of the water of life, and be sweetly inebriated in that current of pleasure that runs at Gods right hand for evermore, *Psal. 16. 11.* See the Note on *Joh. 19. 29.*

Verse 49. *Let us see whether Elias, &c.* ] This mocking is the murder of the tongue, which therefore our Saviour suffered, *ut non illud fori Satana insultaremus*, saith one. It is reported of *Aretine*, that by a longer custome of libellous and contumelious speaking against men, he had got such a habit, that at last he came to diminish and disesteem God himself. May not the same be made good of these malicious miscreants?

Verse 50. *Yielded up the Ghost* ] Or, let go his spirit, viz. to God that gave it, to whom also he recommended it, *Luk. 23. 46.* teaching us what to do in like case. Our care herein may make even a Centurion, a gracelesse person to glorifie God, saying, *Certainly this was a righteous man*, vers. 47. When so great a dark as *Erasmus* dying with no better words in his mouth then *Domine fac finem, fac finem*, is but hardly thought of. How much more that *English Hubertus* a covetous oppressour, who dying made this wretched will-paroll: *I yield my goods to the King, my body to the grave, my soul to the devil*!

Verse 51. *The vail of the Temple was rent* ] To shew that there was an end of the Leviticall liturgy: and that now there was free and open access for all Saints to the throne of Gods grace: for the vail was a figure of the spirituall covering which was before the eyes of the Church till Christs coming.

*And the earth did quake* ] To work a heart-quake in the obstinate Jews, as in some it did: others of them had contracted such an habituall hardnesse, such a hoof upon their hearts, as neither ministry, nor misery, nor miracle, nor mercy, could possibly mollifie.

*And the rocks rent* ] So they do, wherever Christ makes forcible entrance into any heart. *I will shake all nations, and then the desire of all nations shall come*, Hag. 2. 7. A man will never truly desire Christ, till soundly shaken. Gods shaking ends in letting, he rents us, not to ruine, but to refine us.

Verse 52. *And the graves were opened* ] To shew that death was now swallowed up in victory by life essentiall: like as the firm (swallows

Ad. and Mos.  
Joh. 13. 38.

16. 1. 28.

2 Cor. 4. 8. 9.  
H. 13. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Cor. 4. 8. 9.  
H. 13. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16. 1. 28.

16. 1. 28.



swallows up the fuel, and as *Moses* his serpent swallowed up the enchanted serpents.

*And many bodies of the Saints* ] To shew that the heave-strings of death, which before bound them in their sepulchres, were now broken, and they enlarged to attend our Saviours resurrection.

Verse 53. *And appeared unto many* ] Not to converse again, as heretofore, with men, but to accompany Christ, that raised them, into heaven; and to be as so many ocular demonstrations of Christs quickning power, whereby he shall also raise our vile bodies, and conform them to his glorious body the standard, *Phil. 3. ult.*

Verse 54. *Truly this was the Sonne of God* ] i.e. A divine man, a demy-god, as these Heathens reputed those in whom they beheld and admired any thing above the ordinary nature of men, and their expectation. Naturall conscience cannot but stoop and do homage to the image of God stamped upon his people; as being afraid of that name of God whereby they are called, *Deut. 28. 10.* There are that think that these souldiers, our Saviours executioners, were truly converted by the miracles they had seen, according to what Christ had prayd for them, *Luk. 23. 34.* And it may very well be: like as *Paul* was converted upon *Stevens* prayer; as *Justine Martyr* and others were, by beholding the piety and patience of the Primitive Christians, and as *James Silvester* executioner at the Martyrdome of *Simon Lalek* at *Dijon*. He seeing the great faith and constancy of that heavenly Martyr, was so compuncted with repentance (saith *M. Fox*), and fell into such despair of himself, that they had much ado to fasten any comfort on him, with all the promises of the Gospell: till at length he recovered, repented, and with all his family, removed to the Church of *Genova*: Christians have shewed as glorious power (and have as good success) in the faith of Martyrdome, as in the faith of miracles; working wonders thereby, upon those that have sought and sucked their blood.

Verse 55. *And many women were there* ] More hardy then the Disciples, who all, save *John*, were fled and hid. Oh stand (saith a Divine,) and behold a little, with those devout women, the body of thy Saviour, hanging upon the crosse. See him afflicted from top to toe. See him wounded in the head, to heal our vain imaginations. See him wounded in the hands to heal our evil acti-

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ons. See him wounded in the heart, to cure our vain thoughts. See his eyes shut up, that did enlighten the world: See them shut, that thine might be turned from seeing of vanity. See that countenance so goodly to behold, spetted upon and buffeted, that thy face might shine glorious as the Angels in heaven, &c. See the Note on, *Iob. 19. 25.*

*Beholding afarre off* ] Either out of womanly modesty, or weakness of faith; which, when it is in heart, is able by its native puissance to pull the very heart as it were out of hell, and with confidence and conquest to look even death, and the devil in the face; as we see in *Anne Askew*, *Alice Driver*, and other brave women, that suffered stoutly for Christ.

Verse 56. *Among which was Mary Magdalen* ] Love is dying as death: good blood will never bely it self. *Mary* also the mother of *Jesus* was there, sitting with the sword thorow her heart, that old *Simoon* had forehight her. See, *Iob. 19. 26, 27.* with the Note upon that text.

Verse 57. *A rich man of Arimathæa* ] Not many such, as well there are any. *Ioseph* was a countellour, a Senatour, one of the Sanedrim or seventy Senious. Christ findes friends in the most tempestuous times and unlikely places; as in *Ahab* and *Nero*s court. Some good *Obadiab*, or *Onesiphorus*, to seek out *Paul* the prisoner, and refresh his bowels. *Serena*, the Empreffe, wife to *Dioclesian* that bloody persecutour, was a Christian, and a great friend to the true Religion. So was the Lady *Anne* wife to our King *Richard* the second, a disciple of *Wickliffe*; whose books also she conveyed over into *Bohemia* her countrey, where by a good foundation was laid for the ensuing Reformation. *John of Gaunt* shewed himself a great favourer of *Wickliffe*; The like did the Electour of *Saxony* for *Luther*. *George* Marquess of *Brandenburg*, in a meeting of the Emperour and States at *Ausborough*, zealously protested that he would rather kneel down presently in the presence of them all, and yeeld his head to be struck off by the executioner, then deny Christ and his Gospell.

Verse 58. *He went to Pilate* ] It was time for him now or never to shew himself, and to wax bold, *Mark 15. 43.* The *Spe-niards*, they say, abhorre dangers, never adventuring upon hard enterprises, but aiming to proceed securely. Christs Disciples must speak and do boldly in the Lord, *Act. 4. 13.* whatever come of.

Bucolo.

Hist. of Conne. of Inst. 4. 7.

q. & sine ar-  
culo, id est just-  
us heres, Bc 2. a.  
in loc.

Injlin. Artozo-  
u.

Alt. and Mon.  
Joh. 8. 29.

D. Suttons  
Disce moti,

of it. *Audendo Graci pervenere Trojam.* Alexander never attempted any thing, but he conceived it might be done, and he did it. Historians ascribe most of his success, to his courage; and tell us, that having a souldier of his own name in his army whom he knew to be a coward, he commanded him either to change his name, or shew his valour. So saith Christ to all his *Iosephs* and *Nicodemusses*; either play the men, or pretend not to me.

Mark. 15. 46.

*Nam fulvia  
seraba ex Iberia  
miserunt mihi  
muneri Fabul-  
lus & Veru-  
nius. Catul.*

Verse 59. *He wrapped it in a clean linnen cloth* ] Which he had bought new for the purpose, saith *S<sup>t</sup> Mark*, to his no small cost: for linnen in those daies was precious, so that a handkerchief among even the *Roman* riotours, was a rich token, as appears out of the Poet. Neither did this rich man loose his cost, for he is and shall be famous for it to the worlds end: though every body be not at leisure to do as *Paleottus* Archbishop of *Be- nony* did, who wrote a great book of the shadow of Christs body in *Iosephs* new syndon; which was also commented upon by the Professour of Divinity there.

Verse 60. *And laid it in his own new tomb* ] His own, which was now well warmed sweetned and sanctified by our Saviours body, against himself should be laid there; as afterwards he might and probably was too. A new tomb it was, and fit it should be for that virgin-body, or maiden-corps, as one calls it, untouched and untaunted. Besides, else it might have been suspected, that not Christ but another arose; or if he, yet not by his own, but by anothers vertue: like him who revived at the touching of the bones of dead *Elisba*, 2 *King*. 13. Buried our Saviour was. 1. That none might doubt of his death. 2. That our sinns might be buried with him. 3. That our graves might be prepared and perfumed for us, as so many beds of roses, or delicious dormitories, *Isa*. 57. 2. He was buried in *Calvary*, to note that he died for the condemned: and in a garden, to expiate that first sinne committed in the garden: and in another mans sepulchre, to note that he died for other mens sins, as some will have it. *Helena*, mother of *Constantine* the great, bestowed great cost in repairing this sepulchre of our Saviour, which the Heathens out of hatred to Christ had thrown down, and built a temple to *Venus* on the same ground. And *Ierusalem*, that poor ruinous city, being governed, by one of the *Turks* Sanzacks, is for nothing now more famous then for the sepulchre of our Saviour again repaired, and much visited

*Paus. Chronol.*

*Turk Hist.  
fol 101.*

visited by the superstitious sort of Christians and not unreverenced by the *Turks* themselves.

*And he rolled a great stone* ] Either for an inscription to the sepulcher, or for more safety to the body, or that the glory of the resurrection might be the greater, or all these together.

Verse 61. *And there was Mary Magdalen* ] Carefully watching where they laid the Lords body, that they might not leave off their kindnesse to him living or dead, as she said of *Boaz*, *Ruth* 2. 20. Heavy they were as heart could hold: yet not hindered thereby from doing their duty to Christ. So *Daniel*, though sick, yet did the Kings business. Even sorrow for sin, if it so exceed, as to disable us for duty, is a sinfull sorrow, and must be sorrowed for.

Verse 62. *Now the next day that followed* ] That is, on that high-day, that double Sabbath; they that had so oft quarrelled Christ for curing on the Sabbath, request a servile work to be done, of securing and sealing up the sepulcher. It is a common proverb, *Mortui non mordent*, Dead men bite not. But here Christ, though dead and buried, bites and beats hard upon these evil mens consciences. They could not rest the whole night afore, for fear he should get out of the grave some way: and so create them further trouble. *Scipio* appointed his sepulcher to be so placed, as his image standing upon it might look directly toward *Africa*: that being dead he might still be a terrour to the *Carthaginians*. And *Cadwalla*, an ancient King of this Iland, commanded his dead body to be embalmed, and put into a brazen image, and so set upon a brazen horse over Ludgate, for a terrour to the *Saxons*. It is well known that *Zisca*, that brave *Bohemian*, charged his Taborites, to flea his corps, and head a drum with his skin; the sound whereof as oft as the enemies heard, they should be appalled, and put to flight. And our *Edward* the first, adjured his son and Nobles, that if he died in his journey into *Scotland*, they should carry his corps about with them, and not suffer it to be interred till they had vanquished the Usurper, and subdued the country. Something like to this, the Prophet *Isaiah* foretelleth of our Saviour (and we see it here accomplished) when he saith, In that day the root of Jesse shall stand up for an ensigne to the people, and even his rest (or, as some read it, his sepulcher,) shall be glorious.

*Isa. 11. 10.*

Verse 63. *Sir, we remember, &c.* ] They that had forgotten

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to many sweet and savoury sayings of our blessed Saviour, and written them all in the sand, could remember (but for no good purpose,) that which his Disciples could not so readily call to minde for their good and comfort; no nor understand it, when plainly told them, *Mark 9.32*. The soul should be as an holy Ark, the memory as the pot of Mannan, preserving holy truths, for holy uses. But most men have memories like nets, that let goe the cleare water, catch nothing but ticks, and refuse-stuffs; or like sieves, that retain the chaffe, let go the good corn: like the creature *Cervarius*, that if he but look back, forgets the meat he was eating, though never so hungry, and seeks for new: Or *Sabinus* in *Seneca*, who never in all his life could get by heart those three names of *Homer*, *Ulysses* and *Achilles*. Old songs, old variegations, &c. they can retain sufficiently; but in matters of God, their memories serve them not.

*This deceiver said* ] Men muse as they use. *Quis vultis Gracchos?* who can endure to hear the devil taxing God of envy, as he did to our first parents? or these deceitfull workmen calling the Faithfull and true witness, a deceiver, a cheater, one who doth profess an art of cosening men to their faces? for to the Greek word signifieth. We must look to hear all that naught is, either whilst alive, or when dead. *Melanchthon* *moriturus, tantum notat: blasphemus in deum, cruci affigitur*, saith *Zanchy*: and all because he pleased not, in all points, the peevish *Lutherans*.

*Verse 64. Command therefore* ] How faine would the devil by his agents have kept Christ still in the grave, when there they had him. But all in vain: for his resurrection was to be the demonstration of his deity, *Rom. 1.4*. and the groundwork of our safety, *1 Cor. 15. 14*. He turned therefore their counsell into foolishness, and in the sight of so many armed witnesses, rose the third day, in despite of them, breaking the bonds of death as easily, as *Samson* did the green withs.

*Least his Disciples come by night* ] A most vain, and yet a most vexing fear, such as was that of *Herod* after he had beheaded *John Baptist*: he thought he heard that holy head ever shouting and crying out against him, for his cruelty. *This is John Baptist*, said he (when he heard the fame of Jesus,) *Whom I have beheaded. Exod. 23. 28. I will send the hornet*, saith God, before thee. What was that hornet, but the mitgiving fear of the Cana-

anites self condemning consciences, that haunted them perpetually? So here.

*Verse 65. Pilate said unto them* ] He was willing to please both sides: and therefore condescends both to *Joseph of Arimathea* for his buriall, and to the Priests for securing the sepulcher. *Quisquis erat utpote qui ab omnibus gratiam inire cupiebat: quales quidam per jocum placentis dixit.* But if I yet please men, saith *Paul*, as once I did when I was a Pharisee, I am no more the servant of Christ: He scorns that such base countervailance should be found in his followers. *Mordecai* will not crouch or curry favour, to dye for it. *Micaiah* will not budge, though sure to kisse the stocks for his stiffness.

*Ye have a watch* ] Appointed for the use and service of the Temple, a band of garison-souldiers who had their captain, *A. 4.1*. and are here set to watch that true Temple wherein the God-head dwelt bodily, i.e. personally.

*Verse 66. So they went and made the sepulcher sure* ] And now they seemed to dance upon Christs grave, as thinking themselves cock-sure of him. So did those bloody tyrants of the Primitive times (who proudly engraved upon pillars of marble, *Nomine Christianorum delicto, qui Remp. evertchant*,) make no other reckoning, but to raze out the name of Christ from under heaven. Therefore also they did not only constitute laws and proclamations against Christians, but did engrave the same laws in tables of brass; meaning to make all things firm for ever and a day. But he that sat in heaven, and said, *Yet have I set my King upon my holy hill of Sion*, laughed at them, *Jehovah* had them in derision. Look how *Daniel* was innocently condemned, cast into the lions den, had the door sealed upon him, and to see to, no hope or means of life was left him; and yet, by Gods good providence, he came forth untouched, and was made a greater man then ever: So our blessed Saviour was innocently condemned, cast into the grave, sealed up among the dead, and to common judgement left as out of minde: yet early in the morning, at the time appointed by the power of his deity, he raised himself from death, and gloriously triumphed over it and hell. Now thanks be unto God which also causeth us to triumph in Christ, having as prisoners of hope, brought us out of the pit by the blood of the covenant, *Zech. 9. 11, 12.*

17. 2. 7.  
Eustath. in  
Hera.

Zanch M. fecit.  
epist. de deo.

Judg 16. 7.

Gal. 1. 10.

Colos. 2. 8.

Psal. 134. 6.

2 Cor. 2. 14.

## CHAP. XXVIII.

Verse 1. *The first day of the week* ]Eisquis gabs-  
satur.

Revel 1.

Ad. 2.

2 Tim. 2. 8.

Nullam altam  
causam dicebat  
terra: motus  
quam conven-  
tuum mortuo-  
rum. Aelian.  
l. 4. Ridiculi.  
Resurgere  
virtutum ex-  
lestium domino,  
infernorum tre-  
pidatio commo-  
vetur. Hilar.

**G**reek, of the Sabbaths. One day of seven is due to God of ne-  
cessity. This the Scripture calls by an excellency the Sabbath  
day without a difference: as if it were the eldest brother to all the  
daies of the week, which is called here and elsewhere *Sabbath*  
in the plurall, *Psal. 24. title*, A Psalm of David. To this the  
Greek addeth, *Of the first day of the week*, which now is the  
Christian Sabbath, called *the Lords day*, in honour of Christ, and  
in a thankfull remembrance of his resurrection. See the Note on  
*Job. 20. 1.*

*To see the sepulcher* ] To see what the Pharisees had done with  
the Lords body the day before (for they knew they had been tam-  
pering, and feared the worst, as love is suspicious) and to bring  
the spices, which by an easie error, they had prepared, *Luke 24.*  
*1.* They knew not, belike, that *Joseph* and *Nicodemus* had been  
at that cost and pains before them; neither did any of them con-  
sider that what they did herein was superfluous, for that it was  
*impossible for Gods holy one to see corruption*. But he is plea-  
sed to passe by our well-meant weakneses, where the heart is  
upright.

Verse 2. *And behold, &c.* ] The holy Ghost here calls for a  
great attention, as if we had been present and seen it. *Remem-  
ber* (saith *S<sup>t</sup> Paul*) *that Jesus Christ of the seed of David, was  
raised from the dead, according to my Gospel*. All the four Evan-  
gelists have therefore punctually recorded it, that we may remem-  
ber and ruminare it, as a main remarkable.

*There was a great earth-quake* ] *Pythagoras* said the reason  
of earthquakes was, the meeting of the dead: An odde conceit.  
But the true reason of this earthquake, was our Saviours rising  
from the dead, in despite of infernall spirits, who therefore qua-  
ked as much as the earth did, as *Hilary* hath it. The earth shook  
both at Christs passion, and at his resurrection: Then, to shew  
that it could not bear his suffering: Now, to shew that it could  
not hinder his rising.

*Roll'd back the stone* ] As an officer sent to let Christ out of  
prison, without the keepers consent.

*And sat upon it* ] In contempt of all their weapons, which  
fell

tell out of their hands for woe, at the sight of the Angell. And as  
a mighty man when he sits down, shakes the bench under him, so  
do these the earth.

Verse 3. *His countenance was like lightening* ] So that  
though he appeared in humane shape, yet it might easily appear  
that he was more then a man: his visage shewed his power, his  
habit his innocency, to the terrourof the keepers, and comfort of  
the women.

Verse 4. *The keepers did shake* ] And well they might, as  
coming to see they had born armes against God, and were there-  
fore obnoxious to his wrath. It is a fearfull thing to fall into the  
punishing hands of the living God here: How then will wick-  
ed men bear the horrourof the last day? When they shall have an  
angry God over them, hell gaping beneath them, an accusing  
conscience within them, the world all on a light fire about them,  
the elements melting like scalding lead upon them, the good An-  
gels testifying against them, *Job 20. 27.* the evil Angels waiting  
to worry them, and hurry them to hell? Oh the unspeakable a-  
tings and quakings of heart! the terrible apprehensions, the con-  
vulsions of spirit that shall ceize and surprize them at that dread-  
full day!

Verse 5. *Fear not ye* ] As the wicked are forbidden to re-  
joyce for joy as other people, *Hos. 9. 1.* So the godly to fear, so  
long as they have Christ by the hand; no, though the earth be re-  
moved and the mountains cast into the midst of the sea. *David*  
would not fear the shadow of death, the darkest side of death, death  
in its most hideous and horrid representations, because *God was*  
with him: When *Manasseh*, that faced the heavens in his pro-  
fenny, in trouble basely hides his head among the bushes, and is  
thereence fet, and bound with fetters. These desperate scould-  
iers run away as dastards, when the women stand it out, and as  
true daughters of faithfull *Sarah*, they are not afraid with any a-  
mazement.

*I know that ye seek Jesus* ] God and his Angels know our  
goodnesse, why then should we hunt after mens applause? *Cesar*  
*hic ipso veram laudem meruit, quod falsam contempsit*, saith *Lip-  
sius*: It should suffice us, to know, that our faith, how little loc-  
verteen or set by, by the world, shall be found so praise, and honour  
and glory as the appearing of *Jesus Christ*, *1 Pet. 1. 7.* The eclips-  
ed Moon shall by degrees wade out of the shadow.

S<sup>t</sup> 3.

Verse

Verse 6. *He is not here* ] *q.d.* You are much mistaken, and deserve to be chidden for your not crediting, or at least, your not remembering, that he foretold you of his resurrection. All which notwithstanding, *Come see the place, &c.* *q.d.* believe your own eyes at least. *Hilaris est hac & plena gaudio invitatio*, saith an Interpreter. What marvell them though they departed with fear for their faithlesse, and joy for the good news the Angels had told, and shewd them?

*For he is risen* ] *Consentaneum est Phœnicem ante postremum annum Neronis, significasse Resurrectionem Christi, & omnium credentium, ex morte receptā divinitus vitā.* The Phenix is a fit emblem of the Resurrection.

Verse 7. *And go quickly* ] Angels are called seraphims for their burning zeal: and are said to be winged creatures for their speedinesse in serving God and his people. *Gabriel* wearied himself, as it were, with swift flight, to certifie *Daniel* of his good acceptance in heaven. And this Angell bids these women go quickly and carry the good news of the resurrection. Neither God nor Angels can abide oftencity and dulnesse in any. *Tardis mentium virtus non facile committitur*, could the Heathen say.

*Tell his Disciples* ] And *Peter* with the first, *Mark* 16.7. because he is most dejected (and it is God that comforteth those that are cast down, 2 Cor. 7.6. the lion of the tribe of *Judah* spareth the prostrate prey) the rest are in their dumps, as well they may, for deserting Christ; but *Peter* especially for denying him. Now therefore, that he is in a wilderness of ploddings and perplexities, Christ speaks to his heart, *Hos.* 2. 14 He loves to comfort those that are forsaken of their hopes.

*Loe, I have told you* ] *q.d.* Be gon now about your businesse: you have your full errand, and this is all I have at present to say to you. These good women, at first afraid of the Angell, are now hardly perswaded to depart from him: They could have been content to have heard him farther. How unspeakably delicious unto us shall be that innumerable company of Angels, *Heb.* 12. 22. that world of Angels, as the Hebrew Doctours call it, that *Panegyris* or Cogregation-house of the first-born enrolled in heaven as free denizens? *O praeclarum illum diem cum ad illud animorum concilium catumq; proficiscar*, &c. said the Heathen Oratour.

Verse 8. *And they departed quickly* ] According as they were bidden.

bidden. A ready heart makes riddance of Gods work, and does it up quickly, as afraid to be taken with its task undone. *Baruch* repared earnestly, and had done quickly, *Neh.* 3. 20. *Alexander* being asked how he had so soon over-run so many countreies? answered roundly, by making quick work, by dispatching, and not lingering long in a place.

*With fear and great joy* ] A strange composition, of two contrary passions: but frequently found in the best hearts. *Psal.* 2. 11. God loves at once familiarity and fear.

Verse 9. *Jesus met them* ] *Enobediencia premium, timoris remedium*, saith *Pareus*. God still meets his people in the use of his ordinances, shewing them great and mighty things that they knew not before, *Ier.* 33. 3.

*Held him by the feet* ] As those that would loose him no more, The Saints do still the same by faith; clasping about Christ and cleaving unto him, as it were by corporall contact.

Verse 10. *Go tell my brethren* ] *Brethren* still, though foully fallen, *Ier.* 3. 1. Infirmities discard us not, if bewailed, disclaimed, let against.

Verse 11. *Some of the watch came into the city* ] God would have the point of the Resurrection well proved, for our better serdement, in so weighty a matter. The Priests were unworthy to hear of it by an Angel: they shall hear of it therefore by the profane souldiers, who come in to them much affrighted, and thunder-struck, as it were, and told them ail. Now the confession of an adversary is held in law to be the most certain demonstration of the truth, that can be.

Verse 12. *They gave large money* ] *q.d.* We know that you souldiers are good fellowes, and both love and lack money. Now if you will but say thus and thus, you shall have a round summe paid you down in ready cash, &c. And what will not such men say or do for money? *Pecunia avidus fecit, forma mendacij industrius, jam illa promissio temerarios*, saith *Aretius*.

Verse 13. *Stole him away while we slept* ] If it were so, 1. Ye kept a good watch the while; and wanted to me *Epaminondas* to stay you for sleeping. 2. If all asleep, who told you his Disciples stole him? did you sleep waking as lions do? or did they make so little noise that you never heard them about it? as *S: Francis Drake*, at *Taurapasa* in the *West-Indies*, found a Spaniard sleeping securely upon the shore; and by him thirteen wedges.

Die in Nerone

Dan 9. 11.

Cicer. 5. to Tit.

Satis est prostrasse loci.

Gnolam hanc malecibim.

Cic. de Senect.

Modestiana.  
Gen. Gen. Dr.  
Plat.Cand. Elizab.  
Jal. 22.

wedges of silver, which he commanded to be carried away, not so much as once waking the man. Surely here it was neither so nor to: but the devil, who began at first his kingdom by lying, and by lying still upholds it, let these fellows a work to say, as they were taught, any thing for money though never so absurd and false. But money got on this manner will prove *aureum Tolosianum*, burn in thy purse, and bring Gods curse upon all thy substance.

Verse 14. *We will perswade him, and secure you* ] Hypocrites have enough, if they can collogue with men and escape the lash of the law. *God is not in all their thoughts*, or they think they can perswade him, and secure themselves. Hence that overflow of sinne, through hope of impunity, and abundance of Atheisme.

Verse 15. *So they took the money* ] So sequacious are such men to sinne, where any thing is to be got by it. *Balaam* will venture hard for the wages of wickednesse. Set but a wedge of gold in sight, and *Ishuab*, that could stop the Sun in his course, cannot itay *Achan* from fingering it.

*And this saying is commonly reported* ] They were given up to beleve this lye, because they received not the love of the truth, that they might be saved, 2 *Thess.* 2. 10. There are that sense it otherwise. This saying is commonly reported; that is, this vile imposture of the Priests and souldiers, wretchedly conspiring to cosen the world with such a base lye, is sufficiently known for a peece of knavery, and is so resented to this day. Think the same of the *Trent*-conventicle, carried by the pope, and his agents, with so much fineness, &c. but so as now, all's come out to their eternall infamy.

Verse 16. *Went away into Galilee* ] They had seen him twice or thrice before at *Ierusalem*: yet took a long journey here into *Galilee* to see him again. *Whom having not seen ye love*, 1 *Pet.* 1. 8. *Austins* wish was to see *Christum in carne*. But if we had known *Christ* after the flesh, yet saith *S<sup>t</sup> Paul*, henceforth should we know him so no more, 2 *Cor.* 5. 16. sith the comfortable presence of his spirit, is better then his corporall pretence, and more to our benefit, *Iob.* 16. 7. By this it is, that though now we see him not, yet *beleeving*, we *rejoyce with unspeakable and glorious joy*, 1 *Pet.* 1. 8. and must not think much of a journey, yea though it be not to a mountain in *Galilee*, but to the heavenly

wey hills from whence comes our help, to see the King in his beauty, *Christum regem videre in decore suo*, which was *Bedes* with. *Isa.* 33. 17.

Verse 17. *They worshipped him, but some doubted* ] Even whiles they worshipped, they doubted: yet was not their worship rejected. The Lord knoweth his still, 2 *Tim.* 2. 19. But they know not him still, as here in this text: howbeit they are known of him, *Gal.* 4. 9. and their whole way both known and approved, *Psalm.* 1. 6.

Verse 18. *All power is given to me* ] *Christ* premiseth his power, and promiseth his presence, the better to perswade them to set upon his work, his great work, of subduing the world to the obedience of the faith. Better may this King of Kings say, then that King of *Spain*, *Sol mihi semper lucet*; for he is Catholike Monarch: The kingdomes of this world (and of the other too) are become the kingdomes of our Lord, and of his *Christ*, and he shall reign for ever and ever, *Revel.* 11. 15. As for the Saints, how can they be but in an all-sufficiency, sith all is theirs, they being *Christ*, and *Christ* being Gods? what boldnesse may they take to go to *Christ*, as *Jacob* did to *Joseph*, when he understood that the sway of the whole land was in his hand, &c.? See the Note on, *Matth.* 11. 27.

Verse 19. *Go ye therefore* ] In this my strength, as *Gideon* did against the *Midianites*; and, though but a barley cake, course and contemptible, yet shall ye overthrow the worlds tents, yea the strong holds of *Satan*: though you have but lamps and pitchers in your hands, yet shall ye achieve great matters. The Apostles were those white hories whereupon the Lord *Christ* sitting, went forth conquering and to conquer. *Britannorum inaccessa Romanis loca, Christo pariterunt*, saith *Tertullian*. The *Burgundians*, much afflicted by the *Hunnes*, fled to *Christ* the God of the *Christians*: whom after a long dispute, they determined to be a great God, and a great King above all Gods. *S<sup>t</sup> Francis Drake* tells us of twelve Martyrs burnt for Religion at *Lima* in *Mexico*, not two moneths before his coming thither. And he that set forth *New-Englands* first-fruits, assures us of some of those Natives, that being converted to the faith, lived Christianly, and died comfortably.

*And teach all nations* ] *Gr.* *Disciple them*, make them *Christians* first, and then teach them to observe, &c. *vers.* 20.

T t

Nabur'sare. Discipulate. as

as in Baptisme they have promised: for otherwise it was pity that font-water was ever spilt upon their faces. In the kingdom of Congo in *Afrike*, diverse of those Heathens, by the persuasion of the *Portugals*, arriving there, were content to become Christians, and to be baptized: allowing of the principles of Religion, and professing Christ, till the Priests pressed them to lead their lives according to their profession: which the most part of them in no case induring, they returned back again to their Gentilisme. As for the *Spanish* Converts in *Mexico*, they so little remember their covenant made with Christ in Baptisme, that many times they forget their very names, soon after they have been baptized.

*Baptizing them into the name of, &c.*] That is, consecrating them unto the sincere service of the sacred Trinity, and confirming them by this holy Sacrament, in the faith of the forgiveness of their sins, and in the hope of life eternall. This is the end, use and efficacy of Baptisme: which, *Piscator* saith, few of the Fathers rightly understood: Those Popish Asles certainly did not, who moved this foolish question, *An asinus bibens ex baptismo bibit aquam baptismi, & sic asinus dicendus sic baptizatus?* Pity but these questionites had been present, when the young scollar reading publickly the fifth of the first of Corinthians for probation-sake, at the Colledge of *Bamberg*, when he came to that passage, *Expurgate vetus fermentum, &c. Sicut estis azymi.* He, not understanding the word *Azyms*, read *Sicut estis asini.* The wiser sort of Prebendaries there present said among themselves, *Cum a sapientioribus nolumus huiusmodi audire, a pueris audire cogimur.* Children and fools usually tell the truth.

Verse 20. *To observe all things*] Our obedience must be entire; as for subject, the whole man, so for object, the whole law, That perfect law of liberty. The Gospel requireth, that in our judgements we approve, and in our practices prove, what that good and holy, and acceptable will of God is. Those be good Catholikes, saith *Austin*, *qui & fidem integram sequuntur, & bonos mores.* But let carnall gospellers either adde practice, or leave their profession: renounce the devil and all his works, or else renounce their baptism. As *Alexander* the great had one *Alexander* a coward in his army, change his name or be a souldier.

*I am with you alway*] viz. To preserve you from your enemies, prosper you in your enterprizes, and to do for you whatever heart can wish, or need require. When Christ saith *I will be with you*, you may adde what you will: to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end to crown you with immortality and glory. All this and more, is included in this precious promise.

\* \*

*Laus Deo.*

*Abbot his  
Geog. pag. 79.*

*Britann. Enq.*

*M. Lamb. apud  
Mant. 167. 60. 7.  
pag. 81.*

*Ibid. 492.*



A  
COMMENTARY  
OR  
EXPOSITION

Upon the Gospel according to Saint  
MARK E.

CHAP. I.

Verse. 1. *The beginning of the Gospel, &c.*]

**T**He History of our Saviours life and death, Saint *Mark* is recorded to have written at the request of the Romans: In the Latin tongue say some (who pretend to have seen the Originall Copie at *Venice*) but its more likely in Greek, a tongue (then) very well known to the Romans also. He begins with *Iohns* Ministry, passing over Christs birth and private life for brevity sake (as it may seem) though Papists feign many idle relations thereof, and so expose us to the jeers of Jewish and Turkish miscreants. There are that make *Mark* an Epitomator of *Matthew*. But forasmuch as he neither begins like *Matthew*, nor keeps the same order, but relateth some things that *Matth: w* hath not, and other things much larger then *Matth: w* hath them; judicious *Calvin* thinks that he had not seen Saint *Matthews* Gospel, when he wrote his

Euseb. Hist.  
Eccles. l. 2. c. 15  
ex Clemente.  
Widmanstad.  
Epist. de disc.  
Nov. Test. Syr.

Calvin. Harm.



Nazianz.

(as neither had Saint *Luke* seen either of them:) but that, being acted by the same spirit, they agree so harmoniously and happily; an undoubted argument of the Divinity of the Scripture, which therefore a Greek Father calls *παρασκευασμένη*, every way suitable to its self.

Verse 2. *As it is written in the Prophets*] *Esay* and *Malachi*; so that there was no cause why that dead Dog *Porphyry* should here bark and blaspheme, as if this testimony should be falsely fastened on all the Prophets, when *Esay* only was the Author of it.

*Behold I send my Messenger before thy face*] *Malachi* saith, *Before my face*, in the person of Christ: to show that He and the Father are One.

Verse 3. *The voice of one crying*] Here *Mark* begins the Gospel, at the preaching of the Baptist, which the Authour to the *Hebrewes* begins at the preaching of Christ. *Heb.* 2. 3. But that is onely to prove that so great was our Saviours glory in his Miracles that it matcheth, yea surpasseth that of the Angels, those Ministers of the Law.

Verse 4. *John did Baptise in the Wildernesse*] Like as at the promulgation of the Law, the people were commanded to wash their garments, and sanctifie themselves: so at the first publication of the Gospel, to wash their hands, and cleanse their hearts; and, in testimony of profession thereof, to beleve and be baptised for remission of sins.

Verse 5. *All the Land of Judaea*] That is, a great sort of them: but *John* quickly grew stale to them, *John* 5. 35. *Principum ferret, medium tepet, exitus alget*. Weak-Christians easily fall off.

Verse 6. *And John was clothed, &c.*] *Elias* also was a rough hairy man. Those Worthies, of whom the world was not worthy, wandered about in Sheeps skins and Goats skins, *Heb.* 11. but they were like the Ark, Goats hair without, but pure Gold within: or like *Brutus* his steele, *Cajus* intus solidum aurum corneo velabatnr cortice. *Buchanan* seldom cared for a better outside, then a rugge-gown girt close about him, yet his inside was most rich.

*He did eat Locusts*] Good meat (to those there at least) though coarse, and easily come by. Tartarians eat the carrion-carcases of Horses, Camels, Affes, Cats, Dogs, yea when they stink, and

Peach. Vally.

Verse 7.

Verse 7. *I am not worthy*] So *Jacob* cryed out of old: So the Centurion, *Matth.* 8. So the Prodigall, *Luke* 15. So *Peter*, *Luke* 5. 8. So *Augustin*, *Domine, non sum dignus quem tu diligas*. I am not worthy of thy love, Lord.

Verse 9. *In those dayes*] When the people flocked so fast to *John*, that they might not mistake him for the Messias, and that his Baptisme might be the more famous.

Verse 10. *He saw the Heavens opened*] The visible Heavens: so that the Baptist saw something above the Stars: So did *Stephen*; so could Christ when he was upon the earth. It is a just wonder that we can look up to so admirable an height of the starry-sky, *Burton* of *Mea* and that the eye is not tyred in the way: Some say it is five hundred years journey to it. Other Mathematicians tell us, that if a stone should fall from the eighth Sphere, and should passe every day an hundred miles, it would be 65 years or more, before it would come to ground.

Verse 11. *In whom I am well pleased*] And in him with us, whom he hath made gracious or Favourites in him the beloved One, *Ephes.* 1. 5. *ὡς ἀγαπητός. Gratificavit. ut erat.*

Verse 12. *The spirit driveth him*] That is, suddenly carrieth him (who was most willing to go) as that legall scape-Goat, *Num.* 16. into the Wildernesse; and there permitted him to be tempted, but supported him under the temptation, that he came safe off again. *Sancti etiam nequaquam sui juris sunt, sed toti spiritus cedunt imperio*. The Saints are as gods. Beck & Check.

Verse 13. *And was with the wild beasts*] Unhurt by them: as *Adam* was in the state of integrity. These fell creatures saw in Christ the perfect image of God; and therefore revered him as their Lord, as they did *Adam* before his fall, See *Job* 5. 21, 22.

Verse 14. *Jesus came into Galilee*] To decline *Herods* rage. And whereas it may seem that our Saviour herein took a wrong course, *sih Herod* was Governour of *Galilee*; we must know, that the Pharisees were the men that delivered up *John* to *Herod*, *Mat.* 17. 11, 12. And that, but for them, there was no great fear of *Herod*.

Verse 15. *And saying, The time is fulfilled*] These were some of our Saviours sermon-heads. The Prophets of old were wont to set down some short notes of their larger discourses to the people, and to fasten them to the doores of the Temple, till the

A a a 2

the

the people had read them. And then they were taken down by the Priests, and laid up for the use of posterity.

Verse 16, 17, 18, 19, 20.] See the Notes on *Matth.* 4. 18. &c.

Verse 21. *He entred into the Synagogue, and taught*] This is noted as remarkable in *Saint Mark*, that he often inculcateth that our Saviour taught.

D. Hall's Epist.  
d. cad. 1. Ep. 7.

Verse 22. *And they were astonished*] If it could be said of Dr. Whitaker, that no man ever saw him without reverence, or heard him without wonder; How much more of Christ, such grace was poured into his lips? *Psal.* 45. 2.

*As one that had authority*] Seest thou a Preacher deliver the Word with singular authority (as *Paul*, we beleeve therefore we speak) esteem him very highly for the works sake. The Corinthians are checkt, for that they were unruly, and would raige without *Paul*, 1 *Cor.* 4.

*And not as the Scribes*] Frigidly and jejuniy. Didst thou beleeve thy self, thou wouldst never plead thy clients cause so coldly and carelessly, said *Cicero* to his adversary.

2. πνευματι  
αγαθα διατη.  
1 John 5. 19.

Verse 23. *With an unclean spirit*] Gr. In an unclean spirit. An unregenerate man is in *maligno positus*, as St. *John* saith of the world. He is *inversus decalogus*: whole evill is in man, and whole man in evill, till at last (without grace) he be satanized and transformed into a breathing Devill. By reason of the inhabitation of unclean spirits, our spirits have in them Trenches, Cages, Forts and strongholds of Satan, 2 *Cor.* 10. 4.

Verse 24. *What have we to do with thee?*] Not to do with Christ, and yet vex a servant of Christ? Could the Devill so mistake him, whom he confessed? It is an idle misprision, to sever the sense of an injury done to any of the members, from the head.

*Thou Jesus of Nazareth*] Though the Devils confessed Christ to be the Holy one of God, yet they call him *Jesus of Nazareth*; to nourish the error of the multitude that thought he was born there, and so, not the Messias. Neither did the Devils cunning fail him herein, as appears, *John* 7. 44.

*Art thou come to destroy us?*] Before the time: such is the infinite goodnesse of God, that he respits even wicked men and spirits, the utmost of their torments.

*I know thee who thou art*] This he spake, not to honour Christ, but

but to deingrate him, as commended by so lying a spirit. *Laus dari ab illudato, non est laus*, saith *Seneca*.

*The holy one of God*] Some rest in praying the Sermon, and speaking fair to the Preacher. The Devill here did as much to Christ, to be rid of him. So did *Herod*. *Mark* 6. 20.

Verse 25. *Hold thy peace*] *Capistrator*, be thou haltered up, or muzzled. Christ would not hear good words from an evill mouth. High words become not a fool, saith *Salomon*. The Lepers lips should be covered according to the Law.

Verse 26. *And when the unclean spirit had torn him*] So he will serve all that he is now at in with, as *Braford* hath it. You are the Devils birds (saith he to all wicked ones) whom when he hath well fed, he will broach you, and eat you, chaw you and champ you, world without end, in eternall woe and misery.

*And cried with a loud voice*] But said nothing: according to *verse* 25.

*He came out of him*] With as ill a will goes the worldlings soul out of his body. God tears it out, as *Job* somewhere hath it, death makes forcible entry.

Verse 27. *For with authority*] As he taught, so he wrought with authority. The same word is used *verse* 22.

Verse 30. *Sick of a fever*] Which the Greeks denominate of the heat that is in it: the Germans of the cold. See the Note on *Matth.* 8. 14.

Verse 32. *When the Sun did set*] And the Sabbath was ended; for till then many held it not lawfull.

Verse 34. *Suffered not the Devils to speak*] For what calling had they to preach the Gospel?

Verse 35. *And in the morning, &c.*] The fittest time for prayer, or any serious businesse. Therefore not only *David*, *Psalme* 5. *verse* 3. and other Saints, but also heathens chose the morning chiefly for Sacrifice: as *Nestor* in *Homer*, the Argonauts in *Apollonius*. The Persian Magi sang Hymnes to their gods at break of day, and worshipped the rising Sunne. The *Pinari* and *Polisii* sacrificed every morning and evening to *Hercules*, upon the great Altar at *Rome*, &c.

Verse 38. *Let us go into the next Townes*] The neighbouring Burroughs, such as were between a City and a town. Though secret prayer.

prayer were sweet to our Saviour, yet he left it to preach and profit many.

Camden.

Verse 40. *Beseeching him, &c.* *Adorbi virtutum officina*, saith *Ambrose*. We are best, when we are worst, saith another. Therefore King *Alured* prayed God to send him alwayes some sickness.

Verse 41. *Touched him* *Impense gratia & bonitatis signum & rasserat*, saith *Calvin*. And so it is of his infinite goodnesse, that he will touch our menstuous clouts, take at our hands our polluted performances.

Verse 45. *Could no more openly enter* *For presse of people*, he was so frequented, that he was forced to withdraw.

## CHAP. II.

Verse 1. *And it was noysed*

**T**He Sun of righteousness could as little lie hid, as the Sun in Heaven.

Erasm. in vita  
Orig. operib.  
prefix.

Verse 2. *Many were gathered together* *Erasmus* observeth, that *Origen*, in his Sermons to the people, chideth them for nothing more, then for their thin assemblies to hear the Word, and for their carelesse hearing of that, which they ought to attend to with utmost diligence: *recte judicans*, saith he, *hinc esse praeceptum pietatis profectum aut defectum*.

Verse 3. *Which was borne of foure* *apprehens quatuor loci extremis, vivor adaveri per similes*. Wicked men are living ghosts, walking Sepulchers of themselves. Bring them to Christ that they may be cured.

Verse 5. *When he saw their faith* *By their works*; as the goodnesse of the promised Land was known by the grapes and fruits, brought back by the Spies. In all our good works, Christs eye is upon our faith, without which, it's impossible to please God.

Verse 6. *But there were certain of the Scribes* *Little do Preachers know when they preach, what hearers sit before them. Annos felix, quod apinal*. Some of our hearers carry fel in anra, as its said of some creatures, they carry their gall in their ears.

Verse 7. *Who can forgive sinnes, &c.* *Man may remit the sinnes, God only the transgression.*

Verse 8.

Verse 8. *Perceived in his spirit* *That is, by his Deity*, as 1 *Tim.* 3. 16. *Heb.* 9. 14. Or, by his own spirit, as 1 *Pet.* 3. 8. not by inspiration, as 2 *Pet.* 1. 21.

Verse 10. *Had power on earth* *Christus jure divino omnia faciebat, non injusta aliqua virtute ac tyrannica*. Christ did all in his Fathers right, and not perforce.

Verse 11. *I say unto thee, arise* *See here our Saviours letters testimoniall, whereby he approves his authority and power to be authentick. Te are our Epistle* saith the Apostle, 1 *Cor.* 3. 2.

Verse 13. *And he taught them* *To teach us, that nothing can be better and more usefull to the Church, then wholsome teaching; which therefore our Saviour never neglected. It was grown to a Proverb at Constantinople, Better the Sun should not shine, then Chrysostome not preach.*

Verse 14. *And as he passed by he saw Levi* *Our calling is of free grace, Ezech.* 16. 6. *Esay* 65. 1. The Scribes and Pharisees are let alone, and this Publican called to the work.

*And he arose and followed him* *Leaving his gainfull trade, and following his own ignominy, ruine, death. Nihil hic dispnat unde vivere debeat: faith fears no famine: Christ is an universall Good, an All in all.*

Verse 15. *Many Publicans and sinners came also* *All at Matthies charge; and he thought it well bestowed, to bring them to Christ. So Paul, being himself assured of salvation, could do or suffer any thing for the salvation of his poor country-men, Rom.* 8. 38, 39. with *Rom.* 9. 1, 2.

Verse 16. *They said unto his Disciples* *They durst not say it to Him: Where the hedge is lowest the beast breaks over. The Devill, as the Poet* *—que desperat remiscere posse, relinquit.* What he hopes not to effect he never attempts.

Verse 17. *He saith unto them* *Though not for their sakes (for hee knew it was to no purpose) yet for his other hearers sakes, he makes Apology, Jer.* 3. 14, 15. God oft gives a Pastour after his own heart, for a few that are to be converted.

Verse 18. *The Disciples of John and of the Pharisees* *Beza* notes that onely here and *Matth.* 22. 16. *Luke* 5. 24. is mention made in the Gospel of the Pharisees Disciples, unhappy doubtlesse in such perverse Tutors, somewhat a kin to *Protagoras* of whom *Plato* writeth that he dragged of this, that whereas he had lived threescore

Plato in Me-  
nos.

threescore years, he had spent forty of them in corrupting of youth.

Verse 19. *While the Bridegroom is with them?* Christ is met in ore, melos in aure, jubilum in corde. There cannot be but musick in his Temple.

Calvin in Mat.  
9. 15.

Verse 20. *Then shall they fast?* Novices are not to be tied to the austerities of Religion. The Pharisees are revived in the Anabaptists, *qui initiatis Christo ne risum quidem mediocrem admittunt*, saith Calvin. Epistramus the Minorite, sent by the Pope into Germany and other Countries Anno 1453. to preach obedience to the See of Rome, gat a great deal of credit to his corrupt doctrine, by such a Pharisaicall severity. *Sed tales Doctores meretur mundus suo fastidio veritatis*, saith one, they that wil not receive the truth in love, are left to the efficacy of error.

Purcellius in  
Chronolog.

16, 17.

Verse 21. *No man seweth* See the Notes on Matthew 9. 16, 17.

Verse 25. *Have ye never read?* *Satis falsè q. d. Ignoravi adhuc, quod adeo notum & tritum. Miror ego vestram vel inscitiam, vel ignaviam.* Its a shame for you, that you are yet so stupid, or so stubborn.

Verse 26. *And to them that, &c.* Though meaner men than David.

Wio Cassius.

Verse 27. *The Sabbath was made for man* That is, for mans safety and advantage. As he wou'd be undone without it, hee would grow wild, and forget God: so, if it stand in the way of his safety, it is not to be observed; as if an enemy then assault us, we may fight with him. Pompey could never have taken Jerusalem, but that the superstitious Jewes refused to defend themselves on the Sabbath: which when he observed, he then, on that day most feircely assaulted them and took their City.

Verse 28. *Therefore the Son of man* This Lordship taking beginning in Christ, seems to be, from him, derived to all that are in Christ. As Psalm 8. 4, 5. compared with Heb. 2. 6, 7. Whatever David speaks of man, is applied to Christ, and so is proper to the Saints, by vertue of their union with Christ.

CHAP.

### CHAP. III.

Verse 1. *There was a man there, &c.*

A Fit object inciteth and should elicit our bounty. Where God sets us up an Altar, we should be ready with our Sacrifices, with such Sacrifice God is well pleased, Heb. 13. 16.

Verse 2. *And they watched him* So carnall men do still watch and pry into professors and their conversation, 1 Pet. 3. 2. curiously observing what they may catch and carp at. But it is a brave thing to thrattle envy, to stop an evill mouth, to deny them occasion to blaspheme, as Christ did; to lead convincing lives, as A&R, and Mon Bradford and Bucer did, whom neither their friends could sufficiently praise, nor their foes find any thing to fasten on.

Verse 3. *Stand forth* That the miracle might be notified, and God the more glorified. It is a dishonour to a parent to hang his picture in a dark corner: so here, we should show forth the vertues of him who hath called us, 1 Pet. 2. 9.

Verse 4. *To do good or to do evil* Not to do good then, as there is opportunity, is to do evil. *Qui non, cum potest, servat, occidit. Non faciendo nocens, sed patiendo fuit*, it is said of the Emperour Clandius. Not robbing only, but the not relieving of the poor, was the rich mans ruine, Luke 16. passive wickedness is taken in some of the Churches, Rev. 2. & 3.

*To save life* Gr. soule, for man, and man for the body of man. So Psalm 16. *Thou wilt not leave my soule in the grave, that is, my body*, as Piscator senseth it.

Verse 5. *With anger, being grieved* A sweet mixture of sinlesse passions. It is difficult to kindle, and keep quick the fire of zeal without all smoke of sin.

Verse 6. *With the Herodians* Whom yet they hated in their hearts; but they can easily comport and comply to do Christ a mischief; as concerning that Christ pertained to Herods jurisdiction.

Verse 8. *From beyond Jordan* This Country by Josephus is called Peraea, as Ultrajeetum in Germany.

Verse 9. *Lest they should throng him* Gr. afflict him, presse, or pinch him, as they did: a peice of his passion, verse 10.

Verse 10. *As many as had plagues* Gr. stripes, scourgings. Whom the Lord loveth he chasteneth with lesser and lighter afflictions.

Bbb

Hcb 12. 6.  
Non vulgares  
morbi sed se-  
viores, & in-  
ustulati, qui  
quasi flammitant  
de ira & pœna  
divina.

ctions, and scourgeth every sonne, &c. with hard and heave judgements, as plagues, banishments, persecutions, &c. Oh the bloody wailes that God hath left on the back of his best children!

Verse 11. *Thou art the Son, &c.*] The matter is well amended since Satans first on-set upon Christ. Then it was, If thou be the Son of God. The same power, when he listeth, can change the note of the Tempter to us.

Verse 13. *And calleth unto him whom he would*] *Nec volens, nec volentis, sed Dei miserantis*, as a Nobleman, after Paul, gave it for his Motto. *It is not in him that willeth nor in him that runneth*, though he run as fast as a bird can flie: but in God that sheweth mercy.

Verse 14. *That they should be with him*] As his household servants, more happy herein then those of Salomon. Christ hath many retainers, few fast and faithfull servants that follow him in the regeneration. There are those that will wear his livery, but serve themselves.

Verse 16. *And Simon he surnamed Peter*] Not now, but after that famous confession of his, *Matth. 16.*

V. 17. *Boanerges*] Syr. *Benai-regeſchi, filii fragoris*. Naz. saith they were so called for the bignesse of their voyce. *Farellus* was famous for his loud speaking: when the envious Monks rang the Bells to drown his voyce as he was preaching at *Metta*, *ille contra ad ravim usque vocem intendit, nec vinci se à strepitu ullo passus est*. But there may be a great deale of force in a low language. *Basill* was said to thunder in his preaching, lighten in his life. *Hierom* was called *Fulmen Ecclesiasticum*, *Athanasius Magnus* & *Adamus*. A Loadstone for his sweetnesse, and an Adamant for his stoutnesse. The Apostles had fiery tongues, but yet cloven. *Barnabas* and *Boanerges*, *The son of Consolation and of Thunder* make a good mixture. The good Samaritan poures in wine to search the sores, and oyle to supple them. Discretion must hold zeal by the heel, as *Jacob* did his brother: these two must be as the two Lions that supported *Salomons* Throne. He that hath them, may be a *Moses* for his meeknesse, and a *Phineas* for his fervour. It was a good caution that *Oocolampadius* gave *Farellus*, *Evangelizatum, non maledictum missus*, &c. *lando zelum, modo non desideretur mansuetudo*, &c. Thou art sent, not to raile, but to reveale holy truths in meeknesse of wisdom.

Verse 18.

Verse 18. *And Bartholomew*] See the Note on *Matthew*

10. 3. Verse 19. *And they went into the house*] But could not rest *Matth. 12. 22.* in the house: for a demoniack was brought home to him, and the multitude met to hear, and Christ gratified them, with the neglect of himself. Now to all his he saith, as *Abimelech* did to his souldiers, *What yee have seen me do, make haste and do as I have done.* *Judge 9. 48.*

Verse 21. *They went out to lay hold on him*] Some read, to lay hold on the multitude, as madde because so eager and earnest, that they left not our Lord liberty for his necessary repose and repast. But if it be meant of Christ, his mother also may seem to have been in the common error, *Verse 31.*

Verse 22. *By the Prince of Devils, &c.*] A devilish blasphemy, occasioned perhaps, by the former calumny of his kinsmen. What advantages make our adversaries of our smaller differences? Every subdivision is a strong weapon in the hand of the contrary party.

Verse 23, 24, 25, &c. See the Note on *Matth. 12. 25, 26.*

Verse 29. *Hath never forgivenesse*] and yet *Bellarmino* teacheth, that the sin against the holy Ghost may be forgiven, *Lib. 2. de poenitentia cap. 16.* But it may be he was of their opinion *Dan. Hist. of Engl. fol. 163.* that taught here in *England* in the reign of *Henry 3.* that to question the Popes sanctions, was the sinne against the holy Ghost.

Verse 31. *Then came his brethren*] Here the Evangelist returneth to the History he had begun to set forth, *verse 21.*

Verse 33. *Who is my mother, &c.*] Bishop *Ridley* is likewise said to have been very kind to his kinsfolks, yet not bearing with them any otherwise then right would require. *Acts & Mon. fol. 1559.*

#### CHAP. IV.

Verse 2. *He taught them many things by Parables.*]

Ministers must likewise fetch comparisons from things most familiar, and best known to their hearers: as the Prophets from fishes when

when they have to deale with the Egyptians, from flocks and herds; when with the Arabians, from Merchandise and Navigation; when with the Tyrians and Sidonians, &c. And as our Saviour from fishing, when he dealeth with fishers: from sowing when with seedsmen, &c.

Verse 3. *Hearken, behold*] Christ well knew the ficklenesse of mens spirits, and how every small matter calls them off, when most earnestly set to hear: See the Note on *Matth.* 13. 3.

Verse 4, 5, &c.] See the Notes on *Matth.* 13. 3, 4, 5, &c.

Verse 8. *Fruit that sprang up and increased*] This is spoken in opposition to the thorny ground, where the thorns grow up together with the corn, and over-top it: Whereas the good ground brings forth fruit increasing, and ascending: and although it have many thorns, yet grace is superiour to corruption, and keeps it under.

Verse 11. *Unto them that are without*] That are in the Church, but not of the Church. Shee hath her hang-byes, that are as Wens or botches to the body.

Verse 12.] See the Note on *Matth.* 13. 14, &c.

Verse 16. *Immediately they receive it with gladnesse*] As children run away with sweet-meats. But the new-birth is seldome without pain, and without a flux of mortification. Leap-Christians prove Apostates.

Verse 21. *Is a candle brought*] Or *lighted, q. d.* Take the benefit of the light of the Gospel, suffer it not to stand under a bed or bushell; for *there is nothing hid*, viz. in our hearts *but it shall be opened*, viz. by the power of the word most plainly. *Lex, lux*, the word is a curious *critick*, *Heb.* 4. 12.

Verse 24. *Take heed what you hear*] As the husbandman is very curious in the choyce of his seed.

Verse Ibid. *Shall more be given*] *sc.* If you bring with you a loane of your former hearings. He that hears as he ought, every time he hears he grows something more rich: he picks up the Gospels pearls, and presents them to God the next time, that he may have more. The good soul cannot be without some daily comings in from Christ.

Verse 25. *For he that hath to him shall be given*] Grace grows by exercise, and impairs by idlenesse: As that side of the teeth which is least used in chewing, is apt to have more rhume settle upon it. Though both armes grow, yet that which a man useth, is the stronger

αὐτὸς αὐτὸν  
καὶ αὐτὸν  
τὸν

ἐπεὶ αὐτὸς  
αὐτὸν τὸν

John 1.  
Rom. 1.

stronger and bigger: so is it in grace. God giveth grace for grace, and his righteousness is revealed from faith to faith: that is, from a lesse measure to a greater. Whereas it is easie to observe an Eclipse and decay of Gods gifts in them that use them not, till at last they may say with *Zedekiah*, *When went the spirit of God from me?*

Verse 26. *So is the Kingdom of God*] God sows and reaps in the Church, though none observes it, and hath his fruit in due season.

Verse 27. *And should sleep*] Ministers must rest secure of the success of their endeavours, having diligently done their duties. The Word may work many a year after: as they say of the Elephant, that she brings not forth till thirteen years after shee hath conceived.

Verse 28. *First the blade, then the eare*] And the husbandman looks upon it with delight, in hope of an harvest: so doth God take in good part our weak beginnings, whiles we strive to better the blessing that is upon our very buds. *Esay* 44. 3. The first springs in the womb of grace are precious to him, *Ephes.* 2. 1.

Verse 30. *Wherunto shall we liken, &c*] The wisdom of God, the great Counsellour, seems to be at a fault for a fit expression low enough for our slow apprehension.

Verse 33. *As they were able to hear*] Not as he was able to have spoken. A Minister must masticate his matter as Nurses do their childrens meat, and speak to his hearers shallow capacities; or else he shall be a Barbarian to them, and they to him. He's the best Preacher faith *Luther*, that preacheth vulgarly, trivially, &c.

Verse 34. *He expounded*] He read them the riddles, as it were, or untied the knots. So *Judg.* 7. 15. We read of a dream and the interpretation, or breaking of it. A metaphor from the breaking of a Nut to get the kernell.

Verse 36. *They took him*] *Viz.* out of that part of the Ship where he had taught, into another part more convenient, where he might rest. For he had preached all that day till the evening, without taking either repast or repose, *verse* 1.

Verse 38. *Asleep on a pillow*] Neither did the noyse of the sea, nor the hurry of the seamen labouring for life, awake Christ, till his own time was come. Despaire not, if help be not at hand at first; as we desire: but awake Christ, as here, and *Esay* 51. 9. God hath a mighty arme, but it may be asleep; the Church therefore



fore cries three times in a verse, *Awake.*

Verse 39. *Peace be still*] That is, have done quickly : so much the ingemination imports, *Gen. 41.32.*

Verse 40. *Why are yee so fearfull ?*] *Increpatio cum admiratione* : As their, *Master, carest thou not, &c.* was *interrogatio con- querentis & reprehendentis*. But if *Caesar* in a tempest could bid the Barge-man be of good chear, for he carried over the fortune of *Caesar*, which could not miscarry ; how much more might those that were upon the same bottom with Christ, have been confident of a safe arrivall ?

Page contra  
tempestatem :  
Caesarem fers  
& fortunam  
Caesaris. Plut.

## CHAP. V.

Verse 2. *A man with an unclean spirit*]

*Grace.* In an unclean spirit, *quod cum spiritus quasi inclusum tener.* So the flesh is called the old man, as it were the whole of a naturall man ; and the Devill is said to work effectually in such, *Ephes. 2. 2.* See the Note on *Mark 1. 23.*

Verse 3. *Who had his dwelling among the Tombs*] The buriall-places of the Saints were anciently thought to have a kind of holinesse in them. Hence grew that superstition of meeting and praying together at the Saints Sepulchers ; and afterwards of praying for them, and to them. Which to foment the Devill usually haunted such places, there to play his pranks.

Verse 4, 5, 6.] See the Notes on *Matth. 8. 28.*

Verse 7. *I adjure thee by God*] *Exemplum horrendum impudentia sceleratorum spirituum*, faith *Beza*. To adjure one, is to take an oath of him for our own security. An oath is not rashly to be undertaken, but by a kind of necessity, when it is exacted. Hence the Hebrew *Nisbhang* is a passive, and signifieth *To be sworn*, rather then *to swear*.

Verse 9. *My name is Legion*] That is, a multitude. A legion was commonly among the Romans faith (*Isidore*) six thousand armed souldiers. So many Devils were gotten in one poor man. Let us in him see, what the best of us have deserved : and, sith we have escaped, offer a Pasleover each for himself.

Verse 11. *Nigh unto the Mountains*] All this Country was full of hills (*intercurvantibus montibus Galaad*) and mountaines of *Gilead*.

Verse 13

Verse 13. *Jesus gave them leave*] If Christ condescended to the Devils, though to the losse of others, will he not hear us ?

*Into the Sea*] So that standing pool in *Gadara* is called, which, *Strabo Geog.* *Strabo* faith, is of such a naughty nature, that if beasts taste of it *lib. 16.* they shed their hair, nails, hoofs or horns.

Verse 15. *They come to Jesus*] And, amazed with the miracle, they expostulate not an injury ; but acknowledging him Lord of all, they beg him to be gone, lest they should sustain further losse by him : The Devill shall have his dwelling again in themselves rather then in their pigges (as that martyr phrased it) they will rather lose Christ then their porket.

*And in his right mind*] *Sanguis medicis factus est medicina phrenetici.* The Surgions bloud was the sick mans salve.

Verse 17. *And they began, &c.*] See the Note on *Mat. 8. 34.*

Verse 19. *Tell how great things, &c.*] This was all the fee Christ lookt for, for his cures. Words seem to be a slender and slight recompence : but Christ (faith *Nazianzen*) calleth himself the Word.

Verse 20. *Began to publish in Decapolis*] A great mercy to them to have such a Preacher sent amongst them. *Bethsaida* was denied this favour, *Mark 8. 26.*

Verse 22, 23, 24.] See the Notes on *Matth. 9. 18. &c.*

Verse 25. *And a certain woman*] This History fell out fitly, that *Jairus* might be confirmed, and the different degrees of faith in severall Saints, the better discerned.

Verse 26. *And had spent all that she had*] Physicians are many of them *cruenimulga, & sordida poscinumia.* They call their drugs *Staus*, gifts : yet we pay dear for them.

*Juriconsultorum idem status & Medicorum :*

*Damna quibus licito sunt aliena lucro.*

*Hi morbos agrorum, agrorum litibus illi*

*Dant patienter opem, dum potiantur opum.*

Howbeit their greedy desire of money seldome prospereth with them.

*Dicis te medicum, nos te plus esse fatemur :*

*Una tibi plus est littera quam medico.*

Verse 28. *If I may but touch*] See the Note on *Mat. 9. 21.*

Verse 30. *That vertue had gone out of him*] As heat goeth out of the Sun into the ayre, water, earth, earthly bodies, and yet remains in the Sun ; so here. *Salienti aquarum fons undas si tollas, nec exhauritur, nec extenuatur, sed dulcescit : scientia, etiam docendi*

Owen. Epigr.

*Mendico se.*  
*Ibid.*

*docendi officio, dulcedinem sentiat, non sentiat minutias.* A fountain is not drawn dry, but cleared: so skill is not lost by communicating it to others, but increased.

Verse 32. *And he looked round about* ] He confused the rashness of his Disciples, not with words, but looks. We may more fitly sometimes signifie our dislike of sin by frowns, then by speeches. *As the North-wind drives away rain, &c.*

Verse 34. *Daughter, thy faith, &c.* ] They that can shame themselves to honour Christ, shall receive much settlement, and inward satisfaction.

Verse 35. *Thy daughter is dead* ] Christ commonly reserves his holy hand for a dead life.

Verse 40. See the Note on *Matth. 9. 24. &c.*

Verse 43. *That no man should know it* ] Left he should be too soon known and acknowledged by the people. But when he knew that he was shortly to die, he openly restored to life *Lazarus*, and the Widows son. Every thing is beautifull in its season.

Eccles. 3.

#### CHAP. VI.

Verse 3. *Is not this the Carpenter?* ]

See the Note on *Matthew 13. 55.*

Verse 5. *He could do there no mighty work* ] He could not, because he would not. Note here the venomous nature of infidelity, that transfuseth, as it were, a dead pallie into the hands of omnipotency, disabling Christ, in a sort, to do such a man good. Christ by his absolute power can do all things: by his actual power he can do no more then he will do.

Verse 6. *And he marvelled* ] Unbeleife must needs be a monstrous sin, that puts Christ to the marvell.

Verse 8. *Save a brasse* ] Such a one as may ease and relieve you, not such as may curb and hinder you, *Matth. 10. 10.* So that seeming contradiction is affoyled.

*No money in your purses* ] Gr. *No brasse* in your girdles. The most usuall materiall of money among the Roman Princes was seldome gold or silver, most times brasse, sometimes leather, *Cerium forma publica permissum*, as *Seneca* hath it. The like is said to have been used here in *England*, in the times of the Barons Wars. And why not? sith Opinion sets the price upon these outward good

good things; and *Anno 1574.* the *Hollanders*, then being in their extremities, made money of past-board.

Hist. of N<sup>o</sup>th<sup>o</sup>land.

Verse 12. *That they should repent* ] This must be done; or men are utterly undone. *Aui penitendum aut perendum.* Hence Repentance is so pressed and preached in both Testaments. *Exod. 23. 20.* with 33. 2, 3, 4. Immediately after God had given the Law (by the rules and threats whereof God the Father was to proceed, faith One) and after they had transgressed it, he could not go along with them, for he should destroy them; but his Angel, that is Christ, he would send with them; who also would destroy them, if they turned not and repented according to the rules of his Law, the Gospel.

Verse 13. *And anointed with oyl many, &c.* ] By the misunderstanding of this text, and that *Jam. 5. 14. Pro pastoribus habuit Ecclesia unguentarios, et pigmentarios; qui hoc prætexitu miseris uiculis non tantum ungerent, sed etiam emungerent.* This oyl in the text was used, not as a medicine; but as a sign and symbol of that power of miraculous healing.

Berz Confess.

Verse 14. *For his name was spread* ] By miracles, as by wings the Gospel quickly spread far and neer. *Eusebius* saith that the Gospel spread at first through the world, like a Sun-beam. When *Luther* first stirred, it was carried through the Christian world, upon Angels wings. This was that miracle, which we, in these last times, are to look for.

A<sup>n</sup>th<sup>o</sup>mas a<sup>n</sup> d<sup>o</sup> n<sup>o</sup>s i<sup>n</sup> h<sup>o</sup>l<sup>o</sup> b<sup>o</sup>l<sup>o</sup>. Euseb. l. 2. c. 3.

Verse 16. ] See the Notes on *Matth. 14. 2, 3, &c.*

Verse 19. *Herodias had a quarrell against him* ] Gr. Hung over him, as highly displeased at him, and waiting an occasion to be even with him. *Vox in iudicium parit*, they that follow truth close at heels, may have their teeth struck out, though she be a good mistress. *Tange montes et fumigabunt.* As wild-beasts cannot endure fire, so neither can carnall hearts fervency and plain-dealing.

Euseb. l. 2. c. 3.

Verse 20. *For Herodias and John* ] Holiness is majestically holy and reverend in God himself; *Psalm 119.* therefore reverence because holy. He honoureth his Saints in the consciences of their greatest enemies.

*He did many things* ] Or, as some copies have it, *He doubted in many things*: he was often set at a stand, and knew not how to ward off the dry-blows of the word, nor which way to look, it came so close to him.

multum hesitabat.

Ccc

Verse 21.



Verse 21. *Made a supper* ] The ancients took a light dinner usually, and therefore called it *Prandium quasi perendum*: at supper they feasted more freely, and therefore called it *δαισινον*, *μεγ* τὸ δαισινον, because then their daies-work was done.

δρῆματον τὴν  
πυδίαβαν, Εὐα-  
χιστον more.

Verse 22. *Came in and danced* ] With immodest gesticulations and trippings on the toe, wherewith the old fornicator was so inflamed, that he swore she should have any thing of him.

Verse 23. *To the half of my Kingdom* ] What was his whole kingdom to the life of that precious man, of whom the world was not worthy? Shortly after, he was turned out of his kingdom, and (its to be feared) out of Gods too.

Verse 24. *And she went forth* ] The men and women dined not together. In *Barbary*, tis death for any man to see one of the Zeriffes concubines.

Verse 26. *And for their sakes that sate with him* ] Sic plerique, *malum iter ingressi, post cum se errare resciscant, non desciscunt tamen, ne leues videantur: sui dicti domini; ut dicunt, esse volunt.* Some, rather then be worse then their words, will violate their consciences.

Gautwright.

Verse 31. *Rest a while* ] God would not have the strength of his people to be exhausted in his service: but that respect he had to the health of their bodies, as to the welfare of their souls. Therefore the Preists of the Law took their turns of serving in the order of their course, as *Zacharias*, *Luke* 1. 8. And the Ministers of the Gospel are allowed to drink a little Wine, for their healths sake as *Timothy*. Those that neglect their bodies, must reckon for it. *Coloss.* 2. 23.

Κατὰ δὲ λαο-  
σαν ὅτι πρὸς  
αὐτοῖς, ὁποῦν-  
τον. Scultet.

Verse 33. *Ran asfoot thither* ] That is, they came thither by land, not by sea; whither on foot or a horseback: for many of them were not able to foot it, as being weak, lame, maymed, &c.

Verse 34. *They were as Sheep, &c.* ] They were all slaves to the Romans, and many of them lame and diseased: but nothing troubled Christ so much as this, that they wanted Pastours and Teachers. They that are without a teaching Preist, are said to be without God in the world, 2 *Chron.* 15. 3.

Verse 35. *And when the day was now farre spent* ] Beza renders it, *Cum jam mulems dies esset.* Our forefathers had a saying

*The Summers day is never so long;  
But at length it will ring to even-song.*

Verse 37.

Verse 37. *Shall we go and buy, &c.* ] q. d. Yes: a likely martur surely: Where's your mony? have we two-hundred pence to cater for such a company? It is *Interrogatio cum admiratione*, atque adeo cum ironia quadam conjuncta, saith Beza. A question not without a jear.

Verse 40. *Sate downe in rankes* ] Gr. rankes, rankes; that is, *ορμαι ορμαι* rank by rank, as rowes or borders of beds in a garden. *Ordinatum* in Ecclesia facienda. Church-work is to be done decently, and in order. *mus, ut Exod.* 3. 14.

Verse 48. *Would have passed by them* ] Either the more to try them, or rather to spare them: because he foresaw they would be further frightened else.

Verse 50. *It is I* ] I with an *Emphasis*: q. d. It is I; not a Spirit. A concise kind of speech, importing his haste to comfort them. He comes leaping over the mountaines of *Bether*, all lets and impediments. *Cant.* 2. 17.

## CHAP. VII.

Verse 2. *They found fault* ]

They mumped at it, as we say: they dispraised, accused, complained. *Vituperant homines quam collaudant promptius*, saith one: Another being demanded, what was the easiest thing in the world? answered, To find fault with another. *Μοῦνεν δὲ* *ἰαν* ἢ *μῦνεν*, saith a Third: It is easier to find a fault, then to mend it. *ἐμῆν* 277.

Verse 3. *Except they wash their hands oft* ] Or up to the Elbow, or with utmost diligence. The Pharisees deemed it as great a sinne to eate with unwashen hands, as to commit fornication. *Sedulo & ac-* *curate. Syr.* Do not our Modern Pharisees the Papists as much? Fornication is a mony matter with them: but to eate an Egge in Lent, or the like, a deadly sin. You may see them sometimes in *Italy* go along the streets with a great rope about their necks, as if they were dropped down from the gallows. And sometimes they wear a sawledge or a fivines-pudding in place of a silver or gold chain. *Bee-hive of Rome. p. 24.* Is not this sufficient to deserve heaven by?

Verse 4. *Washing of Cups* ] Gr. *Baptismes*. The Pharisees were great washers of the out-side. Whence *Iustin Martyr* calls them *Baptists*, by a peculiar Epithite. *Βαπτιστας. Justin dialo.*

Ccc 2

Verse 5.

Verse 5, 6. ] See the Note on *Matt. 15. 2, 3.*

Verse 8. *Ye hold the tradition of men* ] Gr. With tooth and naile ye hold it, *Mordicus retinetis*, as if on that hinge hung all your happinesse.

Verse 9. *Full well ye reject* ] q. d. Its finely done of you, is it not? *Ironice*; ye are wise men therewhile: This was check to other masterships. *Sapientes sapienter in infernum descendunt*, saith a Father. The world's wizards have not wit enough to escape hell.

Verse 12. *Ye suffer him* ] i. e. Ye license him to deny his Parents any further succour.

Verse 14. *Called all the people* ] For he saw there was no good to be done upon the Pharisees, and that he did but wash a tile-stone, or a Blackmoore: he turns him therefore to the common-fort. Pearls must not be cast to pigs.

Verse 15, 16, &c. ] See the Note on *Matt. 15. 11.*

Verse 19. *And goeth out into the draught* ] Or into the long and lowermost gut, as Physicians use the word: and as it is, *1 Sam. 5. 9. 12.* Robert Smith Martyr made one of Bonners Doctors that examined him, say, that his God must needs enter into the belly, and so fall into the draught. To which he Answered, What derogation was it to Christ, when the Jewes spit in his face? If the Jewes (saith Smith) being his enemies did but spit in his face, and we being his friends throw him into the draught, which of us deserves the greater damnation?

Verse 20. *That defileth the man* ] Farre worse then any jakes Sinne is the Devils excrement.

Verse 22. *An evill eye* ] Envious, and rejoycing at the miseries of others, which is the property of Edomites, abjects, witches, and devills. Those that are bewitched are said to be over-lookt, sc. with an evill and malicious eye. *Nescio quis teneros*, &c.

Verse 23. *All these evill things* ] Should God but break open that sink of sin that is within us, we should never indure the stench, but rid our selves out of the world, as *Judas*, *Abiaphel*, &c.

Verse 24. *Would have no man know &c.* ] There was therefore two wills in Christ: the one whereof rightly willed, that which the other justly and wisely nilled.

*But he could not be hid* ] He is a God that hides himself: we must

must fetch him out of his retiring roome by our fervent prayers.

Verse 25. *For a certain woman* ] Of an heroicall faith, felt her want of Christ, and laid out for him.

Verse 27. *To cast it unto Dogs* ] Gr. *unto whelps*, for more contempt-sake, as *Beza* noteth. The Pope made *Dondalus* the Venetian Embassadour to come before him, tied in iron chains, and to wallow under his table with dogs, whilst his Holinesse sate at supper. *Unde ei Canis cognomentum apud suos*, saith *Kerwin*. He was ever after called the Dog-Embassadour.

Verse 28. *Yes, Lord* ] See the Note on *Matth. 15. 27.*

Verse 33. *And he took him aside, &c.* ] Though these mens faith was but weak, yet he yeeldeth unto them at the first word, who held off the Syrophenisse before, to the third Petition: Hee knew the strength of her faith. The skilfull Armourer trieth not an ordinary peece of Armes with Musquet-shot. The wise Lapidist brings not his softer stones to the stichy. The good Husbandman turnes not the wheele upon his cumin, nor his staile upon his fetches. For his God doth better instruct him, *Esay 28. 26, 29.*

Verse 34. *He sighed* ] As if himself had felt and fainted under the same burden: so the word signifieth. And he was so much the more sensible, as well weighing the cause.

Verse 35. *His eares were opened* ] So are the eares of all that belong to Christ, and their tongues loosed to his praise, which before were bound by Satan. O pray that God would make the boare of our eares as wide as may be, and teach us that *pure language*, *Zeph. 3. 9.* that our tongues may run as the pen of a ready writer. *Psal. 45. 1.*

Verse 36. *So much the more* ] *Ea magis prefulgebatur utique quia non visebatur*, as *Tacitus* saith of *Brutus*: the more he sought to secret himself, the more he was noticed.

Verse 37. *He hath done all things well* ] Praise we him much more for his spirituall cures, of like kind, upon our selves and others.

## CHAP. VIII.

Verse: 1. *The multitude being very great.* ]

Y Et not so great as the five thousand before fed with fewer loaves, and more leavings: To teach us, that Gods blessing, and

κ. ε. π. α. ρ. ε.

καλὸς  
Sane bene.

ἀπελθὼν.

A. R. & Mon.  
fol. 1536.

Βασιλεὺς  
ἐν τῇ οὐρανῷ  
καί ποτε.

1 May 8. 17.



and not the muchness of meat, feeds and satisfies.

Verse 2. *I have compassion, &c.* See the Notes on *Matthew* 15. 32, 33, 34, &c.

καυχήσεται.

Verse 3. *They will faint* Their sinewes will be loosened, as it useth to fare with men in fainting fits. Physicians sometimes let blood *usque ad deliquium animæ*: so doth God; as he did *David* often. See the Note on *Matthew* 15. 32.

Verse 4. *With bread* That is, with the coarsest fare. *Hæc tunc opponit panem libis & placentis. Lib. 1. Ep. 10.* Bread is used for homely provision.

Verse 5, 6, 7, &c. See the Notes on *Matthew* 15. 34, 35, 36.

ἀνέβη δὲ.

Verse 12. *And he sighed deeply* His heart was straightened (as the word signifies) and would have burst, but for a vent.

Εζεκ. 9. 4.

*Expletur lachrymis egeriturque dolor.*

So those marked mourners sighed and cried for others, who were altogether insensible of their own miseries. So *Habacuc* trembled and quivered for the Chaldeans calamities, *cap. 3. 16.*

Verse 13. *And he left them* See the Notes on *Matthew* 16. 1, 2.

Verse 15. *Of the leaven of Herod* Of the Sadduces saith *Matthew*: to the which Sect some conceive that *Herod* had now joyne'd himself, the better to still the noise of his conscience, by making himself beleve there was no judgement to come.

Verse 18. *Do ye not remember?* All's lost that is not well laid up in this pot of *Mannah*, the sanctified memory, *1 Cor. 15. 2.*

Verse 19, 20. See the Note on *Matthew* 16. 10, 11, &c.

Verse 21. *How is it that ye do not understand?* It is very ill taken when we improve not experiments. Of all things God can least abide to be forgotten.

Verse 23. *He took the blind man by the hand* He could have delivered him to his friends, to lead him; but he did it himself, as holding it an honour, a pleasure, to do men in misery any office of curtesie.

*And led him out of the town* Either that the miracle he wrought might be the lesse noticed: or as holding the inhabitants unworthy to behold it. All *Israel* might see *Moses* go towards the Rock of *Rephidim*, none but the Elders might see him strike it. Their unbelief made them unworthy this priviledge: so might their unthankfulness the men of *Bethsaida. Wo to thee Bethsaida.* It is no small favour of God to make us witnesses of his great works.

Verse 25.

Verse 25. *He saw every man clearly* *Procul & dilucidè, longè lateque.* When we come to heaven we shall see as we are seen, who now see but as in a glasse obscurely, as old men do thorough Spectacles, *1 Cor. 13.*

Verse 26. *Neither go into the town* Christ would not vouchsafe such an ungratefull people the benefit of one more Preacher, though never so mean. This was a greater judgement upon them, then if he had turned some other way that arme of the sea that brought so much wealth into their town.

Verse 27, 28. See the Note on *Matthew* 16. 13.

Verse 29. *Thou art the Christ* This was much in few. Here is not *Thou art Peter, and upon this Rock, &c.* Which if either Saint *Mark* or Saint *Peter* had esteemed (as Papists now do) the foundation of the Christian Church, it had not been here omitted (as *Beca* well observeth) sith it goes for currant among the Ancients, that Saint *Mark* wrote this Gospel at Saint *Peters* mouth.

Verse 31. *And after three dayes* That is, within three dayes, or on the third day.

Verse 34. *Whosoever will come after me* See the Notes on *Mat. 10. 38.* and *Mat. 16. 24.*

*Take up his Crosse* It is but a delicacy that men dream of to divide Christ and his Crosse. Every Christian must be a Crucian, said *Luther*; and do somewhat more then those Monks that made themselves wooden Cresses, and carried them on their backs continually, making all the world laugh at them.

Joh. de Polea  
mar. Orat. in  
Concil. Basilens.  
ap. Binnium.

Verse 35. *For whosoever will save his life* As that revolting Priest, Host to *Philbert Hamelin Martyr*, slaine by his enemy upon a private quarrell. As those *Angrognians* that yielded to the Pa-

Act. 80 Mon.  
fol. 835.

pists that came against them, and were more cruelly handled by them then their neighbours that continued constant in the truth. As *Denton* the Smith of *Wells* in *Cambridgeshire*, that could not burn for Christ, and was afterwards burned in his own house. As *West* that was Chaplaine to *Bishop Ridley*, who refusing to dye in Christs cause with his Master, said Masse against his conscience, and soone after pined away for sorrow. If I shrink from Gods truth (said *Doctor Taylor Martyr*) I am sure of another manner of death then had *Judge Hales*: who being drawn for fear of death, to do things against his conscience, did afterwards drowne himselfe.

Ibid. 873.

Ibid. 1558.

Ibid. 1570.

Ibid. 1382.

Verse 36. *For what shall it profit a man* And yet many do

25

as *Shimei* that to seek his servants, lost himself. And as *Jonas*, that was content to be cast into the Sea, that the Ship with her lading might come safe to shore.

Verse 38. *In this adulterous & sinfull, &c.*] The worse the times are, the better we should be. Stars are most needed in a dark night. We may as well, saith *Zuinglius*, *Ad avarum Jovis aut Veneris adorare, ac sub Antichristo fidem occultare*. Antichrists limbs have their mark in their hand, which they may shew or hide at pleasure: but Christs members have their mark in their foreheads only. *David's* parents and brethren came down to him, to the cave of *Adullam* though to their great danger, *1 Sam. 22.1*. *Onesiphorus* was not ashamed of *Paul's* chain at Rome, *2 Tim. 1*.

*When he commeth in the glory*] *David* going against *Goliath* took only his sling, and a few stones; but when against *Nabal*, he marched better appointed. So Christ came at first in a mean condition: but when he comes again to judgement, he shall march fully, attended with troops of Saints and Angels.

## CHAP. IX.

Verse 1. *Shall not taste of death*]

Saints only taste of death, sinners are swallowed up of it, they are killed with death, *Revelation 2. 23*. Whereas the righteous do *mori vitaliter*; death is to them neither total, nor perpetual, *Rom. 8. 10, 11*.

Verse 3. *Became shining*] *Gr. Glistering and sparkling as stars* which twinkle and beckon to us as it were to remember their and our Creatour.

Verse 10. *And they kept that saying*] With much ado, they kept it (as the word imports) for the rest of the Disciples were very inquisitive, likely, what was said and done in the Mount. A friend that can both keep counsell, and give counsell, is worth his weight in gold.

Verse 12. *Set at nought*] Vilified and nullified as an *uparis*, or one that had nothing in him. *Vermis sum et non homo*. I am a worm and no man, saith the Psalmist in the person of Christ.

Verse 15. *Were greatly amazed*] To see him come in so opportunely, in the very nick, which is his usual time. See the Note on *Matt. 17. 54*.

Verse 20

Verse 20. *The spirit tare him*] Thus things oft goe backward ere they come forward; as the corn grows downward before it comes upward. *Duplicantiur lateres, venit Moses*. This child had never such a sore fit, as now that he was to be cured. See verse 26.

Verse 22. *It hath cast him into the fire, &c.*] So doth blind zeal deal by them in whom it is.

*But if thou canst doe any thing*] This wofull father had no further patience to parley; but through weaknesse of faith, and strength of affection to his distressed child breaks off his tale, and begs present help. *Hee that beleeveeth, maketh no haste*, *Ecc. 11. 1*.

Verse 24. *I beleeve*] This act of his in putting forth his faith to beleeve as hee could, was the way to beleeve as hee would.

*Help thou mine unbeliefe*] That is, my weak faith, which hee counteth no better then unbelief: howbeit, God counts the preparation of the heart to beleeve, faith: as in those *Samaritanes* *Joh. 4*. Doctor *Crunker* cryed out on his death-bed, *Credo languida fide, sed tuum fide*. Much faith will yeeld unto us here our heaven: and any faith, if true, will yeeld us heaven hereafter.

Verse 29. *But by prayer and fasting*] The cause why they could not cure the child, was unbelief: the cure of unbelief is sought and wrought by fasting and prayer.

Verse 34. *Who should be the greatest*] viz. In Christs earthly Kingdom, in the which they vainly dreamt of a distribution of honours and offices, as once in the dayes of *David* and *Solomon*.

Verse 37. *Receiveth not me*] *Non removet, sed corrigit*, saith *Erasmus*. He receiveth not me only, but him that sent me.

Verse 38. *And John answered him*] *John* was soon fated with that sad discourse of our Saviour, and begins a relation of another business, little to the purpose.

Verse 39. *Forbid him not*] It is probable that this man would not forbear, unlesse Christ himself should forbid him: which here he refuseth to do, and shewes reason for it.

Verse 41. *Whoever shall give, &c.*] Much more he that shall cast out devils in my name, and out of love to me.

*He shall not lose his reward*] For his cup of cold water he shall have

D d d

have

have a torrent of pleasure. If therefore ye will be wise Merchants, happy Usurers, part with that which ye cannot keep, that ye may gain that which ye cannot lose.

Verse 43. *It is better for thee to enter*] The Trojanes, after long debate, concluded it better to part with Helen, though a Lady of incomparable beauty, then, by retaining her longer, to venture their utter wreck and ruine.

Hem. Iliad.

Ἄλλο τι αἰς τοίνυν ἴσθ' ἐν νῆυσι μέδω, say they. Did we but fore-think what sinne will cost us, we durst not but be innocent.

Verse 44. *Where their worme*] As out of the corruption of our bodies wormes breed, which consume the flesh, so out of the corruption of our soules this never-dying worme. This worme (say Divines) is only a continuall remorse and furious reflection of the soule upon its own wilfull folly, and now wofull misery. Oh consider this before thy friends be scrambling for thy goods, worms for thy body, devils for thy soule. Goe not dancing to hell in thy bolts, rejoyce not in thy bondage, as many doe; to whom the preaching of hell is but as the painting of a toad, which men can look on and handle, without affrightment.

Manlii loc. comm.  
pag. 33.

*Never dyeth, and the fire is not quenched*] O quam diuturna & immensa est eternitas! said the devill once. A child with a spoon may sooner empty the sea, then the damned accomplish their misery. A liver of brimstone is not consumed by burning.

Verse 49. *For every one shall be salted with fire*] The Spirit, as salt, must dry up those bad humours in us that breed the never-dying worm; and, as fire, must waste our corruptions, which else will carry us on to the unquenchable fire.

Ioh. Bodin.

Theat. Naturæ.

Verse 50. *Salt is good*] Nature hath prudently mingled salt with all things, that they may not easily putrifie. Greges enim pecorum urinam salissimam effundere videmus, & in omnes stirpes salem infusum.

A. G. &amp; Mon.

*Have salt in your selves*] Habete in vobis sal. A cuius admonemur tribus literis (ut curiosè observat quidam) Sapere, Agere, Loqui. The conjuring of salt among the Papists is intolerably blasphemous: It is thus: I conjure thee, O salt, by the living God, &c. that thou maist be made a conjured salt to the salvation of them that beleeve. And that unto all such as receive thee, thou mayest be health of soul and body: and that from out of the place, wherein thou shalt be sprinkled, may fly away and depart all phantasie, wickednesse or craftinesse of the devils subtilty,

subtily, and every foule Spirit, &c.

*And have peace one with another*] By mortification season, tame, and purge your own hearts of those lusts that warre in your members, Jam. 4. 1. and prove offensive to others, Mar. 9. 43. so shall you be at peace one with another. Stomack-worms are killed with salt.

## CHAP. X.

Verse 1. *And, as he was wont, he taught*]

*Predicationis officium suscepit quisquis ad Sacerdotium accedit.* Greg. in Psal. It was death for the High-Priest to enter the Holy-place, or to come abroad, without his bells and pomegranates. Saint Mark is much in setting forth Christs forwardnesse to teach.

Verse 4. *Moses suffered to write*] Not commanded. There is difference between a permission and a precept, properly so called. See the Note on Math. 19. 7. Non statim probat Deus quod permittit. God approves not presently whatsoever hee permits.

Verse 11. *Whosoever shall put away his wife*] Ammon columnæ Germaniæ, atque imprimis Lutherus, pudicissime erravit; & ipsi pissimi se dederunt, cum illud sanctissimum scilicet consilium dedecorum fortissimo illi & optimo Principi Philippo Landgravio, ut vivens adhuc priore legitima nimirum uxore, duceret alteram, hoc est adulteram? saith Zanchy: Luther and his fellow-Divines were shamefully out in licencing the Landgrave to put away his lawfull wife, and marry another.

Zanch. Michel.  
epist. dedicat.

Verse 12. *And if a woman have put away*] No such thing was permitted by Moses, but usurped by the women of those licentious times. Among Turkes the women may sue a divorce; but only then when her husband would abuse her against nature. Blunts voyage.

Verse 14. *For of such is the kingdom of God*] As oft therefore as we see an infant, let us think that a teacher is given us of God. Psal. 137. 1, 2.

Verse 19. *Defraud not*] Doe no man injury either by force or fraud. This seems to be an abstract of all the other fore-mentioned commandements.

Verse 21. *Loved him*] As a tame man, and fit to live in a civill society. Or hee loved him, that is, hee pitied him, as a self-

self-deceiver : like as we pity moderate Papists.

Verse 22. *Went away grieved*] Which hee would not have done, if he had loved God and his neighbour, as he professed to doe.

Verse 24. *For them that trust in riches*] As most rich men doe, thinking themselves simply the better and the safer for them. This blab is soon blown up.

Verse 27. *With God all things are possible*] This place is much pleaded by the Papists for their fiction of Transubstantiation. I tell thee (said Bonner to Philpot) that God by his omnipotency may make himself to be this Carpet, if he will.

Verse 30. *Brethren, and sisters, and mothers*] Mothers he cannot receive in kind, when once dead; but God will be to his better then ten mothers: Communion with him shall yeeld more comfort, then all outward comforts can. He can also make *Jonathan* more loving to *David* then any wife, and the Kings of *Moab* and *Ammon* to be his foster-parents. This made *Hermannus* Archbishop of *Cullen* to reform his Church, using therein the aid and advice of *Martin Bucer*: Wherefore he was deposed by the Emperor, which he patiently suffered. *Zech. 10. 6. They shall be as if I had not cast them off, and I will heare them.* God will one way or other make up his peoples losses: they shall have it again either in money, or moneys-worth. *Ne excruciet ob amnam & argentum: tū enim es mihi omnia,* said *Paulinus Nolanus*, when the Town was taken by the Barbarians. Let not my losses trouble me, Lord; for thou art mine exceeding great reward.

Verse 32. *Jesus went before them*] As most willing of his way, though he went now to suffer. Shew we like forwardnesse, and say, *I am in prison till I am in prison.*

Verse 35. *Whatsoever we shall desire*] One said he could have what he would of God: And why? but because he would ask nothing, but what was agreeable to the will of God. *Fiat voluntas mea,* said *Luther* in a certain prayer; but then falls off sweetly, *Mea voluntas, Domine, quia tua.* One faith of *Luther*, *Vir iste potuit quod voluit apud Deum*: That man can doe what he will with God.

Verse 39. *Ye shall indeed drink of the cup*] But not of that bitter cup of his Fathers wrath, which he drank off in his passion: Only the Saints fill up that which is behind of the sufferings of Christ, *Colos. 1. 24. ut suppleant, non impleant.*

Id.

*Ye shall be baptized*] And come out of the waters of affliction with as little hurt as a babe doth out of the water in baptisme, by the help of divine grace.

Verse 42. *They which are accounted to rule*] All earthly rule-domes are but shewes and shadowes, to that of God. *Qui videtur imperare*: They doe but seem to rule.

Verse 46. *Blind Bartimæus*] Named and celebrated in the Gospel, when many mighty Monarchs are utterly forgotten, or else lie shrouded in the sheet of shame.

Verse 48. *The more a great deale*] True faith works its way through many obstacles, as the clouded sun doth.

Verse 50. *And he casting away his garment*] Though a beggar, he stood not upon the losse of his coat; but for joy of his calling cast it from him. So *Joh. 4. 28. Heb. 12. 1.*

## CHAP. XI.

Verse 2. *Whereon never man sate*]

AS if it had been done on set purpose. Here was a wheel within a wheel, *Ezek. 1.* the better to convince the stubborn Jewes of his Kingly office.

Verse 3. *Say ye that the Lord hath need of him*] See here six severall arguments of our Saviours Deity: 1. That he knew there was such an asse-colt. 2. That he sent for it. 3. Fore-saw that the masters of the colt would question them that set it. 4. That he professeth himself the Lord of all. 5. That he could tell they would send the colt. 6. That accordingly they did so.

Verse 12. *He was hungry*] This, and that he knew not but that there were figs on the tree, declare him to be true Man.

Verse 13. *The time of figs was not yet*] viz. Of ripe figs; but if he could have found but green figs only, he would at that time have been glad of them. Hee looked for somewhat from that great shew of leaves. But the old Proverb became true, *Great bruit, little fruit.*

Verse 17. *My house shall be called, &c.*] He inveighs against the same fault with the same arguments, as before, *Joh. 2.*

Verse 21. *And Peter calling to remembrance*] So the fig-tree bare

Aug.

bare faire better fruit now that it was dryed, then when it was green and flourishing. *Iustrunt nos Patres, tum docentes, tum labentes*: The Saints teach us, as by their instructions, so by their infirmities.

St. Hier.

Verse 25. *And when ye stand, praying*] Several gestures in prayer are described, not prescribed in Gods Book. The word here rendred *stand*, importeth a presenting ones self before the Lord, whether he stand, sit, or kneel, &c.

Melch. Adam.  
in vit. Bucer.

Verse 30. *From heaven, or of men, answer me*] So when the enemies of Reformation demand what we mean by so doing, ask them what they think of that we doe? Is it from heaven, or of men? If from heaven, why doe not they approve it? If of men, why doe not they disprove it by the Scriptures? *Bucer* and *Me. lauchon* framed a form of Reformation according to the truth of the Gospel, with the approbation of the Peers and States of *Calen*; but the Clergy, though not able to contradict it by good reason, yet rejected it with slander, and said that they had rather chuse to live under the Turkish Government, then under a Magistrate that embraced that Reformation.

## CHAP. XII.

Verse 1. *A certain man planted, &c.*See the Notes on *Matth. 21. 33.*Δείρω proprie  
excorio, petto  
detrabo. Ger-  
hard.

Verse 3. *And beat him*] Properly, they hilded him; but by a Metonymie, they beat him. *Sic percussimus vulpem, ut pellis ei detraherentur*: So men beat a Fox, that they may the better hilde him.

συνετέλειαν κ  
ἐκπορεύουσι  
ὑβρίν Theo-  
phylact.

Verse 4. *Wounded him in the head*] *Caput comminuerunt*, they brake his head. *Theophylact* interpreteth it, *They completed their willary, and spent all their spite upon him.*

ἐστραπτέντων

Verse 6. *They will reverence my sonne*] They will surely be ashamed to look him in the face. This is the proper signification of the word. But he had woded an impudency in their faces, that they could blush no more then a Sack-but.

Αγρίων  
παρρησιασθ.

Verse 13. *To catch him in his words*] As Hunters catch the beast in a toyl; as Fowlers catch the bird in a snare, as Saint *Matthew* words here signifies.

*Fistula dulces carit, volucrem dnam decipit aucup.*

Verse 14.

Verse 14. *To give tribute*] This tribute the Jewes then paid to the Romanes, as now they doe to the Turks, for the very heads they wear. And yet they had the face to say to our Saviour, *Joh. 8. 33. We never were in bondage to any man.* But perhaps these Jewes were of the Sect of *Judas Ganlonites*, who would not be drawn by any torments to acknowledge any Lord upon earth; beleeving that God only was to be held their Lord and King. *Joseph. lib 18. cap. 2.*

Verse 24. *Not knowing the Scriptures*] And yet they alledged and argued out of Scripture, but upon a false ground; viz. that the state of men should continue in the other world such as it is here, as to eat, drink, marry, generate, &c.

Verse 26. *I am the God of Abraham*] Therefore thy God also, if thou walk in the foot-steps of faithfull *Abraham*, *Rom. 4. 23, 24.*

Verse 28. *Asked him, which is the first*] All Christs Disciples must be *Zwinnoi*, *Questionists*, and doe the same to learn, that this Scribe here doth, for a worse purpose.

Verse 29. *Is one Lord*] This the wiser Heathens, as *Pythagoras*, *Socrates*, *Plato*, and *Aristotle* with his *Ens Entium miserere* *Pythag.* *mei* (if that were his) acknowledged. *Exod. 34. 14. Thou shalt worship none other god.* Where the word *Acher* rendred *Other*, hath a greater then ordinary, to shew the greatnesse of the sinne of serving others gods, and to set forth a difference between *Acher* Other, and *Echad* One God; One in Three, and Three in One. *Buxtorff. Tiber.*

Verse 34. *Answered discreetly*] That he was better then the Pharisees used to be. He was *Egrogie cordatus homo*, and began *Ennius* to lift up his head out of the mud toward heaven.

Verse 35. *How say the Scribes*] They were great Genealogists; how was it then that they were no better versed in the Genealogie of Christ? that they could give no better an account of his two-fold nature? Of other things one may be ignorant, and yet be saved: Not so here.

Verse 36. *Said by the Holy Ghost*] The Psalmes then are a part of holy Writ by Christs own testimony, who also *Luk. 24. 44.* divideth the Old Testament into the Law of *Moses*, the Prophets, and the Psalmes. Yea, *Psalmorum liber quacunq; utilis sunt ex omnibus continet*, saith *Augustine* after *Basil*: The Psalmes are a treasury of all holy truths.

Verse 38. *Love to goe in long clothing*] Down to the heels, as Senators.

of Senators,  
and of the  
summi cupidi-  
ta. c.

Senators, or Counsellors. A garment that Christ himself ware, as being a Citizen or free Denison of *Capernaum*. But he loved not to go in it, as these Pharisees, these glorious Masters of the Jewes; he affected not this habit more then another out of pride and vain-glory, to be looked at, and admired by the vulgar. This they thought a goodly businesse.

Verse 41. *And beheld*] He still sits and seeth the condition, gift, and mind of every almes-giver: And weighs all, not by the worth of the gift, but by the will of the Giver. *Lycurgus* enjoined the Lacedæmonians to offer small sacrifices. For God, said He, respecteth more the internall devotion, then the externall oblation.

καταδύ.

*How the people cast mony*] Gr. *Brasse*: the worst was thought good enough for God, and his poor. Something men will do, but as little as they can.

Godw. Antig.

Verse 42. *Two mites*] A mite is valued of our mony to be three parts of one c.

β. 2. 2. 2. 2.

Verse 43. *This poore Widow*] Women are noted in the Parable of the lost Groat to be fond of mony: Widowes especially, and poore Widowes, make much of that little they have, as their life, so it is called here, *verse 44. even all her life*, that is, *her livelyhood*. All this she cast in, it being rather to and for the service of God, then to the poore. She resolves, as a Widow indeed, to trust wholly in God.

### CHAP. XIII.

Verse 1. *What manner of stones, &c.*]

Quasi tota mo-  
les ex unico in-  
genio lapide in-  
tantam magni-  
tud. confurgeret

**H**uge stones, and so cunningly cimented, and as it were inoculated the one into the other, that a man would have thought and sworn almost, that they had been all but one entire stone. *Josephus* writeth of these stones, that they were fifteen cubits long, twelve high, and eight broad.

Verse 2. *There shall not be left one stone, &c.*] There's no trusting therefore to Forts and strong-holds, no though they be *muni-tions of rocks*; as *Ezay* speaketh; The Jebusites, that jeared *David* and his forces, were thrown out of their *Sion*. *Babylon*, that bore her selfe bold upon her twenty yeers provision laid in for a siege, and upon her high Towers and thick walls, was surprised by *Cyrus*.

So

So was this goodly Temple by *Titus*, who left onely three tow-ers of this stately edifice unrazed, to declare unto posterity the strength of the place, and valour of the vanquisher. But, sixty five years after, *Elmus Adrianus* inflicting on the rebelling Jewes a wonderfull slaughter, subverted those remainders, and sprinkled salt upon the foundation.

Verse 4. *Shall be fulfilled*] Or, *have an end*, that is, be destroyed, as *vers. 2*. Which yet these Apostles held not destroy-able till the worlds destruction, as appears *Mat. 24*.

Verse 5. *And Jesus answering them, &c.*] Not directly to their question, but far better to their edification. This was ordinary with our Saviour.

Verse 7. *The end shall not be yet*] Neither of the world, nor of the Temple.

Verse 8. *The beginning of sorrowes*] The sorrowes and throwes of child-birth; which are nothing so bad at first, as in the birth.

Verse 10. *Among all nations*] i. e. Among other nations then the Jewes.

Verse 11. *Neither doe ye premeditate*] Conne not your answers as boyes use to doe their Orations and School-exercises, which the Greeks call *Mixtra*: whereto *Besa* thinks our Saviour here alludeth.

Verse 14. *The abomination of desolation*] The Romane forces, therefore most abominable to God and his Angels, because they desolated the pleasant land, and abolished the true worship of God. See *Revel. 17. 4, 5*.

*Where it ought not*] viz. In respect of the Romanes, who did it onely out of ambition and covetousnesse. See *Ezay 10. 7*.

Verse 19. *For in those dayes shall be affliction*] Gr. *Those dayes shall be affliction*: as if the very time were nothing else but affliction it self. See the Notes on *Mat. 24. 21*.

Verse 20. *Except the Lord had shortened*] *Mutilaverat*; *truncaverat*. Not in respect of the divine decree, but 1. of the long miseries that the people had deserved: 2. of the enemies rage, that would have exceeded. See *Zech. 1. 13*.

Verse 28. *Now learn a parable of the fig-tree*] We should not rest content with a naturall use of the creatures, as bruits doe, but pick some spirituall matter out of every sensible object. Thus Reverend Master *Deering* when the Sun shined on his face now lying

Ecc



D. Hall's Art  
of Divine Me-  
ditation.

lying on his death-bed, fell into a sweet meditation of the glory of God, and his approaching joy.

Verse 30. *Till all these things be done*] Begun they were in the destruction of *Jerusalem*, carried on by the enemies rage against the Church, and to be ended with the last age of the Church, which begins at the coming of Christ in the flesh.

Verse 34. *The porter to watch*] That the rest did their work.

Verse 35. *When the Master cometh*] But come he will to judgment, as sure as that hee hath destroyed *Jerusalem*: This is a pledge of the other.

Verse 37. *Watch*] What *Serbidius Scevola* was wont to say of the Civill Law, holds more true of the divine Law: *ius civile scriptum est vigilantibus, non dormitantibus*: The Law was written for those that observe to obey it.

#### CHAP. XIV.

Verse 1. *After two dayes*]

**T**WO dayes after the former discourse. This Sun of righteousness shone most amiably toward his going down.

Verse 2. *Not on the feast-day*] And yet they did it on the feast-day, as loth to lose the opportunity then offered them by *Judas* the traytor: But God had a speciall hand in it, that by the circumstance of time Christ might appeare to be the true Paschever. He was crucified on the very true day of that Feast.

Verse 3. *Of spikenard very precious*] Or pure, right, sincere, not sophisticate, or adulterate; so *Theophylact* interprets it. But *Scultetus* saith it was spikenard of *Opis*, a Town not farre from *Babylon*, whence the most precious odours and oynments were transported into other parts.

Verse 5. *Three hundred pence*] That is, fifty-two French pounds and more, as *Budens* computes it. Shee spared for no cost.

*They murmured against her*] But *Judas* began: So dangerous a thing it is to converse with hypocrites. One rotten sheep may rot the rest: *Uvaeque conspectu livorem ducit ab una*. Great danger there is if not of infection, yet of defection. *Peter*, by his halting, compelled others to doe so too, *Gal. 2*.

Verse 14. *The guest-chamber*] In a private house; for the whole

whole City was then turned into a great Inn, for the receipt of strangers that came up to the Feast.

Verse 21. *Good were it for that man*] For his own particular: for otherwise in respect of the glory of Gods justice, in that mans righteous condemnation, good it was that he was born.

Verse 25. *I will drink no more*] *exon is ju* I will not, not, not drink. So *Heb. 13.5*: *I will not, not, not forsake thee*. Our Saviour here seemeth to allude to that grace-cup (as they call it) after which they might not eat any thing more, till the day following.

Verse 31. *I will not deny thee*] The Syriack addeth *Mari*, that is, *Domine mi*. And this he affirmed *magis ex abundantia*. So did *Pendleton* the Apostate, when hee said to *Sanders* the Martyr with greatest vehemency, *I will see the uttermost drop of this grease of mine molten away, and the last gobber of this flesh consumed to ashes, before I will forsake God and his truth*. Act. & Mon. 1363.

Verse 36. *Abba, Father*] Father, Father, with greatest earnestnesse. This was an effectual prayer, had he said no more. God can feel breath in prayer, *Lam. 3.46*.

*Not that I will, but, &c.*] *Aposiopesis emphatica*, saith *Beza*.

Verse 37. *Couldst thou not watch*] How then wilt thou die with me? So how will they endure wounds for Christ, that cannot endure words? See *Jer. 12.5*.

Verse 40. *Neither wist they what to answer*] They were ashamed to excuse it, yet fell again into it.

Verse 41. *Sleep on now, take your rest*] If you can at least, or have any mind to it, with so many swords and halberds about your eares. They were in heaviness, and yet are sharply reproved for relapsing so oft into the same sinne. Let not us be more mild then Christ was; but deal freely and faithfully with all.

Verse 47. *And one of them*] *Beza* gathereth from this Text, that *Mark* received not this Gospel from *Peter*; because *Peter* would no lesse have confessed this rashnesse in himselfe, then hee had done his denyall of his Master.

*And cut off his eare*] This was his indiscreet zeal, proceeding *Piscat.* *ab affectu carnis, non ab afflatu Spiritus sancti*: From the flesh, not Spirit.

Verse 61. *The Sonne of the Blessed*] So God is called, because to be everlastingly blessed and praised of Men and Angels. Hence God is frequently set forth in the Commentaries of the

Ecc 2

Hebrew

αὐτῶν.  
Melius  
ὁπλίσθη. Scul-  
tet. ex Marti-  
ni Criticis.

αὐτῶν το  
δύμωρ & sic-  
mitia indig-  
nantium signi-  
ficatur. Beza.



Hebrew Doctors by *Baruch-hu*. He that is blessed, So *Zachary* begins his Canticle with *Blessed is the Lord God, &c.* Luk. 1. 68.

Verse 63. *Rent his clothes*] So they used to doe in case of blasphemy, to signifie that their very hearts were rent with grief at so sad a hearing.

Verse 64. *They all condemned him*] As a Blasphemer, because he made himself the Son of God. This may comfortably assure us that we are freed by Christ from that crime of blasphemy we stand guilty of, for affecting a Deity in our first Parents.

Verse 65. *Prophecie*] *Est hic sarcasmus amarulentissimus. Pij-cu.* This is a most bitter taunt.

Verse 68. *He went out*] Thinking to steal away: and here he heard the Cock, but recanted not.

Verse 71. *To curse and to swear*] Let him that stands, take heed, &c. *Cavebis autem, si pavebis.* God had a sweet providence in all this, that *Peter* might be an eye-witness of our Saviours sufferings.

Verse 72. *And when he thought thereon*] Or, adding to his grief, proportioning his sorrow to his sin: Or, throwing his garment over his head (which was the garb of deep mourners, 2 Sam. 16. 30. *Eph. 6. 12.*) so *Theophylact* expounds it. Or, *prorupit in fletum.* He burst out and wept.

Augens, id est, abinde Revit  
et in 32. 107.

## CHAP. XV.

Verse 1. *And frait way in the morning*]

They thought once to have deferred his execution till after the Feast, chap. 14. 2. But their malice was wrestle: as his was that said, he would not away till he saw the Martyrs (the traitors he called him) heart out.

Verse 6. *Now at the Feast*) Or, at each great Feast: viz. at the Pascheover, Pentecost, and Tabernacles, The reason of this custome see in Notes on Matt. 27. 15.

Verse 15. *When he had scourged him*] Purposely to move the people to Pity him, and therefore brought him forth so misused with, *Behold the man.* But this was ill done of *Pilate* nevertheless: As was also his comparing him with *Barabbas*, though with intent so to have delivered him. For we may not do evill, that good may come thereof.

Verse 21.

Verse 21. *And they compell one Simon*] We all come off heavily, and shrink in the shoulder when called to carry the Crosse, as *Peter* did, Job. 21. 18. *αγασμουν. cogunt invictum.*

The Father of *Alexander* and *Rufus*] Men famously known in the Church, and therefore here but named only. God will recompence even involuntary services.

Verse 23. *Wine mingled with Myrrho*] This was not the same potion with that verse 36. and *Matth.* 27. 48. but another.

Verse 33. *Darknesse over the whole Land*] Portending doubtlesse those dreadfull calamities that were coming upon this perverse people: according to *Esay* 5. 30. & 8. 22. *Lam.* 3. 1, 2. But clearly shewing Gods heavy displeasure against his Son our Surety, which made him also cry out with a loud voice in the next verse, as one so far forsaken, as not afforded the common-benefit of Sunne-light.

Verse 42. *The day before the Sabbath*] Their preparation to the Sabbath began at three a'clock in the afternoon. The Jewes of *Tiberias* began their Sabbath sooner then others: those at *Tsepphore* continued it longer; adding *de profano ad sacrum.* Among our Forefathers at the ringing of the Bell to Prayer on Saturday-evening, the husbandman would give over his labour in the field, and the tradesman his work in the shop, and set themselves to prepare for the Sabbath.

Buxtorf.

Verse 43. *Went in boldly unto Pilate*] It was boldly done indeed, thus to oppose, not the Jewes only, but *Pilate* in that which he had done to Christ. Good blood will not bely it self.

## CHAP. XVI.

Verse. 1, 2. *And when the Sabbath was past*]

AS God on the first day of the week drew the World out of that abhorred estate of nothing, and brought light out of darknesse: so did Christ, on that day, draw his people out of an estate worse then nothing, and brought life and immortality to light by the Gospel. 2 Tim. 1.

Verse 4. *And when they looked*] Or, as some read it, when they looked up: for till now they may seem either to have gone plodding on with their eyes downward; or else to have looked on one another, as people use to do when they are conferring.

E e e 3

Verse 8.

Verse 8. *Anything to any man*] whom they met with, but hastened to the Disciples.

Verse 9. *He appeared first*] This honour done to *Mary Magdalene*, *Mark* relateth more at large then the rest: though otherwise, mostly, he be more breif then the rest.

*Eck. Enchirid.  
cap. Ecclesia.*

Verse 15. *Preach the Gospel*] *Eckins* hence blasphemously inferreth; that *Christ* did never command his Apostles to write, but to preach only.

*To every creature*] That is, to Man, who is a little world, an Epitome of every creature. 2. To the Gentiles also, who had been denied this favour of the Gospel, as if they had been none of Gods creatures.

Verse 16. *He that beleeveth*] That which you preach. *And is baptized*] As content to give up himself to *Christ*, and to receive his mark, making a publike profession of the faith.

*He that beleeveth not*] He saith not, or, *Is not baptized*; for it is not the want, but the contempt of baptism that damneeth. Unbeleef is a bloody sin, *Heb. 10. 26.* a heavey sin, *Job. 3. 19.* a most ingratefull, inexcusable sinne, such as shuts a man up close prisoner in the dark dungeon of the Law, unto unavoydable destruction, *Gal. 3. 23.*

Verse 18. *It shall not hurt them*] No more shall the deadly poyson of sinne hurt those that have drunk it, if they belong to God; provided that they cast it up again quickly by Confession, and meddle no more with such a mischief.



# A COMMENTARY OR EXPOSITION Upon the Gospel according to Saint LUKE.

## CHAP. I.

### Verse. 1. *Many have taken in hand.*]



R, have attempted, but not effected. Hence some have concluded, that *Luke* wrote first of the four Evangelists. Howbeit the common opinion is (and the most ancient copies say as much) that *Matthew* wrote his Gospel eight yeers after *Christ*, *Mark* ten, *Luke* fifteen, and *John* forty two.

Verse 2. *Which from the beginning were eye-witnesses*] Therefore it may seem his Gospel was not dictated to him by *Paul* (who was no eye-witness) as some Ancients have affirmed. But if we can beleeve *Tacitus* or *Suetonius* in things that fell out long before they were born, because we are confident of their diligence in enquiring: how much more should we beleeve Saint *Luke* upon such doubted assurance, &c?

Verse 3. *Having had perfect understanding*] Or, Following them close at heels, (and as we say) hot-foot.

From

Αὐθεν.

ἐκ δεξιῶν.

ἐκ δεξιῶν.

From the very first] Or, from above, as inspired from heaven. To write unto thee in order] Distinctly, and yet coherently. A singular praise in an Historian, for the which, Ambrose much admires this our Evangelist above all the other.

Verse 4. Wherein thou hast been instructed] Which thou hast received by hear-say, or by word of mouth: and wherein thou hast been catechised, receiving the mysteries of the faith by the ministry of the voyce. And surely when we see men caring and caring how to finde out this certainty here spoken of, and not to be led by conjecturall suppositions, but be fully perswaded as St. Luke was, and would have his Theophilus to be, then there will be some hopes that the Lords parts will increase.

Verse 5. In the dayes of Herod] Herod a stranger, upon the death of Antigonus, last of the Maccabeans, by Augustus his favour, was made King of Judaea, and reigned 34. yeers. After his and his sonnes death, Judaea was again reduced into a Roman Province; and the government thereof committed unto Pontius Pilate, then to Petronius, after him to Felix, Festus, Albinus and Florus, whose cruelty provoked the Jewes to rebellion and warre, to their utter overthrow.

Of the course of Abia] According to their weekly waitings at the Altar: 1 Chron. 24. God would not have his Ministers overwrought, though he require them to labour according to their strength, even unto lassitude. But how thanklesse is their labour, that do wilfully over-spend themselves!

Verse 6. In all the Commandements and Ordinances] That is, in all the duties of both the Morall and Ceremoniall Law.

Blamelesse] Sine querela, saith the Vulgar, without complain. They neither complained of others, nor were complained of by others. As it is reported of Barteigh, Lord Treasurer in Queen Elizabeths reign, that he never sued any man, nor did any man ever sue him: and was therefore in the number of those few, that both lived and died with glory.

Verse 7. And they had no child] Which was then held an heave judgement, as that which rendered them suspected of impiety: such Godlinesse had the promise of increase both within doores and without.

Verse 8. In the order of his course] He took but his turn, and served but his time. God never purposed to burthen any of his creatures with devotion.

Verse 9.

Verse 9. To burn incense] In the incense of prayer, how many sweet spices are burned together, by the fire of Faith, as humility, love, &c?

Verse 10. Praying without, at the time of incense] Cant. 3. 6. the Church is said to ascend out of the wilderness of this world with pillars of smoak, elationibus fumi, that is with affections, thoughts, desires toward heaven. And although she be black as smoak, in regard of infirmities, yet hath she a principle to carry her upwards.

Verse 11. Standing on the right side of the Altar] As Satan stood at the right hand of Jehoshuah to molest him: So stand the Angels at our right hand, in the publick Assemblies especially to withstand him. And to signifie this, the curtains of the Tabernacle were wrought full of Cherubins within and without.

Verse 12. He was troubled] But without cause: he should have been comforted rather; for his sins were covered. How will wicked men stand before Christ?

Verse 13. For thy prayer is heard] Both for a Son, and for a Saviour.

Verse 14. Thou shalt have joy] This is not every fathers happiness. Many fathers are forced through greif for their untoward children to wish to die, as Elias did when he sat under the juniper: and as Moses did when wearied out by the people, Numb. 11. 15.

Verse 15. Great in the sight of the Lord] Significatur singularis quadam praestantia, ut Gen. 10. 9. He shall be singularly qualified.

Verse 16. Shall he turn to the Lord] An high honour to have any hand in the conversion of souls. They that wise others shall shine in heaven, Dan. 12. 2.

Verse 17. In the spirit and power of Elias] There is a great agreement between the times of Elias and John Baptist. Herod answereth to Ahab, Herodias to Jezabel, &c.

The disobedient to the wisdom of the just] i. e. By his preaching he shall turn the hearts of the Gentiles to the Jewes, and by his Baptisme tie them up, as it were, together. He made them (according to the phrase that Josephus useth of him) to convert or knit together in Baptisme.

Verse 18. For I am an old man] Thus Reason will be encroaching upon the bounds of Faith, till she be taken captive by infidelity.

Fff

ο βαπτισμὸς  
συνέβαινεν, ὡς ἐπὶ  
Ἀντιγ. lib.  
18. c. 7.

delity. Drive therefore *Hagar* out of doors.

Verse 19. *That stand in the presence of God* ] *Ut apparitor, ab apparendo*, ready prest to any service.

Verse 20. *And behold thou shalt be dumb* ] His tongue that so lately moved through unbelief is now tyed up. God will not passe by the well-meant weakneses of his own, without a sensible check. He was also deaf as well as dumb: hence they made signs to him, *verf. 62.*

Verse 21. *The people waited for Zacharias* ] They would not away without the blessing, prescribed to the Priests, *Numb. 6.* In the Councell of *Agathon* it was decreed, that people should not presume to go out of the Temples, before the Ministers had blessed the Congregation.

Verse 22. *He could not speak unto them* ] Hereupon a Divine thus descants: *Tacuit pater vocis, & cessit in miraculum: Vox si fleat, cedit in contradictionem. Nunquid aque obmutescit pater & filius? Johannes & Zacharias? Nunquid & praeconatus est?* Let us lean to the Papists (saith another) *Ministrorum muta officia, populi ceca obsequia*, their Ministers, dumb Offices; their peoples, blind obedience.

Verse 23. *As soon as the dayes, &c.* ] *Zachary*, though he ceased to speak, yet he ceased not to minister. Though he were dumb, yet he was not lame, but could do sacrifices, and did it. We may not straight take occasions of with-drawing our selves from the publick services.

Verse 24. *And hid her selfe* ] *Obscurum quia id fecerit ex causa.* Its hard to say wherefore she did this, saith a learned Interpreter: but, likely, out of modesty; and that she may make no shew, till she were sure; as also that the miracle might appear the greater.

Verse 25. *Thus hath the Lord* ] She saw that all her prayers, that she had haply forgot, were not lost, but laid up with God, who now sends in the blessing, that she had despaired of. The Lord oft doth things for his people that they look not for, *Isaiah 64.* and stayes so long, that when he comes, he finds not Faith, *Luke 18. 8.*

Verse 26. *Unto a City of Galilee* ] God and his Angels can find out his hidden ones, *Psal. 83. 3.* in what corner of the country soever.

Verse 27. *Esposed to a man* ] 1 The better to free her from suspicion

suspicion of fornication. 2 That she might have one to provide for her, when she was with Child. 3 That the mystery of *Sensum sine* God manifested in the flesh might come to light by little and *sensu.* little.

Verse 28. *Haile thou that art highly favoured* ] A salutation, *χαρεισμένον*, and not a prayer as Papists pervert and abuse it. And when the *Ave-Mary*-Bell rings, which is at Sun-rising, Noon, and Sun-setting, all men in what place soever, house, field, street, or market do presently kneel down, and send up their united devotions to heaven by an *Ave-Maria*. Also, where one fasteth on *ve-* Friday, which they count our Lords day, many fast on Saturday, which they count our Ladies day.

Verse 29. *She was troubled in his saying* ] Affect not the vain praises of men, saith one. The blessed Virgin was troubled, when truly praised of an Angel. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth.

What manner of salutation ] *Cujus esset* (saith one Interpreter) *voluit enim probare spiritum.* *Qualis & quanta*, saith another: *Id est, quam honorifica & magnifica, ac proinde supra sortem suam posita.* What an honourable salutation it was, and more then she could acknowledge.

Verse 30. *Feare not Mary* ] We are not fit to hear, till quit of small affections and passions. The ear which tastes words, as the mouth doth meat, when filled with choller or other ill humours, can relish no comfort.

Verse 31. *Shalt call his name Jesus* ] See the Note on *Matt. 1. 21.* If it were such a mercy to Israel that God raised up of their Sonnes for Prophets, and of their young men for Nazarites, *Amos 2. 11.* What was it to *Mary* and in her to all mankind, that she should be mother to the Arch-prophet, to that famous Nazarite?

Verse 32. *Sonne of the highest* ] Answerable to the Hebrew *Eliou*, whence *ἡλιος* for the sunne, *cujus antiquissima veneratio*, saith *Beza*, whom the ancients deifie.

Verse 33. *And of his Kingdom there shall be no end* ] *St. Paul* saith indeed that he shall at the end of the world deliver up the Kingdome to God the Father: not that his Kingdom shall then cease, but that form of administration only, that he now useth in the collecting and conferring of his Church.

Verse 34. *How shall this be?* ] This is a speech not of unbelief, but of wonderment, as desiring also to be better informed.

Verse 35. *The power of the highest shall over-shadow thee* ] As once he did the confused *Chaos* in the Creation: This very expression was a great confirmation to the Virgins faith, and may well serve for a caution to us not to be over-curious in searching into this secret.

Verse 36. *Who was called barren* ] It is observed that the barren women (so called in both Testaments) had the best Children, as *Sarah, Rebecca, Rachel, Elizabeth, &c.* because long held off, and much humbled. Some also have observed that the New Testament affords more store of good women than the Old.

Verse 37. *For with God, &c.* ] We never doubt of Gods will, but we do in some measure doubt of his power. See them both running parallel, *Job 42.2.*

Verse 38. *Behold the handmaid of the Lord* ] Not *Mall Gods maid*, as a black-mouthed *Blatere* hath blasphemed in print, that the Puritans rudely call her.

Verse 39. *Into the hill-country* ] Of *Juda*, southward of *Jerusalem*, into the City of *Hebron*, *Josh. 21.9.*

Verse 40. *Saluted Elizabeth* ] To whom she could not rest till she had imparted the good newes, and both given and received some spirituall gift for mutuall confirmation and comfort, *Rom. 1. 11, 12* Greif grows greater by concealing, joy by expression. Only the meeting of Saints in heaven can parallell the meeting of these two couzens.

Verse 41. *The babe leapt in her womb* ] Such comfort there is in the presence of Christ (though but in the womb) as it made *John* to spring. What then shall it be in heaven, think we?

Verse 42. *Blessed art thou among women* ] So is *Jael* the wife of *Heber* said to be, *Judg. 5. 24.* who yet perhaps was hardly so good a woman as *Deborah*, that called her so. But it was no small confirmation to the blessed Virgin, to hear the same words from *Elizabeth*, that she heard before from the Angel.

*And blessed is the fruit, &c.* ] Or, *because blessed is the fruit of thy womb, therefore blessed art thou, &c.*

Verse 43.

D. Hall's Commentary  
retemplar on the  
New Test.

Staffords Female  
Glory.

Verse 43. *That the mother of my Lord, &c.* ] That the Lord himself should come amongst us, as he did in the flesh, and doth still by his Spirit, Oh what a mercy!

Verse 44. *Leaped in my womb* ] More like a suckling at the breast (as the word signifieth) then an Embryo in the womb. *βρέφος Πύκτε-  
ται Πάμν,* The Spirit then worketh, even in unborn babes that are elect, *1 Pet. 2.2.* some kind of saving knowledge of Christ, answerable to faith in those that are grown up.

Verse 45. *Blessed is she, &c.* ] *Mary* believed: so did not *Zachary*, though a man, a Priest, aged, learned, eminent, and the message to him of more appearing possibility. This, *Elizabeth* here seems to have an eye to.

*Believed that there shall be, &c.* ] The same may be said of every believer. It is true also in cases ordinary: A perswasion that God will help and keep us will indeed help and keep us, *Marke 9. 23.*

Verse 46. *And Mary said* ] See the benefit of good society, and how one Christian kindleth another. As *Iron* sharpeneth *iron*, so doth the face of a man his friend. *Prov. 27.*

*Doth magnifie the Lord* ] Makes roome for him, enlargeth her thoughts of him; throwes wide open the everlasting doors, that the King of glory may come in, in State. *Μαγαλύνει.*

*My spirit rejoiceth* ] *Tripudiat*, danceth a galliard (which *ἡγαλλίασεν* seemeth to come from the Greek word here used) danceth. *ὁμι τοῦ θεοῦ* *Levantes* in God, or for God my Saviour, as the matter and ground of my joy. *Super Deo.*

Verse 48. *The low estate* ] *Vilitatem*, the vile and abject condition. *Contra Maria merita, qua pradicant Papicola.* Here's not in loc. See *Beza Ab.* no mention of merit.

*All generations shall call me blessed* ] How much more should we with one mind and one mouth blesse God the Father of our Lord Jesus Christ? This is an honour that he much standeth upon, *Rom. 15. 6.*

Verse 49. *He that is mighty* ] *Δυνατός* The mighty strong *Ὁ δυνατός* God.

*Hath done great things for me* ] No small things can fall from so great a hand. He gives life himself.

*And Holy is his Name* ] God that is holy is to be sanctified in holiness, *Isaiah 5. 16.* when men see their children especially (as here) the work of Gods hands, *Isaiah 29. 23.*

E f f 3

Verse 50.

Verse 50. *From generation to generation* ] Personal goodnesse is profitable to posterity.

Verse 51. *He hath shewed strength, &c.* ] It appears by the whole frame of this holy song, that the blessed Virgin was well versed in the Scripture, which she here makes so much use of in sundry passages. *She was eruditionis pietatis & modestia delictum*, as one speaketh of the Lady *Jane Gray*.

Διεσκόρησε.

*He hath scattered the proud* ] He by his strong Arme hath so splitted them, that they shiver into peeces: or hath made them as darts, which being among the enemies, are lost: or hath hurled them hither and thither, as the wind doth the dust of the mountains.

Turk. Hist.

Verse 52. *He hath put downe the mighty* ] As he did *Bajazet* the proud Turk, and set up *Tamberluine* a Stythian shephard; who said that he was sent from heaven to punish *Bajazets* rashnesse; and to teach him that the proud are hated of God, whose promise is to pluck down the mighty, and raise up the lowly.

Verse 53. *He hath filled the hungry* ] See the Note on *Matth. 5.6.*

Ανταλ'ετο.

Verse 54. *He hath helpe his servants* ] He hath put under his hand, and raised him prostrate, taken him up at his feet. This he will not do for an evil doer: he taketh not the ungodly by the hand, *Job 8. 20.*

Verse 55. *As he spake to our fathers* ] Who lived upon reverencies, and dyed upon the promises, accounting them good free-hold. God keeps promise with nights and dayes, *Jeremiah 33. 20. 25.* How much more will he, with *Abraham*, and his seed for ever?

Verse 56. *And returned to her own house* ] An honest heart is where its calling is. Such a one, when he is abroad, is like a fish in the aire; whereinto if it leap for recreation or necessity, yet it soon returns to its own element.

Verse 57. *And she brought forth a sonne* ] The voice of the Lord maketh the *Hindes* to calve, *Psal. 29. 9.* though of all other bruit creatures they bring forth with great trouble, bowing themselves, bruising their young, and casting out their sorrows, *Job 39. 4. 6.* How much more will he help his dear hand-maids?

Verse 58. *The Lord had shewed great mercy* ] And the greater, because

because in her old age. Births, with those that are ancient, are with greater danger: so is the new birth in old sinners.

Verse 59. *To Circumcise the child* ] Infants are no innocents, they are conceived in sin, and the first sheet or blanket wherewith they are covered is woven of sin, shame, bloud and filth, *Ezek. 16. 4. 6.* They were Circumcised, to signifie that we had betret be dayed, and have our skin quite stript off, then to have it as a skin-bottle hanging in the smoak of filthy desires, and blown full of unclean motions with the breath of Satan.

Verse 60. *He shall be called John* ] *Bucer* here observeth that he that was high Priest when *Salomon* built the Temple, was called *John*: and that there was herein a sweet suitableness. *Pulchre vero conuenit, faith he, ut quo nomine sacerdos Salomonis typici, hoc & veri vocaretur: that the Type and Truth might accord in the very name.*

Verse 61. *There is none of thy kindred* ] There is an inbred desire in us all of immortality: we would eternize our names, and do therefore call our children, cities, lands, &c. after them, *Psal. 49. 11.* But they do best that get assurance that their names are written in heaven. They that depart from God shall be written in the earth, *Jeremiah 17. 13.* as *Cains* son, *Lord Enoch* of *Enoch*, *Genesis 4.* And those men of renown, *Genesis 11. 4.* were.

Verse 62. *And they made signes to his father* ] Who therefore seems to have been deaf (as well as dumb) because he had not hearkned to the Angels speech, but gain-saied it.

Verse 63. *And he asked for a writing-table* ] *Tabellam sc. ceteram, in qua olim stylo scribebatur, faith Sa.* He had an excellent faculty of whom *Martiall* reporteth,

*Curvant verbalicet, manus est ueocior illis:  
Et vix lingua suum, dextra peregit opus.*

*Martial. lib. 1. 4  
de Notario.*

Verse 64. *And he spake and praised God* ] And had he had as many tongues as he had hairs upon his head, he could never have sufficiently praised God for his son, but especially for his Saviour. See *1 Timothy 1. 15, 16, 17.* *Zachary* beleeveth and therefore speaks, *Psal. 116. 10.* the tongue of the dumb sings, *Isaiah 35. 6.*

Verse 65. *And feare came on all* ] This was either the fear of admiration at the many strange accidents about the birth of the Baptist;

*Indoli, de vita  
Christi.*

Baptist; or the fear of punishment, seeing so good a man as *Zachary* so long to have suffered for his unbelief.

Verse 66. *And the hand of the Lord* ] That is, his grace and blessing. He had the honour to be *Legis & gratia fibula*, as *Crysologus* hath it; the buckle and boundary of the Law and Gospel.

Verse 67. *Was filled with the Holy Ghost, and prophesied* ] This was a plentiful amends for the late losse of his speech. See here the goodnesse of God to all his; *Quibus non solum ablata restituit sed insperata concedit* (saith *Ambrose*) *Ille dudum mutus prophetat*. God is better to his then their hopes.

Verse 68. *Blessed be the Lord God of Israel* ] This is *Hymnus Evangelicissimus*, say both *Bucer* and *Pellican*. A most Evangelicall Canticle.

*Redeemed his people* ] From the wrath of God over them; the guilt and power of sin within them; from Satan and the punishment of sin without them.

Verse 69. *An horne of salvation* ] A *Cornucopia*, or a mighty Saviour, *qui instar bovis cornupeta inimicos populi Dei prosterнат atque dejiciat*, that can bestir him much better then that *He-goate*, *Alexander* the great, who had a notable horn between his eyes, wherewith he cast down the Ramme to the ground and stamped upon him, &c. *Dan. 8. 7. Macedones tunc temporis Aegades, id est caprini dicti sunt. Occasionem vide Justin. lib. 7.* The Macedones were at that time called *Goate-sprung*.

Verse 70. *By the mouth* ] There were many Prophets, yet had they all but one mouth: so sweet is their harmony.

Verse 71. *That we should be saved* ] *Gr.* Salvation from our enemies. This properly importeth the privative part of mans happineffe, but includes the positive too.

Verse 72. *To performe the mercy* ] Gods love moves him to promise, his truth binds him to performe. See both these, *Sam. 7. 18. 21. For thy words sake, and according to thine owne heart: (that is, ex mero motu) haste thou done all these things.*

Verse 73. *The oath which he sware* ] *ἐκ & quasi ἐκ &* a hedge, which a man may not break: much lesse will God.

Verse 74. *Might serve him* ] *Servati sumus ut serviamus*. Christ hath therefore broke the devils yoke from of our necks, that we may take upon us this sweet yoke, and not carry our selves as sons of *Belial*.

Verse 75.

Verse 75. *Before him* ] The sense of Gods presence makes men conscientiously obedient to both tables of the Law. *Cave, spectat Cato*, was a watch-word among the Romanes. *Noli peccare, Deus videt, Angeli astant, &c.* Take heed what thou doest, God beholds thee, Angels observe thee, &c.

Verse 76. *And thou child* ] *scil. qui nunc tantillus es, in virum magnum evades*: Though little, thou shalt prove great.

*Thou shalt goe before the face of the Lord* ] Any relation to whom ennobleth, and advanceth all worth.

Verse 77. *To give knowledge* ] Not by infusion, *Dan. 1. 17.* but by instruction. See the dignity and duty of Ministers.

Verse 78. *Whereby the day-spring* ] Or as *Beza* rendreth it, *ἀνατολή*. The Branch from on high, not from beneath, as other plants or branches. So the anchor of hope entreth not into the deep, but into that within the vaile, *Heb. 6. 19.*

Verse 79. *Thou sit in darkness* ] This imports 1. continuance, 2. content.

*To guide our feet* ] The superstitious Pagans thought that their goddess *Vibilia* kept them in their right way when they travelled: But we have a better guide to God. *Arnob. advers. Gent. lib. 4.*

Verse 80. *And the child grew* ] Though his meat was but coarse, and not so nourishing. The blessing of God is the staffe of bread: bread would no more nourish without it then a piece of earth.

## CHAP. II.

Verse 1. *A decree from Cesar Augustus* ]

BY a sweet providence of God, that Christ might be born at *Bethlehem*, according to the Scriptures. Howbeit *Augustus* thought not so (as it is said in another case of *Nebuchadnezzar*, *Ezay 10.*) but ambitiously sought the setting forth of his own greatnesse, and large command, and carried it without punishment; when as *David* smarted fore for a like offence. But God will take that from others, that he will not bear with in his own. *Amos 3. 2.*

*That all the world* ] That is, the Romane world: but such was their ambition, that though they had but a part, yet they stiled themselves Lords of all the World. So the Pope (the image of that

Ggg



that *Beast*) will needs be stiled Universal Bishop. The Great Turk (that Eastern Antichrist) calls himselfe God on earth, Sole Monarch of the World, Commander of all that can be commanded, &c. and by many other such like swelling titles.

Verse 2. *When Cyrenius, &c.* Quirinus the Latine Writers call him. Now that the Scepter was departed, *Shiloh* came.

Verse 3. *And all went to be taxed* To pay a certain small sum of money in token of fealty. I was once at a Court-Sermon (saith *Melancthon*) on the Nativity-day, and this was the Text: but the Preacher, instead of discoursing on Christs Incarnation, spent the whole hour, in a very cold day, in perswading the people to obey Magistrates, and to give them as much money as they call for. This is the guise of Court-Parasites, Princes trencher-Flyes.

Verse 4. *And Joseph also went up* By a speciall providence of God, as is above-noted, *verse 1.* and not onely so, but that the holy Virgin might still have with her the keeper and cover of her virginity; that the devill might not have occasion to raise up false reports, about her great belly.

Verse 5. *Being great with child* Yer could not be excused. This was a cruelty in *Augustus* (not to spare great-bellied women) but a mercy of God to mankind; for what the better had it been for us, if *Joseph* had gone to *Bethlehem*, and not *Mary* also?

Verse 6. *The dayes were accomplished* Her delivery might well be hastened, or at least facilitated by her long journey; for it was no lesse then foure dayes journey from *Nazareth* to *Bethlehem*. Some say she was *gravida*, but not *gravata*; great-bellied, but not unweildy: *Lumen enim quod in se habebat, pondus habere non poterat*, saith *Augustine*: but I am not bound to beleve him.

Verse 7. *And she brought forth her first-born* Whether shee were *Deipara*, the Mother of God, was a great controversie, and raised a great storm in the Councell of *Ephesus*; insomuch as the Emperour declared both sides hereticks. But forasmuch as shee was the Mother of Christ, *Mat. 1. 23.* and Christ is God, in bringing forth Christ, she was the Mother of God. Whether she continued after this a Virgin, *piè credimus, sed nihil affirmamus*. But that shee vowed Virginity, as Papiists say, we deny: For how could she promise Virginity to God, and Marriage to *Joseph*?  
*Wrapped*

θεοτόκος, non  
θεοδύκος, ut  
ceteri uolunt

*wrapped him in swadling-clothes* This paines she was at (such was her love) though newly delivered, and much weakned thereby. His swadling-clothes were poore and ragged, as may be gathered out of the Greek word here used. *Σταγδαῖος* of *Σταγδαῖος* to rend.

*Laid him in a manger* Non in aureo reclinatorio, saith *Ludolphus*, not in a stately room, as the *Porphyrogeniti* in *Constantinople*; not in the best but basest place of the same, which is counted the meanest house of a City. Oh humble Saviour, whither wilt thou descend?

Verse 8. *Keeping watch over their flock* At the tower of *Eda*, say some, between *Jerusalem* and *Bethlehem*, where *Jacob*, returning from *Mesopotamia*, stayed with his flock, after hee had buried *Rachel*, *Gen. 35. 21.* *Mic. 4. 8.*

*By night* Hence some gather, that our Saviour was not born in the winter; because in winter they housed their cattle, and fed them not without doores, *Pro. 27. 25.*

Verse 9. *And to the Angel of the Lord* *Gabriel*, likely, was sent, not to *Zachary* or *Sanem*, &c. but to certain Shepherds. God goes a way by himself. Had the Sages of the East met with these Shepherds, they had received better intelligence then they did from the learned Scribes.

*And the glory of the Lord* As when a Kings son is born, bonfires are made, &c.

Verse 10. *I bring you good tidings* The first Preacher of the Gospel, was an Angel. God hath now taken this honour from the Angels, and put it upon the Ministers, who are in Scripture called Angels, *Revel. 2. 1.* and Angels Ministers, *Heb. 1. 14.* The old Church had *εὐαγγελίαν* the promise, we have *εὐαγγέλιον*, the full tidings.

Verse 11. *A Saviour* The Greek word is so emphaticall (as *Σωτήρ* fully witnesseth) that other tongues can hardly find a fit word to expresse it. The Grecians by *Flaminius* rang out *Σωτήρ* *Σωτήρ* with such a courage, that the birds astonished, fell to the earth. *Cic. in Verri. Att. 4.*

Verse 12. *Wrapped in swadling-clothes* In vilibus & veteribus indumentis, saith *Ludolphus*. See the Note on *verse 7.*

Verse 13. *Praising God* Angels, who have neither so much interest in Christ, nor benefit by him as we, sing him into the world. And shall we be dumb? They sang when the world was created, *Job 38. 7.* So now that it was repaired by Christ.

Verse 14. *In earth peace* ] *Pax, quasi pactio conditionum.* Εἰρήνη ἐστὶν τὸ εἰς ἐκεῖνον, ἀ συνnectendo in unum. Christ is the great Peace-maker; but only to the elect, called here the *Men of Gods good will*. When he was born, *Cuncta atque continuati-  
vius generis humani aut pax fuit aut pactio.*

Flor. Hist. l. 4.

Verse 15. *Let us now goe even unto Bethlehem* ] They did not reason nor debate with themselves (saith Bishop Hooper Martyr in a Letter to certain good people taken praying in *Bow-Church-yard*, and now in trouble) who should keep the wolfe from the sheep in the mean time; but committed the sheep to him whose pleasure they obeyed: So let us doe now that we be called; commit all other things to him that called us. He will take heed that all shall be well. He will help the husband, comfort the wife, guide the servants, keep the house, preserve the goods: yea, rather then it should be undone, he will wash the dishes, rock the cradle, &c.

Acts and Mon.

Verse 16. *Found Mary and Joseph, &c.* ] They, though of the blood royall, yet lay obscured, not thrusting themselves into observation, but well content with a low condition. *Beata Virgo in vili stabulo sedet, & jacet; sed quod homines negligunt, celestes cives honorant & inquirunt*, saith *Stella*. The humble person is like the violet, which growes low, hangs the head downwards, and hides it selfe with its own leaves. And were it not that the fragrant smell of his many vertues betrayes him to the world, he would chuse to live and dye in his self-contenting secrecy.

Stella.

Bernard.

Verse 17. *They made known abroad* ] True goodnesse is communicative: there is no envie in spirituall things; because they may be divided in *solidum*: One may have as much as another, and all alike. These shepherds, as those lepers, 2 King. 7. 9. said one to another, *Wee doe not well: this day is a day of good tidings, and we hold our peace, &c.*

Verse 18. *Wondred at those things* ] Yet made little benefit of what they heard. All the world wondred after the Beast, Revel. 13. 3. And it was a wonder there was no more wondering at the birth of our Saviour; if that were true especially, that (besides the Wife-mens starre, Mat. 2. and the Angelicall musick in the air, &c.) among the Gentiles a voyce was heard, The great God is now about to be born: And that at *Rome*, the likenesse of a woman carrying a child in her arms was seen about the sunne, &c.

These

These things are storied. *Polydore Virgil* reports out of *Orosius*, that on the very day of Christs nativity, *Augustus Caesar* caused proclamation that no man should stile him *Lord* any longer, *Manifesto presagio majoris Dominatus, qui tum in terris ortus esset*: as presaging a greater then himself then born. *polyd. Virg. lib. 4. cap. 1.*

Verse 19. *Mary kept all those things* ] Her soule was as an holy ark: her memory like the pot of *Mannah*, preserving holy trothes, and remarkable occurrences.

Verse 20. *As it was told unto them* ] God to shew that he respected not persons, revealed this grand mystery to shepherds and Wife-men, the one poor, the other rich; the one learned, the other unlearned; the one Jewes, the other Gentiles; the one neer, the other far off.

Verse 21. *For the Circumcising of the (child)* ] Christ would be Circumcised, and so become bound to fulfill the Law, that hee might free us that were under the Law, Gal. 4. 5.

Verse 22. *And when the dayes of her purification* ] She was rather sanctified then polluted by bearing Christ; yet wrangleth not with the Law, nor claimeth an immunity. Now if she were so officious in ceremonies, what in the maine duties of morality?

*According to the Law* ] This Law of Purification proclaimes our uncleannesse, whose very birth infects the mother that bare us. She might not till the seventh day converse with men, nor till the fortieth day appear before God in the Sanctuary, nor then without a burnt-offering for thanksgiving, and a sin-offering for expiation of a double sin, viz. of the Mother that conceived, and of the Son that was conceived.

Verse 23. *That openeth the womb* ] This proves that *Mary* brought forth Christ in a naturall way, and not *utero clauso*, by a miracle, as Papiists would have it, to prove their fiction of Transubstantiation.

*Shall be called baby to the Lord* ] God requireth the first-born, as usually best-beloved; that together with our children, he might draw to himself the best of our affections.

Verse 24. *A pair of Turtle-doves* ] Christs Mother was not rich enough to bring a Lamb. Let this comfort poor Christians. *I know thy poverty*, saith Christ, but that's nothing, *thou art rich*, Revelations 2. 9. *Smyrna* the poorest Church, hath the highest commendation.

10. 2. 3. 4.

Verse 25. *Just and devout* ] Or wary and cautelous ; one that takes heed and is fearfull of being deceived in that which he takes for right and current.

*Waiting for the Consolation of Israel* ] That is for Christs coming : This was the fugar wherewith they sweetned all their crosses : this was the Dittany, by tasting whereof (as Harts do) they shoke of all the peircing shafts of their afflictions. Some Jewes conclude the Messiah when he comes shall be called Menahem the comforter, from *Lam. 1. 16.*

Sanctimon.

10. 2. 3. 4.

Verse 26. *It was revealed unto him* ] By an immediate Oracle, The Idolatrous heathens made use of this word to signifie their impious and diabolicall Oracles. The abuse of a word taketh not away the use of it.

Verse 27. *And he came by the spirit, &c.* ] So still, the steps of a good man are ordered by the Lord, *Psal. 37. 23.* He sets his spirit as a Turour, to direct and convince us into all truth. *Siméon* likely, had done as *Daniel* did, *Chap. 9. 2.* found out by diligent search, that the fulnesse of time was come, and is therefore thus answered from heaven.

10. 2. 3. 4.

Verse 28. *Then tooke he him up in his armes* ] The blessedst armfull that ever the good old man had in his life. The Patriarchs *saluted him*, but *afar off*, *Heb. 11.*

The souls  
solace.

Verse 29. *Lord now leavest thou thy servant* ] *Siméon* having laid in his heart (saith one) what he lapt in his armes, sung, *Nun dimittas* ; I fear no sin, I dread no death. I have lived enough, I have my life ; I have long'd enough, I have my love ; I have seen enough, I have my light : I have served enough, I have my saint : I have sorrowed enough, I have my joy : Sweet babe, let this Psalm serve for a lullaby to thee ; and for a funerall for me. Oh sleep in my armes, and let me sleep in thy peace. Dying *Veturio* broke out into these words, *Pater es amator, Filius Redemptor, Spiritus Sanctus Consolator* : *quomodo itaque tristitia affici possim* ? Dying *Deering* said, *Ego omnium Sanctorum minimus, credo in meum ut Christum, salutem meam.*

10. 2. 3. 4.

Verse 30. *For mine eyes have seen, &c.* ] A great satisfaction. So it was to *Job*, *Chap. 42. 5.* when he could say, I have heard of thee by the hearing of the ear, but now mine eye seeth thee. What shall it be to us when we shall see God face to face, &c. *1 Cor. 13. 32.* *Calculus hic. Primum retrorogamus, ut nos ad speciem transeamus.* Worship we God with reverence till we come to see him face to face.

Bible.

Verse 31.

Verse 31. *Before the face of all people* ] As a banner displaid, as a beacon on a hill, or as the Sun in heaven to be beheld of all : as the brazen serpent was lifted up in the wilderness, &c. *Job. 3. 15.* *again.*

Tit. 11.

Verse 32. *The glory of thy people Israel* ] Oh ! pity their pervernesse, and pray their conversion, that the Jewes may call God *Abba*, the Gentiles *Father*, *Dan. 12. 11.* There is a Prophecy of Gods waiting to be gracious by Mr. *Cass.* *1. 57.* the Jewes finall restauration, (saith one) and the time is expressed which is 1290. years after the ceasing of the daily sacrifice, and the setting up of the abomination of desolation : which is conceived to be about *Julian's* time, who slayed to re-build the Temple of the Jewes, but was hindered from heaven. This was *Anno Dom.* 360. to which if you adde 1290. yeares, it will pitch the calculation upon the year 1650.

Verse 33. *Marvelled at those things* ] Saints the further they see into the mystery of Christ, the more are they transported with admiration. But most of al at the last day, *1 Thes. 1. 10.*

Verse 34. *And for a sign, &c.* ] For a bur-mark, against whom his enemies shall shoot the shafts of their gain-sayings : Like as at the sack of Constantinople, the Image of the Crucifix was taken down by the Turks, and a Turks cap put upon the head thereof, Turk. Hist. fol. 347. and so set up, and shot at with their arrowes, calling it the God of the Christians.

Verse 35. *Yea a sword shall pierce, &c.* ] This confutes that of *Plinius* ; *Mulier nulla cordiculus dolet ex animo.* The word here rendred sword properly signifies a long Thracian dart. *A. Gil. l. 10. c. 25.*

*That the thoughts of many hearts* ] As they are also now in these discriminating, shedding times. Affliction tryeth men who are Crocodiles, Spunges, Camelions, &c. Before these dayes came (saith Master *Bradford* Martyr) how many thought of themselves, that they had been in Gods bosome, and so were taken, and would be taken in the world ? But now we see whose they are : for to whom we obey, his servants we are, &c. In the Palatinate scarce one man in twenty stood out : but fell to Popery, as fast as leaves in autumn.

Verse 36. *From her virginity* ] i. e. She was a pure virgin when married to her husband. All are not virgins that passe for such : some have their secret conveyances, *Prov. 30. 19. 20.* They can eat stollen bread, and afterwards so wipe their lips that not the least crum shall be seen.

Verse 37.

Verse 37. *A widow of about 84. years* ] She was now ripe, and ready, even of her own accord, to fall into Gods hand, as ripe fruites do into the hand of the gatherer. And the thoughts of death had long since forbad the banes of a second marriage. *Cogita te quotidie moriturum, & de secundis nuptiis nunquam cogna- bu.* Think of death, and the thoughts of marrying again will dye within thee.

Verse 38. *Gave thanks likewise* ] *Succinit* Simeoni, seconded Simeon, and sang the same song. This was somewhat extraordinary, as being against that *1 Tim. 2. 12.* and therefore fell out only in troublesome and confused times of the Church; as likewise *Huldah* the Prophetesse. Our *Prædicantissæ* have here no patronage.

Verse 39. *According to the Law of the Lord* ] This is often recorded of them in this Chapter, that they observe the Law exactly, to their singular commendation. The Law is to be kept as the apple of ones eye, *Prov. 7. 2.* Count nothing little that God commands. It is as much treason to coyne pence as twenty-shilling-peece: And they were commanded not to eate of the bloud, as ever they looked for Gods blessing.

*They returned into Galilee* ] After they had first fled down into Egypt, *Matt. 2.*

Verse 40. *And the grace of God was upon him* ] Without measure; so that of his overflow we have all received *grace for grace*. He had a fulnesse not repletive only, but diffusive too: not of plenty only, but of bounty also, not only of abundance, but of redundancy. Hee was Anointed with the Oyle of gladnesse, not onely above, but for his fellowes.

Verse 41. *Now his parents went, &c.* ] Every male was to appear thrice a year before the Lord. In the females it was a free-will offering, and well accepted.

Verse 42. *And when he was twelve yeares old* ] What he did from his infancy hitherto, the Scripture is silent: Papists faine many idle relations, and thereby expose us to the jeares of Jewih and Turkish miscreants. Where the Scripture hath no tongue, we must have no eares.

Verse 43. *Joseph and his mother knew not* ] One would wonder they should be so carelesse of so peerlesse a pearle: They might well think there were enough at Jerusalem, among the *Herodians* especially, that would have been glad to have dispatcht any

Hier. Ep. ad  
Ruin.

John 1. 16.

any that should take upon them to be *Messias the prince*, as *Daniel* calleth him, *Chap 9. 25.*

Verse 44. *Sought him among their kinsfolk* ] They knew him to be of a disposition not strange and Stoicall, but sweet and sociable. Let not us tye up our selves in a stern austerity, but run into the company of those now, that must be our everlasting companions in heaven.

Verse 45. *And when they found him not* ] The best are sometimes at a losse, and hard put too't for three dayes, or so. And this, mostly, for their security, as the Church in the Canticles.

Verse 46. *Sitting in the midst of the Doctors* ] *Christus prius sedet in medio Doctorum (ut rectè distin. 36. Gratian.) quam post- lue capit munus Mediatoris obire.*

*Hearing them, and posing them* ] In this very year the Temple was prophaned, even at the Paschever. For the Priests having opened the Temple doores by night, as the manner was, found a great company of dead-mens bones in the morning, thrown here and there thorough the whole house. This, saith *Iosephus*, was thought to have been done by the Samaritans in spight to the Jewes. But others think God had a speciall hand in it, to signifye that the Temple-services were shortly to dye and determine; now that the Lord of heaven and earth had taught therein with his own lively voice. Euseb. Chron.

Verse 47. *At his understanding* ] Which was so large, even as man, that some have affirmed it to be infinite, and uncreated: but of this, his manhood, being a creature, was incapable. Howbeit here our Saviour put forth a beam of his Deity, which yet he soon drew in again, and lay long after obscured.

Verse 48. *Have sought thee sorrowing* ] *Animo tristissimo, & afflictissimo.* God often cures a Lethargy of security, by a fever of perplexity.

Verse 49. *Wist ye not* ] Men be they pleased or displeased, God must be obeyed.

Verse 50. *They understood not* ] Yet were well versed in the Scriptures. If God give us not sight as well as light, we are still to seek.

Verse 51. *And was subject unto them* ] Labouring with his hands, &c. *Mark 6. 5.*

Verse 52. *Increased in wisdom* ] Being *παιδευόμενος* as *Ma- cavim*

Hhh

Nicoeph.

carinus was called, whilest a child, for his extraordinary grace and gravity.

## CHAP. III.

Verse 1. Pontius Pilate *being governor* ]

ἡγεμὼν τῆς Ἰουδαίας.

**T**'Acitus calleth him Procurator only of Judea. But Saint Luke here makes little difference betwixt his office and the Imperial honour of his Master *Tiberius*: for he useth the same word to expresse both. The Earle of Flanders counts it a great prerogative, that he writes himself *Comes Dei gratiâ*. Others only *Dei clementiâ*. The Duke of Millain, that he is the prime Duke of Europe. The Deputy of Ireland, that there cometh no Vicerent in Europe more neer the Majesty and prerogative of a King then he, &c.

Verse 2. *Annas and Caiaphas being high Priests* ] By turnes, *Joh. 11. 44. Act. 4. 6.* contrary to the old order. Throughout the whole Turkish Territories, there is but one Musta or High-Priest, and he is the supream Judge and rectifier of all actions, as well Civil as Ecclesiastical.

Verse 3. *Preaching the Baptisme of Repentance* ] *Johns* note was still, *Repentance*. Christ comes not, where this Herald hath not been before him. Yet now it is come to that passe, that many men scorn to hear a Sermon of Repentance. Its a sign, say some; that the Minister hath been idle that week, or that his flock is spent when he comes to preach of such a common theame as Repentance. If God be not mercifull, we shall quickly dispute away all our Repentance, as a famous preacher justly complaineth.

σαλὺν βαπτισμῶν.

Verse 4. *In the book of the words of Esaias* ] Called a great *roule*, *Esay 8. 1.* (because it treats of great things, *Maxima in minimo*) and said to be written with the *Pen of a man*, that is clearly that the simplest of men may understand it. *Deuter. 30. 11.*

Verse 5. *Every valley shall be filled* ]. Every hole, or hollow. Fainting of heart unfits the way for Christ, as well as the swelling hills of pride. Plain things will joy in every point one with another; not so, rough and hollow things: so plain spirits close with Gods Truths; not so those that are swollen, and uneven.

Verse 6.

Verse 6. *All flesh shall see* ] *Viz.* All that order their conversation aright, *Psal. 50. 23.* which is the life of thankfulness. *ib.*

Verse 7, 8, 9. ] See the Notes on *Matthew 3. 7, 8, 9, 10.*

Verse 10. *What shall we doe?* ] q. d. What are those fruits worthy of Repentance, that we in our places must bring forth?

Verse 11. *He that hath two coats* ] Thus *Tyrus* evidenced her repentance, *Isa. 23. 18.* by feeding and cloathing Gods Saints with her merchandize. Thus *Zacharias, Dorcas, &c.* This is all the lesson that for the present he sets them, being but young scholars in the schoole of Christ.

Verse 13. *Exact no more* ] Make no more of your places, then ye may with a good conscience. Shun that mystery of iniquity that is crept into most callings. A great part of the Turks Civil Justice at this day is grounded upon Christs words, *Thou shalt not do what thou wouldst not have done to thee.* *Sands his Travels.*

Verse 14. *Do violence to no man* ] Shake no man by the shoulder, tolle no man to and fro, to put him into a fright, smite no man with the fist of wickedness. *Tamerlaine* took such order with his Souldiers that none were injured by them: If any souldier of his had but taken an apple or the like from any man, he died for it. One of his souldiers having taken a little milk from a country woman, and she thereof complaining, he caused the said souldier to be presently killed, and his stomach to be ript, where the milk that he had of late drunk being found, he contented the woman and so sent her away: who had otherwise undoubtedly dyed for her false accusation, had it not so appeared. *Turk-hist. 213.*

*Neither accuse any falsely* ] Get nothing by sycophancie. Oppresse no man either by force or fraud, and forged cavilation, as it is rendred, *Luke 19. 8.* *Μὴ δὲ συκοφαντεῖς.*

Verse 15. *Whether he were the Christ* ] Yet *John* did no miracle, but he was a burning and a shining light, he thundered in his doctrine, and lightened in his life. Hence was he so much admired.

Verse 16. *The latchet of whose shoes, &c.* ] By this expression the Baptist acknowledgeth Christs Godhead, as did also *Mary* by washing his feet. But what doth the Pope that holds forth his feet

H h h 2

to

to be kissed? Is not this he that sits as God in the Temple of God? Is not this *Dominus Deus noster Papa*? Learned he not this abominable insolency of *Dioclesian* that bloody Persecutor? who as he was the first Roman Emperour that would be worshipped as God, so he was the first that wore shooes embellished with precious stones, and held forth his feet to be kissed of his prostrate suitors.

Verse 17. *Whose fanne* ] *Viz.* The preaching of the Gospel.

Verse 19. *For Herodias his brother Philips wife* ] Whom it was not lawfull for *Herod* to have, though *Philip* were dead, as *Josephus* saith he was. This was the case so much controverted here and beyond Seas in *Henry* the eighths time, touching his marriage with his brother *Arthurs* widow, by Papall dispensation. The King had first a scruple cast into his mind about it by the Bishop of *Baion* the French Embassadour, who came to him to consult of a Marriage between the Lady *Mary*, and the Duke of *Orleans*, whether *Mary* were legitimate, &c. This gave occasion to the casting the Popes authority out of *England*. *Mary* was forced, for fear of death, to renounce the Bishop of *Rome*, and to acknowledge her Mothers marriage to have bin incestuous and unjust, &c. Though afterwards, she set up the Pope here again: and it was her policy, so to get, and keep the Crown upon her head.

*And for all the evils, which Herod, &c.* ] *John* reprov'd him with the same liberty that *Herod* committed them. So did *John Chrysostome*, the great ones of his time. *Ita quidem ut etiam Ducum, Entropii & Gaius, imo ipsius Imperatoris errata reprehenderet*: He spared not Dukes, Princes, nay not the Emperour himself.

Verse 20. *Added yet this* ] There is no stint in sin: but as one wedge makes way for another: so here. As after *Jonathan* and his Armour-bearer, came the whole host: So.

Verse 21. *And praying, the heaven was opened* ] Prayer is the key of Gods Kingdom: And must be used, as at other times, so especially when we or ours receive the Sacraments: though the most, if urged hereto, must say, if they say truly as *1 Sam. 17. 39*. I cannot go with these accoutrements: for I am not accustomed to them.

Verse 23. *Being (as was supposed)* ] But falsly: for *Joseph*

*Joseph* was no more then his *Pater politicus*, as *Postellus* calleth him his foster-father, reputed father.

*Which was the sonne of Heli* ] That is, his son in law. For *Heli* was *Maries* naturall father: and it is *Maries* genealogy that is here described: but put upon *Joseph*, because the Hebrewes reckon not their genealogies by women; but by men only. So *Ruth* 1. 11, 12, 13.

Verse 27. *Which was the sonne of Neri* ] *Salathiel* was naturally the son of *Neri*, but legally, and by succession the son of *Jechoniah*, *Matt. 4. 12*. for he succeeded him in the Kingdom. *Neri* which signifieth *My candle*, seemeth to have bin so named from the candle which the Lord reserved for *David* and his house. *2 Chron. 21. 7.*

Verse 30. *Which was the son of Simeon* ] Our Saviours genealogy is here the more accurately described, because there were that would have substituted and put false Christs upon the Church *Ezek. 2. 62*. The Priests that could not produce their genealogies were outed.

Verse 36. *Which was the son of Caiman* ] This name crept by some means, into the Greek copies after *Jeromies* time, saith *Beza* and *Parus*. Others say, that Saint *Luke* herein followed the Septuagints translation, out of wisdom and charity to the Hellenists or Greek-Jewes, that had received it, and read it. *2. That* writing for heathens, he followed the heathens Bible in his quotations. *3. That* in his genealogies he was to be a Coppiar, not a Corrector. *Bez. in loc. Pareus in Gen. 11. Alsted. Chron. M. Lightfoote. Ham. p. 312.*

Verse 38. *Which was the son of God* ] Not by generation, but creation. Therefore the Syriack translation hath it *Demen Elaha*, *A Deo*, Of God; not *Bar Efabia*, the son of God.

#### CHAP. IV.

Verse 1. *Returned from Jordan and was led* ]

NO sooner out of the water of baptisme, but in the fire of temptation. After greatest feelings, we are to expect sharpest assaults: neither can we better quench the Devils fiery darts then with the water of baptisme. We read, saith *Luther*, of a certain holy virgin, who, whensoever solicited to sin, would stop the tempters mouth with this one answer *Christiana sum*, I am a Christian. *Intellexit enim hostis statim virtutem Baptismi & fidei* — & fugit

git ab ea. Satan could not abide the mentions of baptisme, but fled from her presently.

Verse 2. *Being forty dayes* ] During which time, he was set upon with al sorts of temptations. These three here recorded were likely the very worst; in *quibus Diabolus omnes astus & fraudes sua sacculos deplevit*, (as one saith) wherein the Devill did his utmost.

Prov. 20. 17.

Verse 3. *Command this stone* ] Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravell. Compare this *verse* with *verse* 9. and see how the devill usually tempteth by extreams, to make men offend either in defect, or excellenc. Thus he tempted Master Knox upon his death-bed, if not to despair, then to presume that heaven should be his, for his zeal in the Scottish Reformation.

Perkins.

Verse 5. *Shewed unto him all the Kingdomes* ] In visible landskip of his own making, presented to the eye.

Verse 6. *To whomsoever I will, I give it* ] The Pope, as heir to the Devill, takes upon him to be *Dominus regnorum mundi*. Boniface. 8. wrote to Philip King of France, that he was lord of all, both Temporals and Spirituals, in all countries. *Os papa & cultus diaboli in eodem sunt predicamento*, saith one. But, *Cui volo do illi*, is Gods only to say Dan. 4. 22.

Verse 7 *If thou wilt worship* ] *Papa duliâ adorandus*, say the Canonists.

Verse 8. *Get thee behind me* ] See the Note on Matthew 16. 10.

Verse 13. *He departed from him for a season* ] We must look for the tother bout, and in a calm prepare for a storm. The tempter is restless and impudent: so that a man is to expect, if he live out his dayes, to be urged to all sins, to the breach of every branch of the ten commandements, and to be put to it in respect of every Article of the Creed.

Verse 14. *In the power of the Spirit* ] Without which the word is preached to no purpose. *Cathedram in calo habet, qui corda docet*, saith Augustine. It is with the word and spirit, as with the veines and arteries; as the veines carry the blood, so the arteries carry the spirits to quicken the blood.

Verse 15. *Glorified of All* ] Envy it self was thrattled, which yet usually waits upon vertue. Every Zopyrus hath his Zoilus.

Verse 16.

Verse 16. *Where he had been brought up* ] The Jewes were to be kind to the Egyptians, and to pray for the prosperity of Babylon, where they had bin bred, and fed. Be ye thankfull, Coloss. 3. 15, viz. to your friends and benefactors.

*And stood up for to read* ] In honour of the word that he read: So Neh. 8. 5. A commendable custome.

Verse 17. *He found the place* ] Whether he looked for it, or it so fell out by a providence, its uncertain. Origen, after his fall, lighting on that text, *Psal. 50. What hast thou to do to take my words*, &c. fell into a passion of weeping, and came out of the pulpit, as not able to speak to the people. Augustine hearing from heaven *Tolle, lege*, and happening upon that place Rom. 13. 14. *Put ye on the Lord Jesus Christ*, &c. was presently converted thereby. So was Cyprian, by reading the prophecy of *Jonah*.

Verse 18. *He hath anoynted me to preach* ] Therefore the Gospel is a sure saying, and worthy of al acceptation, sith its an effect of the holy Spirit: doubt not of its excellency, authority, certainty, sufficiency. See my *True Treasure*.

Verse 19. *The acceptable year of the Lord* ] A joyfull Jubilee. Let us not stand out the time, least we be bored in the care by the Devill.

Verse 20. *Were fastened on him* ] A good help against distractions. Our hearts are fickle and fugitive, if not hard held to it.

Verse 21. *This day is the Scripture, &c.* ] This was the summe of his sermon, as were also the prophecies we read; the heads only and short notes of the Prophets larger discourses. Brevity breeds obscurity.

Verse 22. *Is not this Josephs sonne?* ] And what of that? But it is still the course of our hearers, to look round about, if possibly they may find any hole in our coat, through which to slight and slip the coards of our doctrine, though they cannot but admire it.

Verse 23. *Physitian heale thy selfe* ]. That is thy Country. So that for a man to cure his Country, is to cure himself.

Verse 24. *No Prophet is accepted* ] See the Note on Matt. 13. 57.

Verse 25. *Many widows were in Israel* ] q. d. God hath mercy on whom he will have mercy, &c. He is a free agent, and may do.

do with his own as he pleaseth. If the Prophets, by the Spirits direction, healed and helped forraigners sooner then Israelites; what so great wonder that Christ did not that for his own Country, that he did for others?

Verse 26. *That was a widow* ] A calamitous name, 2 Sam. 14. 5. The Hebrewes call her *Almah*, a dumb woman, because either she dare not, or may not speak for her self: but God professeth himself the patron of such; and he can speak for them in the hearts of their greatest adversaries. Happy they in such an Advocate.

Verse 27. *Naaman the Syrian* ] Nor he neither so long as he looked upon Gods Jordan with Syrian eyes.

Verse 28. *And all they in the Synagogue* ] Though but plain rusticks, yet they soon understood this saying of preaching to the Gentiles: which put them into an anger, and our Saviour into a danger.

Verse 29. *I thrust him out of the City* ] As unworthy to tread on their pavement. And so mad they were, that they could neither stay till the businesse were brought to a judiciall tryall, nor forbear execution till the Sabbath were over.

Verse 30. *But he passing, &c.* ] Like a second *Sampson*: his own arme saved him. This might have convinced his adversaries; but that they were mad with malice.

Verse 31. *And came down to Capernaum* ] Contempt drives away Christ. And woe be unto you if I forsake you, *Hos. 9. 12.* Comend earnestly for the Faith, sith it is but once delivered to the Saints, *Jude 3.* You must never expect another edition of it.

Verse 32. *For his word was with power* ] He preached not *figide & trepide*, as the Scribes: but uttered oracles, and did miracles.

Verse 33. *And in the Synagogue* ] See Notes on *Mark 1. 23.*

Verse 34. *The Holy One of God* ] The Pope will needs be called *Most Holy*: and so lifts up himself above Christ.

#### CHAP. V.

Verse 1. *As the people pressed upon him* ]

**T**his was both an argument of the truth of his humanity (that he was throng'd and thrust together by the unmannerly

mannerly multitude) and a part of his passion.

Verse 2. *Were mashing their nets* ] Though they laboured last night and had taken nothing. *Ferendum & sperandum.* Hope beguiles calamity, as good company doth the way.

Verse 3. *He prayed him* ] Gr. He gently asked him, Will you be pleased to thrust out a little? See *Philom. 8. 9.* *Posse & nolle, nobile est.*

*Taught the people out of the ship* ] Any place served him for a pulpit. So if men be desirous to hear, they will make a mat a seat, a pair of legs a seat.

Verse 4. *Let down your nets* ] This is the fare he paies them, for the use of their ship. No man loseth by Christ.

Verse 5. *We have toyled all night, &c.* ] *Omnia fui, & nihil expedit*, said *Severus* the Emperour. See *Hab. 2. 13.* *Hag. 2. 6.* If God stop not that hole in the bottom of the bag, all will run thorough.

Verse 6. *And their net brake* ] Yet the fishes got not out: which some note for another miracle.

Verse 7. *Filled both the ships* ] Here the dumb fishes do cleerly preach Christ to be the Son of God.

Verse 8. *For I am a sinful man* ] Gr. A man, a sinner, a *Ανθ' αμαρτω-very mixture and compound of dirt and sin.* See the like phrase, *Num. 32. 14.*

Verse 9. *And he was astonished* ] Gr. Fear seized upon him, *μελεσεν* and surrounded him, as *Tacitus* saith *Induere pavores.*

Verse 10. *Thou shalt catch men* ] See the Note on *Matthew 4. 19.*

Verse 11. *They forsook all, and followed him* ] They had given their names to him before, *John 1.* But now they see by this miracle his power to provide for them, they leave all to live with him. We love to see how we shall subsist.

Verse 12. *If thou wilt, thou canst* ] It is a ready way to speed, to found our prayers upon the power of God.

Verse 13. *I will, be thou clean* ] So ready is Christ to gratifie his suppliants, yea to be commanded by them, *Isaiah 45. 11.*

Verse 14. *For a testimony unto them* ] For a Bill of Indictment against them. Reprobates shall give an heavy account to God of all the means and offers of grace.



Verse 15. *But ſo much the more* ] Fame follows them that fly from it, and the contrary: as the Crocodile doth.

Verse 16. *And he withdrew* ] Pray, if you meane to profper.

Verse 17. *And the power of the Lord* ] So tis, when any Ordinance is afoot.

Verse 18. *And behold men brought* ] See the Notes on *Matt.* 8. 2, 3, &c. and on *Mark* 2. 3, &c.

Verse 20. *Thy ſins are forgiven thee* ] Let our ſickneſſes mind us of our ſins, that we may ſoon ſeek pardon.

Verse 23. *Whether is eaſier* ] q. d. Neither of either: for both are equally hard, and ſeiſable to God alone.

Verse 36. *Strange things* ] Gr. *Paradoxes*, things that we never thought to have ſeen: and above beleif, had we not ſeen them.

Verse 35. *And then ſhall they faſt* ] This is fulfilled ſaith *Belarmine*, in our Lent-faſts. But this was fulfilled ſay we, when Chriſt was crucified, and the Apoſtles mourned. Papiſts ſet-faſts are meer mock-faſts.

Verse 39. *The old is better* ] That is, milder, and ſo pleaſanter. *Vetulaſtate enim vina miteſcunt, quia vetuſtas ignem calorem, acerbitem, & facies e vino tollit.* Age clarifies wine, and ripens it.

# CHAP. VI.

Verse 1. *On the ſecond Sabbath after the firſt* ]

*Jerom* ſaith, that he asked *Nazianzen* what this ſecond Sabbath after the firſt was? *Nazianzen* answered, I'll tell you that, when I come next into the pulpit, for there you cannot contradict me. *Ita per jocum dixit* (ſaith *Melanchthon*) *quod hodie ſerio multi imitantur.* See the Note on *Matt.* 12. 1.

Verse 2. *That which is not lawfull* ] Our Saviour grants that it had not been lawfull indeed, but in caſe of hard hunger.

Verse 3. *Have ye not read?* ] Yes, over and over: but either underſtood not, or, through malice, diſſembled it. *Quilibet novum de lege interrogatus facilius quam nomen ſuum reſpondet,* ſaith *Joſephus*. The Jewes were all very wel verſed in the Scriptures.

Verse 6.

Verse 6. *And it came to paſſe* ] See the Notes on *Matthew* 12. 9, 10, 11, &c.

Verse 12. *He went out into a mountain to pray* ] He premiſeth prayer being to make choiſe of the twelve. If *Eleeazar* prayed when to ſeek a wife for *Iſaac*, *Gen.* 24. If *Salomon* prayed for wiſdom, ere he ſet upon the Temple-work. If *Ezra*, faſted and prayed, ere he committed the golden and ſilver veſſels to them that kept them, *Ezra* 8. 21, 30. Should there not prayer be made for Miniſters, ere they be ſet over Gods houſe and people?

Verse 13. *And of them he choſe* ] See Notes on *Matthew* 10. 1.

Verse 20. *Blessed be ye poor* ] Here we have a repetition of that famous Sermon in the Mount, *Matt.* 5. 6, 7. See the Notes there.

Verse 22. *And caſt out your name* ] *Ubique invenitur nomen Calvini, deletur,* ſaith the *Index expurgatorius*. Perſecutors proſcribe true profeſſours, *tantum nequiffimos & lucis huius uſura indignos.* After *Job. Huſſe* was burnt, his adverſaries got his heart which was left untoucht by the fire, and beat it with their ſtaves. A Frier preaching to the people at Antwerp, wiſhed that *Luther* were there, that he might bite out his throat with his teeth, as *Erasmus* teſtifieth.

Verse 25. *Woe unto you that laugh now* ] Worldlings jollity is but as a Book fairly bound: which, when its opened, is full of nothing but tragedies.

Verse 26. *When all men ſhall ſpeak well* ] What evil have I done ſaid *Aristides*, when one told him he had every mans good word? *Male de me loquuntur, ſed mali* ſaith *Seneca*. *Malis diſplicere, laudari eſt.* When *Doeg* blaſted *David*, he thinks the better of himſelf, *Pſal.* 52. 8. *Lutymmer* ſayes, he was glad when any objected indiſcretion againſt him in his Sermons: for by that, he knew the matter was good; elſe they would ſoon have condemned that.

Verse 29. *That ſmiteth thee on the one cheek* ] *Socrates*, when one gave him a box on the ear in the market-place ſaid, *Quam moleſtum eſt nescire homines quando prodire debeant cum galea?* What an odde thing it is to go abroad without a head-peice.

Verse 30. *Give to every man, &c.* ] Generall Norrice never thought he had that, that he gave not away. It is not lack, but love of money that maketh men churlies.

*Ask them not again* ] Or if thou take the benefit of the Law to recover them, do it without hate or heat: as Tilters break their spears on each others breasts, yet without wrath, or intention of hurt.

Sand. his Travels.

Verse 31. *And as ye would that men, &c.* ] The most part of the Turks Civill Justice is grounded upon this Rule as is above noted.

Verse 35. *Lend, hoping for nothing* ] No not the principall, in case thy brother be not able to repay it. *Thomas Tomkins* Martyr a Weaver dwelling in Shore-ditch, whensoever any had come to borrow mony of him, would shew them such mony as he had in his purse, and bid them take it: And when they came to repay it again, so far was he from Usury, that he would bid them keep it longer, till they were better able.

Acts and Mon. fol. 1394.

*To the unthankfull, and to the evill* ] An unthankfull man is a naughty man: nay, he is an ugly man, *Psal.* 147.1.

Verse 38. *Into your bosome* ] The Jewes ware large and loose garments, so that they could bare away much in their bosomes. Hence this expreffion.

#### CHAP. VII.

Verse 2. *And a certain Centurions servant* ]

**P**iscator thinks that this History is not the same with that *Matthew* 8.5. His reasons may be read in his Scholia on that place. *Videfs.*

Verse 4. *That he was worthy* ] So they held him: but he held himself unworthy, *vers.* 6. God in like manner saith that Jerusalem had received double for her sinnes, *Isaiah* 40. 2. But Jerusalem her self saith, *Our God hath punished us lesse then our sins*, *Ezra* 9. 13. Too much, saith God: Too little, saith she: and yet how sweetly and beautifully doth this kind of contradiction become both?

Verse 5. *Built us a Synagogue* ] *Antiochus* had burnt up the Synagogues in sundry places. This man, now converted, is content to be at cost for God and his people. So the Israelites received to favour again after their foul fall in setting up the golden calf, brought enough and to spare toward the work of the Tabernacle.

Verse 6. *For I am not worthy* ] So saith *Jacob* of himself, *Gen.* 32. 10.

32. 10. so *Paul*, *1 Cor.* 15. so the Baptist. *Matt.* 3. so *Augustine*, *Non sum dignus, quem tu diligas, Domine*, I am not worthy of thy love, Lord.

Verse 9. *He marvelled* ] See the Note on *Matt.* 8. 10.

Verse 12. *There was a dead man* ] Though a young man. Our decrepit age both expects death and sollicitis it: but vigorous youth lookes strangely upon that grim sergeant of God. *Senibus mors in januis, adolescentibus in insidiis*, Bern. Death seizeth on old men, and layes wait for the youngest.

Verse 13. *He had compassion on her* ] Of his own free accord, and unrequested, he raised him. Christ had a most tender heart. How shall he not pity and provide for his praying people?

Verse 19. *Art thou he that should come* ] The soul resteth not till it pitch upon Christ. See the Notes on *Matt.* 11. 2. &c.

Verse 23. *And blessed is he* ] This is check to them for their preposterous zeal for *John*, their Master. Therefore also our Saviour commends not *John*, till they were departed.

Verse 28. *But he that is least* ] This is no small comfort to the Ministers of the Gospel, against the contempts cast upon them by the world. They are some-bodies in heaven, what ever men make of them.

Verse 29. *Justified God* ] i. e. They glorified his word, *Act.* 13. 48. and acknowledged his righteousness, repenting of their sins, and believing *Johns* and Christs testimony, which the Pharisees so pertinaciouly rejected.

Verse 30. *Rejected the counsell of God* ] Being *ingrati gratie Dei*, as *Ambrose* speaketh, and so much the further off, for that they saw the people so forward.

Verse 33. *Neither eating bread* ] But Locusts and wild Honey.

Verse 35. *Of all her children* ] That is, her disciples, *Psal.* 34. 11.

Verse 36. *Sat down to meat* ] It was fit he should feast sometimes, that fared so hard mostly.

Verse 38. *To wash his feet* ] They that make their eyes a fountain to wash Christs feet in, shall have his side for a fountain, to wash their souls in.

*Kissed his feet* ] But how many now refuse those kisses of his mouth, *Cant.* c. 1. by despising the word preached, that sweet pledge of his love?



Bern.

rider (so the word signifieth) or a ship with oares. All wicked men are acted and agitated by the devill, *Eph. 2.2.* Persecutors especially. *Quod si videris aliquando persecutorem tuum nimis savientem, scito quia ab ascensore suo Diabolo perurgetur.* If Persecutors sometimes be more moderate, it is because the devill spurs not so hard.

Verse 30. *And he said, Legion* ] We must be ready and well appointed to resist: for the devil sets upon us not without military discipline, and singular skill, *Cataphractus incedit Satan*, saith Luther. The devil marcheth well armed and in good array.

Verse 33. *And the herd ran violently* ] So would the possessed man soon have done, but that God preserved him.

Verse 35. *Sitting at the feet of Jesus* ] As fearing, least if he departed, he should be repossessed. So we see its an old error and weaknesse for men to be too strongly conceited of Christs corporeall presence.

## CHAP. IX.

Verse 7. *And he was perplexed* ]

*P*Endebat, *animi dubius.* He stood amused and amazed: he stuck in the mud, as it were, and could find no way out. This is the import of the Greek word. Thus the wicked, in the fulnesse of his sufficiency is in straits, as *Zophar* hath it, *Job. 15.22.*

Verse 9. *And he desired to see him* ] with a faint and fruitlesse desire: for he never stirred out of doors to see Christ, though he beleived that God had raised him from the dead. So true is that of *Abraham*, *Luke 16.31.* Perhaps he desired to see whether it were *John* or not.

Verse 11. *And he received them* ] Weary though he were, yet never weary of wel-doing.

Verse 13. *Except we should go, &c.* ] Which is a thing not only improbable, but impossible. They held it an absurd motion.

Verse 18. *As he was alone praying* ] *Examinationi preces premittenda.* All our sacrifices should be salted with this salt.

Verse 19. *But some say Elias* ] This *Pythagorean* transanimation is held by the Jewes to this day, viz. (*ut singuli tertio renascantur*) against so many cleer testimonies of Scripture to the contrary.

Verse 28

Verse 28. *About eight dayes* ] Putting the two utmost dayes also into the reckoning. See the Notes on *Matthew 17.*

1. &amp;c.

Verse 29. *And as he prayed* ] *Dum ipsius mens tota Deo se immergeret*, saith one. Christians, whiles they are praying are oftentimes carried out and beyond themselves. See *Matt. 17.2,3.* and the Notes there.

Verse 31. *And spake of his decease* ] *Gr.* Of his *Exodus*; in reference to that expedition or departute of Israel out of *Aegypt.* It signifieth a translating from a condition and state of hardship: and is also used by Saint *Peter 2 Epistle 1.15.* Death to the Saints is but an out-going to heaven; a loosing from the shore of life, and launching out into the maine of Immortality. *Philip 1.21.*

Verse 34. *There came a cloud* ] See the Note on *Matthew 17.5.*

Verse 39. *And bruising him* ] As in the falling sicknesse, it falls out.

Verse 44. *Let these sayings sink, &c.* ] *Ponite, reponite*, lay up the sayings of my sufferings, notwithstanding this peoples vain applauses. The best balm cast into water, sinks to the bottom: the baser sort, floats on the top.

Verse 51. *That he should bereceived up* ] The word implies a Metaphor from fathers owning and acknowledging their children after long absence. *Pol. 13/10.*

*He set his face* ] He steeled his forehead against all discouragements.

Verse 53. *And they did not receive him* ] Such is the hatred that Idolaters bear against all Gods true worshippers. *Illam Domum in qua inventus fuerit haereticus diruendam decernimus*: It was a Decree of the Counsell of Tholouse against the Albigenses.

Verse 54. *And when his disciples* ] These two brethren, sons of thunder, how soon was their choler up? they had quick and hot spirits.

*Wilt thou that we command* ] It were to be wished that we would first consult with Christ in his word, ere we stirre hand or foot to revenge.

Verse 55. *But he turned and rebuked them* ] He did it not slightly, and by the by, but seriously and on set purpose: so must we rebuke and rebate our vindictive spirits, our unruly lusts, when like

K k k

like kine in a strait they rush and ride, one upon the back of another.

*Te know not what manner of spirit ye are of* ] Not of *Elias* his spirit, as ye imagine: this wild-fire was never kindled on Gods hearth, as his zeal was: you are men of another mould then *Elias*. He was a Minister of indignation, you of consolation: his actions fit not you, because your persons are not like his: It is a rare thing to be of an heroicall Spirit saith the Moralist. Every man cannot be an *Elias* or a *Phineas*, *Numb. 25. 8.* To that height of heat, ordinary mens tempers are not raised.

Verse 58. *And Jesus said unto him* ] Christ had felt his pulse, and found his temper, that he looked after outward things only: and therefore he lets him know what to trust unto.

Verse 62. *No man having put his hand* ] Christ here haply alludeth to that which *Elisba* did, *1 King 19. 19.*

# CHAP. X.

Verse 1. *Other seventy also* ]

**A**S his heralds, to foreshew his comming to Jerusalem, and to proclaime the true Jubilee.

Verse 3. *Go your wayes* ] Christ had no sooner bidden them pray, but he answers their prayers. When we bid our children ask us for this or that, it is because we mean to give it them.

*As Lambs among Wolves* ] *Sed sollicitudo pastoris boni efficitur lupi in agnos audere nil possint*, saith *Ambrose*. The care of the good shepheard is the safety of the flock.

Verse 4. *Salute no man* ] For that your task is long, your time is little.

Verse 8. *Such things as they set before you* ] Not seeking after dainties. It becomes not a servant of the Highest, to be a slave to his palat. *Epicurci, dum palato prospiciunt, cæli palatium non suspiciunt*, saith the heathen.

Verse 11. *That the Kingdom of God* ] There is in unbeleif an odious unthankfulness: Such judge themselves unworthy of eternall life, *Act. 13. 44.* they are condemned already, *Job. 3.*

Verse 16. *He that despiseth you* ] *Julius Pflugius*, complaining to the Emperour of wrong done to him by the Duke of Saxony, received this answer from him, *Tu causa eris mea causa*: so saith

saith Christ to all his servants. *Causa ut sit magna, magnus est actor & author ejus: neque enim nostra est*, saith *Luther* to *Meinichen*.

Verse 17. *And the seventy returned again with joy* ] We are all naturally ambitious, and desirous of vain-glory. A small wind blowes up a bubble. Pray down this vanity.

Verse 18. *Fall from heaven* ] That is, from mens hearts, which he accounts is heaven: but is cast out, by the mighty Gospel.

Verse 19. *To tread on serpents* ] See the Note on *Mark 16. 18.* Good Ministers tread so hard on the old Serpents head, that its no wonder he turns again, and nibbleth at their heeles.

Verse 20. *That your names are written* ] That you are enrolled Burgeses of the new Jerusalem. *Paul* by his priviledge of being a Roman, escaped whipping: we by this escape damnation. The sinner ingrosseth his name in the book of perdition.

Verse 21. *I thank thee o father, &c.* ] With this prayer the Anabaptists of Germany usually began their Sermons; thinking thereby to excuse their lack of learning. And then protested that they would deliver nothing but what was revealed to them from above. *Scolast. Ar. nal.*

Verse 23. *Blessed are the eyes, &c.* ] How blessed then are they that hear this Arch-prophet in heaven. *Moses* and *Elias* conversing with Christ in the Mount, could much better discourse of his decease, and other divine doctrines, then ever they could whiles here upon earth. An infant of one day there, is much beyond the deepest Doctor here.

Verse 24. *Many Prophets and Kings* ] *Many righteous* saith *Matthew*. Righteous persons are Kings. *Matth. 13. 17.*

Verse 27. *With all thy heart, and &c.* ] *Serviendum Deo toto corde: id est, amore summo, more vero, ore fideli, re omni: Hoc non fit verbis: Marce ut ameris, am.* *Martial.*

Here some weak Christians are troubled, as conceiting that they love their children, friends, &c. better then God. But it is answered, 1. When two streames run in one channell (as here nature and grace do) they run stronger then one ft eam doth. When a man loves God and the things of God, grace is alone: nature yeelds nothing to that. 2. We must not judge by an indeliberate passion. The love of God is a constant stream: not a torrent, but *D. Sibbes. or 1 Cor. 2. 9.*

Kkk 2

Claudian.

but a current, that runs all our life time, but runs still and without noyse, as the waters of *Shiloh*, and of *Nilus*, *nullas confessus mur- mure vires*, that runs smoothly.

*With all thy strength* ] That is, saith a Divine, in our particu- lar places. A Magistrate must execute Justice for Gods sake, &c.

Cyprian.

Verse 30. *And Jesus answering* ] Gr. *Taking the tale out of his mouth*, being ready with his answer. For he is that *Palmoni Ham- medisbar* in *Daniel*, that prime Prolocutour.

Dan. 8. 13.

Verse 31. *And by chance* ] Indeed by the providence of God over ruling the matter, as it doth in things that to us are meerly casuall and contingent.

Αντιπαρλαση.

Verse 32. *Passed by on the other side* ] For fear of legall pollu- tion. But two duties never meet so, as to crosse one another: the one of them yeilds: and the execution of the yeilding duty for the present hath reason of an offence. This Levites legall strict- nesse was here a vice: he should rather have shewed mercy to his brother in misery. So that the Rule, *Negatives alwayes bind*, in- tends not that they are of an indispensable nature: but that every particular instant of time is to be observed for their obedience, while and where they stand of force.

Huet of Conf. page 175.

Verse 33. *A certain Samaritan* ] *Turnebus distos putat Pa- rabolanos, quasi amulos Samaritani. Hoc autem nomine vo- cabantur, qui curandis debiliun corporibus deputabantur.* Those that looked to sick people were hence called *Parabolanos*, or *Samaritans*.

Melanchth. in consil. Theo- log. Wigand. Syntag.

Verse 34. *Powring in Oyle and Wine* ] Wine to search, and Oyle to supple. Wine signifies the sharpnesse of the Law (saith *Melanchthon*) Oyle the sweetnesse of the Gospel. Now, so great is the naturall sympathy and harmony between the vine and the olive, that the olive being grafted into the vine brings forth both grapes and olives.

Verse 39. *Sate at Jesus feet* ] As his disciples, *Act. 22. 3.* So the children of the Prophets of old: whence that expression, *2 King. 2. 3.* *Knowest thou not that the Lord will take away thy Mis- ter from thy head to day?*

μετανοητο.

Verse 40. *Martha was cumbred* ] Diversly distracted. In multitude of worldly businesse, the soul is like a mill, where one cannot hear another, the noyse is such as taketh away all entercourse. We should look at the world but only out at the eyes end as it were.

Verse 41.

Verse 41. *Thou art carefull* ] Christ prefers attention before attendance. To hearken is better then the fat of rammes, *1 Sam. 15. 22.*

Verse 42. *But one thing is necessary* ] That *bonum hominis*, *Mic. 6. 8.* that *totum hominis*, *Ecclef. 12. 13.* the happinesse, the whole of a man.

## CHAP. XI.

Verse 3. *Our daily bread* ]

*Our super-substantiall bread*: so *Erasmus* rendreth it, and in- terpreteth it of Christ: for he thought that in so heavenly a prayer, there should have been no mention of earthly things; wherein he was greatly deceived. For temporals also must be pray'd for.

Verse 4. *For we also forgive* ] So that our forgiving of others seemeth for Gods promise sake, to be as it were the intervenient cause, or the *sine Qua non* of Gods forgiving us, saith learned *Beza*.

*And lead us not, &c.* ] One argument that we shall persevere, is, the prayers of the whole Church, offering up this daily sacrifice *Lead us not, &c.*

Verse 8. *Because of his importunity* ] Gr. *His impudency*: A *δυναμις* metaphor from beggars, that will not be said; but are impudent- ly importunate.

Verse 9. *Ask and it shalbe given* ] Ask, seek, knock. It is not a simple repetition of the same thing, but an emphaticall gradation, and shewes *instantissimam necessitatem*, saith *Augustine*. *Nec di- citur quid dabitur*, saith he, to shew that the gift is a thing *supra omne nomen*, above all name.

Verse 11. *For every one, &c.* ] *Sozomen* saith of *Apollonius*, that he never asked any thing of God that he obtained not. *Hic ho- mo potuit apud Deum quod voluit*, said one concerning *Luther*. He could have what he would of God.

Verse 14. *And it was dumb* ] So it was a double miracle: Gods favours seldome come single: there is a *series*, a concate- nation of them, and every former drawes on a future.

Verse 21. *When a strong man armed* ] *Qui se dedebant arma tri- debant*, *Cesar de bell. Gall. lib. 3.* They that yeilded threw down their arms.

Verse 24.

K k k 3

Verse 24. *Seeking rest* ] His only rest is to molest and mischeif men.

Verse 26. *Seven other spirits* ] As the Jaylour layes load of iron on him that had escaped. None are worse then those that have been good, and are naught: and might be good, but will be naught.

Verse 28. *Ye rather blessed* ] His disciples were more blessed in hearing Christ, then his mother in bearing him.

ἐπεσυναχθησαν  
127.

Verse 29. *Were gathered thick together* ] All on a heape, either to see a signe, or to heare what hee would say to the motion.

Verse 33. *No man when he hath lighted, &c.* ] Our Saviour here warneth those that had given some good hope of their Repentance, that they cherish their light, and walke by it.

Verse 34. *When thine eye is single* ] A single eye, is that that looks on God singly, abstracted from all other things.

Verse 37. *Sate down to meat* ] And yet, at their own tables he sets the Pharisees forth in their colours, and entertaineth them with as many menaces as they do him with messes of meat.

God. v. Antiq.  
Heb. 49.

Verse 38. *That he had not washed* ] This the Pharisees deemed as great a sin as to commit fornication.

Verse 41. *But rather give almes* ] So Daniel counsels Nebuchadnezzar, Chap. 4. 27.

τὰ εἰρηναία.

*Of such things as ye have* ] Gr. As are within: either within the platter (send morsels to the hungry) or within your hearts: for riches get within their owners many times, and do more possesse them, then are possessed by them;

*difficile est opibus non trahere mentem.*

Verse 42. *But woe unto you* ] Notwithstanding your tything of pot-herbs; wherein you think you take course that all things may be clean to you, *vers. 41.* Or woe unto you, for that through covetousnesse you exact the utmost of your tithes, &c. So some sense this text.

Verse 44. *For ye are as graves* ] As the deep grave keeps the stinking carcasie from offending any ones smell: so doth the dissembling hypocrite so cleanly carry the matter that hardly the sharpest nose, &c.

Verse 45. *Thou reproachest us also* ] Who meddled with them but that their own consciences accused them? It is a rule of *Jerome,*

*Jerome, Ubi generalis de vitiis disputatio est, ibi nullius persone est injuria: neque carbone notatur quisquam, quasi malus sit, sed omnes admonentur ne sint mali.* Where the discourse is of all, there's no personall intimation of any.

Verse 48. *And ye build their Sepulchers* ] And so ye set up the trophies of your fathers cruelty.

Verse 49. *Therefore also said the wisdom of God* ] That is, Christ himself, the essentiall wisdom of his Father, *Matt. 23. 34.*

Verse 52. *Woe unto you Lawyers* ] I see well, said Father *Lamer,* that whosoever will be busy with *Va vobis,* he shall shortly after come *coram nobis,* as Christ did. *A&S and Mon. fol. 1590.*

*For ye have taken away the key of knowledge* ] By taking away the Scriptures, and all good meanes of knowledge: as do also the Jesuites at this day. At *Dole,* an University in *Burgundy,* they have not only debarred the people of the Protestant books, but especially also forbid them to talk of God, either in good sort or bad. In *Italy* they not only prohibit the books of the Reformed writers, but also hide their own Treatises, in which the Tenet of the Protestants is recited, only to be confuted: so that you shall seldom there meet with *Bellarmines* works, or any of the like nature to be sold.

Verse 53. *To urge him vehemently* ] Out of deep displeasure to bear an aking tooth towards him (as *Herodius* did toward the Baptist, *Mark 6. 19.*) waiting him a shrewd turn.

*And to provoke him to speake* ] Not to stop his mouth about many things, as the *Rhemists* fallily render it. They asked him captious questions, to make him an offendour for a word, *Isai. 59. 21.*

## CHAP. XII.

Verse 1. *Beware of the leaven* ]

Which our eyes cannot discern from dough by the colour; but only our palate, by the taste. Such is hypocrisy; which also, as leaven, is 1 spreading: 2 swelling: 3 fowring the meal: 4 impuring and defiling the house where it is, though it be but as much as a mans fist.

Verse 11. *Take ye no thought* ] See the Note on *Matt. 10. 19.* and

and on *Mark* 12. 11. *Alice Driver* Martyr, at her examination, put all the Doctors to silence, so that they had not a word to say, but one looked upon another. Then she said, Have ye no more to say? God be honoured: you be not able to resist the Spirit of God in me a poor woman. I was an honest poor mans daughter, never brought up in the University, as you have been. But I have driven the Plough many a time before my father, I thank God: yet notwithstanding in the defence of Gods Truth, and in the cause of my Master Christ, by his grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same. And if I had a thousand lives, it should go for payment thereof: So the Chancellour condemned her, and she returned to the Prison, as joyfull, as the bird of day.

Verse 15. *Take heed and beware of covetousnesse* ] This our Saviour addes after *who made me a Judge?* to teach us not to go to Law with a covetous mind: but as *Charles* the French King made War with our *Henry* the Seventh, more desiring peace then victory.

*For a mans life consisteth not, &c.* ] He can neither live upon them, nor lengthen his life by them. *Queen Elizabeth* once withed her self a milk-maid: *Bajazer* envied the happinesse of a poor shepheard that sat on a hill-side merrily reposing himself with his homely pipe: Therein shewing, saith the historian, that worldly blisse consisteth not so much in possessing of much, subject to danger, as in joying in a little contentment void of fear.

Verse 16. *The ground of a certain rich man* ] *Gr.* The country: for he had laid field to field, till he was the only land-holder thereabouts; and had a country of corn, *Esay* 58.

Verse 17. *And he thought within himself* ] He was up with the more, and down with the lesse: he cast up his reckonings, as covetous mens manner is, and after long debate to and fro, concluded what to do.

*He talked to himself, &c.* ] A marvelous proper word for the purpose.

Verse 19. *Eate and drink and be merry* ] A right Epicure, one that had made his gut his God: another *Sardanapalus*, that did eate that in earth, that he disgested in hell, as *Augustine* hath it.

Verse 20. *Thou foole, this night, &c.* ] This rich foole when, like a Jay, he was pruning himself in the boughs, came tumbling down with

with the arrow in his side: his glasse was run, when he thought it to be but new turned. He chopt into the earth before he was aware: like as one, that walking in a field cover'd with snow, falleth into a pit suddenly. He was shot as a bird with a bolt whilst he gazed at the bow: And this may be any mans case. Which made *Augustin* say he would not for the gain of a world be an Atheist for one half hour: because he knew not but God might in that time call him.

*Then whose shall those things be, &c.?* ] As thy freinds are scrambling for thy goods, worms for thy body, so devils for thy soul. We read of *Henry Beauford* that rich and wretched Cardinall, Bishop of *Winchester*, and Chancellour of *England* in the reign of King *Henry* the Sixth, that perceiving he must needs die, he murmured that his riches could not reprieve him. Fie, quoth he, will not Death be hired? will mony do nothing? No: its riches will only that delivereth from death. *Fox Martyrol. vol. 1. pag. 925.*

Verse 26. *For the rest* ] For superfluities, when ye cannot provide yourselves of necessities?

Verse 29. *Neither be ye of doubtfull mind* ] Hang not in suspense, as meteors doe in the ayre, not certaine whether to hang or fall to the ground, *Meteoradicta volunt quod animos hominum suspensos, dubios, et quasi fluctuantes faciant.* Aristotle himselfe confesseth, that of some meteors he knew not what to say, though of some other he could say somewhat. One Interpreter renders this word, *Make not discourses in the ayre*, as the covetous man doth, when his head is tossed with the cares of getting, or feares of losing commodity; Or it may note his endlesse framing of projects for the compassing of his desires. The Syriack rendreth it, *Let not your thoughts be distracted about these things.* Surely as a clock can never stand still, so long as the plummetts hang thereat: so neither can a worldlings heart, for cares and anxieties. These suffer him not to rest night or day; being herein like unto the flies of *Egypt*, or those tyrants *Esay* 16.

Verse 32. *Feare not little flock* ] *Gr.* Little, little flock. There is in the originall a double diminutive. If we divide the known parts of the world into three equall Parts, the Christians part is but as five, the Mahometans as fixe, and the Idolaters as nineteene. Among the best Churches the most are the worst, as, *Philip* 3. 18. *Chrysostome* could not find an hundred in *Antioch*, that he could be well perswaded of that they should be saved. *Breerw. Enqui. pag. 118.*



Verse 33. *A treasure in the heavens*] As a merchant being to travell into a farre country, doth deliver his money here upon the Exchange, that so he may be sure to receive it againe at his arrivall in that Countrey: so let us that are passing into another Countrey, lay up something that may stand us in stead in that day.

Verse 34. *There will your heart be*] your inwardest affection, your chiefe joy and trust.

Verse 35. *Let your loynes be girded*] It implies 1. Readinesse 2. Nimblenesse, handinesse and handiomenesse. A loose, disinct and diffident mind is unfit to serve God. Here it is, *magis, unblest.*

Horat.

Verse 37. *Blessed are those servants*] So verse 38. and 43. They are three times said to be blessed that watch, *Terque quaterque beati: Falices ter et amplius.*

Verse 47. *Which knew his Lords will*] None are so filled with Gods wrath, as knowing men. *Sapientes sapienter descendunt infernum*, saith Bernard. The Devill is too hard for them.

Hinc 729. 13.

729. 13.

729. 13.

1 Tim. 6. 20.

1 Tim. 1. 14.

Verse 48. *Much is given*] To know our masters will is the great talent of all o her. There is a [Much] in that, There is a speciall depositum, as the word here used importeth.

Verse 49. *To send fire on the earth*] That is, that persecution that is *Evangelii genius*, as Calvin wrote to the French King, and dogges at the heeles the preaching of the truth.

Verse 50. *And how am I straitened*] This painfull preconcept of his passion, was a part of our Saviours passion. This made him spend many a night in prayer, bewayling our sins, and imploring Gods grace, and he was heard in that which he requested, Heb. 5.

Verse 57. *yea and why even of yourselves*] By consulting with your owne consciences, which would, if rightly dealt with, tell you, that I am that Messias you have so long look't for.

de ignorat.

Verse 58. *Give diligence*] *Purus putus Latinism*, saith Drusius. *Da operam: Id est, festina, & labora, omnesque meas cogita quomodo ab eo libereris*, as Theophylact expounds it. Be at utmost paines to get freed from him.

Verse 59. *till thou hast paid the very last mite*] It is good to compound quickly with the Lord, and to take up the suite before it come to execution and judgement, lest we be forced to pay not onely the main debt, but the arrearages too, that is the time

time of Gods long-suffering and patience, here and hereafter.

## CHAP. XIII.

Verse 1. *Told him of the Galileans*]

So called from Judas Gaulonites or Galileans their Captaine: to whose faction also belonged those foure thousand murderers Act. 21. 38. For Pilate had not authority over the Galileans properly so called. See Joseph. lib. 18. cap. 2.

Verse 2. *because they suffered such things*] None out of hell ever suffered more then those worthies Heb. 11. Shall any therefore condemne that generation of Gods children Psal. 73. 15? See Lam. 4. 6. Dan. 9. 12.

Verse 3. *Except ye repent*] *Aut poenitendum aut pereundum.* Men must either turne from sinne, or burne in hell.

Versey. *But except ye repent*] Except the best of you all repent more and more, when yee see the examples of Gods wrath, &c. God would not have the wounds of godly sorrow so healed up in his owne children, but that they should bleed afresh upon every good occasion, *De aliorum plagis facimus medicamenta vulneribus nostris.* Make best use of others miseries.

Verse 7. *Cut it downe*] Trees that are not for fruit are for the fire. God will lay downe his basket, and take up his axe. He will not alwayes serve men for a sinning-stock.

Verse 8. *Lord, let it alone this yeare*] Happy that people, that have praying vine-dressers to intercede for them! God will yeeld somewhat to prayer, when he is bitterly bent against a people or person.

*Till I shall dig, &c.*] *Donec eam ablaqueavero & stercoreavero.* Beza. Ministers must try their utmost to fulfill their ministry that they have received of the Lord. Colos. 4. 17.

Verse 15. *Thou hypocrite*] The Syriack rendreth it *Assumens cultum*, Thou that feist a good face upon it, thou that personatest a better man then thou art; thou picture of piety, &c.

Verse 23. *Are there few &c.*] Few received Christ in the flesh. Job. 1. 12. he wondred at one good Nathaniel. They are *Metho mispar* that look towards heaven. *Supponitur vari mites in gurgite vasis.* The most rest on that old popish rule, to follow the dove.

Αγωνίζεσθ.

Verse 24. *Strive to enter* ] Strive even to an agony; or as they did for the garland in the Olympick games, to the which the word here used seemeth to allude. All would come to heaven, but all like not the way; they would not *per angusta ad angusta pervenire*: they like well of *Abrahams* bosome, but not of *Dives* his doore. But let none think to live in *Dalilabs* lap, and then to rest in *Abraham*; bosome, to dance with the Devill all day, and then to sup with Christ at night; to fly to heaven with pleasant wings, to passe a *deliciis ad delicias, e cæno ad cælum, &c.* to goe to heaven in a feather-bed.

Verse 26. *We have eat and drunk, &c.* ] These pretenders to Christ perish by catching at their owne catch, hanging on their owne fancy, making a bridge of their owne shadow, &c. they verily beleieve that Christ is their sweet Saviour, &c. when it's no such matter: they trust to Christ, as the Apricock tree that leans against the wall, but is fast rooted in the earth, so are these in the world, &c.

Verse 29. *And shall sit down* ] As at a sumptuous supper. When therefore we are invited to a full feast, think of heaven: As *Fulgentius* beholding at *Rome* the Majesty of the *Emperour*, the glory of the Senate, the lustre of the Nobility, cryed out, How beautifull is *Jerusalem* the Cæstially, sith *Rome* the Terrestriall appeareth with such splendor? So Master *Efty* when he sate and heard a sweet consort of Musick, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying very passionately, What Musick may we think there is in heaven?

Verse 32. *To day and to morrow* ] i. e. As long as I live, without his leave. Faith makes a man walk about the world as a conquerour.

*I shall be perfected* ] Or, *I shall be sacrificed*, as *Pareus* rendereth it.

## CHAP. XIV.

Verse 1. *They watched him* ]

Grace, *They superstitiously and maliciously observed him.* Aristot. lib. 2. *Rhetor. accipit pro eo quod est ulciscendi tempus capere.* They watched as intently as a dog doth for a bone: they pryed as narrowly into his actions, as *Lazarus* did into *Isabells* studie.

Verse 2.

Verse 2. *A certain man before him* ] A fit object, and that was sufficient to move him to mercy, who himself, by sympathy, took our infirmities, and bare our sicknesses.

Verse 3. *And Jesus answering* ] *Viz.* Their thoughts, which were naked and open, naked (for the out-side) and dissected, quartered, and as it were cleft through the back-bone (for the in-side) before him with whom they had to deal, *Heb. 4. 13.*

Verse 4. *And he took him* ] Good must be done, however it be taken.

Verse 5. *Pull him out on the Sabbath-day* ] The Jew of *Tenkebury*, that would not be pulled out of the jakes whereinto he fell on their sabbath-day, perished deservedly.

Verse 6. *And they could not answer* ] Yet ran away with the bit in their mouths.

Verse 7. *When he marked* ] Ministers, though they may not be time-servers, yet they must be time-observers; and sharply reprove what they meet with amiss in their people.

Verse 8. *When thou art bidden of any man to a wedding* ] When should a man rather feast then at the recovery of his lost rib?

Verse 9. *Thou begin with shame* ] As passing for a proud fool: a stile good enough for a self-exalter.

Verse 10. *Then shalt thou have worship* ] Honor est in honorante, therefore to be the lesse esteemed, because without us, and mostly but a puffe of stinking breath, not once to be valued.

Verse 11. *For whosoever* ] See the Note on *Matthew* 23. 12.

Verse 12. *Nor thy rich neighbours* ] *Laudent te esurientium viscera, non rulantium opulenta convivia*, saith *Jerom.* Bishop *Hieron.* ad *Hooper* had his board of beggars, who were dayly served by four at *Demett.* a messe, with whole and wholesome meates, before himself sate *Aet. & Mon.* down to dinner.

Verse 13. *Call the poor* ] Christ preferres charity before curtesie.

Verse 14. *At the resurrection of the just* ] Called theirs, because they only shall have joy of that day. It were well for the wicked if they might never rise to judgement, or trot directly to hell, and not be brought before the Lamb to be sentenced.

Verse 15. *Blessed is he, &c.* ] This man seems to have tasted *Heb. 6. 5.* of the good word of God, and of the powers of the world to come.

LII 3

come. Happy he, if he fed heartily thereon. This, saith *Luther*, is *Sancta crapula*.

A. &amp; Mon.

Verse 16. *Made a great supper* ] *Δειπνον, & τὸ ἀφαιρῆν*. They are happy that get to heaven : they rest from their labours. The Ancients dined frugally, supped liberally. Be of good cheer said that Martyr to her husband that suffered with her : for though wee have but an ill dinner, wee shall sup with Christ.

Vxor: nuda e  
nois mea.  
Martial.

Verse 18. *I have bought, &c.* ] *Licitis perimus omnes*. More die by meat, then by poyson. *Cavete, latet anguis in herba*. What more lawfull then a farm ? what more honorable, of all pleasures, then marriage ? But these men had not so much bought their farms, &c. as were sold to them : not so much married wives, as were married to them.

Verse 19. *I have bought five yoke of Oxen* ] This answers those that plead their necessities, and that they seek not superfluities, (as farm upon farm, &c.) but only a sufficiency. What could be more necessary then Oxen, sith without them he could not follow his husbandry ? Worldliness is a great hinderance to heaven, though a man cannot be charged with any great covetousness. These all excused themselves out of heaven, by bringing apologies why they could not go to heaven. Never yet any came to hell, but had some pretence for their coming thither. Our vile hearts will persuade us that there is some sense in sinning, and some reason to be mad.

Verse 20. *And therefore I cannot come* ] Note that the voluptuary is peremptory, and saith flatly *he cannot come*. Sensual hearts are void of the Spirit, *Jude* 18. 19. Many places could not be healed by the Sanctuary waters, *Ezek.* 47. 11. fleshly lusts fight against the soul, *1 Pet.* 2. 11. Those that dance to the timbrell and harp, say, Depart from us. *Job* 21. 11. Better be preserved in brine, then rot in hony.

Cit. tert. de  
Officiis.

Verse 21. *Then the master of the house being angry* ] And good reason he had : for *Non modo plaris putare quod utile videatur, quam quod honestum, sed hac etiam inter se comparare, & in his audacitate, turpissimum est*, saith the honest heathen. Surely as *Pharaoh* said of the Israelites, They are intangled in the land, the wilderness hath shut them in, *Exod.* 14. 3. so may we say of many, They are intangled in the creature, the world hath shut them in, they cannot come to Christ : They are shut up in a cave, as those five

five Kings, *Joshua* 10. and have hardness of heart, as a great stone, rolled to the mouth, and honours, riches and pleasures as so many keepers, &c.

Verse 26. *And hate not his father, &c.* ] Much more his farm *ipse ex odio* and his oxen. It was not these, but the inordinate love of these, *ex odio repro-* that detained them, as Christ here intimareth. Your house, home, *bavit, respuit.* and goods, yea life, and all that ever ye have (saith that Martyr) *Master Brad-* God hath given you as love-tokens, to admonish you of his love, to *Acts and Mon.* win your love to him again. Now will he try your love, whether *fol. 1492.* ye set more by him, or by his tokens, &c.

Verse 28. *Intending to build a tower* ] *Rodolphus Gualther* being in Oxford, and beholding Christ-Church-Colledge said, *E-* *gregium opus : Cardinalis iste instituit collegium, & absolvit* *populum.* A pretty business ! A Colledge begun, and a kitchen finished.

*Counteth the cost* ] Let him that intendeth to build the tower of godliness, sit down first and cast up the cost, lest, &c.

Verse 31. *Sitteth not down first* ] To consult, and so with good advice to make War. *Romani sedendo vincunt*, saith *Varro*. Thou shalt succour us out of the City, *2 Sam.* 18. 3.

Verse 32. *He sendeth an Embassy* ] *Mittamus preces & lacrymas cordis legatos*, saith *Cyprian*. *Curat poenitentia, ne praecurrat sententia*, saith *Chrysologus*. Repent, ere it be too late.

Verse 33. *That forsaketh not* ] *Gr. That bids not farwell* *ἀποτίναξαι* *to all.*

Verse 34. *Salt is good* ] This was a sentence much in our Saviours mouth, *Matt.* 5. 13. *Mark* 9. 50. And is here used, to set forth the desperate condition of Apostates.

## CHAP. XV.

Verse 1. *All the Publicans and sinners* ]

Christ familiarized himself with these despised persons, and thereby much wonne upon them. Affability easily allureth, austerity discourageth, as it did that honest citizen, which having in himself a certain conflict of conscience, came to Master Hooper the Martyrs door for counsell. But being abashed at his austere behaviour, durst not come in, but departed, seeking remedy. *A. & Mon. fol. 1366.*

dy of his troubled mind at other mens hands, &c.

Verse 2. *But the Scribes and Pharisees* ] Being sick of the devils disease, and doing his lusts, *Joh. 8. 44*

Verse 7. *For shall be in Heaven* ] Would we then put harps into the Angels hands, ditties into their mouths? Repent.

Verse 8. *If she lose one peice* ] One Testor. *Drachma enim v. l. leba: septem denarios cum dimidio.* Breerwood *de numb.* Jud. c. 1. See the margin of our new Translation.

*And sweep the house* ] *Everrit*, not *Evertit*, as the vulgar hath it corruptly: and *Gregory* with others were deceived by it in their discants and glosses, nothing to the purpose.

Verse 12. *He divided unto them his living* ] *Gr.* His life. Our 1 fe is called the life of our hands, *Isaiah 57. 10.* because it is upheld by the labour of our hands.

Verse 13. *Gathered all together* ] *Convulsatis veluti omni-*

*biu.* *With riotous living* ] *Αἰσῶτα*, Not caring to save any part, *nihil reservans*, imò *seipsum non servans*, being such as safety it self could not save: whence the Latines call such a man *Perditum*, an undone person. Such were those of whom *Seneca* saith, that *singulis auribus bina aut terna dependent patrimonia*, hanged two or three good Lordships at their eares.

And such are those amongst us that turn lands into laces, great rents into great ruffles, &c. The expences of *Apicius* his kitchen amounted to more then two millions of gold. He having eaten up his estate, and finding by his account that he had no more then 200000. crowns remaining, thought himself poor, and that this sufficed not to maintain his luxury: whereupon he drank down a glasse of poyson.

Verse 16. *As he would faine have filled his belly* ] The stomach of man is a monster (saith one) which, being contained in so little a bulk as his body, is able to consume and devoure all things.

Verse 17. *And when he came to himself* ] For till then he had been besides himself, and not his own worthy. *Nebulo* (saith one) cometh of *Nabal*; foole of *αἰνολογία*: *αἰνολογία* & *αἰνολογία* are of neer affinity. Evill is Hebrew for a foole, &c. Wickednesse is called the foolishnesse of madnesse, *Eccles. 7. 25.*

Verse 18. *Against heaven and before thee* ] That is, I have not only thee, but the whole heaven for a swift witnesse against me of mine offences and out-bursts. The heaven doth declare mine iniquity,

*Αἰσῶτα* & *αἰσῶτα*  
*αἰσῶτα*, unsa-  
veable.

*H. S. millis in*  
*culinam congestis*  
*fit. Scilicet.*

iniquity, and the earth riseth up against me; *Joh. 20. 27.*

Verse 20. *When he was yet a great way off* ] *Tantum velis & Deus tibi praecurreret*, saith a Father. The Prodigall was but conceiving a purpose to return, and God met him, *Isaiah 65. 24.*

*And kissed him* ] One would have thought he should have kicked him, or have killed him rather: but God is *Pater miserationum*, he is all bowels. The prodigall came, the father ran: God is slow to anger, swift to shew mercy.

Verse 21. *Father, I have sinned* ] Confesse, and the mends is made. *Homo agnoscit, Deus ignoscit.* Acknowledge but the debt, and he will crosse the book.

*And am no more worthy, &c.* ] *Infernus sum domine*, said that holy Martyr; Lord, I am hell, but thou art heaven: I am soile, and a sink of sin, but thou a gracious God, &c.

Verse 23. *And bring hither the fatted calfe* ] Christ is that fatted calfe, saith Mr. Tindall Martyr, slain to make penitent sinners good chear withall: and his righteousness is the goodly rayment to cover the naked deformities of their finnes.

Verse 24. *For this my sonne was dead, &c.* ] So fareth it with every faithfull Christian. He was dead, but now lives, and cannot be insensible or ignorant of such a change.

Verse 29. *And yet thou never gavest me a kid* ] Much lesse a calfe. Hypocrites hold God to be in their debt, and through discontent weigh not his favours, as being never without some ayement.

Verse 30. *But as soone as this thy sonne* ] He saith not, *This my brother*; he would not once owne him, because in poverty.

*Which hath devoured thy living* ] q d. which you were so hasty to give unto him before your death (which you need not have done) and now he hath made a faire hand of it.

Verse 32. *Was lost, and is found* ] Of himself he left; his Father yet is he called the lost son.

#### CHAP. XVI.

Verse 1. *A certaine rich man which had a steward* ] Masters had need look well 1. To the chusing of their servants. (*Salomon* saw *Ieroboam* that he was industrious, and there-

Mr. Hooper at  
his death, A.C.  
& Mon. 1374.

A.C. and Mon.  
fol. 936.

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therefore without any respect at all to his Religion, he made him ruler over all the charge of the house of Joseph; but to his singular disadvantage. 1. King 11. 28. with chap. 12. 3. ) 2. To the using of them: Most men make no other use of their servants then they doe of their beasts: whiles they may have their bodies to doe their service, they care not if their soules serve the Devill. Hence they so oft prove false and perfidious.

Verse 2. Give an account of thy stewardship] *Villicus rationem cum Domino suo crebro puer, said Cmo.* Stewards should often account with their masters.

Verse 3. I cannot dig, &c.] They that will get wisdom, must both dig and beg. Prov. 2. 3. 4.

Verse 6. Take thy bill] The scope of this parable is, ut profusionem charitate erga pauperes compensemus, saith Beza, that we expiate, as it were our prodigality by shewing mercy to the poore Dan, 4. 27.

Verse 8. And the Lord commended] Gr. that Lord, viz. the Stewards Lord, not the Lord Christ who relateth this parable. Or if we understand it of Christ (as the Syriack here doth) yet He herein no more approveth of this Stewards false-dealing, then he doth of the Usurers trade Matth. 9. 27. or the thieves 1 Thess. 5. 2. Or the dancers Matth. 11. 17. or the Olympick games 1 Cor. 9. 24.

Because he had done wisely] The worldlings wisdom serves him (as the Ostriches wings) to make him out-run others upon earth, and in earthly things; but helps him never a whit toward heaven.

Are in their generation wiser] A swine that wanders can make better shift to get home to the trough, then a sheepe can to the fold. We have not received the spirit of this world 1 Cor. 2. 12. we cannot shift and plot as they can: but we have received a better thing. The fox is wise in his generation, the serpent subtle, so is the Devill too. When he was but young, he out-witted our first parents, 2 Cor. 11. 3.

Then the children of light] As the Angels are called. Angels of light 2 Cor. 11. 14. Gods children are the onely earthly Angels, have a Gothen in their bosomes, can lay their hands on their hearts with dying Oecolampadius, and say, *Hic sit lucis.*

Verse 9. Make unto your selves friends] *quibus officia prestas fidem*

*nam defuncti apud deum testificantur, illa comprobantem, & gratis eis onamem.* Testifie your faith by your workes that God of his free-grace may commend and crowne you.

Of the Mammon of unrighteousnesse] The next odious name to the Devill himselfe. This Mammon of iniquity, This wages of wickednesse is not gain, but losse.

They may receive you] That is, that either the Angels, or the riches, or the poore may let you into heaven.

Verse 11. In the unrighteous Mammon] or, the uncertaine, vain, deceitfull wealth of this world, which yet most rich men trust in, as if simply the better or safer for their abundance. Hence Drusus derives Mammon from Aman, which signifieth to trust.

Verse 12. In that which is another mans] Riches are not properly ours, but Gods who hath entrusted us, and who doth usually aggrive them to the wicked, those men of his hand, for their portion Psal. 17. 14. for all the heaven that they are ever to look for. Better things abide the Saints, who are here but forreiners, and must doe as they may.

Who shall give you that which is your owne] *Quod nec eripi nec curripi potest.* Aristotle relateth a law like this made by Theodorus, That he that used not another mans horse well, should forfeit his owne.

Verse 14. And they derided him] Gr. They blew their noses at him in scorn and derision. They feared and jeered when they should have feared, and fled from the wrath to come.

Verse 15. For that which is highly esteemed &c.] A thing that llee in the night may shine, and that shining proceed from nothing but rottenesse. There may be *malum opus in bona materia*, as in Iehues Zeale. Two things make a good Christian, good actions and good aymes. And though a good ayme doth not make a bad action good (as in Vzzab) yet a bad ayme makes a good action bad (as in Iehus, whose justice was approved, but his pollicy punished.)

Verse 19. There was a certaine rich man] Not once named, as Lazarus was, though never so little esteemed of men. God knew him by name as he did Moses: when the rich mans name is written in the earth, rottes above-ground, is left for a reproach.

Which was clothed in purple, &c.] Gr. was commonly so clothed for.

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thed. It was his every-dayes weare, as the word implyeth.

Verse 20. *A certaine beggar named Lazarus*] Or Eleazar (as Tertullian and Prudentius call him) who having beene Abrahams faithfull servant, now resteth in his bosome.

Verse 21. *And desiring to be fed with the crumbs*] Many poore folk have but prisoners pittances, which will neither keepe them alive, nor suffer them to dye.

*The dogs came and licked his sores*] When Sabinus was put to death for whispering against Seianus, his dog lay down by his dead body, brought to his mouth the bread that was cast to him: And when Sabinus was thrown into the river Tiber, the dog leapt after him, to keepe him up, that he might not sinke into the bottome.

Verse 22. *Into Abrahams bosome*] A Metaphor from feasts say some: from fathers, say Others, who imbosome and hug their children when wearied with long running-about, or have met with a knock, and come crying unto them.

*And was carried by the Angels*] Thorough the ayre, the Devils region, doe the Angels conduct the Saints at death: who may therefore call death as Jacob did the place where he met the Angels, Mahanaim, Genes. 32. 2. For like as the palsy-man was let down with his bed thorough the tiling before Jesus, Luke 5. 18. so is every good soule taken up in an heavenly couch thorough the rooffe of his house, and carried into Christs presence by the heavenly Courtiers.

*And was buried*] Possibly with as much noysome stench and hurry in the ayre, as at Cardinall Wolfeyes buriall. A terrible example there is in the book of Martyrs, of one Christopher Landstale an unmercifull Courtier, who suffering a poore Lazar to dye in a ditch by him, did afterwards perish himselfe in a ditch.

Verse 23. *Being in torments*] Having punishment without pity, misery without mercy, sorrow without succour, crying without compassion, mischeife without measure, torments without end, and past imagination.

Verse 24. *And coole my tongue*] In his tongue he was most tortured, *quia plus lingua peccaverat*, saith Cyprian. So Nestorius the heretick had his tongue eaten up with worms. So Thomas Arundell Arch-bishop of Canterbury, and Steven Gardiner Bishop of Winchester, (two notorious persecutors) dyed with their tongues thrust out big-swollen, and black with inflammation of their

Play.

Act. & Mon.  
fol. 1907.

Nestorius Engad  
vermibus ex-  
esa. Evang. l. 1.

Act. & Mon.  
fol. 1622.

their bodies. A spectacle worthy to be noted of all such bloody burning persecutors.

Verse 25. *Sonne remember, &c.*] Sonne he calls him with respect either *ad procreationem carnis*, aut *ad etatem*, saith Piscator. But as it was but cold comfort to Dives in flames, that Abraham called him sonne; so those that have no more to shrowd themselves under, then a generall profession, shall find that an empty title yeelds but an empty comfort at last.

*Receivedst thy good things*] Wicked men then have not only a civile title, but a right before God to earthly things. It is their portion. Psal. 17. 14. And what Ananias had was his owne Act. 5. while he had it. God gave Egypt to Nebuchadnezzar for his paines at Tyre. It is hard to say, they are usurpers. They shall not (saith One) be called to an account at last day for possessing what they had, but for abusing that possession. As when the King gives a Traytour his life, he gives him meat and drink that may maintaine his life. So here God deales, not as that cruel D' Alva did who starved some prisoners after he had given them quarter, saying, Though I promised you your lives, I promised not to find you meat.

Verse 26. *There is a great gulfe fixed*] viz. by the unmove-  
able and immutable decree of God, called mountaines of brasie  
Zech. 6. 1. from betweene which all effects and actions come  
forth as so many charets. *et signum. inmissum Dei. Janfen.*

Verse 28. *Lest they also come into this place*] This he wisheth, not for their good, but for his owne. For he knew that if they were damned, he should be double damned, because they were brought thither partly by his lewd and loose example.

Verse 29. *Let them heare them*] Hell is to be escaped by hearing the word read and preached. Joh. 5. 25. Esay 55. 3.

Verse 31. *Though one rose from the dead*] As Lazarus did, and yet they listened as little to him as to Christ. Joh. 12. but sought to kill him also.

## CHAP. XVII.

Verse 5. *Lord encrease our faith*

A Most necessary request in this case. For the more any man beleeveth that God for Christs sake hath pardoned him,

him, the readier he will be to pardon others.

Verse 8. *Giord thy self and serve me* ] It implies 1. readinesse: 2. nimblenesse, handinesse, and handsomenesse. A loose disinct and diffuent mind is unfit to serve God. The Deacons cried of old in the Church-meetings *Oremus, attendamus*, Let us pray, let us attend to prayer, &c.

Case of the  
Church, Pa. di.  
M. d. l. 833.

Verse 10. *We have done that was our duty* ] Or, our debt: and it is no matter of merit to pay debts. This made *William Wickham* founder of New-Colledge, &c. profetic, he trusted in Jesus Christ alone for Salvation. *Charles* the Fifth did the like, when he came to die. And in times of Popery, the ordinary instruction appointed to be given to men upon their death beds, was, that they should look to come to glory, not by their own merits, but by the vertue and merit of Christs passion: that they should place their whole confidence in his death only, and in no other thing: and that they should interpose his death betwixt God and their sins, betwixt them and Gods anger.

Dr. Fisher in a  
Sermon on Eph.  
4. 13.

Verse 13. *And they lifted up their voices* ] These fought themselves only in their prayers, as do hypocrites: and nought esteemed the love of Christ. So did those that fasted to themselves, *Zach. 7.* more to get off their chains then their sins. *Ephraim is an empty vine, he beareth fruit to himself.* The Church keeps her fruit for her beloved.

Cant. 5. 1.

Verse 14. *Go shew your selves unto the Priests* ] As if yee were already cleansed. They did so, though they saw no sense for it: and before they came to the Priest, they were cleansed indeed. Make your requests known to God with thanksgiving, *Philip. 4. 6.* As who should say, make account to speed, and be ready with your thanks, as if you had what you ask of God.

Verse 15. *And one of them* ] Its ten to one if any return to give thanks. Men make prayer their refuge, but not their recompence. *H Ezekiah* returned not according to his receipts.

*And with a loud voice* ] He was as earnest in praises, as he had been in prayers. Our thanks should be larger and louder then our requests; because God prevents us with many mercies, and denies nothing: we have it either in money or monies worth.

Verse 16. *Giving him thanks* ] A thankfull man is worth his weight in gold. *Sed perraro grati homines reperiuntur*, saith the Oratour. *Plerique ut accipiant importuni, donec acceperint, inquieti; ubi acceperint, ingrati*, saith the Father. Most pray, but pay not:

Let. p. o. Planc.  
Barn. de Conſid.  
lib. 4.

not: they make prayer their refuge, but not their recompence.

Verse 17. *Were there not ten cleansed?* ] Christ keeps count how many favours men receive from him, and will call them to a particular account thereof. He is an austere man this way.

Verse 18. *There are not found* ] The Syriack, and some others read these words question-wise, and so it is more emphaticall: Are there not found that returned? &c. q. d. That's admirable, that's abominable.

Verse 20. *When the kingdom of God, &c.* ] This they asked in *Joan. 9. d.* You tell us oft of the kingdom of God, and that it is at hand: but when comes it once? All things continue as they did, &c. *Come not with observation* ] That is, with outward pomp, or superstitious seeking after.

Verse 21. *The kingdom of God is within you* ] It is spiritual, *Rom. 14. 17.* Or, it is among you, but that you cannot see wood for trees. You seek me as absent, whom you reject present.

Verse 22. *And he said unto his Disciples* ] q. d. This doctrine concerns you also, as well as the perverse Pharisees. You shall be ere long at a great losse for me: look to it therefore and bestirre you.

Verse 24. *For as the lightning* ] q. d. From mine Ascension, and so forwards, you are not to look for me again till I come to judgement: and then I come on a sudden. Many devices there are in the minds of some, to think that Jesus Christ shall come from heaven again, and reign here upon earth a Thousand years. But they are (saith a good Divine) but the mistakes of some high expressions in Scripture, which describe the judgements powred out upon Gods enemies, in making a way to the Jewes conversion, by the pattern of the last judgement.

Mr. Cotton  
upon the 7<sup>th</sup>  
Vials.

Verse 27. *They did eate, they drank* ] An elegant *Asyndeton*. For the reason whereof, see the Note on *Matt. 24. 38.*

Verse 28. *They did eate, they drank* ] It is not said here as *vers. 27.* they married wives: they affected rather those odious concubines, *qui non utrinque resolvunt*. The Turkish Bathaues have their Catamites, which are their serious loves: for their wives are used but to dresse their meat, to laundresse, and for reputation, saith one that had been amongst them. Sodomy (saith he) in the Levant is not held a vice.

Ovil.

Blounts Voy-  
age, pag. 14.

Verse 29. *But the same day* ] A fair Sun-shine-morning had a foul dismall evening. *Nescis quid serus vespas vehat*. Thou Horat, knowest not what a great-bellied day may bring forth, *Omnem crede*



*crede diem tibi diluxisse supremum.* Think every day the last day.

Iam 5.

Verse 30. *Even thus shall it be* ] Security ushereth in destruction. The Judge standeth before the door, as is easie to foresee: Watch therefore.

Verse 31. *He which shall be on the house-top* ] An hyperbolical expreſſion, usuall among the Jewes, to denote matter of haste.

Vt canis ad  
unſto corio.

Verse 32. *Remember Lots Wife* ] Who either out of curiosity or covetouſneſſe turnd her but, and ſhe was turned. We are as hardly drawn off the world, as a Dog from a fat morſell. Thoſe that ſet forth of Italy with *Galeacius* Marqueſſe of *Vicum* (who left all for the liberty of conſcience at *Geneva*) many of them when they came to the borders of Italy, and conſidering what they forſook, firſt looked back, afterward went back again, and were taken by the Spaniſh Inquiſition, and made publickly to abjure the Chriſtian religion. Remember the horrible hiſtory of *Julian* of old, and the lamentable caſe of *Spira alate*, ſaid the Lady *Jane Gray* priſoner, to *Harding* the Apoſtate. *Lege hiſtoriam*, (ſaith one) *ne ſias hiſtoria: lege iudicia, ne ſias exemplum iudicii.*

Life of Galeac.  
by Mr. Cra-  
shaw.Aſts & Mon.  
fol 1291.

Verse 37. *Where Lord?* ] Or, *Whither Lord*, viz. ſhall they be taken, of whom thou ſpeakeſt? To heaven, ſaith he. See the Note on *Matt.* 24. 28.

Verse 38. *There the Eagles* ] Thoſe vulturine Eagles, that are ſaid to fly two or three dayes before, to the place where armies are to meet, and carcaſes ſhall be.

## CHAP. XVIII.

Verse 1. *Alwaies to pray and not to faint* ]

ἐν πάσει.

**G**Race, Not ſhrink back, as Sluggards in work, or Cowards in Warre. Prayer ſhould be redoubled and reinforced, as thoſe Arrowes of deliverance, 2 *Kings* 13. 19. The woman of *Canaan* prayes on when denyed: And *Jacob* holds with his hands, when his thigh is lamed. He wreſtled with ſlight and might, he raiſed duſt, as the word ſignifies, and would not away without a bleſſing. *James* ſurnamed the Juſt, (Chriſts Kinfman) had his knees made as hard as Camels knees with much praying, as *Enſe-*

Etiam poſt nau-  
fragium ten-  
ſum: ut Maria.  
Sen. Epiſt. 81.

him witneſſeth. Father *Latimer* during his imprisonment, was ſo conſtant and inſtant in prayer, that oftentimes he was not able to riſe off his knees, without help. Yea *Paulus Emilius*, being to fight with *Perſes* King of *Macedony*, would not give over ſacrificing to his God *Hercules*, till he ſaw certain arguments of a victory. As loathing of meat (ſaith a Divine) and painfulneſſe of ſpeaking are two ſymptomes of a ſick body: ſo irkſomneſſe of praying, and careleſneſſe of hearing, of a ſick ſoule.

Aſt. & Mon.  
fol. 1579.  
Sabellianus.

Verse 2. *Which feared not God, nor regarded man* ] Theſe two, Feare of God and ſhame of the world, God hath given to men as curbſ to reſtraine them from outrage. But ſinne hath oaded ſuch an impudency in ſome mens faces, that they dare do any thing.

Verse 3. *Avenge me of mine adverſary* ] A downright requeſt, without either Logick or Rhetorick to ſet it forth, or inforce it: to teach us that though our prayers be but blunt or broken language, if importunate, they ſhall prevaile nevertheleſſe.

Verse 4. *And he would not for a while* ] There is a paſſive injuſtice. *Non faciendo nocens, ſed patiendo ſuit*, ſaith *Anſonius* of *Claudius*. Not to do juſtice is injuſtice.

Verse 5. *She weary me* ] Gr. *She buffet me, or club me down.* God muſt be preſſed in prayer, till we put him (as you would ſay) to the bluith, or leave a blot in his face, unleſſe we may be maſters of our requeſts.

Sawma? a.  
Obtundit.  
Vota ſundimus  
celos tundimus  
Deum tangimus  
miſericordiam  
extorquemus.  
Tertul. Apol.

Verse 6. 7. *Heare what the unjuſt Judge ſaith* ] *Hic paria non inter ſe conferuntur, ſed minus cum majore*, ſaith *Beza*.

Verse 7. *Though he bare long with them* ] When they are at the utmoſt under. When their enemies are above feare, and they be low hope; when there is not faith in Earth to beleeve, then are there bowels in Heaven to relieve and reſtore them.

Verse 8. *Shall he finde faith upon earth* ] God oft ſtaies ſo long, till the Saints have done looking for him, when they have forgot their prayers; &c. he comes, as it were out of an engine.

Verse 9. *That they were righteous, and deſpiſed others* ] Pray to be preſerved from this perillous pinnacle of ſelf exaltation.

Verse 10. *The one a Pharifee* ] A Doeg may ſet his foot as far and further within the Sanctuary, as a *David*. The Pharifee and Publican went both of them up to private prayer.

Verse 11. *God, I thank thee* ] *Non vulnera ſed munera oſtendit*, he ſhewes not his want but his worth: and ſtands not only upon his comparifons, but upon his diſparifons, I am not as this Pub-

Αντὶ τοῦ  
πρὸς βλέπων  
τῷ θεῷ διε-  
λέγετο. Baſil.

N n n

lican.



*Voluit dignus  
qui cum Deo  
colloqueretur.  
Erat.*

lian. No; for thou art worse: yea for this, because thou think-  
est thee better. But of Pharisees it might be said as *Arnobius* did  
of the Gentiles, *Apud vos optimi censentur, quos comparatio possi-*  
*morum sic facit.* They are very good that are not very bad.

*Quia non deservit men ar.* Pride wears a triple crown with this  
morto, *Tra. secunda. Non obadio, Perturbo.* This Pharisee held him-  
self the whole peccer; and all others a remnant only, as *Basil of Se-*  
*lencia* hath it: He takes his poor counter and sets it down for a  
Thousand pounds; he prizeth himself above the market.

*Jacob Pullgar-  
tus. D. Villier.*

Verse 12. *I fast twice a week* ] *Cardinal Bellarmine* did more:  
for he fasted thrice a week, saith he that writes his life. *John Arch-*  
*Bishop of Constantinople*, he who first affected the stile of *Univer-*  
*sall Bishop*, was surnamed *Nestutes*, from his frequent fasting. Munda-  
y and Thursday were the Pharisees fasting-dayes: because *Mos-*  
*es* went up to the Mount on a Thursday, and came down on a Munda-  
y, saith *Drusimus*.

Verse 13. *Smote upon his breast* ] In token of indignation,  
and that he would have smitten his sin so hard, if he could have  
come at it.

*God be mercifull, &c.* Here was much in few. The Publican  
prayed much: though he spake little. As a body without a soul,  
much wood without fire, a bullet in a gun without powder, so are  
words in prayer without spirit. *Oratio brevis penetrat calum.* The  
hottest springs send forth their waters by ebullitions.

Verse 14. *Justified rather than the other* ] The Pharisee was  
not at all justified: Neither is there *More* or *Lesse* in justification.  
But our Saviour here useth a popular kind of expression.

*Mark 10. 17.  
Cresu. gratia-  
1079.*

Verse 18. *And a certain Ruler* ] Saint *Mark* saith that this  
Ruler came running; which argues his earnestnesse; and in a  
man of quality was ununsall: for such walk softly for most part,  
and in state.

Verse 22. *Yet lackest thou one thing* ] Yea all things. But our  
Saviour speaketh thus by an holy irony.

Verse 25. *It is easier for a Camell* ] *Caveant ergi divites* (saith  
an Interpreter) *& solcite; mane, vesperi, interdiu, noctu, secum de-*  
*periculosa vita sua ratione commententur.* Let rich men therefore  
weigh their danger, and beware.

Verse 34. *And they understood none, &c.* ] Prejudicate opini-  
ons of Christs earthly kingdom hung as so many bullets at their  
eye lids, that they could not perceive so plain a truth.

CHAP.

## CHAP. XIX.

Verse 1. *Zachaeus, make haste* ]

Christ is that good Shepheard, that knoweth all his sheep, and  
callet them by name.

*Make haste and come downe* ] Heaven is a matter of greatest  
haste: We must not adjourne as he did once, *In crastinum seria*,  
more weighty business till to morrow.

*To day I must abide at thy house* ] Christ not only invites, but e-  
ven obtrudes himself, as it were, upon *Zachaeus*. His happy having  
such guests. He doth the same to us; when he sends unto us his  
poor servants to presse upon our charity. Unworthy we are sure-  
ly to give an almes to poor Christ, &c.

Verse 8. *The half of my goods* ] See the like in *Tyrus* conver-  
ted, *Esa. 23. 17. 18.*

*Restore him four fold* ] Which was the law for things stolen.  
Fraud is no better then theft. Restitution is necessary to remis-  
sion of sin. God hates holocaustum ex rapina, as *Sultan Selymus*

could tell his Councellour *Pyrhus*, who perswaded him to bestow  
the great wealth he had taken from the *Perjian* Merchants, upon  
some notable Hospitall for releif of the poor. The dying *Turk*

commanded it rather to be restored to the right owners; which  
was done accordingly; to the great shame of many Christians,

who mind nothing lesse then restitution, &c. When *Henry* the  
Third of England had sent the *Frier Minors* a load of *Furred* to

cloath them, they returned the same with this message; That he  
ought not to give almes of what he had rent from the poor, &c. he  
ther would they accept of that abominable gift. Master *Leis*

saith, If ye make no restitution of goods detained, ye shall  
cough in helles grilliron. *Bozard* ed *Sam. anoth* 100 and

Verse 9. *He also is a son of Abraham* ] That is, freely elect:  
ed, *Romans 9. 24.* *Followers of a Christian* saith, *Rom. 4. 12.* and a  
doer of his works, *Job. 8. 39.* Who then can say but he is his son, and  
shall rest in his bosome?

Verse 14. *Send messengers* ] Instead of sending a lamb to this  
side of the earth, *Esa. 66. 11.* of the covering the altar with the  
calves of their lips, *Isa. 66. 3.* Such messengers are sent  
very where; such dumb-heapes are found in every corner.

N n n 2

Verse 15.

*Turk. Hist. fol.  
567.*

*Daniels hist.  
of Engl. 109.*

Verse 15. *And when he was returned* ] He went, at his Ascension; and returns at the generall Resurrection: At what time he will first reckon with his servants, and then with his enemies. Judgement shall then also begin at Gods own house.

Verse 16. *Thy pound hath gained* ] Not my paines, but thy pound hath done it. By the grace of God I am that I am, saith Paul that constantissimus gratia Predicator, as Austin calleth him.

2015 77am 21.

Verse 23. *Into the bank* ] Gr. *Unto the table*, or (according to some coppies) *unto the Usurers*, whom Beza here rightly calleth *humani certe generis perniciosissimas pestes*, the most pernicious pests of mankind.

Verse 27. *Slay them before me* ] Howbeit the Beast and the false Prophet, that is, the Pope and his Janizaries, shall not have the favour to be slain as the common sort of Christs enemies are, but shall be cast alive into the burning lake, tormented more exquisitely, *Revelations 19. 20, 21.*

Verse 28. *He went before* ] To meet death in the face: this was true magnanimity. Herein he shewed himself the captain of our salvation, though perfected by sufferings.

Verse 29. *Bethphage and Bethany* ] *Bethphage* was one mile out of *Jerusalem*, *Bethany* two.

Verse 30. *Go ye into the village* ] Into *Bethphage*, that was in their view as they went from *Bethany*.

Verse 41. *He beheld the City* ] That common slaughter-house of the Prophets. Our Lord is said to have been slain at Rome, *Revelations 11. 8.* because crucified at *Jerusalem* by the Roman authority.

*And wept over it* ] Shall not we weep over the ruines of so many fair and flourishing Churches, that now lie in the dirt? Christ wept in this day of his solemne Inauguration. It shall be in our last triumph only that all teares shall be wiped from our eyes; till then our passions must be mixed, according to the occasions.

Verse 42. *Oh, if thou hadst known* ] They had *cognitionem historicam non mysticam, speculativam non affectivam, apprehensionem non approbationis, discursivam non experimentalem.*

*At least in this thy day* ] The time of grace is fitly called a Day in regard of 1 Revelation. 2 Adornation. 3 Consolation. 4 Disfunction. 5 Speedy preterition. Amend before the draw-bridge be taken up. No man can say, he shall have 12 hours to his day.

But

*But now they are hid from thine eyes* ] Yet they lived under the Ministry long after, and no outward change to be discerned. As *Plutarch* writes of *Hannibal*, that when he could have taken Rome, he would not; when he would, he could not; so the *Procrasti-*

ators. Verse 43. *For the dayes shall come* ] God hath his dayes for vengeance, as man hath his day for repentance. There is a Prime of every mans life, and of every mans Ministry. The Levite lingered so long, that he lost his Concubine; she came short home: so doth many a mans soul for like reason.

*Shall cast a trench about thee* ] Because like the wild-asse, thou wouldst not otherwise be tamed, and kept within compasse of Gods Commandements.

ἐξουσιάζομαι.

Verse 48. *Were very attentive to heare him* ] Gr. Hanged on him, as the Bee doth on the flower, the babe on the breast, or the little bird on the bill of her Damme. Christ drew the people after him, as it were, by the golden chain of his heavenly eloquence.

## CHAP. XX.

Verse 1. *The cheif Priests and Scribes came* ]

*Grace, Came suddenly upon him* ] As an expected storme: the Devill drove them.

Verse 4. *The baptisme of John, &c.* ] q. d. If *John* were sent by God to testifie, as he did, there is no colour of cause why ye should question mine authority?

Verse 8. *Neither tell I you &c.* ] Gods servants should be ready with their answer upon sudden assaults, and not to seek off such arguments as may stop the mouth of an adversary. When a nimble Jesuite asked, *Where was your religion before Luther?* Answer was presently returned, *In the Bible, where your religion never was.*

Verse 16. *God forbid* ] Viz. That they should ever kill the Sonne of God sent unto them. We cannot get men to beleive that their hearts are half so bad, or their wayes so dangerous, as the preacher makes of them.

Verse 17. *What is this then that is written, &c.* ] q. d. If it be not so as I say, that you shall kill the *Messiah*, how is it that the Scripture saith as much? presse men with Scripture-testimonies: that's

Non 3

that's the readiest way of sound conviction. It was a good speech of *Augustine* to *Marichius*, contesting with him for audience: Hear me, hear me, said the Heretique. Nay, saith *Augustine*, *Nec ego te, nec tu me, sed ambo audiamus. Apostolum dicentem, Peccatum non cognovi, &c.* It is not I say, or what thou saiest, but what the Scripture saith, that we must stand to.

Verse 20. *They sent forth spies* ] Gr. *Fishers*, that with net and bait catch the silly fish, and feed on them: such were these *Emissaries*, these catch-poles.

Verse 35. *Nor are given in marriage* ] Hence some collect, that the difference of sexes shall continue after the resurrection: wherefore else should our Saviour say, that they shall then neither marry nor be given in marriage? *Sed hic in xpo.*

Verse 38. *For all live to him* ] Even in their bodies also, which he now by rotting refineth; and shall as certainly raise, as if they were already raised, with all things are present with him.

## CHAP. XXI.

Verse 2. *Casting in their two mites* ]

That is, two eight parts of an half-penny, saith the Syriack. See the Notes on *Mark* 12. 41, 42, &c.

Verse 13. *And it shall turn to you, &c.* ] Whilest the valour of the Martyrs and the savagenesse of the Persecutors strove together, till both, exceeding nature and beleif, bred wonder and astonishment in beholders and hearers.

Verse 19. *In your patience possesse* ] That is, Enjoy yourselves, however the world goes with you. He that cannot have patience, had need make up his pack, and get out of the world: for here's no being for him. *Burleigh* Lord Treasurer was wont to say, that he overcame envy more by patience then pertinacy.

Verse 20. *Jerusalem compassed with armies* ] By *Cestius Gallus*, a little before that fatall siege by *Titus*. So God gave his people this sign, to take best course for their own safety.

Verse 24. *Untill the times of the Gentiles* ] The Gentiles then shall not alwayes tread down *Jerusalem*. Those Kings of the East the Jewes may, likely, have their way prepared to it, through *Euphrates*: *Rev.* 16. 12. and *Jerusalem* be again inhabited by them, even in *Jerusalem*. But this will be not long before the last day, *verse* 25.

Verse 26.

Verse 26. *Mens hearts failing them* ] What marvell though wicked men be dispirited; and even ring their bells backwards, when they shall see all on a light fire? *Moses* himself may tremble at the terrour of the mount, and *Abraham* shew some trepidation in such a fright.

Verse 34. *Take heed that your hearts* ] The Disciples themselves had in them the common poyson of nature: and so, were obnoxious even to the most reproachfull evils. That *παραρμία*, if watered with the temptation of Satan, what sinne may it not produce in the best, unlesse God prevent?

Verse 36. *That ye may be accounted worthy* ] Great is the Emphasis of this word (saith learned *Beza*) for it gives us to understand that we owe all to the free election of God, who loved us first, and so accepted us for worthy; *Rev.* 3. 4.

## CHAP. XXII.

Verse 1. *Now the feast of unleavened, &c.* ]

It is good to bring Bibles to Church. *Socrates* relates of one *Socrat. lib. 7.* *Sabbatius* a *Novation* Bishop, that reading this text, added *cap. 5.* such things of his own as carried away many simple people from the faith.

Verse 2. *How they might kill him* ] Not put him to death as Judges, but kill him as cut-throates. So *Act.* *ἀνέλωσι.*

2. 23. Verse 3. *Then entered Satan* ] He stood but at the door till now, that the businesse was concluded on.

Verse 4. *And communed with the cheif Preist* ] *Suapte ingenio*, ut reprobi *Angeli*, saith an Interpreter.

Verse 6. *And he promised* ] By mutuall stipulation (saith *Beza*) wherein the one asketh, *Dost thou promise to do such a thing?* the other answereth, *I do promise.* Like as of old it was, *Credis?* *Credo.* *Abrenuncias?* *Abrenuncia.* Beleevest thou? I do beleeve. Forakest thou? I do forsake.

Verse 7. *The day of unleavened bread, when, &c.* ] It must be our care to cast out all filthinesse of flesh and spirit (that old leaven) before we communicate, 1 *Cor.* 5. 7. First throw the baggage into the brook *Kidron* (the town-ditch) and then kill the *Passover*, 2 *Chron.* 30. 14.

Verse 15.

Verse 15. *With desire have I desired*] How much more should we come with strong affections and lusty appetites to this holy Supper? It is a vertue here to be an holy glutton, and to drink hearty draughts; that we may go from the Table, as Christ from Jordan, full of the holy Ghost. For this end consider what is before thee, as *Prov. 23. 1.* not to restraints appetite, but to provoke it. And the rather because Christ thus earnestly thirsted after our salvation, though he knew it should cost him so dear. See *Luke 12. 50.*

Verse 16. *Untill it be fulfilled*] Untill the old Paschever be abolished, and the New brought in place, by my death and resurrection.

Verse 17. *And he took the cup*] The cup of the common supper, *John 13. 2, 3.*

Verse 23. *And they began to enquire*] Therefore the Lord had not perfectly pointed out the traytour to them: or if he did, they either heard not, or heeded not.

Verse 24. *There was also a strife*] This was so much the worse in them, because immediatly after the Sacrament, and before the Passion, which our Saviour had told them should fall out within two dayes after. Neither was this the first time that they had thus faulted, and were reproved for it.

Verse 25. *The Kings of the Gentiles, &c.*] In striving for precedency the Disciples shew'd themselves but Gentiles, who stand upon their birth and priviledges.

*Exercise Lordship over them*] As he did with a witnesse (of whom *Melanethon* writeth) that wrung mony from his miserable subjects, by knocking out their teeth, one by one, till he had what he would.

Verse 28. *Yee are they which have continued, &c.*] *Agrippa* having suffered imprisonment for wishing *Caius* Emperour, the first thing *Caius* did after he came to the Empire, was to preferre *Agrippa* to a Kingdome. He gave him also a chaine of gold as hevie as the chaine of iron that was upon him in prison. And shall not Christ richly reward all those his suffering servants?

Verse 29. *And I appoint*] Gr. I bequeath as by my last Will and Testament. See *Heb. 9. 17.*

Verse 30. *That yee may eat and drinke, &c.*] As *Mephibosheth* and *Chinham* at *David's* table; which was an high favour.

Verse 31. *Simon, Simon*] q. d. *Mi charissime Simon. Piscat. Satan*

Joh. Manlii  
loc. com. 636.

διετις τινος  
πρεσβ.

*Satan hath desired, &c.*] As a challenger desireth to have one of the other-side to combat with, as *Goliath* did. He cannot harm us without leave. So he desired to have *Job*, and had him.

*That he may sift you*] *Cribratione Satana non perditur, sed purgatur frumentum*, saith *Zauchy*. See the Note on *Matthew 3. 12.*

Verse 32. *But I have prayed*] So the plaister is ready made before the wound be given: for else the patient might perish, as those do that are stung with scorpions, if not presently anointed with oyle of scorpions.

*That thy faith fail not*] It is our faith that Satan chiefly assaileth. *Seneca* teacheth: He knowes that *nihil retinet qui fidem perdidit.*

*Strengthen thy brethren*] So he doth notably, in both his Epistles, dooming Apostates most severely, *2. Pet. 2.*

Verse 41. *And he was with-drawn*] For privacy sake to pray, though loth to leave their company, thorough extreame perplexity; which made him return so oft to them, calling upon them to watch with him.

Verse 42. *If thou be willing*] He was so astonied with the greatnesse of his present pressures, that he seems for a time to suffer some kind of forgetfulness of his office.

Verse 44. *And being in an agony*] *Μη δὲ τὸ το ἀνυμῶ, ὅτι διὰ τὴν ῥῆσιν* saith a Greek Father. *Alphonfus* is honoured in Histories for this, that he abased himself so far, as to help one of his subjects out of a ditch. Shall not Christ much more be honoured that helped all his out of the ditch of damnation?

*Great drops of blood*] Clotty blood issuing through flesh and skin in great abundance. *Oecolampadius* tels of a certain poor man, who being kept hanging in the trusse of the cord (which is a certain hanging by the hands behind, having a weighty stone fastened at their feet) the space of six hours, the sweat that dropt from his body for very pain and anguish, was almost blood. But here was no (almost) in our Saviours bloody sweat; whiles, without any externall violence, meerly by the force of his own saddest thoughts working upon him *sanguinem congelatum quasi extruserit*. So great was *Scanderbegs* ardor in battell, that the blood burst out of his lips. But from our Champions not lips only, but whole body, burst out a bloody sweat. Not his eyes only were fountains of tears, or his head waters, as *Jeremy* wished *Chap. 9. 1.* but his whole body was turned, as it were, into rivers of blood: A sweet comfort to such

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Bucholcer.

such as are cast down for that, that their sorrow for sin is not so deep and soaking, as they could desire.

Socrates  
Theodoret.

Verse 45. *He found them sleeping* ] Who should have waked, and wiped off his sweat (as the Angell did *Theodorus* the Martyr) but they rather added to it by their security.

Euchocler.

Verse 48. *Judas, betrayest thou, &c.* ] *Sic* Judai, *sub* prætenu pietatis maxime delinquebant; & Deo osculum sine amore prebebant. *Julian* the Apostate was no friend to *Basil*, though he wrote to him εἰς τὸ εἶδω & ἀλλοῦς ἀλλοῦς. Nor was *Libanius* the more to be beleived for saying βασιλεὺς μὲ ἐπαινεῖται & χυ αὐτῶν ἐχρ τα νικητήρια. If *Basil* commend me, I despise other mens worse censures.

In Epist. ad  
Basilium.

Verse 49. *Lord shall we smite?* ] But before he could answer, *Peter* smot: which might easily have cost him his life. *Quod dedites, ne feceris*, is a safe rule.

Verse 51. *And he touched his eare, &c.* ] After he had laid them flat on the ground. So he tryed them both wayes: but nothing would do.

1 Cor. 2.  
1 Tim.

Verse 53. *And the power of darknesse* ] *The dark places of the earth are full of the habitations of cruelty*, Psal. 74. 20. Creatures kept in the dark are ferce and furious. Had they known, they would never have crucified the Lord of glory. *I did it ignorantly*, saith *Paul* concerning his persecuting the Saints.

Verse 61. *And looked upon Peter* ] A stroke from guilt broke *Judas* his heart into despair: but a look from *Christ* brak *Peter* heart into teares.

### CHAP. XXIII.

Verse 2. *Perverting the people* ]

Δασιφοντα.

ἀναστία.

**G** Race, Turning them up-side down, wreathing them from their right minds. So Verse 5. *He stirreth up the people*. Gr. *He maketh an earthquake in them*; *reclum tollit de cardine mentem*, he throws them off the hinges.

Verse 8. *He was exceeding glad* ] As if he had got some juggler or inchanter, that would shew him some pleasant sight.

Verse 9. *But he answered him nothing* ] Princes use to correct the undecencies of Embassadors by denying them audience: as if silence were the way royall to revenge a wrong. *Christ* spake not a word

a word to *Herod* (saith one) because *Herod* had taken away his voice, by beheading the Baptist, who was *vox clamantis*.

Verse 10. *Vehemently accused him* ] Gr. *With great intention* εὐτόπως of spirit, and contention of speech. *Clamant, ut Stentora vincant*.

Verse 11. *Set him at nought* ] Gr. *Made no body of him*. εἰς ἐπείρωσι.

*Arrayed him in a gorgeous robe* ] Or a whit robe, as the old Interpreter hath it. *Pilates* souldiers clad our Saviour in purple, (a colour more affected by the Romans) *Herod* in white, as more affected by the Jewish Nobility.

Verse 12. *Pilate and Herod were made friends* ] Two dogs that are fighting, can easily agree to pursue the Hare that passeth by them. *Martiall* brings in the Hare thus complaining;

*In me omnis terreque aviumque, marisque rapina est:*  
*Forsthan & cali, sicanis astrā tenet.*

*In litore Siculo cum lepus canum venaticorum vim evasisset*, a Bodin. thear. cano maximo captus dicitur: *Est enim voracissima maris bestia*, saith Nat. 359. Bodin. The wicked can easily unite against the Saints.

Verse 20. *Pilate therefore willing, &c.* ] I read of one that did verily think that *Pilate* was an honest man, because he was so unwilling to crucifie *Christ*. But this arose only from the restraint of naturall conscience against so foul a fact.

Verse 25. *Him that for sedition* ] The Jewes before they were banished out of this Kingdome, threw bags of poyson into the Wells and Fountains that the people were to drink of; and so indeavoured to poyson them all: so deale those that sowe sedition, these are the *Pests*, the botches of humane society.

Verse 28. *Weep not for me* ] We are not so much to lament dolorous sufferings (as Papists use to do in their histrionickal descriptions of his passion) as to lay to heart and lament our sinnes the cause of all. When a Papist came to *Master Hooper* at the stake and said, Sir, I am sorry to see you thus. Be sorry for thy self man; (saith hearty *Hooper*) and lament thine own wickednesse: for I am well, I thank God, and death to me for *Christs* sake is welcome. Act. & Mon. fol. 1373.

Verse 29. *Blessed are the barren* ] Better be so, then bring forth children to the murderer. Hence *Hoseas* prayes for barrennesse as a blessing on his people, *Hos. 9. 14.*

Verse 31. *What shall be done in the dry?* ] Lo little sucklings also are here called dry trees, fear-wood, such as Gods wrath will soon kindle upon.

Verse 33. *Which is called Calvary* ] As sad a sight to our Saviour, as the bodies of his slain wife and children were to *Mauricinus* the Emperour, who was soon after to be slain also by the command of the traytour *Phocas*. Let us learn to consider the tyranny and deformity of sin as oft as we passe thorough Church-yards, and Charnell-houses.

Verse 34. *Father forgive them* ] See the sweet mercy of Christ mindfull and carefull of his enemies, when the paines of hell had taken hold of him, and they, like so many breathing devils, were tormenting him. *Pendebat & tamen petebat*, saith *Augustine*. He was slain by them, and yet he begged for them.

ἐξουκνήσθη

Verse 35. *Derided him* ] Gr. *Blew their noses at him*.

Verse 36. *Offered him vinegar* ] In stead of wine, which Kings drink much off.

Verse 38. *Greek, Latine, and Hebrew* ] This venerable Elogy and Epitaph, set upon our Saviours Crosse, proclaimed him King of all religion, having reference to the Hebrews, of all wisdom, to the Greeks, of all power to the Latines.

Verse 39. *Which were hanged, nailed, &c.* ] *Sic plectimur a Deo, nec flectimur tamen*, (saith *Salvian*) *corripimur, sed non corrigimur*. There are many, quos multo facilius frangeris, quam flexeris, saith *Buchanan*. *Monoceros interimi potest, capi non potest*. The wicked are the worse for that they suffer, and will sooner break then bend.

Solus.

Verse 40. *But the other answering* ] Silent he was for a while, and therefore seemed to consent; till hearing Christs prayers and the enemies outrages, he brake out into this brave confession, worthy to be written in letters of gold.

Verse 42. *Lord, remember me* ] By this penitent prayer he made his crosse a *Jacobs ladder*, whereby the Angels descended to fetch up his soul. So did *Leonard Caesar* burnt at *Rappa* in *Bavaria*, whose last words were these, Lord Jesu suffer with me, support me, give me strength: I am thine, save me, &c. See the Note on *Matt. 27. 38*.

Sicut Annal.

Verse 43. *Verely I say unto thee* ] See the infinite love of Christ to penitent sinners, in that when he hung upon the tree, and was paying dear for mans sin, he rejected not this malefactor's petition. Shall he not hear us now that all is paid and finished?

*To day shalt thou be with me* ] This is not every mans happinesse. A pardon is sometimes given to one upon the gallows: but who

so

so trusts to that, the rope may be his hire. It is not good to put it upon the Psalm of *Miserere*, and the neck-verse (saith one:) for sometimes he proves no clark.

Verse 47. *Certainly this was a righteous man* ] Bennet the Martyr in King *Henry* the Eighth daies, being brought to execution, the most part of the people (he exhorted them with such gravity and sobriety) as also the Scribe who wrote the sentence of condemnation against him, did pronounce and confesse that he was Gods servant, and a good man. So when *Wifeheart* and *March*, the Martyrs, went toward the stake, they were justified by the beholders, as innocent and godly persons.

Acts & Mon.  
fol 949.  
Ibid. 1156.  
& 1423.

Verse 51. *The same had not consented* ] This proved him to be a good man and a just, as *Psalm. 1. 1. 1*. Sir *John Cheek* was drawn in for fear of death to be present at the condemnation of some of the Martyrs. The remorse whereof so mightily wrought upon his heart, that not long after he left this mortall life: whose fall, though it was full of infirmity, yet his rising again by repentance was great, and his end comfortable, saith *Malter Fox*.

Acts & Mon.  
1774.

*Waited for the kingdom of God* ] Gr. *Entertained and embraced it*.

αὐτοῦ ἐδέξατο.

#### CHAP. XXIV.

Verse 1. *Very early in the morning* ]

About which time (probably) our Saviour rose.

Verse 9. *And told all these things* ] *Per os mulieris mors ante processerat, per os mulieris vita reparatur*, saith *Ambrose*. So Chap. 1. an Angel of light communieth with a woman about mans salvation, as an Angel of darknesse had done, *Gen. 3*. about his fall and destruction.

Verse 11. *As idle tales* ] Set on with great earnestness.

ἀνεγὰς αὐτὴν  
particula in-  
cessiva & ἐπεὶ  
valde dico.

Verse 12. *And stooping down* ] *Obstipo capite & propenso collo*. We need not doubt therefore of the certainty of this history of Christs resurrection.

Verse 13. *About Threescore furlongs* ] About sixe miles.

Verse 14. *And they talked together* ] So did *Elias* and *Elisha*, when the heavenly chariot came to sunder them.

Christ

Christ is still with two or three, met for such an holy purpose.

Verse 16. *But their eyes were held* ] *Ut ulcus summi discipuli detegerent, ac pharisma summi suscipere*, saith Theophylact. That they may tell their own disease, and receive healing.

Verse 17. *That ye have one to another* ] *Gr. That ye toss one to another*, as a ball is tossed betwixt two or more.

*And are sad* ] Christ loves not to see his Saints sad: hee questions them as Joseph did his prisoners, Wherefore looke ye so sadly to day, Gen. 40. 7? and as the king did Nebuchadnezzar, Chap. 2. 2.

Verse 18. *And one of them, whose name was Cleophas* ] They that hold the other of these two to have been Saint Luke, are refuted by the preface he hath set before the Acts, saith Beza.

*Art thou only a stranger, &c.* ] Tragedies have no prologues, as comedies have: because it is supposed, that all men take knowledge of publike calamities.

Verse 19. *Which was a Prophet* ] Yea and more then a Prophet. But the disciples were wondrous ignorant, till the spirit came down upon them, Acts. 2.

Verse 21. *But we trusted* ] q.d. Indeed now we cannot tell what to say to it. Here their hope hangs the wing extremly, their buckler is much battered, and needs beating out again. *Ferendum & sperandum*, said the Philosopher. And good men find it more easie to bear evill, then to wait for good, Hebrews 10. 36.

Verse 25. *O foales, &c.* ] Those in a Lethargy must have double the quantity of physick that others have. Some *slow-bellies* must be sharply rebuked, that they may be sound in the faith.

Verse 26. *Ought not Christ* ] *Ne Jesum quidem audias gloriosum, nisi videris crucifixum*, saith Luther in an Epistle to Melancthon. *Agentem fortiter oportet aliquid pati*, said a Theban soldier, out of Pindarus, to Alexander, when he had received a wound in battle: For the which sentence, he liberally rewarded him.

Verse 27. *The things concerning himself* ] Christ is author, object, matter, and mark of Old and New Testament: the Babe of

of Bethlehem is bound up, (as I may so say) in these swathing-bands: Turn we the eyes of our minds to him, as the Cherubins did their faces toward the Mercy-seat. The Angels do, 1 Pet.

1. 12.

Verse 28. *And he made as though he would, &c.* ] So did the Angel to Lot, Gen. 19. 2. See the like, Josh. 8. 5, 6. 1 King. 3. 24. If Salomon might make as though he would do an act that was unlawful, we may surely do the like in things indifferent. Yet this was never done (as is well observed) but 1 by those that had authority over others. 2 For some singular good to them, with whom they thus dealt.

Verse 29. *But they constrained him* ] Though they had been sharply rebuked by him, whom they know to be no other then a meer stranger to them.

*For it is toward evening* ] Cry we, now if ever, ere it be too late;

*Vespera jam venit, nobiscum Christe maneto.*  
*Extingui lucem nec patiare tuam.*

Verse 30. *And blessed it.* ] Its thought they knew him by his ordinary form of giving thanks before meat.

Verse 32. *Did not our hearts burn* ] By that spirit of burning *Elay 4. 4.* that kindleth the fire of God, *Cam. 8. 6.* on the harts of his peoples hearts, whiles the mystery of Christ is laid open unto them. *Ego vero illius oratione sic incendebar*, (saith Senarclaus, concerning Diarius the Martyr) *ut cum eum discedentem audirem, Spiritus sancti verba me audire existimarem.* Me thoughts when I heard him, I heard the Holy Ghost himself speaking to me.

Senarcl. in Epist. ad Bucet.

*While he opened* ] Preaching then is the key of the Scripture.

Verse 33. *The same houre* ] Late though it were, and they weary, yet they return the same night, not sparing themselves to do good to others.

Verse 39. *Behold my hands, &c.* ] With those stamps of dishonour that the Jewes did me with wicked hands. These he retained even after his Resurrection, as for the confirmation of his Apostles, so for our instruction, not to think much to suffer losse of honour for our brethrens good and comfort.

Verse 44. *And in the Psalmes* ] When a book is set forth, verses of commendation, are oft set afore it. Christ by this one sentence



D. Hakew  
his Davids  
Vow.

in sentence hath more honoured and authorized the book of Psalms, then all men could have done by their Prefaces and Elogies prefixed thereunto. The Turks disclaime both Testaments, yet swear as solemnly by the Psalms of *David*, as by the Alchoran of *Mahomet*.

Verse 47. *And that repentance, &c.* ] Blessed be God (saith one) that after our ship-wrack by *Adam*, there is such a plank as Repentance for a poor sinner to swim to heaven upon. It is a mourning for sin, as it is *offensivum Dei, & aversum a Deo*. It is *commissa plangere, & plangenda non committere*, as *Ambrose* hath it: to bewaile what is done amisse, and to do so no more.

ἐνδύσασθε.

Verse 49. *Untill ye be endued.* ] Gr. *(cloathed.* Carnall men are naked men: when the Saints are arrayed with that fine white linnen and shining, *Rev. 19.8.*

Verse 50. *As farre as to Bethany* ] Where his three dear friends dwelt, *Lazarus, Martha, and Mary*. From hence he went to his crosse, and from hence he would go to his crown.

*He lift up his hands* ] As a good houshoulder, or rather as the high-Preist of the New Testament: *benedixit, id est, valedixit*, he blessed them, and so bade them Farewell.

Verse 52. *With great joy* ] Yet could they not hear of his ascending to the Father, without great sorrow, *John 14. and 16.* We greive for that sometimes that we have great cause to take comfort in; such is our weaknesse and waywardnesse.

Beda.

Verse 53. *Praying and blessing God* ] *Inter laudum devotum, promissum Spiritus sancti adventum, promptis per omnia paratisque cordibus expectant.* So putting themselves into a fit posture to receive the Comforter that Christ had promised them.

*Deo soli gloria.*

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