Of Domestical Duties

Volume I — The First Treatise: An Exposition of That Part of Scripture Out of Which Domestical Duties Are Raised

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William Gouge



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This is volume 1 of four. The complete work is in eight treatises: I, an exposition of Ephesians 5:21–6:9; II, of husband and wife; III, of wives; IV, of husbands; V, of children; VI, of parents; VII, of servants; VIII, of masters.

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Submitting your selves one to another in the fear of God.

— Ephesians 5:21

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The Epistle Dedicatory

***TO THE RIGHT HONOURABLE, RIGHT Worshipful, and other my* beloved Parishioners, Inhabitants of the Precinct *of Black-friers LONDON, such* sufficiency of Grace *as may bring them to* fulness of Glory.**

If noble Birth, high honour, great estate, true Piety, bountiful Charity, good Esteem of God's word and Ministers, and in particular, entire love of the Author, be inducements to choose a Patron for his work, I, for my part, need not go far for a Patron. In mine own parish are all these. To you therefore (right Honourable, right Worshipful, and other my beloved Parishioners, most worthy of all due respect) do I dedicate these my poor pains about *Domestical duties.* To testify the equal duty which I owe, and the impartial respect which I bear to you all, I make you all as one Patron. You were the first over whom I ever had any ministerial charge. To this charge by your free choice was I called. Among you have I spent[1] almost two full apprenticeships. You have always so accepted my pains, and respected my person, as I never had any cause to repent my acceptance of this place, and calling: but rather to thank God for the same. My desire is (if so it may seem good to the divine providence) to spend all my days among you: and, while I am among you, to help forward your spiritual edification. This is the main end of my calling, and the mark, which, as in the ordinary course of my Ministry, so in the publishing of these *Eight Treatises of Domestical duties,* and dedicating them to you, I have aimed at. As in testimony of love and duty I have preached in your

[1] Since Midsummer. 1608.

hearing, and published in your name these duties, so do you manifest your kind acceptance of my former, and latter pains, by a conscionable observing of them, so far forth as they are agreeable to God's word: that all who know you, may know by that evident demonstration, how well you have relished and approved them. Thus shall you gain much profit, and my self much comfort by my pains. Oh if the head and several members of a family would be persuaded every of them to be conscionable in performing their own particular duties, what a sweet society, and happy harmony would there be in houses? What excellent seminaries would families be to Church and commonwealth? Necessary it is that good order be first set in families: for as they were before other polities, so they are somewhat the more necessary:[2] and good members of a family are like to make good members of Church and common-wealth. The subject matter therefore of these Treatises is worth the handling, if I were able according to the worth thereof to handle it. I have endeavoured to do what I could therein, though I have not attained to what I would. Be you like unto God, who, if there be first a willing mind, accepteth according to that a man hath, and not according to that he hath not. Though for such a matter as is handled in these Treatises, the work may seem at first sight to be too copious, yet I hope the observant Reader will not find it too tedious. It is the variety of many,[3] not the prolixity of few points which hath made this book to swell to that bigness which it hath. The first Treatise (which is a fourth part of the book) containeth a Commentary on that part of Scripture out of which *Domestical duties* are raised: wherein the Apostle setting forth Christ and the Church as patterns to husbands and wives, lively declareth the great love of Christ to his Church, and the

[2] πρότερον καὶ ἀναγκαιότερον οἰκία πόλεως. Arist. Eth. *lib. 8.* cap. *12.*

[3] Μακρολόγος ἐστὶν ὁ περὶ ὀλίγων πολλὰ λέγων. Πολυλόγος ὁ περὶ πολλῶν πολλά. *Ammon. Multum loqui est rem superfluis agere verbis. Aug. Epist.* 121. *ad Prob.*

near union betwixt them, together with other deep mysteries, the unfolding whereof hath a little the longer detained me. But as I have a while insisted on main matters of much moment, so have I very briefly passed over other points. The other Treatises, wherein the duties themselves are handled, are every of them much shorter then the first. In them I have barely propounded and briefly proved the truth and equity of the several duties, except some choice points which are of especial use, or at least through disuse much questioned: and them I have more largely handled. And because contraries laid together[4] do much set forth each other in their lively colours, I have to every duty annexed the contrary fault, and aberration from it. For many that hear the duties think all well enough, till they hear also the contrary vices, whereby in their consciences they are most convinced. Concerning the many faults and vices of bad husbands, wives, parents, children, masters and servants, taxed in these Treatises, let me entreat you, not to apply them too generally to all husbands, wives, parents, children, masters and servants. Hath not wise *Solomon* much taxed the lightness, shrewishness, pride, flattery, and other vices of women? And shall sober, meek, humble, honest women think themselves taxed thereby? By like reason might unchaste strumpets, untrusty gossips, unquiet shrews, and proud dames think themselves commended by those excellent commendations which he giveth of good women. Let every one, as their conscience (an impartial Judge) shall bear them witness, make a right application of every thing to themselves. Thus shall we Ministers be freed from many evil surmises. I remember that when these *Domestical duties* were first uttered out of the pulpit, much exception was taken against the application of a wives subjection to the restraining of her from disposing the common goods of the family without, or against her husbands consent. But surely they that made those

[4] παρ᾽ ἄλληλα τὰ ἐναντία μάλιστα φαίνεται. *Arist. Rhet. lib.* 3. *cap.* 2.

exceptions did not well think of the *Cautions* and *Limitations* which were then delivered, and are now again expressly noted: which are, that the foresaid restraint be not extended to the *proper goods of a wife,*[5] no nor overstrictly to such *goods as are set apart for the use of the family,*[6] nor to *extraordinary cases,*[7] nor always to an *express consent,*[8] nor to the *consent of such husbands as are impotent, or far and long absent.*[9] If any other warrantable caution shall be showed me, I will be as willing to admit it, as any of these. Now that my meaning may not still be perverted, I pray you, in reading the restraint of wives power in disposing the goods of the family, ever bear in mind those Cautions. Other exceptions were made against some other particular duties of wives. For many that can patiently enough hear their duties declared in general terms, cannot endure to hear those generals exemplified in their particular branches. This cometh too near to the quick, and pierceth too deep. But (to interpret all, according to the rule of love, in the better part) I take the main reason of the many exceptions which were taken, to be this, that wives duties (according to the Apostles method) being in the first place handled, there was taught (as must have been taught, except the truth should have been betrayed) what a wife, in the uttermost extent of that subjection under which God hath put her, is bound unto, in case her husband will stand upon the uttermost of his authority: which was so taken, as if I had taught that an husband might, and ought to exact the uttermost, and that a wife was bound in that uttermost extent to do all that was delivered as duty, whether her husband exact it or no. But when I came to deliver husbands duties,[10] I showed, that he ought not to exact

[5] *Paraphernalia.* Treat. 3. §. 21.
[6] Ibid.
[7] Treat. 3. §. 22.
[8] Treat. 3. §. 19.
[9] Treat. 3. §. 18.
[10] Treat. 4. §. 18.

whatsoever his wife was bound unto (in case it were exacted by him) but that he ought to make her a joint Governor of the family with himself, and refer the ordering of many things to her discretion, and with all honourable and kind respect to carry himself towards her. In a word, I so set down an husbands duties, as if he be wise and conscionable in observing them, his wife can have no just cause to complain of her subjection. That which maketh a wives yoke heavy and hard, is an husbands abuse of his authority: and more pressing his wives duty, then performing his own: which is directly contrary to the[11] Apostles rule. This just Apology I have been forced to make, that I might not ever be judged (as some have censured me)[12] *an hater of women.* Now that in all those places where a wives yoke may seem most to pinch, I might give some ease, I have to every head of wives duties made a reference, in the margin over against it, to the duties of husbands answerable thereunto, and noted the reference with this mark *, that it might the more readily be turned unto. Yea I have further parallel'd, and laid even one against another in one view, the heads of husbands and wives duties, as they answer each other: and in like manner the contrary aberrations: with a reference made unto the particular sections where they are handled: that so on the one side it may appear, that if both of them be conscionable and careful to perform their own duty, the matrimonial yoke will so equally lie on both their necks, as the wife will be no more pinched therewith then the husband, but that it will be like Christ's spiritual yoke, *light* and *easy:*[13] and that on the other side it may be manifest that there is commonly as much failing by husbands in their duties, as by wives in theirs. This parallel and even-setting out of each of their duties, and of the contrary aberrations, I have annexed next to this epistle. And further I have added thereto a table of the several heads of

[11]Eph 5:33. See Treat. 1. §. 95.

[12]μισογύνης. Athen.

[13]Matt 11:30.

those points that are handled in the eight following Treatises, that by this help you may the more readily find out such particular points as you desire most especially to read. To show that the duties prescribed to husbands, wives, parents, children, masters, and servants, are such as in conscience they are bound unto, I have endeavoured to show how they are grounded on the word of God, and gathered from thence. To avoid prolixity, I have referred most of the quotations to the margin. If your leisure will serve you, you may do well to search them out. Two things have been especial helps to me for finding out the many duties noted in these Treatises, & vices contrary thereunto: *Observation* and *Disposition. Observation* both of such duties as the Scripture commendeth and contrary vices as it condemneth: and also of such commendable virtues as I well liked in those husbands, wives, parents, children, masters, and servants, that I came among, and such unseemly vices as I disliked in them: and *Disposition* of one point after another in the best order that I could. My method and manner of proceeding brought many things to my mind, which otherwise might have slipped by. For by method sundry and several points appertaining to one matter are drawn forth, as in a chain one link draweth up another. There is no better way to find out many observations in a text, then by a methodical resolution thereof. As method is an help to *Invention,* so also to *retention.* It is as the thread or wire whereon pearls are put, which keepeth them from scattering. And if a man by abundance of matter be cast into a labyrinth, by the help of method he may easily and readily find out the way again. In which respects *method* is fitly styled the[14] *mother of the Mind,* and *mistress of Memory.* If you well mark the order and dependance of points one upon another, you will find as great an help in conceiving and remembering[15] them, as I did in

[14]Methodus intelligentiae parens est, & magistra memoriae.

[15]*Ordo memoriae maximè, lumen affert. Cic.* 2. *de Orat.*

inventing and disposing them.

Because there is not one word to comprise under it both masters and mistresses, as fathers and mothers are comprised under *parents,* and sons and daughters under *children,* I have according to the Scripture phrase comprised mistresses under masters: so as the duties enjoined to *them* belong to *these,* so far as may stand with their sex. To conclude, in recompense of all my pains I heartily pray you all to pray heartily for him who daily prayeth for you, even[16]

The Watch-man of your souls, WILLIAM GOUGE.

[16]Church-court in Black-Fryers London. 2. Febr. 1621.

Serving Each Other in the Fear of the Lord

Eph 5:21.
Submit your selves one to another in the fear of God.

§. 1. *Of the Apostles transition from general duties to particulars.*

As there are two vocations whereunto it hath pleased God to call every one; *one general,* by virtue whereof certain common duties which are to be performed of all men, are required, (as knowledge, faith, obedience, repentance, love, mercy, justice, truth, etc.) *the other particular,* by virtue whereof certain peculiar duties are required of several persons, according to those distinct places wherein the Divine Providence hath set them in common-wealth, Church, or family; so ought God's Ministers to be careful in instructing God's people in both kinds of duties; both those which concern their *general,* and those also which concern their *particular* calling. Accordingly *S. Paul* (who, as *Moses,*[17] was *faithful in all the house of God)* after he had sufficiently instructed God's Church in such *general* duties, as belong to all Christians, of what sex, state, degree, or condition soever they be, proceedeth to lay down certain *particular* duties, which appertain to particular callings and conditions: among which, he maketh choice of those which God hath established in a family. With excellent Art doth he pass from those *generals,* to

[17] Num 12:7.

these *particulars:* laying down a *transition* betwixt them, in these words, *Submitting your selves one to another in the fear of God;* which words have reference both to that which goeth before, and also to that which followeth after. The form and manner of setting down this verse, with a participle thus, *submitting,* showeth that it dependeth on that which went before, and so hath reference thereunto. Again, the word it self being the very same which is used[18] in the next verse following, showeth, that this verse containeth the *sum* of that which followeth, and so hath reference thereunto, as a general unto particulars. This manner of passing from one point to another, by a *perfect transition* which looketh both ways, both to that which is past, and to that which cometh on, as it is very elegant, so is it frequent with this our Apostle. Whereby he teacheth us,[19] so to give heed to that which followeth, as we forget not that which is past: as we must give diligent attention to that which remaineth, so we must well retain that which we have heard, and not let it slip: otherwise, if (as one nail driveth out another) one precept maketh another to be forgotten, it will be altogether in vain to add line unto line, or precept unto precept.

§. 2. *Of joining service to men with our praising of God.*

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

It is the duty of Christians as to set forth the praise of God, so to be serviceable one to another. For this purpose in the[20] Decalogue to the first table, which prescribeth that duty which we owe to God, is added the second table, which declareth the service that we owe one to another: and he that said, *The first*

[18] ὑποτασσόμενοι, submitting. ὑποτάσσεσθε, submit.

[19] Note.

[20] Doct.

and great Commandment is this, Thou shalt love the Lord,[21] etc. Said also, *The second is like to this, Thou shalt love thy neighbour,* etc. Whereupon the[22] Apostle declaring what those sacrifices be wherewith God is well pleased, joineth these two together, *to give thanks to God, and to do good to man.* The service which in the fear of God we perform one to another, is an evident and real demonstration of the respect we bear unto God. *To God our goodness extendeth not.*[23,24] He is so high above us, so perfect and complete in himself, that neither can we give to him, nor he receive of us. But in his own stead he hath placed our brother like to our selves; to whom,[25] as we may do hurt, so by our faithful service we may do much[26] good: in doing whereof God is much honoured.

This discovereth their hypocrisy, who make great pretence[27] of praising God, and yet are scornful, and disdainful to their brethren, and slothful to do any service to man: *These men's religion is vain.*[28] By this note did the Prophets in their time, and Christ and his Apostles in their time also, discover the hypocrisy of those among whom they lived: and so may we also in our times. For many there be, who frequently in their houses, and in the middest of the Congregation sing praise unto God, and perform other parts of God's outward worship, but towards one another, are proud, stout, envious, unmerciful, unjust, slanderous, and very backward to do any good service. Surely, that outward service which they pretend to perform to God, doth not so much wipe out the spot of profaneness, as their neglect

[21]Matt 22:38, 39.
[22]Heb 13:15, 16.
[23]Ps 16:2.
[24]Job 22:3; 35:7.
[25]Job 35:8.
[26]Ps 16:3.
[27]1. *Use.* A note of hypocrisy.
[28]Jas 1:26. Isa 58:3 *etc.* Mic 6:6. *etc.* Matt 23:14. 1 John 4:20.

of duty unto man brandeth their foreheads with the stamp of hypocrisy.[29]

For our parts, let us not upon pretext of one duty, though it may seem to be the weightier, think to shift off another; lest that fearful *woe* which Christ denounced against the *Scribes* and *Pharisees* fall upon our pates. As God is careful to instruct us how to carry our selves both to his own Majesty, and also one to another, so let us in both approve our selves to him: remembering what Christ said to the Pharisees, *These ought ye to have done, and not to leave the other undone.* The same Lord that requireth praise to his own Majesty, enjoineth mutual service one to another; the neglect of this, as well as of that, showeth too light respect of his will and pleasure: *What therefore God*[30] *hath joined together, let not man put asunder.*

§. 3. *Of every ones submitting himself to another.*

Again, as this verse hath reference to that which followeth, it declareth the general sum of all, which is mutually to submit our selves one to another in the fear of God. The parts hereof are two:

1. An Exhortation.
2. A Direction.

In the exhortation is noted, both the *duty* it self in this word *submit,* and also the *parties* to whom it is to be performed, *one to another.*

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

It is a general mutual duty appertaining to all Christians,[31] *to*

[29] 2. *Use.* Put not off one duty with another. Matt 23:23.

[30] Matt 19:6.

[31] 2. *Doct.*

submit themselves one to another: For this precept is as general as any of the former, belonging to all sorts and degrees whatsoever: and so much doth this word *one another*[32] imply: in which extent the Apostle in another place exhorteth to *serve one another:* and again, *every man to seek*[33] *anothers wealth.*

Concerning *inferiors,* it is without question clear, that[34] they ought to submit themselves to their superiors: yea, concerning *equals* no great question can be made, but they *in giving honour must go one before another,*[35] and so submit themselves: but concerning *superiors,* just question may be made, whether it be a duty required of them to submit themselves to their inferiors.

To resolve this doubt, we must first distinguish betwixt[36] subjection of *reverence,* and subjection of *service.*

Subjection of reverence is that whereby one testifieth an eminency and superiority in them whom he reverenceth, and that in speech, by giving them titles of honour; or in gesture, by some kind of obeisance; or in action, by a ready obeying of their commandment. This is proper to inferiors.

Subjection of service is that whereby one in his place is[37] ready to do what good he can to another. This is common to all Christians: a duty which even superiors owe to inferiors, according to the fore-named extent of this word *one another:* in which respect even the highest governor on earth is called a *minister,* for the good of such as[38] are under him.

Secondly, we must put difference betwixt the *work* it[39] self, and the *manner* of doing it. That work which in it self is a work of superiority and authority, in the manner of doing it may be a

[32] ἀλλήλοις.
[33] Gal 5:13. 1 Cor 10:24.
[34] Quest.
[35] Rom 12:10. How superiors ought to subject themselves.
[36] Answ.
[37] Difference betwixt subjection of *Reverence* and *Service.*
[38] διάκονος. Rom 13:4.
[39] Difference betwixt the *work* and *manner* of doing it.

work of submission, viz. If it be done in humility and meekness of mind. The Magistrate by ruling with meekness and humility, submitteth himself to his subject. In this respect the Apostle exhorteth that *nothing* (no not the highest and greatest works that[40] can be) *be done in vain-glory, but in meekness.*

Thirdly, we must distinguish betwixt the several places wherein men are: for even they who are superiors to some,[41] are inferiors to others: as he that said, *I have under me, and am under authority.* The master that hath servants under him, may be under the authority of a Magistrate. Yea, God hath so disposed every ones several place, as there is not any one, but in some respect is under another. The wife, though a mother of children, is under her husband. The husband, though head of a family, is under public Magistrates. Public Magistrates one under another, and all under the King. The King himself under God and his word delivered by his Ambassadours, whereunto the highest are to submit themselves. And Ministers of the word, as subjects, are under their Kings and Governors. He that saith, *Let every soul be subject to the higher powers,*[42] excepteth not Ministers of the word: and he that saith, *obey them that have the oversight of you, and submit your selves,*[43] excepteth not kings: only the difference is in this, that the authority of the king is in himself, and in his own name he may command obedience to be performed to himself: but the authority of a Minister is in Christ, and in Christ's name only may he require obedience to be performed to Christ.

The reason why all are bound to submit themselves one[44] to another is, because every one is set in his place by God, not so much for himself, as for the good of others: whereupon the

[40] Phil 2:3.

[41] Every one under some authority. Matt 8:9.

[42] Rom 13:1.

[43] Heb 13:17. Difference betwixt Magistrates and Ministers authority.

[44] *Reason.* Every ones Office for the good of another.

Apostle exhorteth, that *none seek his own, but every man anothers wealth.*[45] Even Governors are advanced to places of dignity and authority, rather for the good of their subjects then for their own honour. Their callings are in truth offices of service, yea burdens under which they must willingly put their shoulders, being called of God, and of which they are to give an account concerning the good which they have done to others: for the effecting whereof, it is needful that they submit themselves.

Let every one therefore high and low, rich and poor,[46] superior and inferior, Magistrate and subject, Minister and people, husband and wife, parent and child, master and servant, neighbours and fellows, all of all sorts in their several places take notice of their duty in this point of submission, and make conscience to put it in practice: *Magistrates,* by procuring the wealth and peace of their people, as *Mordecai:*[47] *Ministers,* by making themselves servants unto their people, not seeking their own profit, but the profit of many, that they may be saved, as *Paul:*[48] *fathers,* by well educating their children, and taking heed that they *provoke them not to wrath,* as *David:*[49] *husbands,* by dwelling with their wives according to knowledge; giving honour to the wife as to the weaker vessel, as *Abraham:*[50] *masters,* by doing that which is just and equal to their servants, as the *Centurion:*[51] Every one, by being of like affection one towards another, and by serving one another in love, according to the Apostles rule.[52] Let this duty of submission be first well learned, and then all other duties will better be performed.

[45] 1 Cor 10:24.
[46] 1. *Use.* Exhortation unto all to do service.
[47] Esth 10:3.
[48] 1 Cor 9:19; 10:33.
[49] Prov 4:3, 4.
[50] Gen 16:6.
[51] Luke 7:2.
[52] Rom 12:16. Gal 5:13.

Be not high minded, nor swell one against another.[53] Though in outward estate some may be higher than other, yet *in Christ all are one whether bond or free:*[54] all *members of one and the same body.*[55] Now consider the mutual affection (as I may so speak) of the members of a natural body one towards another: not any one of them will puff it self up, and rise against the other: the head which is the highest and of greatest honour will submit it self to the feet in performing the duty of an head, as well as the feet to the head in performing their duty; so all other parts. Neither is it hereby implied that they which are in place of dignity and authority should forget or relinquish their place, dignity, or authority, and become as inferiors under authority, no more than the head doth: for the head in submitting it self doth not go upon the ground and bear the body, as the feet; but it submitteth it self by directing and governing the other parts, and that with all the humility, meekness, and gentleness that it can. So must all superiors: much more must equals and inferiors learn with humility, and meekness,[56] without scorn or disdain, to perform their duty: this is that which was before by the Apostle expressly mentioned, and is here again intimated; none are exempted and privileged from it. We know that it is unnatural, and unbeseeming the head to scorn the feet, and to swell against them, but more than monstrous for one hand to scorn another: what shall we then say if the feet swell against the head? Surely such scorn and disdain among the members, would cause not only great disturbance, but also utter ruin to the body. And can it be otherwise in a politic body? But on the contrary, when all of all sorts shall (as hath been before showed) willingly submit themselves one to another, the whole body,

[53] 2. *Use.* Dehortation from swelling one against another.
[54] Gal 3:28.
[55] 1 Cor 12:27.
[56] Eph 4:2.

and every member thereof will reap good thereby: yea, by this mutual submission, as we do good, so we shall receive good.

§. 4. *Of the fear of God.*

Hitherto of the *exhortation.* The *direction* followeth. *In the fear of the Lord.* This clause is added, to declare partly the *means,* how men may be brought to submit themselves readily one to another: and partly the *manner,* how they ought to submit themselves. *The fear of the Lord* is both the *efficient cause* that moveth a true Christian willingly to perform all duty to man, and also the *end* whereunto he referreth every thing that he doth. For the better conceiving whereof, I will briefly declare

1. What this fear of the Lord is.
2. How the Lord is the proper object of it.
3. What is the extent thereof.
4. Why it is so much urged.

First, fear of God is an awful respect of the divine Majesty.[57] Sometimes it ariseth from faith in the mercy and goodness of God: for when the heart of man hath once felt a sweet taste of God's goodness, and found that in his favour only all happiness consisteth, it is strucken with such an inward awe and reverence, as it would not for any thing displease[58] his Majesty, but rather do whatsoever it may know to be pleasing and acceptable unto him. For these are two effects which arise from this kind of fear of God:

1. *A careful endeavour to please God,* in which respect[59] good king *Jehoshaphat* having exhorted his Judges to execute the judgment of the Lord aright, addeth this clause as a motive

[57] 1. What the fear of God is. The causes of it.

[58] Two effects of a filial fear of God.

[59] *Deum timere est nulla mala facere, & nulla bona quae facienda sunt praeterire. Bernar. de modo benè viuen. ser.* 4.

thereunto, *Let the fear of the Lord be upon you:*[60] implying thereby that God's fear would make them endeavour to approve themselves to God.

2. *A careful avoiding of such things as offend the Majesty of God,* and grieve his spirit: in which respect the Wiseman saith, *The fear of the Lord is to hate evil:*[61] and of *Job* it is said that he *fearing God departed from evil.*[62]

Sometimes again, awe and dread of the divine Majesty ariseth from diffidence: For when a man's heart doubteth of God's mercy, and expecteth nothing but vengeance, the very thought of God striketh an awe or rather dread into him, and so maketh him fear God.

From this double cause of fear, whereof one is contrary[63] to another, hath arisen that usual distinction of a *filial* or son-like fear, and a *servile* or slavish fear: which distinction is grounded on these words of the Apostle, *ye have not received the spirit of bondage again to fear* (this is[64] a servile fear) *but ye have received the spirit of adoption*[65] *whereby we cry, Abba, father:* this causeth a filial fear. The *filial* fear is such a fear as dutiful children bear to their fathers. But the *servile* fear is such an one as bondslaves bear to their masters. A son feareth simply to offend or displease his father: so as[66] it is accompanied with love. A bondslave feareth nothing but the punishment of his offence; so as it is joined with hatred: and such an one feareth not to sin, but to burn in hell for sin. Faithful *Abraham* like a gracious child feared God (as God's Angel beareth witness, Gen 22:12) when he was ready rather to sacrifice his only son, then offend God

[60] 2 Chr 19:6, 7.

[61] Prov 8:13.

[62] Job 1:1.

[63] Difference betwixt filial and servile fear.

[64] Bernard. loc. citat.

[65] Rom 8:15.

[66] *Est timor ne amittatur gratia beneficij. Hic timor castus est, non eum charitas eijcit, sed asciscit. August. epist.* 120.

by refusing to[67] obey his commandment. But faithless *Adam* like a servile bondslave feared God (as he himself testifieth against himself Gen 3:10) when after he had broken God's commandment, he hid himself from the presence of God. This slavish fear is a plain diabolical fear (for *the devils*[68] so fear as they *tremble:)* It maketh men wish there were no hell, no day *of Judgment,* no Judge, yea no God. This is that fear *without which* we must serve the Lord.[69] In this fear to submit ones self is nothing acceptable to God: It is therefore the *filial fear* which is here meant.

Secondly, of this fear God is the proper *object,* as by[70] this and many more testimonies of Scripture is evident, where the fear of *God* and of *the Lord* is mentioned. This fear hath so proper a relation unto God, as the Scripture styleth God by a kind of propriety, with this title *Fear:* for where *Jacob* mentioneth *the fear of Isaac,*[71] he meaneth the Lord whom *Isaac* feared.

It is then unlawful to fear any but God?[72]

No: men also may be feared, as Princes, parents, masters,[73] and other superiors; For the Apostle exhorting to give every one their due,[74] giveth this instance, *fear, to whom fear is due.* But yet may God notwithstanding be said to be the proper object of fear, because all the fear that any way is due to any creature, is due to him in and for the Lord whose image he carrieth: so as in truth it is not so much the person of a man, as the image of God placed in him, by virtue of some authority or dignity appertaining to him, which is to be feared. If there should fall out any such opposition betwixt God and man, as in fearing man our fear would be withdrawn from God, then the rule of Christ

[67] *Qui gehennas metuit, non peccare metuit sed ardere. Aug. epist.* 144.
[68] Jas 2:19.
[69] Luke 1:74.
[70] 2. How God is the proper object of fear.
[71] Gen 31:42, 53.
[72] Quest.
[73] *Ans.* How men are to be feared.
[74] Rom 13:7.

is to take place, which is this, *fear not them which*[75] *kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

Thirdly, the extent of this true filial fear of God is[76] very large. No one point throughout the whole Scripture is more urged than this *fear of the Lord.* It is oft added to other duties, as that whereby they are seasoned, and without which they cannot well be performed: wherefore we are commanded to *serve the Lord in fear,*[77] *to perfect holiness in the fear of God,*[78] *to work out our salvation with fear:*[79] and the Churches are commended for *walking in the fear of the Lord:*[80] so likewise particular men as *Abram,*[81] *Joseph,*[82] *Job,*[83] and many other: yea the whole worship of God is oft comprised under this branch of *fear:* whereupon our Saviour Christ alleging this text, *thou shalt fear the Lord thy God,*[84] thus expresseth it, *thou shalt worship the Lord thy God.*[85] And again where the Lord by his Prophet *Isaiah* saith, *Their fear*[86] *toward me is taught by the precept of men,* Christ thus quoteth that text, *In vain do they worship me, teaching for doctrines*[87] *the commandments of men:* out of which places compared together, it is evident, that under the *fear* of God, is comprised the *worship* of God. Yea, all that duty which we owe to God and man is comprised under this title, *the fear of God:* for *David* when he would in one word declare the sum and substance of all that

[75] Matt 10:28.
[76] 3. Every duty to be seasoned with a fear of God.
[77] Ps 2:11.
[78] 2 Cor 7:1.
[79] Phil 2:12.
[80] Acts 9:31.
[81] Gen 22:12.
[82] Gen 42:18.
[83] Job 1:1.
[84] Deut 6:13.
[85] Matt 4:10.
[86] Isa 29:13.
[87] Matt 15:9.

which a Minister ought to teach his people, saith, *I will teach you the fear of*[88] *the Lord.*[89]

Fourthly, The reason why the Holy Ghost so much urgeth *the fear of God,* and that in so large an extent as hath been showed, I take to be this; to show a difference betwixt that integrity and perfection of God's image which was at man's creation first planted in him, and the renovation thereof while here he liveth in this world. So complete and perfect was then God's image in man, as he needed no other motive to provoke him to any duty but *love.* Wherefore when the Holy Ghost would set forth that perfection of God's image first planted in man, he addeth this title *love* unto other duties, whether they concern God or man. Concerning God, *Moses* exhorteth Israel to *love the*[90] *Lord and serve him:* and again, *to love the Lord, to walk in*[91] *his ways, to keep his commandments, etc.* Concerning man, the Apostle exhorteth to *serve one another by love:*[92] and *to do all things in love.*[93] Yea, sometimes the Holy Ghost is pleased to comprise all duties under *love:* In which respect Christ calleth this commandment *(Thou shalt love the Lord) the*[94] *great commandment,* which compriseth all the commandments of the first table under it: and for the second table, *S. Paul* saith, that *love is the fulfilling of the law.*[95] But by *Adam's* fall, and the corruption which thereby infected man's nature, the love of God hath waxed cold in man, and though the Saints be created again according to that image of God, yet while in this world they live, that image is not so perfect as it was, the flesh remaineth in the best: in which respect God hath fast fixed this affection of *fear* in man's heart,

[88]Ps 34:11.
[89]4. Why a fear of God is so much urged.
[90]Deut 11:13.
[91]Deut 30:16.
[92]Gal 5:13.
[93]1 Cor 16:14.
[94]Matt 22:38.
[95]Rom 13:10.

and thereby both restraineth him from sin, and also provoketh him unto every good duty.

§. 5. *Of the fear of God moving us to do service to men.*

Having briefly declared the *nature, object, extent,* and *use* of fear, I return to the point in hand, *viz.* to show 1. How it is here laid down as a motive to stir up men to perform the duty here required: for by this clause, *in the fear of the Lord,* the Apostle implieth that

It is the fear of God which moveth men conscionably to submit[96] *themselves one to another.* This made *David*[97] so well to rule the people of God: and *Joseph*[98] to deal so well with his brethren: yea,[99] this is noted to be the cause of the righteous regiment of Christ himself. Well did that good King *Jehoshaphat* know this, and therefore when he appointed Judges over his people, as a motive to stir them up to execute the judgments of the Lord aright, he saith unto them, *Let the fear of the Lord be upon you.*[100] So also *S. Peter,* to move subjects to honour their King, prefixeth this exhortation, *Fear God.*[101]

By fear of man, may one be brought to submit himself[102] to another: as a magistrate may be moved to deal justly and mildly with his people through fear of insurrections and rebellions: subjects may by severe laws and tyranny be brought to submit themselves: and so other inferiors also by threats, by hard usage, and other by-respects.

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[96] Doct.
[97] 2 Sam 23:3.
[98] Gen 42:18.
[99] Isa 11:2, 3.
[100] 2 Chr 19:7.
[101] 1 Pet 2:17.
[102] Object.

1. Though fear of man be a motive, yet it followeth[103] not, that therefore fear of God should be no motive: it may be another motive, and a better motive.

2. The submission which is performed through fear of[104] man is a forced and a slavish submission, nothing acceptable to God: but that which is performed through a true filial fear of God, is a free, willing, ready, cheerful, conscionable submission: such a submission as will stir us up to do the best good we can thereby unto them, to whom we submit our selves, and so is more acceptable to God, by reason of the cause thereof, and more profitable unto man, by reason of the effect and fruit thereof.

For a true fear of God maketh us more respect what[105] God requireth and commandeth, than what our corrupt heart desireth and suggesteth: It subdueth our unruly passions, and bringeth them within compass of duty: It maketh us deny our selves and our own desires: and though through the corruption of our nature and inborn pride we be loth to submit, yet will God's fear bring down that proud mind, and make us humble and gentle. It will keep those who are in authority from tyranny, cruelty, and over-much severity: and it will keep those who are under subjection from dissimulation, deceit, and privy conspiracies.

Behold how necessary it is, that a true fear of the Lord[106] be planted in men's hearts, in the hearts of Kings and all Governors, in the hearts of subjects and all people, whether superiors or inferiors. Where no fear of God is, there will be no good submission unto man. *Abraham*[107] thought that the men of Gerar would have no respect to him or his wife, nor make conscience of common honesty, nor abstain from innocent blood, because

[103] Answ.

[104] Difference betwixt doing a thing for fear of God and fear of man.

[105] *Reason.* The power of a fear of God.

[106] *Use.* The necessity of a fear of God.

[107] Gen 20:11.

he saw no fear of God in that place: and the Apostle having reckoned up[108] many notorious effects of man's natural corruption, concludeth all with this, as the cause of all, *There is no fear of God before their eyes.* Wherefore let Magistrates, parents, masters, and all in authority, have especial care that their subjects, children, servants, and all under them may be taught and brought to fear the Lord. I dare avouch it, that such inferiors which are taught to fear God, will do better service to their superiors, than such as fear their superiors only as men, and fear not God. Let Ministers especially urge and press upon the consciences of men a fear of God. Let all inferiors pray that the fear of the Lord may be planted in the hearts of their superiors, that so they may live a quiet and peaceable life in all godliness and honesty under them. Happy is that kingdom where Magistrates and subjects fear the Lord. Happy is that Church where Ministers and people fear the Lord. Happy is that family where husband and wife, parents and children, master and servants fear the Lord. In such a Kingdom, Church, and family, will every one, to the mutual good one of another, submit themselves one to another. But if such as fear not God submit themselves, whether they be superiors or inferiors, it is for their own ends and advantages, and not for their good to whom they submit themselves.

§. 6. *Of limiting all duty to man, within the compass of the fear of God.*

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

No submission is to be performed unto man, but that which[109] *may stand with the fear of God.* Whereby we show that we have respect to God, and labour above all to approve our selves to

[108] Rom 3:11, *etc.*

[109] Doct.

him. Thus *David* is commanded to *rule in the*[110] *fear of God:* and other Magistrates to perform their duty[111] *in the fear of the Lord:* which *Nehemiah* that good Governor[112] was careful to do. So also subjects are to obey in the *fear of the Lord,* which the Apostle implieth by prefixing[113] this precept, *Fear God,* before that, *honour the King;* as if he had said, so honour the King, as in and thereby you may manifest your fear of God: let not this latter cross the former. Servants likewise are commanded to be obedient unto their masters with this proviso, *fearing the Lord.*[114] Such phrases as these, *For the Lord's sake, As unto the Lord, In the*[115] *Lord, As servants of Christ,* with the like, being annexed to[116] the duties of inferiors, do imply as much.

Great reason there is that all service should be limited[117] with the *fear of God:* for God is the highest Lord to whom all service primarily and principally is due: whatsoever service is due to any man, high or low, is due in and for the Lord. The Lord hath set superiors in the places of eminency, wherein they bear the image of God. The Lord also hath set inferiors in their places, and commended them as his charge to the government of those who are over them. He that obeyeth not those who are over him *in the fear of God,* showeth no respect of God's image: and he who governeth not those who are under him *in the fear of God,* showeth no respect of God's charge.

Besides, God is that great Judge to whom all of all sorts,[118] superiors and inferiors are to give an account of their service. Though by our service we have never so well approved our

[110] 2 Sam 23:3.
[111] 2 Chr 19:9.
[112] Neh 5:15.
[113] 1 Pet 2:17.
[114] Col 3:22.
[115] 1 Pet 2:13.
[116] Eph 5:22; 6:1, 6.
[117] 1. *Reason.* God the highest Lord.
[118] 2. *Reason.* God the Judge of all.

selves to men, yet if we have not therein had respect unto God, and approved our selves to him, with what face may we appear before his dreadful judgment seat?[119] Can the favour of those whom we have pleased in this world, protect and shelter us from the fury of God's displeasure?

Behold the folly of such Governors as wholly apply themselves to the fancy of their people, yea though it be against the Lord and his word. This was *Adam's* folly, who[120] at his wives motion did eat of the forbidden fruit. This was *Aaron's* folly, who to please the people, erected an[121] Idol. And this was *Saul's* folly, who against God's express[122] prohibition suffered his people to take some of the spoil of the Amalekites. The like may be said of *Joash,* who[123] hearkened to his Princes to set up Idols: and of *Pilate,* who[124] to please the people, against his conscience, delivered Christ to be crucified. The fearful issue of this their submission, not seasoned with a fear of God, but contrary thereunto, may be a warning to all superiors, to take heed how they seek to please them that are under them, more than God who is above them. The issue of *Adam's, Aaron's, Saul's,* and *Joash* his base submission, is noted by the Holy Ghost in their several histories. Of *Pilate* it is recorded, that being[125] brought into extreme necessity, he laid violent hands upon himself.

Neither is it to be accounted folly only in superiors to submit themselves to their inferiors against the Lord, but also in inferiors to their superiors: for thereby they show that they fear man more than God, which Christ expressly[126] forbiddeth his friends

[119] 1. *Use.* The folly of all those who fear man more than God.
[120] Gen 3:6.
[121] Exod 32:1.
[122] 1 Sam 15:21.
[123] 2 Chr 24:17.
[124] Mark 15:15.
[125] *Euseb. hist. Eccl. lib* 2. *cap.* 7.
[126] Luke 12:4, 5.

to do. The captains which went[127] to fetch *Elijah,* obeyed their king therein; but what got they thereby? Was the king able to save them from the fire which God sent down from heaven upon them? The women[128] reproved for offering incense to the Queen of heaven, did it not without their husbands, yet were they not excused thereby. The children and others in the family[129] submitted themselves to *Dathan* and *Abiram* in standing in the door of their tents at defiance against *Moses;* but because it was not in the Lord, but against him, they were not exempted from the judgment. Wherefore let all of all sorts set the *fear of God* as a mark before them to aim at in all their actions. Let superiors[130] neither do any thing to give content to their inferiors:[131] nor suffer any thing to be done for their sakes by their inferiors, which cannot stand with the *fear of God.* And let inferiors[132] nor do,[133,134] nor forbear to do at the will of their superiors any thing swerving from the fear of God: but *every one submit themselves one to another in the fear of God.*

[127] 2 Kgs 1:9, *etc.*
[128] Jer 44:19.
[129] Num 16:32.
[130] Num 11:29.
[131] 1 Sam 24:8; 26:9.
[132] Gen 39:10.
[133] 1 Sam 22:17.
[134] Acts 4:19.

Particular Callings and the Wife's Submission

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

Eph 5:22.

Wives submit your selves unto your own husbands, as unto the Lord.

From that general direction concerning mutual submission, the Apostle cometh to certain particulars, by which he exemplifieth the same: and teacheth us, that

It is not sufficient to perform general duties of Christianity,[135] *unless also we be conscionable in performing the particular duties of our several callings.* A conscionable performance of those particular duties is one part of our *walking worthy of the vocation wherewith we are called:*[136] and therefore the Apostle, for illustration and exemplification thereof, doth reckon up sundry particulars, both in this and[137] other Epistles: and so do[138] other Apostles. And *Titus*[139] is charged to teach them. God himself hath given a pattern hereof in his Law: for the main scope of the fifth Commandment[140] tendeth to instruct us in the particular duties of our several callings.

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[135]Doct.

[136]Eph 4:1.

[137]Col 3:18, *etc.* 1 Cor 7. 1 Tim 3.

[138]1 Pet 2. *&* 3.

[139]Titus 2.

[140]See more of this point in *The whole armour of God,* Treat. 2. part 1. §. 4.

Hereby much credit is brought to our profession, and the *doctrine of God our Saviour is adorned.*[141] And much good is hereby both mutually communicated one to another, and received one from another: for our particular places and callings are those bonds whereby persons are firmly and fitly knit together, as the members of a natural body by nerves, arteries, sinews, veins, and the like, by which life, sense and motion is communicated from one to another.

Let therefore notice be taken of the particular callings[142] wherein God hath set us, and of the several duties of those callings, and conscience be used in the practise of them. He is no good Christian that is careless herein. A bad husband, wife, parent, child, master, servant, magistrate or minister, is no good Christian.

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

Among other particular callings the Apostle maketh choice of those which God hath settled in private families, and is accurate in reciting the several and distinct orders thereof, (for a family consisteth of these three orders, *husbands, wives, parents, children, masters, servants,* all which he reckoneth up) yea he is also copious, and earnest in urging the duties which appertain to them. Whence we may well infer, that

The private vocations of a family, and functions appertaining[143] *thereto, are such as Christians are called unto by God, and in the exercising whereof, they may and must employ some part of their time.* For can we think that the Holy Ghost (who, as the Philosophers speak of nature, *doth nothing in vain)* would so

[141] Titus 2:10. 1 Pet 3:1, 2.

[142] Use.

[143] 2 *Doctr.* Private duties of the family well beseem any Christian. οὐθὲν μάτην ἡ φύσις ποιεῖ. *Arist. Polit. lib.* 1

distinctly set down these private duties, & so forcibly urge them, if they did not well become, and nearly concern Christians? All the places in Scripture which require family-duties, are proofs of the truth of this doctrine.

The reasons of this doctrine are clear; for the family is[144] a seminary of the Church and common-wealth. It is as a Bee-hive, in which is the stock, and out of which are sent many swarms of Bees: for in families are all sorts of people bred and brought up: and out of families are they sent into the Church and common-wealth. The first beginning of mankind, and of his increase, was out of a family. For first did God join in marriage *Adam* and *Eve,* made them husband and wife, and then gave them children: so as husband and wife, parent and child, (which are parts of a family) were before magistrate and subject, minister and people, which are the parts of a common-wealth, and a Church. When by the general deluge all public societies were destroyed, a family, even the family of *Noah,* was preserved, and out of it kingdoms and nations again raised. That great people of the Jews which could not be numbered for multitude, was raised out of the family of *Abram.* Yea even to this day have all sorts of people come from families, and so shall to the end of the world. Whence it followeth, that a conscionable performance of domestical and household duties, tend to the good ordering of Church and common-wealth, as being means to fit and prepare men thereunto.

Besides, a family is a little Church, and a little common-wealth,[145] at least a lively representation thereof, whereby trial may be made of such as are fit for any place of authority, or of subjection in Church or common-wealth. Or rather it is as a school wherein the first principles and grounds of government and subjection are learned: whereby men are fitted to greater

[144] *Reason.* The family a seminary.

[145] 2 *Reason.* A family is a representation of Church and commonwealth.

matters in Church or commonwealth. Whereupon the[146] Apostle declareth, that a Bishop that cannot rule his own house, is not fit to govern the Church. So we may say of inferiors that cannot be subject in a family; they will hardly be brought to yield such subjection as they ought in Church or common-wealth: instance *Absalom,* and *Adonijah, David's* sons.

This is to be noted for satisfaction of certain weak[147] consciences, who think that if they have no public calling, they have no calling at all; and thereupon gather that all their time is spent without a calling. Which consequence if it were good and sound, what comfort in spending their time should most women have, who are not admitted to any public function in Church or commonwealth? Or servants, children, and others who are wholly employed in private affairs of the family? But the forenamed doctrine showeth the unsoundness of that consequence. Besides, who knoweth not that the preservation of families tendeth to the good of Church and common-wealth? So as a conscionable performance of household duties, in regard of the end and fruit thereof, may be accounted a public work. Yea, if domestical duties be well and thoroughly performed, they will be even enough to take up a man's whole time. If a master of a family be also an husband of a wife, and a father of children, he shall find work enough: as by those particular duties, which we shall afterwards show to belong unto masters, husbands, and parents, may easily be proved. So a wife likewise, if she also be a mother and a mistress, and faithfully endeavour to do what by virtue of those callings she is bound to do, shall find enough to do. As for children under the government of their parents, and servants in a family, their whole calling is to be obedient to their parents and masters, and to do what they command them in the Lord. Wherefore if they who have no public calling, be so

[146] 1 Tim 3:5.

[147] 1 *Use.* Private callings in a family sufficient callings.

much the more diligent in the functions of their private callings, they shall be as well accepted of the Lord, as if they had public offices.

Yet many there be, who having no public employment, think they may spend their time as they list, either in idleness,[148] or in following their vain pleasures and delights day after day, and so cast themselves out of all calling. Such are many masters of families who commit all the care of their house either to their wives, or to some servant, and misspend their whole time in idleness, riotousness, and voluptuousness. Such are many mistresses, who spend their time in lying a bed, attiring themselves, and gossiping. Such are many young gentlemen living in their fathers houses, who partly through the too-much-indulgency and negligence of their parents, and partly through their own headstrong affections, and rebellious will, run without restraint whither their corrupt lusts lead them. These, and such other like to these, though by God's providence they be placed in callings, in warrantable callings, and in such callings as minister unto them matter enough of employment, yet make themselves to be of no calling. Now what blessing can they look for from the Lord? The Lord useth[149] to give his blessing to men, while they are busied in their callings. *Jacob's*[150] faithful service to his uncle *Laban* moved God to bless him. *Joseph's*[151] faithfulness to his master *Potiphar* was had in remembrance with God, who advanced him to be ruler in Egypt. *Moses*[152] was keeping his father in laws sheep when God appeared to him in the bush, and appointed him a Prince over his people. *David*[153] was sent for from the field, where he was keeping his fathers sheep, when

[148]2 *Use.* Reproof of such as having no public office, think themselves freed from all duty.

[149]God's blessing on men diligent in their calling.

[150]Gen 31:42.

[151]Gen 39:2.

[152]Exod 3:1, 2.

[153]1 Sam 16:11.

he was anointed to be king over Israel. *Elisha*[154] was plowing when he was anointed to be a Prophet.[155] The shepherds were watching their sheep, when that gladsome tidings was brought to them, that the Saviour of the world was born. Not to insist on any more particulars, the promise of God's protection is restrained to our callings: for[156] the charge which God hath given to the Angels concerning man is, to keep him *in all his ways.*

As for those who have public offices in Church or[157] commonwealth, they may not thereupon think themselves exempted from all family-duties. These private duties are necessary duties. Though a man be a magistrate or a minister, yet if he be an husband, or a father, or a master, he may not neglect his wife, children, and servants. Indeed they who are freed from public functions, are bound to attend so much the more upon the private duties of their families, because they have more leisure thereunto. But none ought wholly to neglect them. *Joshua,*[158] who was a Captain and Prince of his people, and very much employed in public affairs, yet neglected not his family: for he professeth that he and *his house* would serve the Lord. It seemeth that *Eli*[159] was negligent in performing the duty of a father, and *David*[160] also. But what followed thereupon? Two of *Eli's* sons proved sacrilegious, and lewd Priests. Two of *David's* sons proved very ill commonwealths-men, even plain traitors.

[154] 1 Kgs 19:19.
[155] Luke 2:8.
[156] Ps 91:11.
[157] 3. *Use.* Public callings may not hinder private duties.
[158] Josh 24:15.
[159] 1 Sam 2:29; 3:13.
[160] 1 Kgs 1:6.

§. 9. *Of the Apostles order in laying down the duties of husbands and wives in the first place.*

There being three especial degrees, or orders in a family,[161] (as we heard before) the Apostle placeth husband and wife in the first rank, and first declareth their duties, and that not without good reason: for

First, The husband and wife were the first couple that[162] ever were in the world. *Adam* and *Eve* were joined in marriage, and made man and wife before they had children, or servants. So falleth it out for the most part even to this day in erecting, or bringing together a family: the first couple is ordinarily an husband and a wife.

Secondly, most usually the husband and his wife are the[163] chiefest in a family, all under them single persons: they governors of all the rest in the house. Therefore most meet it is, that they should first know their duty, and learn to practise it, that so they may be an example to all the rest. If they fail in their duty one to another, they give occasion to all the rest under them to be careless, and negligent in theirs. Let an husband be churlish to his wife, and despise her, he ministreth an occasion to children and servants to contemn her likewise, and to be disobedient unto her: yea, to be churlish and froward one to another, especially to their underlings. Let a wife be untrusty and unfaithful to her husband, let her filch and purloin from him, children and servants will soon take courage, or rather boldness from her example privily to steal what they can from their father, and master. Thus is their breach of[164] duty a double fault: one in respect of the party whom they wrong, and to

[161] Why duties of man and wife first delivered.
[162] 1. Man and wife were the first couple.
[163] 2. Man and wife are commonly the chiefest in a family.
[164] Bis peccat qui exemplo peccat.

whom they deny duty: the other in respect of those to whom they give occasion of sinning.

Know therefore, O husbands and wives, that ye, above[165] all other in the family, are most bound unto a conscionable performance of your duty. Greater will your condemnation be, if you fail therein. Look to it above the rest: and by your example draw on your children and servants (if you have any) to perform their duties: which surely they will more readily do, when they shall behold you as guides going before them, and making conscience of your joint and several duties.

§. 10. *Of the Apostles order in setting down inferiors duties in the first place.*[166]

In handling the duties of the first forenamed couple, the Apostle beginneth with wives, and layeth down their particular duties in the first place. The reason of this order I take to be the *inferiority* of the wife to her husband. I do the rather take it so to be, because I observe this to be his usual method and order, first to declare the duties of inferiors, and then of superiors: For in handling the duties of[167] children and parents, and of[168] servants and masters, he beginneth with the inferiors, both in this, and[169] in other Epistles; which order also *S. Peter*[170] observeth: yea,[171] the law it self doth in the first place, and that expressly, mention the inferiors duty, only implying the superiors to follow as a just consequence, which is this, *If the inferior must give honour, and by virtue thereof perform such duties as appertain thereto, then*

[165] Use.
[166] Wives particular duties first laid down, because they are inferiors.
[167] Eph 6:1.
[168] Eph 6:5.
[169] Col 3:18, 20, 22.
[170] 1 Pet 3:1.
[171] Exod 20:12.

must the superior carry himself worthy of honour, and by virtue thereof perform answerable duties.

Quest. Why should inferiors duties be more fully[172] expressed, and placed in the first rank?

Answ. Surely because for the most part inferiors are most unwilling to undergo the duties of their place. Who is not more ready to rule, than to be subject?

I deny not but that it is a far more difficult and hard matter to govern well than to obey well. For to rule and[173] govern requireth more knowledge, experience, wisdom, care, watchfulness, diligence, and other like virtues, than to obey and be subject. He that obeyeth hath his rule laid before him, which is the will and command of his[174] superior in things lawful, and not against God's will. But the superior who commandeth, is to consider not only what is lawful, but also what is most fit, meet, convenient, and every way the best: yea also he must forecast for the time to come, and so far as he can observe whether that which is now for the present meet enough, may not be dangerous for the time to come, and in that respect unmeet to be urged. Whence it followeth, that the *superior in authority* may sin in commanding that which the *inferior in subjection* may upon his command do without sin. Who can justly charge *Joab* with sin in numbering the[175] people, when *David* urged him by virtue of his authority[176] so to do? Yet did *David* sin in commanding it. Without all question *Saul* did sin in charging the people by an oath, to eat no food the day that they pursued their enemies (a time when they had most need to be refreshed with food, as *Jonathan's* words imply) and yet

[172]Inferiors duties first taught, because they are most backward and loth to perform them.

[173]Greater difficulty in ruling well, than in obeying.

[174]Ducem velim qui à fronte pariter, & tergo sit oculatus. Timoth. apud Plutarch.

[175]2 Sam 24:2, *etc.*

[176]See *Treat.* 7. §. 37.

did not the people[177] sin in forbearing: witness the event that followed on *Jonathan's* eating, though he knew not his fathers charge. Who seeth not hereby, that it is a matter of much more difficulty to rule well, than to obey? Which is yet further evident by God's wise disposing providence in ordering who should govern, who obey. Commonly the younger[178] for age, the weaker for sex, the meaner for estate, the more ignorant for understanding, with the like, are in places of subjection: but the elder, stronger, wealthier, wiser, and such like persons, are for the most part, or at least should be in place of authority. *Woe to thee O land*[179] (saith *Solomon) when thy king is a child.* And *Isaiah*[180] denounceth it as a curse to *Israel,* that *children shall be their Princes, and babes shall rule over them,* and complaineth[181] that *women had rule over the people.*

Now to return to the point, though it be so that governors have the heaviest burden laid on their shoulders, yet inferiors that are under subjection think their burden the heaviest, and are lothest to bear it, and most willing to cast it away. For naturally there is in every one much[182] pride and ambition, which as dust cast on the eyes of their understanding, putteth out the sight thereof, and so maketh them affect superiority, and authority over others, and to be stubborn under the yoke of subjection: which is the cause that in all ages, both by divine, and also by human laws, penalties and punishments of divers kinds have been ordained, to keep inferiors in compass of their duty: and yet (such is the pride of man's heart) all will not serve.

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[177] 1 Sam 14:24. *etc.*

[178] *Seniores & inter eos optimos, & prudentes & potentes oportet imperare. Iuniores vero parere. Plat. de rep. lib* 3.

[179] Eccl 10:16.

[180] Isa 3:4.

[181] Isa 3:12.

[182] Ambition is it which maketh inferiors loth to be subject.

What age, what place ever was there, which hath[183] not just cause to complain of subjects rebellion, servants stubbornness, children's disobedience, wives presumption? Not without cause therefore doth the Apostle first declare the duties of inferiors.

Besides, the Apostle would hereby teach those who are under authority, how to move them that are in authority over them, to deal equally and kindly, not hardly and cruelly with them, namely, by endeavouring to perform their own duty first. For what is it that provoketh wrath, rage, and fury in governors? What maketh them that have authority, to deal roughly, and rigorously? Is it not for the most part disobedience, and stoutness in those that are under government? Though some in authority be so proud, so savage, and inhumane, as no honour done to them, no performance of duty can satisfy and content them, but they will (as *David's*[184] enemies) reward evil for goodness, yet the best general direction that can be prescribed to inferiors, to provoke their governors to deal well with them, is, that inferiors themselves be careful and conscionable in doing their duty first. If their governors on earth be nothing moved therewith, yet will the highest Lord in heaven graciously accept it.

Lastly, men must first learn to obey well, before they[185] can rule well: for they who scorn to be subject to their governors while they are under authority, are like to prove intolerably insolent when they are in authority.

Learn all that are under authority, how to win your governors favour: how to make your yoke easy, and your burden light: how to prevent many mischiefs which by reason of the power of your superiors over you may otherwise fall upon you: First do ye your duty.

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[183] 2. Inferiors duties first delivered, to teach them how to win their governors favour.

[184] Ps 38:20.

[185] 3. By obeying, men learn to rule well. *Parendo disces imperare. Arist. Polit. lib.* 3. *c.* 3. *Use.*

There are many weighty reasons to move governors[186] first to begin to do their duty. For,

First, by virtue of their authority they bear God's image, therefore in doing their duty they honour that image.

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

Thirdly, a faithful performance of their duty, is an especial means to keep their inferiors in compass of theirs.

Fourthly, their failing in duty is exemplary: it causeth others under them to fail in theirs, and so it is a double sin.

Fifthly, their reckoning shall be the greater: for of them who have received more, more shall be required.

It were therefore to be wished that superiors and inferiors would strive who should begin first,[187] and who should perform their own part best, and in this kind strive to excel, as runners in a race strive in running to out-strip one another.

But if question be made who shall begin, I advise inferiors not to stand out in this strife, but to think the Apostle[188] first inciteth them: and that it is the safest for them to begin: for in this contention inferiors are like to fare the worst, by reason of the power which superiors have over them. And though it be more against our corrupt, proud, and stout nature, to be subject and obey, yet let us so much the more endeavour to yield duty in this kind. For it is an especial part of spiritual prudence, to observe what our corrupt nature is most prone unto, and wherein it most swelleth up, that therein we may most strive to beat it down: nature is contrary to grace, and *the wisdom of the flesh is enmity against God.*[189]

[186] Reasons why governors ought first to perform their duties.

[187] *Vterque suum praeoccupet officium. Chrys. hom.* 26. *in* 1 Cor 11.

[188] Reasons why inferiors ought first to perform their duties.

[189] Rom 8:7.

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

Quest. Why among other inferiors are wives first brought into the school of Christ to learn their duty?

Answ. Many good reasons may be given of the Apostles order even in this point.

First, of all other inferiors in a family, wives are far the most excellent, and therefore to be placed in the first rank.

Secondly, wives were the first to whom subjection was enjoined: before there was child or servant in the world, it was said to her, *thy desire shall be subject to thine husband.*[190]

Thirdly, wives are the fountain from whence all other degrees spring: and therefore ought first to be cleansed.

Fourthly, this subjection is a good pattern unto children and servants: and a great means to move them to be subject.

Fifthly, I may further add as a truth, which is too manifest by experience in all places, that among all other parties of whom the Holy Ghost requireth subjection, wives for the most part are[191] most backward in yielding subjection to their husbands. But ye wives that fear God, be careful of your duty: and though it may seem somewhat contrary to[192] the common course and practise of wives, yet *follow not a multitude to do evil.* Though it be harsh to corrupt nature,[193] yet beat down that corruption: yea though your husbands be backward in their duties, yet be ye forward, and strive to go before them in yours: remembering what the Lord saith (Matt 5:46, 47) *If you love them which love you, what singular thing do ye?* Yea remembering also what the

[190] Gen 3:16.

[191] See *Treat.* 3. §. 4.

[192] Exod 23:2.

[193] *Si propter Deum viro parueris, noli proponere quae ab eo fieri deceant, sed ea quibus te legislator fecit obnoxiam diligenter exequere. Chrys. hom.* 26. *in* 1 Cor 11.

Apostle saith, (1 Tim 2:14) *The woman was first in the transgression,*[194] and first had her duty given unto her, and *was made for the man, and not man for the woman.*[195]

Thus shall ye deserve that commendation of good wives, *Many have done virtuously, but ye excel them all.*[196]

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

§. 12. *Of wives subjection.*

Eph 5:22.

Wives submit your selves unto your own husbands, as unto the Lord.

THE[197] word by which the Apostle hath noted out the duties of wives, is of the middle voice, and may be translated passively as[198] many have done, or[199] actively as our English doth *(submit your selves)* and that most fitly: for there is a double subjection.

1. A *necessary* subjection: which is the subjection of *order.*

2. A *Voluntary* subjection: which is the subjection of *duty.* The necessary subjection is that degree of inferiority, wherein God hath placed all inferiors, and whereby he hath subjected them to their superiors, that is, set them in a lower rank. By virtue thereof, though inferiors seek to exalt themselves above their superiors, yet are they subject unto them, their ambition doth not take away that order which God hath established. A wife is

[194] Gen 3:16.
[195] 1 Cor 11:9.
[196] Prov 31:29.
[197] ὑποτάσσεσθε.
[198] Subditae sint. Hieron. Vet. Trans. Erasm.
[199] Subijcite vos. Beza.

in an inferior degree, though she domineer never so much over her husband.

The *Voluntary* subjection, is that dutiful respect which inferiors carry towards those whom God hath set over them: whereby they manifest a willingness to yield to that order which God hath established. Because God hath placed them under their superiors, they will in all duty manifest that subjection which their place requireth.

Because it is a duty which is here required, the *Voluntary subjection* must needs be here meant: and to express so much, it is thus set down, *submit your selves.*

Though the same word be here used that was in the former verse, yet it is restrained to a narrower compass, namely to[200] *subjection of reverence.*

Here *learn that to necessary subjection, must voluntary subjection*[201] *be added:* that is, duty must be performed according to that order and degree wherein God hath set us. This is to make a virtue of necessity.

Under this phrase *(submit your selves)* all the duties which a wife oweth to her husband are comprised, as I shall[202] afterwards more distinctly show.

§. 13. *Of the persons to whom wives must be subject.*

In setting down the parties to whom wives owe subjection, the Apostle noteth a particle of restraint[203] (*own)* and that to show that a wife ought to have but one husband, which is more plainly expressed in another place by the same phrase, *let every woman*

[200] See §. 3.
[201] 1. *Obser.*
[202] *Treat.* 3. §. 2.
[203] ἰδίοις.

have her own husband: that[204] is, only one proper to her self: so as

It is unlawful for a wife to have more than one husband at once.

A wife must submit her self only to that one, proper[205] husband, and to no other man (as she is a wife and yieldeth the duty of a wife) so as the subjection of adulteresses is here excluded: and the duty required is, that

A wife must yield a chaste, faithful, matrimonial subjection[206] *to her husband.*

Here by the way note the foolish[207] collection of Adamites, Familists, and such like licentious libertines, who from the general words which the Apostle useth *(men*[208] and *women)* infer that all women are as wives to all men, and that there needeth not any such near conjunction of one man with one woman. Which beastly opinion as it is contrary to the current of Scripture, and to the ancient law of marriage *(two shall be one flesh)* so also to this clause *(their own husbands.)* The Apostle, in using those general words, followed the Greek phrase, which putteth those two words *(men women)* for husbands and wives: so also do other tongues, yea and our English. The particular relation, which is betwixt the persons who are meant by those two words, doth plainly show how they are to be taken, and when they are to be restrained to man and wife. To take away that ambiguity, our English hath well translated them, *husband* and *wife.*

To direct and provoke wives unto their duty, the Apostle addeth this clause *(as unto the Lord)* which is both a *rule* and

[204] 1 Cor 7:2 τὸν ἴδιον ἄνδρα. See §. 82, 83.

[205] 2. *Obser.*

[206] 3. *Obser.*

[207] *Adamiani ex Adam dicti, cuius imitantur in paradiso nuditatem. Nuptias auersantur. Nudi itaque mares foeminaeque conueniunt, etc. August. de Haeres. distinct.* 31. *Promiscuè inter se viri & foeminae, Veneri operam dabant. Philast.*

[208] οἱ ἄνδρες. αἱ γυναῖκες.

a *reason* of wives subjection. It directeth wives by noting the *restraint* of their obedience, and the manner thereof.

The restraint in that *wives ought so to obey their husbands*[209] *as withal they obey the Lord;* but no further: they may not be subject in any thing to their husbands, that cannot stand with their subjection to the Lord.

The *manner* in that *wives ought to yield such a kind of subjection*[210] *to their husbands, as may be approved of the Lord.*

Thus the Apostle himself expoundeth this phrase, ch. 6. Verses 5, 6.

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

Wives in subjecting themselves aright to their husbands are subject to the Lord. And on the contrary side,[211]

Wives in refusing to be subject to their husbands, refuse to be subject to the Lord.[212]

[209]4. *Obser.* See *Treat.* 3. §. 51.
[210]5. *Obser.* See *Treat.* 3. §. 54.
[211]6. *Obser.*
[212]7. *Obser.* See *Treat.* 3. §. 70.

Headship in Marriage and the Church

§. 14. *How an husband is his wives head.*

Eph 5:23.

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

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

The particle of connection (FOR) showeth that this verse is added as a reason: which may fitly be referred both to the duty it self: and to the manner of performing it.

The metaphor of an *head* enforceth the *duty.*

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

A wife must submit her self to an husband, because he is her *head:* and she must do it *as to the Lord,* because her husband is to her, as Christ is to the Church.

The metaphor of an head declareth two points: the dignity and the duty of an husband.

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

2. As an head, by the understanding which is in it, governeth, protecteth, preserveth, provideth for the body, so doth the

husband his wife: at least he ought so to do: for this is his office and duty: this is here noted to show the benefit which a wife receiveth by her husband: so as two motives are included under this metaphor.

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

Subjection must be yielded to such as are over us. For this is a main end of the difference between party and party.[213] To what end is the head set above the body, if the body be not subject to it?

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

They who will not submit themselves to their superiors are[214] *injurious to themselves:* as the body were injurious to it self, if it would not be subject to the head.

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

The more to enforce the forenamed reason, the Apostle addeth the resemblance that is betwixt an husband and Christ, as this note of comparison[215] (*even as)* showeth: whence it followeth that

It is as meet for a wife to submit her self to her husband, as[216] *for the Church to submit it self to Christ.* This amplification is especially added for Christians. Heathens may be moved to subject themselves to their governors, by the resemblance taken from a natural body. How much more ought Christians to be moved by the resemblance taken from the mystical body of Christ?

These words *(and he is the Saviour of the body)* as they do

[213] Obser.
[214] *Obser.* See *Treat.* 3. §. 73.
[215] ὡς.
[216] Obser.

declare the office of Christ, and the benefit which the Church reapeth, so they note the end why an husband is appointed to be the head of his wife, namely that by his provident care he may be as a saviour to her. It is here noted rather to show the benefit which a wife reapeth by her husband, then the duty which he oweth: for that the Apostle declareth afterwards, v. 25, etc. The meaning then is, That as Christ was given to be an head of the Church which is his body, that he might protect it, and provide all needful things for it, and so be a Saviour to it, even so[217] for that very end are husbands appointed to be the head of their wives.

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

§. 16. *Of the resemblance betwixt* the Church to Christ, and a wife to her husband.

Eph 5:24.

Therefore as the Church is subject to Christ, so let wives be to their own husbands in every thing.

This conclusion setteth forth not only the duty it self, but also another *reason,* and another *rule* to provoke and direct wives to perform their duty: and that under the pattern of the Church.

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

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

[217] How an husband is a Saviour to his wife See *Treat.* 3. §. 73.

The *rule* noteth both the *Manner*[218] (*as)* and also the *Extent* of a wives subjection[219] (*in every thing.)*[220]

Quest. Is mortal and sinful man to be obeyed as the Lord Christ the eternal Son of God?

Answ. This extent is to be restrained to the generality of the things in question. As in other places, where the Apostle saith, *all things are lawful for me,*[221] he meaneth all indifferent things, for of them his speech was in that place. And where again he saith, *Whatsoever is set before you, eat,*[222] he meaneth, whatsoever good and wholesome meat: for of that he spake.

Thus much of the main drift of the Apostle in setting before wives the example of Christ, to whom husbands are like in dignity, and the example of the Church, to whom wives ought to be like in duty.

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

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

Eph 5:23, 24.

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

BEHOLD here the mutual relation betwixt Christ and the Church.

Wherein note concerning Christ,

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[218] ὥσπερ.

[219] ἐν παντί.

[220] See more of the *manner* and *extent* of a wives obedience, *Treat.* 3. §. 51. *&* 63.

[221] 1 Cor 10:23.

[222] *Vers.* 27.

1. His preeminence over the Church, *(he is her head.)*
2. His goodness to her, *(he is her Saviour.)*

Note also concerning the Church,

1. Her prerogative, *(she is the body of Christ.)*
2. Her duty. In laying down whereof there is noted,
    1. Wherein it consisteth *(The Church is subject to Christ)*
    2. How far it extendeth, *(in every thing.)*

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

1. In regard of his[223] dignity and dominion over the Church.
2. In regard of the[224] near union betwixt him and the Church.

This union is more fully expressed afterwards, v. 30.

The dignity of Christ is here principally intended: so as *Christ is the highest in authority over the Church:* the titles[225] *Lord,*[226] *father, master, Doctor,*[227] *Prophet,*[228] *First-born,*[229] with the like, being by a kind of excellency and propriety attributed to him, prove as much.

The causes hereof are

1. The good pleasure of God his father.
2. The dignity of his person being God-man.
3. The merit of his sacrifice whereby he hath redeemed and purchased his Church unto himself.
4. The omnipotency of his power whereby he is able to protect it.
5. The all-sufficiency of spirit, whereby he is able to give to every member all needful grace.

[223]Col 1:18.
[224]Eph 4:15, 16.
[225]Doctr.
[226]1 Cor 8:6.
[227]Matt 23:7, 8, 9.
[228]Deut 18:15.
[229]Col 1:18.

Till the Pope of Rome can show so good reason for this[230] title *(Supreme head of the whole Church)* we will account him a blasphemous usurper thereof.

Object. He is not accounted an *Imperial* head as Christ is,[231] but only a *Ministerial* head.

Answ.

1. This distinction is without all ground or warrant of Scripture.
2. It implieth plain contradiction. For to be a ministerial head, is to be an *head* and a *minister,* which is all one as an *head* and a *member* in relation to the same thing.
3. Though in these two words *(Imperial, Ministerial)* they may seem to advance Christ above the Pope, yet in their own interpretation of these words they make the Pope equal[232] to Christ, if not advance him above Christ. For they say that Christ is an *imperial* head to quicken the Church inwardly: and the Pope a *ministerial* head to govern it outwardly. First let it be noted, how little congruity this exposition hath with the words expounded. Doth this word *(imperial)* intimate a quickening virtue? Doth this word *(ministerial)* imply a governing power? Nay, is there not great incongruity in this, that Christ should be the *Imperial* head, and yet the Pope an head to govern? Besides, doth not this rend asunder two of Christ's offices, and leaving one to Christ, give another to the Pope, and so make him equal with Christ? If the particular branches of this government which is given by papists unto the Pope by virtue of his headship be observed, we shall find that to be verified in him, which the Apostle hath foretold concerning Antichrist, that *as God he sitteth in the temple*

[230] 1 *Use.*

[231] The distinction betwixt imperial and ministerial head discussed.

[232] *Staplet. lib.* 6. *cap.* 16. *de princip. doct.*

> *of*[233] *God, showing himself that he is God.* For they give to him the keys of heaven and hell, to shut or open the one or other as[234] pleaseth him: they give him power to dispense with God's laws, to coin articles of faith, to make laws to bind men's consciences directly and immediately, to give pardon for sin, to free subjects from allegiance to their Sovereigns, to canonize Saints, and what not? But to let these impious blasphemies pass, beside that this prerogative of Christ (to be *head of*[235] *the Church)* is incommunicable (for thereby the Apostle proveth Christ to be advanced *far above all principality, and power, and might, and dominion, and every name, etc.)* Christ needeth not for the execution of his office therein any Vicar, or Deputy: for as head he *filleth all in all things:* and by his eternal spirit is he in heaven, earth, and every place where any of his members are, according to his[236] promises made unto his Church.

Much comfort and great confidence must this needs minister[237] to all such as have assurance that they are of this body: for having so mighty, so wise, so merciful an head, an head so sufficient every way, who can instruct, direct, guide, govern, protect, and help them in all their needs whatsoever, what need they fear? When we are assaulted by Satan, or any way set upon by any of his instruments, or are in any distress or need, let us lift up the eyes of our faith higher then we can the eyes of our body, and in heaven behold this our head, who is invisible, and we cannot but receive from thence much comfort, and encouragement.

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[233] 2 Thess 2:4.
[234] In Decretal.
[235] Eph 1:21, 22, 23
[236] Matt 18:20; 28:20.
[237] Use.

§. 18. *Of the benefit of Christ's headship.*

The *Goodness* of Christ is set down in these words *(and he is the Saviour of the body)* Every word almost hath his emphasis.

1. The copulative particle (AND) showeth that

The goodness which Christ doth for his Church, he doth because[238] *he is the head thereof.*

O how happy a thing is it for the Church that it hath such an head! An head that doth not tyrannize over it, nor trample it under foot: an head that doth not poll, or peel the Church: but procureth peace and safety to it. When *Naomi* sought to make a match betwixt *Boaz* and *Ruth,*[239] that he might be her head, what saith she? *Shall I not seek rest for thee that it may be well with thee?* It is therefore the office of an head to be a Saviour, to procure rest and prosperity to the body whose head it is.

Happy were it for Kingdoms, common-wealths, Cities, Churches, families, wives, and all that have heads, if they were such heads: that, because they are heads, they would endeavour to be Saviours.

§. 19. *Of Christ a sufficient* Saviour.

In laying forth the goodness of Christ three things are noted.

1. The *Kind* of goodness, which is Salvation *(the Saviour)*
2. The person that performeth it *(he himself.)*
3. The parties for whom he performeth it *(the body.)*

1. The Greek word translated[240] *Saviour* is so emphatical that other tongues can hardly find a fit word to express the emphasis thereof: it being attributed to Christ, implieth that

[238] καί 1. *Obser.*

[239] Ruth 3:1.

[240] σωτήρ. *Sotera inscriptum vidi Syracusis. hoc quantum est? Ita magnum, vt Latino vno verbo exprimi non possit. Is est nimirum soter, qui salutem dedit. Cicer. in Ver. act* 4.

Christ is a most absolute and perfect Saviour, he is every way a sufficient Saviour:[241] *able perfectly to save even to the very uttermost.* He saveth Soul and Body: he saveth from all manner of misery: which is intimated by that particular from[242] which he saveth, namely *sin: he shall save his people from their sins.* Sin is the greatest, and most grievous evil; yea, the cause of all misery: they who are saved from it, are saved from all evil: for there is nothing hurtful to man, but that which is caused by sin, or poisoned by it.

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

The purity of Christ's nature, and excellency of his person[243] is it that maketh him so sufficient a Saviour: which reason the Apostle himself noteth: for where he saith that *Christ is able to save to the uttermost,* he addeth, for proof thereof, that he[244] is *Holy, harmless, undefiled, separate from sinners, and made higher then the heavens.*

Great matter of *rejoicing,* and of *confidence* doth this minister[245] unto us. When the Angel first brought this news, *To you is born a Saviour,* he saith, *Behold I bring you good tidings of great joy.* This made the Virgin *Mary* say, *My spirit hath rejoiced in God my Saviour,* and for this did *Zacharias* bless God that

[241]Heb 7:25 σῴζειν εἰς τὸ παντελὲς δύναται. Matt 1:21.
[242]Doct.
[243]Reason.
[244]Heb 7:25, 26.
[245]*Uses.* Consolation. Luke 2:10, 11. Luke 1:47.

redeemed his people, and raised up an horn of salvation.[246] When the eyes of old *Simeon* had seen this *Salvation,* he desired no longer to live, but said, *Lord now lettest thou thy servant*[247] *depart in peace.*

They who believe in this *Saviour* will be of like mind: and as they rejoice in him, so they will trust unto him, and say with the Apostle, *we are more then conquerors through him*[248] *that loved us, etc.*

This being so, to what end serveth the supposed *treasure of*[249] *the Church,* wherein are said to be stored up *indulgences, pardons, merits, works of supererogation,* and I know not what trash, to add to the satisfaction of this Saviour? Either Christ is not a sufficient Saviour, or these are (to speak the least) vain. But vain they are: & an empty, filthy, detestable treasure that is, which God will destroy with all that trust therein.

§. 20. *Of Christ the only Saviour.*

This relative particle[250] (HE) hath also his emphasis; for as it pointeth out *Christ the head of the Church,* so it restraineth this great work to him: it may thus be translated, *he himself:* that is, he in his own person, he by himself, he and none but he. So as to speak properly,

Christ is the only Saviour of men: in which respect he is[251] called *the horn of salvation,*[252] yea *Salvation*[253] it self: which titles are given to him by an *excellency and propriety:* and in the same respect the name *Jesus*[254] was given unto him.

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[246] *Vers.* 68, 69.
[247] Luke 2:29, 30.
[248] Rom 8:37.
[249] Refut.
[250] αὐτός.
[251] Doct.
[252] Luke 1:69.
[253] Luke 2:30.
[254] Matt 1:21.

Here by the way note the blasphemous arrogancy of those great sectaries among the Papists, who stile themselves *Jesuits:* assuming that name which is proper to this great office of Jesus Christ.

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

Answ. One of their own religion doth thus resolve that Objection: *We are called Christians of Christ, not Jesuits of Jesus, because we partake of the thing signified by the name Christ, that is anointing: for (as the Apostle saith) we all receive of his fulness. But he hath not communicated to us the thing signified by the name Jesus; for it belongeth to him alone to save, as saith the scripture, he shall save his people: as if he should say, he alone, and no other. A Christo dicimur*[255] *Christiani, non autem à Iesu Iesuani, seu Iesuitae: quia rem signatam nomine* Christus, *scil. vnctionem nobis communicauit. Nam, ut ait Apostolus, omnes nos de plenitudine eius accepimus: sed rem significatam nomine* Jesus[256] *non communicauit: nam saluare ipsi soli conuenit: ipse enim (vt dicitur in scriptura) saluum faciet*[257] *populum suum: ac si diceret, ipse solus, & non alius. Guil. Lindwood in Prouinc. siue Constitut. Angl. lib. de Consuetud.*

But to return to our matter, Saint *Peter* doth most plainly and fully prove the forenamed doctrine in these words spoken of Jesus Christ, *There is not salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*[258] None is able,[259] none is worthy to work so great[260] a work: he must do it, or it can not be done. But[261] he is

[255] Jesuit a blasphemous title.

[256] Why we may be called Christians and not Jesuits.

[257] *Christus commune dignitatis est nomen. Iesus proprium vocabulum saluatoris. Hier. in Mat.* 16.

[258] Acts 4:12.

[259] Rev 5:4, 5.

[260] 1. *Use.*

[261] Isa 63:3.

so[262] able, and so worthy as he can do it of himself, and needeth none to assist him.

What a dotage is it to trust to other Saviours? Legions of[263] Saviours have Papists to whom they fly in their need. All the Angels in heaven, and all, whom at any time their Popes have canonized for Saints (which are many millions) are made Saviours by them. *Be astonished, O ye heavens, at this: for they have committed two evils: they have forsaken Christ the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.*[264]

Let us for our parts fly unto this Saviour only, and wholly[265] rely upon him, as we desire to be saved. Thus shall we honour him by preferring him before all: yea by rejecting all but him: and thus shall we be sure to bring help, ease and comfort to our own souls.

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

The persons who receive any benefit by this *Saviour,* are all comprised under this metaphor *the body:* whereby the same thing is meant that was meant before by the *Church.*

Church according to the notation of the Greek word signifieth[266] an assembly called together. It is in Scripture by a propriety attributed to them who are called to God.

This calling is twofold:

1. *Outward,* which is common to all that make profession[267] of the Gospel: in this respect it is said, *many are called and few chosen.*

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[262] See *The whole Armour of God,* Treat. 1. part 1 §. 5.

[263] *Virum multi salutares dici possint non facile audendum est. Solus enim ipse saluator corporis est. Aug. in Ios. lib.* 6. *quaest.* 23.

[264] Jer 2:12, 13.

[265] 2. *Use.*

[266] ἐκκλησία. *Ecclesia ex vocatione appellata est. Aug. in Epist. ad Rom.*

[267] Matt 20:16.

2. *Inward,* which is proper to the elect, none but they, and all they in their time shall both outwardly be called by the word to a profession of Christ, and also inwardly and effectually by the spirit to believe in Christ, and obey his Gospel. This is styled *an heavenly calling,*[268] which is[269] proper to the Saints. These make that Church, whereof Christ is properly the head: and therefore in relation to that metaphor of an head, they are called the *Body:* and that in these respects;

1. They are under Christ, as a body under the head.
2. They receive spiritual life and grace from Christ, as a body natural receiveth sense, and vigour from the head.
3. Christ governeth them, as an head the body.
4. They are subject to Christ, as a body to the head.

§. 22. *Of the extent of Christ's goodness to all his body.*

This metaphor, by which the persons that reap the benefit of Christ's office are set forth, noteth two points.

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

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

The former point is clearly set forth by a resemblance, which the Apostle maketh betwixt *Adam* and *Christ,* thus: *As by the offence of one, judgment came on all men to condemnation,*[270] *even so by the righteousness of one, the free gift came on all men unto*

[268]Heb 3:1.
[269]1 Cor 1:2.
[270]Rom 5:18.

justification of life. Here are noted two roots, one is *Adam,* the other is *Christ:* both of them have their number of branches, to all which they convey that which is in them, as the root conveyeth the sap that is in it, into all the branches that sprout from it. The first root, which is *Adam,* conveyeth sin and death to all that come from him: and the other root, which is *Christ,* conveyeth grace and life to every one that is given to him: for saith he, *All that the father*[271] *giveth me, shall come to me: and him that cometh to me, I will in no wise cast out:* and a little after, he rendereth this reason, *This is the fathers will, that of all which he hath given me*[272] *I should lose nothing, but should raise it up again at the last day.*

Object. Christ himself maketh exception of one, where he saith, *none is lost but the son of perdition.*[273]

Answ. That phrase *son of perdition,* showeth that *Judas* was never of this body: for can we imagine that Christ is a Saviour of a son of perdition?

Object. Why is he then excepted?

Answ. By reason of his office and calling he seemed to be of this body, and till he was made known, none could otherwise judge of him, in which respect Saint *Peter* saith, *he was*[274] *numbered with us.*

2. *Answ.* Christ there speaketh in particular of the twelve Apostles, and to be an Apostle of Christ was in it self but an outward calling.

This is a point of admirable comfort to such as have assurance[275] of their incorporation into Christ, they may rest upon the benefit of this office of Christ, that he is a *Saviour.* We need not think of climbing up to heaven, and searching God's

[271] John 6:37.
[272] *Vers.* 39.
[273] John 17:12.
[274] Acts 1:17.
[275] Use.

records to see if our names be written in the book of Life. Let us only make trial whether we be of this body or no.[276] For our help herein, know we that this metaphor of *a body* implieth two things.

1. A mystical union with Christ.
2. A spiritual communion with the Saints.
    1. By virtue of that union they who are of Christ's body,
        1. Receive grace, and life from him.[277]
        2. Are guided and governed according to his will.[278]
        3. Seek to honour him in all things they do.[279]
        4. Are offended and grieved when he is dishonoured by others.[280]
    2. By reason of their communion with the Saints being fellow members,
        1. They love the brethren.[281]
        2. They are ready to succour such as are in distress.[282]
        3. They will edify one another.[283]
        4. They retain a mutual sympathy: rejoicing, and mourning one with another.[284]

[276]How we may know whether we be of Christ's body or no.
[277]Eph 4:15, 16.
[278]John 17:6.
[279]John 17:10.
[280]Gal 3:1. Ps 119:136.
[281]1 John 4:11.
[282]Matt 25:40.
[283]Eph 4:16.
[284]1 Cor 12:26.

§. 23. *Of the restraint of the benefit of Christ's headship to them only that are of his body.*

That none but those who are of Christ's body, shall partake of the benefit of his office, is clear by other like titles of restraint, as *his people, and*[285] *his sheep:*[286] but especially by denying to the *world* the benefit of his intercession. *I pray not for the world,*[287] saith he. In this respect this position *(out of the Church no salvation)* is without exception true: for *the body* is the true, Catholic, invisible Church: he that is not a member of this Church, but is out of it, hath not Christ to be his head[288] and Saviour, whence then can he have salvation?

The former point is not more comfortable to those that have assurance that they are members of this body, then this is terrible to those that give too great evidence they are no members thereof; as all they do that have not the spirit of Christ ruling in them, but rather rebel against him: and bear no love to the Saints, but rather hate them, and do them all the spite they can.

§. 24. *Of the Churches subjection to Christ.*

Eph 5:24.

The Church is subject unto Christ in every thing.

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

Quest. Is it possible for that part of the Church which is here

[285] Matt 1:21.

[286] John 10:15.

[287] John 17:9.

[288] *Ecclesia corpus Christi est: unde manifestum est, eum qui non est in membris Christi Christianam salutem habere non posse. Aug. de Unit. Eccl. c.* 2.

on earth, to yield such obedience?

Answ. It will faithfully endeavour to do what it can: and that honest and utmost endeavour Christ graciously accepteth for a perfect performance of all.

In that it is here taken for grant, that *the Church is subject to Christ;* I may, as from a general to particular, infer that

Whosoever is of the true Catholic Church is subject to Christ, and yieldeth obedience to his word. *We will run after thee,*[289,290] saith the Church to Christ. *My sheep hear my voice and follow me,*[291] saith Christ of that flock, which is his Church.

For Christ conveyeth his own spirit into his mystical body the Church, and into every member thereof: which spirit is[292] much more operative, and lively then the soul of man. If therefore man's soul quickening every part of the natural body, make them subject to the head, much more will the spirit of Christ bring the members of his mystical body in subjection to himself. *If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead,*[293] *shall also quicken your mortal bodies, by the spirit that dwelleth in you.*

Hereby let trial be made of particular visible Churches and of particular persons, whether they are indeed of this true Catholic[294] Church or no. Those visible Churches which refuse to be governed by Christ's word, and are wholly governed by human traditions, which rise against Christ and play the adulteresses by committing Idolatry, are not of this Catholic Church which is *subject to Christ.* No more are Infidels that defy Christ, Heretics that deny him, ignorant persons that know not his will, profane persons that despise him, worldlings that lightly esteem him, nor any that per-

[289]Song 1:3.
[290]Doctr.
[291]John 10:27.
[292]Reason.
[293]Rom 8:11.
[294]*Use.* Trial of true Churches.

secute or scorn him in his members. By this we may see that many have a name that they are of the Church, who indeed are not.

Object. Many such persons may belong to God's election, and so be of that body whereof Christ is a Saviour.

Answ. Election indeed giveth them a title to Christ, but they cannot reap any benefit by that title till they have a possession of Christ by virtue of their spiritual union with him. Neither can they have any assurance of their election, till they find by the quickening virtue of the spirit, that they are united unto Christ. Wherefore so long as men remain destitute of the Spirit of Christ, and are possessed with a contrary spirit, they may well be judged for the present to be none of this body, nor to have any part in Christ, their future estate being referred to him who only knoweth what it shall be.

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

The extent of the Churches subjection to Christ is without any restraint at all, *in every thing*. For there is nothing which Christ requireth of her, but she may with a good conscience, and must in obedience yield unto. Just, and pure, and perfect are all his commandments, there is no error in any of them: no mischief or inconvenience can follow upon the keeping of them. This extent being here taken for grant, I may further infer that

They who are of the true Catholic Church will yield universal[295] *obedience to Christ:* they will obey him in all and every of his commandments. *David turned not aside from any thing that*[296] *the Lord commanded him. Josiah turned to the Lord with all his*[297] *heart according to all the law:* and *Zacharias,* and *Elizabeth, walked in all the commandments of God.* All these were of this Church: and of their mind are all others that are of this Church.

[295] Doctr.

[296] 1 Kgs 15:5.

[297] 2 Kgs 23:25. Luke 1:6.

For the spirit of Christ which is in them worketh a thorough[298] reformation: even as the flesh leadeth a natural man on to every sin, so the spirit of Christ stirreth him up to every good duty. In which respect it is said, that *whosoever is born of God*[299] *doth not commit sin.*

Object. The best Saints in all ages have transgressed in many[300] things.

Answ. Their sins though grievous, have not wilfully in open rebellion against Christ been committed, but they have slipped from them partly through their own weakness, and partly through the violence of some temptation. So as that which the Apostle saith of himself, may be applied to all that are of the body of Christ, *That which I do I allow not: Now then*[301] *is it no more I that do it, but the sin that dwelleth in me.*

This extent is a good proof of the truth of subjection, for[302] herein lieth a main difference betwixt the upright, and the hypocrite; yea betwixt restraining and renewing grace. That restraining grace which is in many hypocrites stirreth them to do *many* things which Christ commandeth, if at least they cross not their honour, profit, ease, and the like. *Herod* that notorious hypocrite[303] *did many things.* None that beareth the name of the Church, but will be subject in some things. But none but the upright, who are indeed renewed by the sanctifying spirit of Christ, will in all things make Christ's will their rule, and in every thing hold close to it, preferring it before their pleasure, profit, preferment, or any other outward allurement. They who so do, give good evidence that they are of the body of Christ, and may rest upon it, that Christ is their *Saviour.*

[298] Reason.
[299] 1 John 3:9.
[300] Jas 3:2.
[301] Rom 7:15, 17.
[302] *Use.* Trial of integrity.
[303] Mark 6:20.

Husbands and the Love of Christ

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

Eph 5:25.

25. Husbands love your wives, even as Christ also loved the Church, and gave himself for it.

From wives duties the Apostle proceedeth to press husbands duties. And as he propounded to wives for a pattern, the example of the Church, so to husbands he propoundeth the example of Christ: and[304] addeth thereunto the pattern of a man's self, in regard of that natural affection which he beareth to his body. Thus he addeth pattern to pattern,[305] and doth the more largely and earnestly press them, because husbands having a more honourable place, their failing in duty is the more heinous, scandalous, and dangerous.

The Apostle restraineth the duties of husbands to their[306] *own* wives, as he did the duties of wives to their[307] *own* husbands. For though the same word be not here used which was before, yet a word of like emphasis is used: and as good reason there is that our English translators should have put in this particle *(own)* in this verse, as in the 22. Verse, for proof whereof read 1 Corinthians 7:2. Where[308] these two words are used, and both

[304] *Vers.* 28, 29.
[305] Husbands duties most pressed.
[306] ἑαυτῶν.
[307] ἰδίοις.
[308] ἑαυτοῦ. ἴδιον. See §. 82.

of them translated *own.*

This I have the rather noted, because many who hold that a wife must have but one husband, conceit that a husband may have more wives then one: which conceit this particle *(own)* wipeth away. All the duties of an husband are comprised under this one word[309] *love.* Wherein that an husband might be the better directed, and whereto that he might be the rather provoked, the forenamed example of Christ, and of his love to the Church, is very lively set forth: first generally in these words, *even as Christ loved the Church:* and then more particularly in the words following.

§. 27. *Of the example of Christ's love.*

The note of comparison[310] (*Even as)* requireth no *equality,* as if it were possible for an husband in that *measure* to love his wife, as Christ loved his Church; (for as Christ in excellency and greatness exceedeth man, so in love and tenderness) But it noteth an *equity,* and *like quality.*

An *equity,* because there is as great reason that husbands by virtue of their place should love their wives, as that Christ by virtue of his place should love the Church.

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

1. *Husbands must come as near as they can to Christ in loving their wives.* In which respect, because they can never love so much as Christ did, they must never think they have loved enough.

2. Though their love in *measure* cannot equal Christ's love, yet in the *manner* thereof it must be like Christ's, a *preventing,*

[309] See the reasons hereof *Treat.* 4. §. 2.

[310] καθώς.

true, free, pure, exceeding, constant love.

The measure *and* manner *of Christ's love is distinctly noted,* Treat. 4. §. 61. *etc. And the love which an husband oweth his wife paralleled & applied thereto, which application may be also made of that Christian mutual love which we owe one to another.*

The love of Christ to the Church is amplified,

1. By an *Effect* thereof, in these words, *He gave himself for it.*
2. By the *End* of that effect, largely set down, *verse* 26, 27.

The *effect* is noted partly as a confirmation of the truth, partly as a declaration of the measure of Christ's love.

The *Act (he gave)* showeth that his love was in deed and truth: not only in show and pretence.

The *Object (himself)* showeth that he loved his Church more then his own life. A greater evidence of love could not be given: for *greater love hath no man then this, that a man*[311] *lay down his life for his friend.*

The *end* of Christ's love (set forth *vers.* 26, 27.) is noted to show that he so loved his Church for her good and happiness, rather then for any advantage to himself.

As this example of Christ's love to his Church is set before husbands: so it may and ought also to be applied to all Christians: and that in a double respect.

1. As a motive to stir them up to love both Christ himself, and also their brethren.

2. As a pattern to teach them how to love.

A motive it is to love Christ, because love deserveth love: especially such a love, of such a person as the love of Christ is. Yea, our love of Christ is an evidence that we are loved of Christ, as smoke is a sign of fire. Wherefore both in thankfulness to Christ, for his love to us, and for assurance to our own souls of

[311] John 15:13.

Christ's love to us, we ought in all things that we can to testify our love to Christ.

A motive it is also to love our brethren, because Christ being in heaven, our *goodness extendeth not to him:*[312] but our brethren on earth stand in his stead, and the love we show to them, we show to him; and he accepteth it as done to him: *Ye fed me, ye visited me,*[313] saith Christ to them that fed and visited his brethren. This love also, even the[314] love of our brethren, is an evidence that we are loved of God. Wherefore *if Christ so loved us, we ought also to love one another.*[315]

How the love of Christ is a pattern, I will[316] afterwards show.

§. 28. *Of Christ's giving himself.*

Eph 5:25.

And gave himself for it.

THIS fruit and effect of Christ's love extendeth it self to all[317] the things that Christ did or suffered for our redemption: as, that he descended from heaven, took upon him our nature, and became a man; that he subjected himself to the law, and perfectly fulfilled it; that he made himself subject to many temptations of the devil and his instruments; that he took upon him our infirmities; that he became a King to govern us, a Prophet to instruct us, a Priest to make an atonement for us: that he subjected himself to death, the cursed death of the cross, and so made himself an oblation & sacrifice for our sins; that he was buried; that he rose again; that he ascended into heaven, and there sitteth at God's right hand to make intercession for us. For after that Christ

[312] Ps 16:2.
[313] Matt 25:35, 40.
[314] 1 John 4:20.
[315] *& vers.* 11.
[316] Treat. 4. §. 61. *etc.*
[317] Christ himself, and all that he did and suffered, are ours.

had taken upon him to be our *head* and *Saviour,* he wholly set himself apart for our use, and our benefit: so as his person, his offices, his actions, his sufferings, his humiliation, his exaltation, the dignity, the purity, the efficacy of all is the Churches, and to her good do they all tend. This in general is the extent of this fruit of Christ's love, *he gave himself for it.*

More particularly, we may note these three points:

1. The *action,* what he did, *(he gave.)*
2. The *object,* what he gave, *(himself.)*
3. The *end,* why he gave himself, *(for it)* for the Churches good.

The *action* having relation to the *object,* most especially pointeth at the death of Christ. The[318] Greek word is a compound word, and signifieth to *give up.* It implieth two things,

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

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

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

That Christ willingly died is evident by the circumstances noted about his death: when *Peter* counselled him to spare himself, and not to go to Jerusalem (where he was to be put to death)[319] he called him Satan, and said, *he was an offence to him:* when *Judas* went out to betray him,[320] he said unto him, *That thou doest, do quickly:*[321] When *Judas* was gone out to get company to

[318]παρέδωκεν.

[319]Matt 16:22, 23.

[320]John 13:27.

[321]John 18:2. *etc. Audiui, Domine, auditum tuum et expavi, dum quaeris à quaerentibus quid quaerant, cùm noueris quod te quaerant: & dixisti te esse Iesum Nazarenum. Cypr. de Pass. Christi.*

apprehend him, he went to the place where he was wont, so as *Judas* might readily find him; yea, he met them in the mid-way that came to take him; and he asked them whom they sought, though he knew whom they sought: and when they said, *Jesus of Nazareth,* he answered, *I am he:* When they came to him, he drove them all backward with a word of his mouth, and yet would not escape from them:[322] He could have prayed to the father to have had more then twelve legions of Angels for his safeguard against those that apprehended him, but would not:[323] when by his adversaries he was provoked to have come down from the Cross, and could have done so, he would not.[324] At the instant of giving up the ghost, he cried with a loud voice: which showeth that his life was not then spent, he might have retained it longer if he would: and thereupon the Centurion gathered that he was the son of God.[325] When he was actually dead, and laid in a grave, he rose again. These & other like circumstances verify that which Christ said of himself, *No man taketh my life from me, but I lay it down of my self.*[326] It was therefore no necessity that compelled him to die, but his voluntary obedience.

Christ is[327] *the Lord, Prince* and *Author of life,* and hath an absolute power as over the life of others, so over his own life.

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

Exceedingly doth this commend the love of Christ: and assureth us that it is the more acceptable to God, who *loveth a cheerful giver.*[328]

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[322]Matt 26:53.

[323]Matt 27:42.

[324]Mark 15:39.

[325]John 2:19. Matt 28:6.

[326]John 10:18. *Indicia dedit nulla se necessitate, sed obedientia vrgeri ad mortem. Cypr. de coen. Dom. Reason.*

[327]Acts 3:15 ἀρχηγὸς τῆς ζωῆς.

[328]1. *Use.*

Let us in imitation of our head, do the things whereunto[329] we are called willingly and cheerfully, though they seem never[330] so disgraceful to the world, or grievous to our weak flesh.

§. 30. *Of the kind of Christ's death, an oblation.*

That *Christ's death was an oblation,* and a price of redemption, is evident by the death of those beasts which were offered up for a sacrifice, and therein were a type of Christ's death. But expressly is this noted by this Apostle, where he saith, *Christ hath given himself for us, an offering and sacrifice to God for a sweet smelling savour:*[331] and again, *Christ gave himself a ransom.*[332] The phrases of *redeeming,*[333] *purchasing,*[334] *buying,*[335] with the like, attributed to Christ and his blood, do further confirm the same.

Learn hereby to consider Christ's death, not as the death of[336] a private man, but of a public person, of a surety, of a pledge, that in our room and stead *was made sin, and*[337] *was made a curse*[338] to redeem us from our sins, and from the curse which by sin was fallen upon us. The comfort and benefit of Christ's death is lost, if this be not known and believed. In this consisteth a main difference betwixt the death of Christ, and all other men, not the most righteous Martyrs excepted. Their death was but a duty, and debt: no satisfactory oblation, no price, no ransom, as Christ's was.

[329] 2 Cor 9:7.
[330] 2. *Use.*
[331] Eph 5:2.
[332] 1 Tim 2:6.
[333] 1 Pet 1:18, 19
[334] Acts 20:28.
[335] 2 Pet 2:1.
[336] Use.
[337] 2 Cor 5:21.
[338] Gal 3:13.

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

The Object, or thing which Christ gave for a ransom was *himself,* not his body alone, nor his body and soul only, but his person consisting of his two natures, human, and divine.

Quest. How could his divine nature be given up? could it[339] suffer? could it die?

Answ. 1. The Deity simply considered in and by it self, could not die: but that person which was God, both could and did die. For the son of God assuming an human nature into the unity of his divine nature, and uniting them together[340] *without confusion, alteration, distraction, separation,* in one person, that which is done by one nature is done by the person, and in that respect the Scripture oft attributeth it to the other nature: as where it is said, *They crucified the Lord of glory:*[341] and *God purchased the Church with his own blood.*[342]

2. Though the divine nature of Christ suffered not, yet did it support the human nature, and add dignity, worth and efficacy to the sufferings of that nature.

3. Christ's divine nature had proper and peculiar works in the work of redemption, as to sanctify his human nature, to take away our sins, to reconcile us to God, and the like.

Thus then in three respects the whole person of Christ was given unto us.

1. In regard of the inseparable union of both natures.

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

3. In regard of some proper actions appertaining to the Deity.[343]

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[339] How the person of Christ being God-man, was given for us.

[340] ἀσυγχύτως. ἀτρέπτως. ἀδιαιρέτως. ἀχωρίστως. *Symbol. Calced.*

[341] 1 Cor 2:8.

[342] Acts 20:28.

[343] Doctr.

In that the person of Christ God-man was given up,[344] I gather that

The price of our Redemption is of infinite value. Nor Christ,[345] nor God himself could give a greater. Heaven and earth and all things in them are not of like worth. Well therefore might Saint *Peter* call it *precious blood:* and prefer it before silver, gold, and all other things of price.

1. What place can be left for despair in those that know and believe the worth of this ransom?

2. What can be held too dear for him, that notwithstanding the infinite excellency of his person gave himself for us? Can goods, can friends, can children, can liberty, can life, can any thing else?

3. What just cause have we to *give up our selves a living sacrifice,*[346] *holy and acceptable* to him that gave himself for us?

4. How ungrateful, how unworthy of Christ are they, that for his sake will not forsake their unstable honours, fading wealth, vain pleasures, garish attire, and such like trash?

§. 32. *Of Christ's seeking the good of the Church.*

The *End* why Christ gave himself was, *for the Church: so*[347] *as Christ in his death aimed at our good.*[348] He was made sin *for us, that we might be made the righteousness of God in him:*[349] he was made a curse *for us, and hath redeemed us from the curse of the Law:*[350] he gave himself *for our sins, that he might deliver*

[344] 1 Pet 1:19. *Uses.*

[345] *Quanta se fiducia spes credentium consolatur considerans quantus quanta pro nondum credentibus passus sit? Aug. de Doctr. Chr. l.* 1. *c.* 15.

[346] Rom 12:1.

[347] Doctr.

[348] 2 Cor 5:21.

[349] Gal 3:13.

[350] Gal 1:4.

us:[351] he laid down his life *for the sheep.*

This proves Christ's giving of himself to be a fruit of his love: for *love seeketh not her own.*[352]

Learn we hereby to apply all that Christ did to our selves. If *for us* he gave himself, he, and[353] all appertaining to him is ours.

Learn we also hereby how to manifest love: namely by seeking, and procuring the good of others. *Let no man seek his*[354] *own, but every man anothers wealth.* If this were practised, would there be such oppressing, such undermining, such deceiving, such wronging of one another as there is? Too truly is the Apostles complaint verified in our days, *All seek their*[355] *own.* But let that mind be in us which was in Christ Jesus, and thus manifest our love, as we desire to partake of this fruit of Christ's love.

From hence by just consequence it followeth that *Christ merited*[356] *not for himself.* Was there any need that Christ should come down from heaven on earth, to purchase any thing for himself? When he was going out of the world, thus he prayed, *Now, O father, glorify thou me with the glory which I had*[357] *with thee before the world was.* Did Christ by any thing which he did on earth merit that glory which he had before the world was? All the exaltation whereunto he was advanced even in his human nature, was due to the dignity of his person.

1. *Object.* He endured the cross, *for the joy which was set*[358] *before him.*

Answ. He used that joy which of right was due to him as an help to support him in the weakness of his human nature, not

[351] John 10:15.
[352] 1 Cor 13:5. 1. *Use.*
[353] See §. 28. 2. *Use.*
[354] 1 Cor 10:24.
[355] Phil 2:21.
[356] Christ merited not for himself.
[357] John 17:5.
[358] Heb 12:2.

as a recompense which he should deserve.

2. *Object. He became obedient to the death of the Cross,*[359] WHEREFORE *God also hath highly exalted him.*

Answ. That particle *(wherefore)* doth not declare the cause, but the order of his exaltation: noting a consequence that followed after his death. After he had humbled himself so low, he was most highly advanced.

3. *Object.* Christ being man was bound to the Law: and therefore for himself he ought to fulfill it.

Answ. If he had been mere man, that were true. But he uniting his human nature unto his divine, and making of both one person, which person was God as well as man, he was bound to nothing further then it pleased him voluntarily to subject himself unto for our sakes.

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

This conceit of Christ's meriting for himself, doth much extenuate the glory of Christ's grace and goodness in giving himself.

§. 33. *Of the particular ends, why Christ gave himself, and of the condition of the Church before Christ took her.*

Eph 5:26.

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

The general *End* of Christ's giving himself being before intimated in this phrase *(for us)* is in this and the next verse particularly exemplified: and that in two branches.

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

[359]Phil 2:9 διό.

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

The latter of these two is the most principal.

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

In laying down the former he noteth

1. The *end* whereat Christ aimed.
2. The *means,* whereby he effected that which he aimed at.

That *end* is set forth in these words, *that he might sanctify it,*[360] *having cleansed it* (thus may they word for word be translated) so as that which for order of words is in the latter place, for order of matter is in the first place.

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

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

The means of effecting these, are two.

1. *Baptism* comprised under this phrase, *washing of water.*
2. The *word.*

The two branches of the former *end,* namely *Cleansing* and *Sanctifying* do in general imply two things.

1. The *Condition* of the Church in it self.
2. The *Alteration* thereof by Christ.

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

The Church in her self was, as the world, polluted. Very lively

[360] καθαρίσας. See §. 39.

is[361] this set forth by the Prophet *Ezekiel* under the similitude of *a*[362] *wretched infant born of a cursed parentage, whose navel was not cut, who was not washed, salted, nor swaddled, but cast out in the open field, polluted with blood.*[363] Oft doth the Apostle, setting forth the wretched estate of the world, note of the true members[364] of the Church, that *we our selves also were such.*[365,366]

The Church consisteth of none other then of such as came out of *Adam's* loins. Now as all the brood which cometh from vipers, adders, toads, spiders, and other like venomous dams, are infected with poison, so all the sons of *Adam* are polluted with sin. *That which is born of the flesh* (as is every mothers child, not the members of the Church excepted: for they have fathers and mothers of their flesh) *is flesh;* that is, polluted and corrupt. Therefore when we are taken into the Church, we are *born again.*[367]

This our former estate by nature is oft and seriously[368] to be thought of, and that in respect of

Christ.
Our selves.
Others.

1. In regard of Christ, the more to magnify his love. Our former estate, before he cast the wings of his mercy upon us, showeth our unworthiness, our vileness, and wretchedness, and in that respect it openeth our heart and mouth to think and say, *O Lord our Lord, what is man that thou art mindful of him,*

[361]Doctr.
[362]The Church in her self polluted.
[363]Ezek 16:3. *etc.*
[364]Eph 2:3.
[365]Titus 3:3.
[366]1 Cor 6:11.
[367]John 3:3, 5.
[368]Our natural condition oft to be thought of.

and the son of man that thou visitest him![369] *Lord, how is it that thou wilt manifest thy self unto us, and not unto the world!*[370] The right knowledge of our former estate, and a due consideration thereof, maketh us ascribe all the glory of our present dignity, and happiness, to Christ that altered our estate, as Saint *Paul, I thank Christ Jesus our Lord who hath enabled me, who was before a blasphemer, etc.*[371] yea it maketh us the more to prize and esteem the present estate, as *David.*[372]

2. In regard of our selves this is to be thought of, to humble us, and to keep us from insolent boasting in those privileges whereof through Christ we are made partakers. To this purpose doth the Apostle thus press this point, *Who maketh*[373] *thee to differ from another? And what hast thou that thou diddest not receive? Now if thou diddest receive it, why doest thou glory as if thou hadst not received it?* When a man is exalted from a mean, to a great place, and thereupon waxeth proud and insolent, we say, *he hath forgotten from whence he came.* So as remembrance of our former condition is a means to preserve humility, and to suppress insolency.

3. In regard of others it is to be thought of, to move us the more to commiserate their woeful estate, who yet remain as we once were; to conceive hope that their estate may be altered as well as ours was; to pray and use what means we can that it may be altered. To provoke Christians to show all meekness to them which were without, the Apostle renders this reason, *for we our selves also in times past were foolish,*[374] *etc.* read how forcibly this is urged, Rom 11:18, 19, etc.

[369] Ps 8:1, 4.
[370] John 14:22.
[371] 1 Tim 1:12. *etc.*
[372] 2 Sam 7:18, *etc.*
[373] 1 Cor 4:7.
[374] Titus 3:3, *etc.*

Love That Purifies the Unclean

§. 34. *Of Christ's preventing Grace.*

In setting down the alteration of the forenamed condition note

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

The *manner* is implied in this conjunction[375] THAT *(That he might sanctify it)* Christ loved the Church, and gave himself for it, not because it was sanctified, but *that he might sanctify it:* so as

The Grace which Christ showeth to the Church, is a preventing[376] *Grace.* Sanctification is no cause, but an effect of Christ's[377] love: and followeth in order after his love. His love arose only and wholly from himself: in the parties loved, there was nothing but matter of hatred before they were loved. *Moses* thus saith of the love of God to Israel, *The Lord did not set his love upon you because ye were more in number, but because the Lord loved you.* This at first sight may seem to be (as[378] we say)[379] *a woman's reason,* that the Lord should set his love on them because he loved them, but it being duly observed, we shall find excellently set forth the ground of God's love to rest altogether

[375] ἵνα ἁγιάσῃ.

[376] Doct.

[377] *Ipse nos gratis saluos fecit, ipse nos non eum quaerentes quaesiuit, inuenit, etc. Aug. in Psal.* 78.

[378] *Non est inuenire Domino sed praeuenire. Bern. serm.* 78. *in Cant.*

[379] Idem per idem.

in himself, and in his own good pleasure.[380] Yea this being noted as the *end* of Christ's love, *that he might sanctify it,* it further showeth that it was not any *foresight* of holiness in the Church that moved him to love it: first he loved it, and then sought how to make it amiable, and worthy to be loved.

Herein differeth Christ's love from the love of all men towards[381] their spouses: for they must see something in them, to move them to love. When *Ahasuerus* was to choose a wife, the maidens out of whom he was to take one, were first purified, and then he took her in whom he most delighted: But Christ first loveth his spouse, and then sanctifieth it. Before he loved it, he saw nothing in it why he should prefer it before the world.

Seeing *of him, and through him, and to him* is all the beauty[382] and dignity of the Church, *the glory be to him for ever,*[383] *Amen.*

§. 35. *Of Christ's seeking to make his Church pure.*

The *Matter* or substance of that subordinate *end* which Christ aimed at in giving himself for the Church, is in these words *(that he might sanctify it having cleansed it)* which in general show that

Christ seeketh the purity of his Church. For this end hath he[384] shed his own most pure and precious blood *(for his blood cleanseth us from all sin)*[385] and conveyed his holy Spirit into his body the Church, which is called the *Spirit of Sanctification,*[386] because it reneweth and sanctifieth those in whom it is.

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[380] Deut 7:7, 8.
[381] Difference betwixt Christ's love and Man's. Esth 2:12, *etc.*
[382] Use.
[383] Rom 11:36.
[384] Doctr.
[385] 1 John 1:7.
[386] Rom 1:4.

This Christ aimeth at, that he might make his spouse like to[387] himself, pure, as he is pure.

That end which Christ aimed at, we that profess our selves[388] to be of this Church, must endeavour after: for *every man that hath this hope in him purgeth himself as he is pure.* Let us therefore use all good means to cleanse our selves from all filthiness of flesh, and spirit.

This being the end which Christ aimeth at for the good[389] of his Church to *cleanse it,* they who find themselves cleansed have a good evidence that they are of this Church: they who are not cleansed can have no assurance thereof.

How unworthy are they of this benefit, that live as the[390] world, and like swine upon every occasion wallow in the mire, being drawn by every temptation into sin? Do they not, as much as in them lieth, make the death of Christ to be in vain, and pervert that main end, which Christ aimed at in giving himself?

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

§. 36. *Of the Churches Justification.*

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

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

From this cleansing of the Church here meant, I gather, that *No sin lieth upon the Church:* for *the blood of Christ purgeth*[391,392]

[387] Reason.
[388] 1 *Use.* Exhortation. 1 John 3:3.
[389] 2 *Use.* Trial.
[390] 3 *Use.* Reproof.
[391] 1 John 1:7.
[392] Doctr.

from all sin. This is to be taken of the guilt of sin, which by Christ's death is clean taken away: so as that sin which is in us, is as not in us, because it is not imputed unto us.

Behold here the blessed estate of the Church, for, *Blessed is*[393] *he whose transgression is forgiven, whose sin is covered. Blessed*[394] *is the man unto whom the Lord imputeth not sin.*

§. 37. *Of the Churches Sanctification.*

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

The Church is made holy and righteous: This is here meant of[395] that inherent righteousness which the Spirit of Christ worketh in all the members of his body. In which respect they are called *Saints:*[396] so as not only the guilt of sin is taken away, but also the very *body of sin is so destroyed* in them,[397] as it can no more reign in them, nor they obey it in the lusts thereof: but in stead of the dominion of sin the spirit of Christ reigneth in them, and leadeth them unto all righteousness.

Behold here the free estate of the Church: whereas the[398] world lieth under the slavery of sin, and tyranny of Satan, the Church is *made free from sin, and a servant of righteousness:*[399] *dead to sin, and alive to God in Jesus Christ.*

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

From the Connection of these two benefits of Christ's death,

[393] Use.
[394] Ps 32:1, 2.
[395] Doctr.
[396] 1 Cor 1:2.
[397] Rom 6:6.
[398] Use.
[399] Rom 6:18, 11.

Justification and Sanctification together, we see that *The Church is both spotless before God and blameless before men.* The blood of Christ so cleanseth her as in God's sight she hath no spot of sin: and the spirit of Christ so sanctifieth her, as her righteousness shineth before men: for *the Grace of God*[400] *teacheth her to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world.* In this respect the Church is said to be *all glorious within,* and *her*[401] *clothing* also to be of *wrought gold.* And *Zachary* and *Elizabeth,*[402] members of this Church, are said to be *righteous before God,* and *blameless,* namely before men. There is no such purity in any, as in the Church. For true and perfect beauty[403] is only in the body of Christ, which is the Church, whereof it is said, *Thou art all fair, and there is no spot in thee,* Song 4:7.

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

Answ. Seeing the flesh remaineth in the best while they remain[404] in the world, it is not possible but that both God and man must needs espy many blemishes in the best. *All things are*[405] *naked and opened to the eyes of God:* if therefore any remnant of sin be in the Saints (as there are exceeding many in every one; so as *if we say that we have no sin we deceive our selves,*[406] *and the truth is not in us)* it is without question *manifest in his sight.* Yea such is the imperfection and weakness of the best Saints, as the flesh continually lusting in them against the Spirit, oft times prevaileth, and so showeth it self in some evil

[400] Titus 2:11, 12.

[401] Ps 45:13.

[402] Luke 1:6.

[403] *Vera & perfecta pulchritudo in nullo hominum est nisi in corpore Christi quod interpretatur Ecclesia. Hier. in Ezech.* 27.

[404] Sin is in the best.

[405] Heb 4:13.

[406] 1 John 1:8.

fruit or other, as the eye of man espieth it: instance the examples of the best that ever lived in any age.

2. *Quest.* How then are they spotless before God, and[407] blameless before men?

Answ. 1. God so fully dischargeth and acquitteth the Church of all her sins, as she is in his account as if she had no speck of sin at all. *David* in this respect useth the metaphor of *covering sin,*[408] and explaineth his meaning by these two phrases, *forgiving, not imputing sin.*

2. The course of a man's life, not this or that particular[409] action, is it which maketh a man blame-worthy, or blameless: as the flock of swallows, and not one here, or another there, is it which showeth the Spring. Now because the constant carriage of those who are of the Church is before men blameless, they may justly be so accounted, notwithstanding some particular things blame-worthy do sometimes pass from them. Behold here how the true Saints may boldly lift up their faces before God and man. The soundness of their faith causeth confidence before God. The testimony of their conscience causeth courage before men. Let all that desire this boldness, join a sound faith and a good conscience together, and labour for assurance both of their cleansing by the blood of Christ, and sanctifying by the Spirit of Christ.

§. 39. *Of the order and dependance of justification and sanctification one upon another.*

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

The letter setteth sanctification in the first place: but the sense presupposeth justification: for thus he saith, *that he might*

[407] How the Saints are spotless before God.

[408] Ps 32:1, 2.

[409] How the Saints are blameless before men. *Vna hirundo non facit ver.*

sanctify it,[410] *having cleansed it.* Because the *cleansing* here spoken of is an inward invisible work, and the evidence thereof is sanctification, which is an outward and sensible work, therefore *this* is first expressed, and then *that* inferred, as a matter necessarily to be presupposed.

Hence arise these Doctrines. Our English with this particle *(having)* doth fitly and properly expound the Greek active participles of the Praeterperfect or finite tenses, which because the Latins want, they are fain to use the passive, or a Periphrasis: as, *vt illam sanctificaret mundatam, Erasm. Postquam eam purgasset, Beza.*

1. *Justification in order goeth before*[411] *sanctification:* I say in order, because at that very moment that Christ by his blood cleanseth his Church, he beginneth to sanctify her: but when he beginneth to sanctify her, he hath cleansed her, she is justified.

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

2. *Christ sanctifieth those whom he hath cleansed.* This the[412] Apostle copiously proveth in the sixth chapter to the Romans. Let none therefore boast of their cleansing by Christ's blood, till they find themselves renewed and sanctified by the Spirit of Christ. For note the Apostles description of those who are justified by Christ, which for more perspicuity may thus be set down by question and answer. To whom is there no condemnation?[413] To them that are in Christ Jesus. Who are they? They *who walk not after the flesh, but after the Spirit.*

3. *Sanctification presupposeth justification:* they who are sanctified[414] may rest upon it, that they are cleansed and justified.

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[410] καθαρίσας.

[411] 1. *Doct. Iustificatio non accedit factoribus sed factores legis praecedit. Aug. de Spir. & lit. cap.* 26.

[412] 2. *Doct.*

[413] Rom 8:1.

[414] 3. *Doct.*

For sanctification is a fruit of justification, in which respect *S. James* saith, that *we are justified by works,*[415] that is, declared so to be.

Admirable is the comfort which the Saints in this world[416] reap hereby. For their sanctification being imperfect, and the flesh abiding in them, and lusting against the Spirit: yea sin being present with them when they would do good, they are oft forced to complain and cry, *O wretched men that we are:*[417] *who shall deliver us from this body of death!* If they had no other ground to fasten the anchor of their hope upon but their sanctification, it could not hold them fast enough against the tempests of Satan's temptations. But in that their sanctification is a fruit and evidence of their justification, they take heart to themselves, and *thank God that with the mind they themselves serve the Law of God, though with the flesh the law of sin.* And thus upheld and comforted, they continue to strive against sin, till it be clean rooted out of them, as well as remitted.

§. 40. *Of Sacramental washing of water.*

One of the means which Christ useth for the cleansing and sanctifying of his Church, is expressed under this phrase, *with the washing of water.* Water is the outward element used in Baptism: *Washing* is the principal Sacramental rite therein. *Water* setteth forth Christ's blood: *Washing* noteth out the application and efficacy thereof, which is the purging and cleansing of our souls. As water without washing maketh nothing clean: so the blood of Christ, without a right application thereof, cleanseth no man's soul.

This *washing of water* here mentioned, being applied to an inward spiritual cleansing, what can it else set forth but the

[415] Jas 2:24.
[416] Use.
[417] Rom 7:24.

Sacrament of Baptism, wherein both *water* and *washing* is used?

Object. There is but little washing used in the Sacrament of Baptism, nothing but sprinkling a little water on the face of the party that is baptized.

Answ. That sprinkling is sufficient to show the use of water.[418] The party to be baptized is not brought to the Font to have his face, or any other part of his body made clean, but to have assurance of the inward cleansing of his soul. Now that our minds may not too much dote on the outward thing done, but be wholly raised up to the mystery, the outward element is no further used, then may serve to put us in mind of the inward thing signified thereby: answerably in the Lord's Supper there is not so much bread and wine given and received, as would satisfy ones appetite, or slake his hunger and quench his thirst, but only a little bit of bread, and taste of wine, to declare the use of bread and wine, and so to draw the minds of the Communicants to a consideration of their spiritual nourishment by the body and blood of Jesus Christ.

§. 41. *How Baptism is a means of cleansing and sanctifying.*

The manner of inferring this Sacramental washing upon the sanctifying and cleansing of the Church thus, *with the washing of water,* showeth, that

Baptism is a means of sanctifying and cleansing the Church. All[419] those places of Scripture that attribute *Regeneration,*[420] *Justification,*[421] *Sanctification,*[422] or *Salvation*[423] thereunto, prove

[418]Why water in baptism is but sprinkled.
[419]Doctr.
[420]John 3:5. Titus 3:5.
[421]Gal 3:27.
[422]Rom 6:3.
[423]1 Pet 3:21.

as much. But that the truth thereof may more fully and distinctly be conceived, I will briefly show,

1. In what respect Baptism is a means of our sanctifying and cleansing.
2. What kind of means it is.
3. How necessary it is.

In four especial respects it may be said to be a means as aforesaid.

1. In that it doth most lively represent and set forth even to the outward senses the inward cleansing of our souls by the blood of Christ, and sanctifying of us by the Spirit of Christ. Apply the use of water (by the washing whereof foul things are made very clean) to the virtue of Christ's blood and efficacy of his Spirit, and the truth hereof will evidently appear. For the better help in this application, read Romans 6:4 etc.

2. In that it doth truly propound and make tender, or offer of the grace of justification and sanctification to the party baptized. In this respect it is thus described, *Baptism of repentance*[424] *for remission of sins:*[425] and *S. Peter* to like purpose saith, *Repent, and be baptized every one of you for the remission of sins.*

3. In that it doth really exhibit and seal up to the conscience of him that is baptized the forenamed graces, whereby he is assured that he is made partaker thereof. Thus *Abraham received the sign of circumcision as a seal of the righteousness of*[426] *faith.* Hence is it that the Eunuch and others when they were[427] *baptized, went away rejoicing.*

4. In that it is a particular and peculiar pledge to the party baptized, that even he himself is made partaker of the said graces: therefore every one in particular is baptized for himself:

[424] Luke 3:3.
[425] Acts 2:38.
[426] Rom 4:11.
[427] Acts 8:39; 16:34.

yea, though many be at once brought to the Font, yet every one by name is baptized. To this purpose saith the Apostle, *Whosoever are baptized into Christ, have put on Christ;*[428] *whosoever,* whether *Peter, John, Thomas,* or any other particular person. *Ananias* said to *Paul* in the singular number, *Be*[429] *thou baptized, and wash away thy sins.*

§. 42. *Objections against the efficacy of baptism answered.*

1. *Object.* Many that are baptized receive no such grace at all, they are neither cleansed nor sanctified.

Answ. They are only outwardly washed with water, they are not baptized with the Holy Ghost. The fault is not in that no grace accompanieth that Sacrament, but in that they receive not, but reject the grace which appertaineth thereto: *what if some believe not? Shall their unbelief make the faith of*[430] *God without effect? God forbid.*

2. *Object.* Many receive the forenamed graces before they are baptized, as *Abraham* before he was circumcised,[431] and such as were baptized after they believed. How then is baptism a means thereof?

Answ. Their spiritual cleansing is more lively and fully manifested thereby, and they the more assured thereof.

3. *Object.* Many who long after their baptism, have lived like swine in sin, and so have not been cleansed or sanctified, yet divers years after have been effectually called: what means hath baptism been hereof?

Answ. The use and efficacy of baptism is not as the act thereof, transient, but permanent and perpetual so long as the

[428] Gal 3:27.
[429] Acts 22:16.
[430] Rom 3:3.
[431] Rom 4:11.

party baptized liveth. Whensoever a sinner unfeignedly repenteth, and faithfully layeth hold on the promises of God, baptism, which is the seal thereof is as powerful and effectual as it could have been when it was first administered. For the efficacy of baptism consisteth in the free offer of grace. So long therefore as God continueth to offer grace, so long may a man's baptism be effectual. On this ground we are but once for all baptized: and as the[432] Prophets put the people in mind of their circumcision, so the Apostles of their baptism long after it was administered. Yea, they speak of it (though the act were long before past) as if it were in doing, in the time present, *Baptism saveth.*[433]

§. 43. *What kind of means of grace Baptism is.*

II. Baptism is no physical or natural means of working[434] grace, as if the grace which is sealed up thereby were inherent in the water, or in the Ministers act of sprinkling it (as in medicines, salves, herbs, meats, and the like, there is inherent that virtue which proceedeth from the use of them: and being applied, they have their operation, whether a man believe it, or no) but it is only a voluntary instrument which Christ useth, as it pleaseth him, to work what grace, or measure of[435] grace seemeth best to him: so as grace is only assistant to it, not included in it: yet in the right use thereof, Christ by his Spirit worketh that grace which is received by it, in which respect the Minister is said to *baptize with water,* but Christ *with the Holy Ghost and with fire,* Matt 3:11.

[432] Jer 44.

[433] 1 Pet 3:21.

[434] *Aqua exhibet forinsecus Sacramentum gratiae, & Spiritus operatur intrinsecus beneficium gratiae. Aug. Epist.* 23.

[435] *In Baptismo praecipua pars est Spiritus, per quem & aqua sit efficax. Chrys. in Act. Hom.* 1.

§. 44. *Of the necessity of Baptism.*

III. A means of working a thing may be said to be necessary[436] two ways.

1. *Absolutely,* so as the thing cannot possibly be without it.[437] Thus are the proper causes of a thing absolutely necessary, as in this case, God's covenant, Christ's blood, and the operation of the Spirit, are absolutely necessary for attaining any grace.

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

Baptism is not absolutely necessary as a cause: for then should it be equal to God's covenant, Christ's blood, and the work of the Spirit. *Yea then should all that are baptized without any exception be cleansed.*

But it is *by consequence* necessary: and that in a double[438] respect.

1. In regard of God's ordinance.
2. In regard of our need thereof.

1. God having ordained this a Sacrament to be used, it is necessary it should be used, if for no other end, yet for manifestation of our obedience. He that carelessly neglecteth; or wilfully contemneth any Sacrament which God shall enjoin him to use, *his soul shall be cut off.*[439]

2. Great is the need that we have thereof, in regard of our dulness in conceiving things spiritual, and of our weakness in believing things invisible. We are carnal, and earthly: and by things sensible and earthly, do the better conceive things spiritual and heavenly: therefore hath God ordained visible elements to be Sacraments of invisible graces. Again we are slow to

[436]Things necessary two ways.
[437]Ex Hypothesi.
[438]Ex hypothesi.
[439]Gen 17:14.

believe such things as are promised in the word, therefore the more to help and strengthen our faith, God hath added to his covenant in the word, his seal in and by the Sacrament: *that by two immutable things,* (God's covenant and God's seal) *in which it is impossible for God to lie, we might have strong consolation.* Besides, though in general we do believe the truth of God's word, yet we are doubtful to apply it to our selves: wherefore for better applying God's covenant to our own soul, God hath added his Sacrament to his word.

§. 45. *Of the contrary extremes of Papists and Anabaptists about the necessity and efficacy of Baptism.*

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

One in the excess, which is of Papists that attribute too much thereunto, and make it a plain Idol.

Another in the defect, of Anabaptists and Libertines, which[440] derogate too much from it, and make it an idle ceremony.

In two things do Papists exceed: in the necessity and in the efficacy of Baptism.

They make it so absolutely necessary, as if any die unbaptized he cannot be saved: which doom they pass against infants, though they be deprived thereof without any fault of their own, yea or of their parents, being still-born. A merciless sentence without any warrant of God's word: yea against his word & against the order which he hath prescribed. He hath established[441] his covenant, & promised to be the God of the faithful & of their seed: on which ground *S. Peter* saith, *The promise is unto*[442] *you & unto your children:* & *S. Paul* saith, *your*

[440]Papists attribute too much to Baptism. *Bellarm. de Bapt lib.* 1. *cap.* 4.

[441]Gen 17:7.

[442]Acts 2:39.

children are holy.[443] Shall all these privileges be made void by an inevitable want[444] of baptism? If so, would God have enjoined circumcision (which to the Jews was as baptism is to Christians) to be put off to the eighth day, before which day many infants died? Or would *Moses* have suffered it to be forborne all the time that the Israelites were in the wilderness? If it be said that baptism is more necessary then circumcision, I answer, the Scripture layeth no more necessity upon it. If it were so necessary as they make it, then the virtue of Christ's death were less effectual since he was actually exhibited then before. For before it was effectual for infants without a Sacrament, but belike not now. Had the ancient Churches conceived so of the absolute necessity of baptism, they would not have had set times for the administering thereof: nor suffered it to be put off so long as they did.[445] Some Churches appointed it to be administered only at Easter.[446] Some at Easter and Whitsuntide. And though many who gave evidence of their true faith died before they were baptized, yet[447] they did not thereupon judge them to be damned. This practise and judgment of the ancients hath made[448] many Papists somewhat to mitigate that absolute necessity, and to say that, *In this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it. If remediless*

[443] 1 Cor 7:14.

[444] Gen 17:12. Josh 5:5.

[445] *In Thessalia mos fuit vt paschalibus tantùm diebus baptismus perageretur, Niceph. hist. lib.* 12. *cap.* 34. *Socrat. hist. lib.* 5. *cap.* 22.

[446] Ne quenquam Sacerdotes baptizent praeterquam in Pascha & Pentecoste. L L. Pipin. Carol. M. etc.

[447] Iustus quacunque morte praeuentus fuerit anima eius in refrigerio erit, dixit Ambr. Orat. de obit. Valent. Qui diem obijt antequam baptisaretur.

[448] *Rhem. annot.* on John 3:5.

necessity can help the matter, what necessity so remediless, as for a child to be still-born.

Again, they add such efficacy to baptism, as it giveth grace *of the work it self:*[449] wherein they equal it to the very blood of Christ; and take away the peculiar work of the Spirit; and the use of faith, repentance, and such like graces. What can there be more in the water of baptism, then was in the blood of such beasts as were offered up for sacrifices? But *it is not possible that the blood of Bulls and Goats should take away sin.*[450] They themselves attribute no such efficacy to the word preached, and yet they cannot show where the Holy Ghost hath given more virtue to baptism, then to the word. This text joineth them both together *(that he might cleanse it with*[451] *the washing of water through the word)* What can be more said of a means then that which is said of the word? *It pleased God by preaching to save them that believe. The Gospel is the power of God to salvation, etc.*

On the other side, Anabaptists, and such like Libertines, too[452] lightly esteem this holy and necessary ordinance of God, in that they make it only a badge of our profession, a note of difference betwixt the true and false Church, a sign of mutual fellowship, a bare sign of spiritual grace, a resemblance of mortification, regeneration, inscition into Christ, with the like, but no more: These indeed are some of the ends and uses of Baptism: But in that they restrain all the efficacy thereof hereunto, they take away the greatest comfort, and truest benefit which the Church reapeth thereby, as may be gathered out of the points noted[453] before.

[449] Ex opere operato, Rhem. loc. citat.

[450] Heb 10:4.

[451] 1 Cor 1:21. Rom 1:16.

[452] Anabaptists extenuate baptism too much.

[453] §. 41.

§. 46. *Of the inward washing by Baptism.*[454]

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

Whosoever are fully baptised are cleansed from sin.

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

Cleansed, both from the guilt of sin by Christ's blood, and from the power of sin by the work of his Spirit.

To this purpose tend the many emphatical phrases attributed by the Apostles to Baptism, as that *we are baptised into Jesus Christ, baptised into his death, buried with him by baptism;* that *Baptism doth save us;* that Baptism is *the washing of regeneration,*[455] with the like.

Vain is the rejoicing of many, who boast of their baptism,[456] and think themselves by virtue thereof to be as good Christians as the best, and yet live and lie in their sin, being more besmeared and defiled therewith then they were, when they were first born. *John* saith, *Christ baptizeth with the Holy Ghost*[457] *and with fire:* the Apostle saith, *Christ cleanseth with the washing of water.* If that fire of the Holy Ghost burn not up the dross of sin in thee, and this water wash not away the filth of sin, thou wert never *fully* baptised. It may be the hand of some Minister hath sprinkled a little water on thy face, but Christ's blood hath not as yet been sprinkled on the soul: all the benefit which thou reapest by thy baptism is, that another day thou shalt dearly answer for the abuse of so honourable an ordinance.

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[454] *Ecce quia Christus sanctificat; ecce quia Christus ipso lauacro aquae in verbo vbi Minister videtur corporaliter operari ipse abluit, ipse mundat. Aug. contr. lit. Petil. l.* 3. *c.* 49.

[455] Rom 6:3, 4. 1 Pet 3:21. Titus 3:5.

[456] Use.

[457] Matt 3:11.

§. 47. *Of joining the word with Baptism.*

The other means of sanctifying and cleansing the Church here expressed, is the *word.* This being applied unto Baptism, and joined with it, must needs be meant of the promise of Grace sealed up in Baptism, which is God's promise of justifying us freely and sanctifying us effectually, plainly made known and truly believed: This means being thus added to this Sacrament, we may well infer that

It is necessary that the word and Baptism go together: that[458] where this Sacrament is administered, the doctrine thereof be truly, plainly, intelligibly taught, so as the nature, efficacy, end, and use thereof may be made known; and the covenant of God sealed up thereby, believed. So saith Christ, *Go teach all nations baptising them.*[459] So did the[460] Baptist, and the[461] Apostles, they preached the Gospel to them whom they baptised.

1. A Sacrament without the word is but an idle ceremony:[462] no more then a seal without a covenant: for it is the word that maketh known the covenant of God.

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

3. By the word the ordinary creatures which we use are sanctified, much more the holy ordinances of God, whereof Baptism is one of the principal.

Quest. Is it not then lawful to administer Baptism without[463] a Sermon?

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[458] Doct.

[459] Matt 28:19.

[460] Luke 3:3.

[461] Acts 2:38; 8:12, 37; 10:47; 16:15, 33.

[462] *Reasons. Detrahe verbum & quid est aqua nisi aqua? accedat verbum ad elementum & fit sacramentum. Aug. in Joh.* 15. *tract.* 80.

[463] 1 Tim 4:5.

Answ. Though it be a very commendable, and honourable manner of administering that Sacrament, then to administer it when the word is preached, yet I think not a Sermon at that time to be so necessary, as it should be unlawful without one, to administer Baptism. For the joining of the word and Sacrament here spoken of is, that they who are baptised, or who present children to be baptised, and answer for them, or are present at the administering of Baptism, or live in the places where it useth to be administered, should be instructed in the Gospel, and taught the covenant which Baptism sealeth up. Besides, the liturgy and public form prescribed for the administering of Baptism both in our Church and other reformed Churches, layeth down the nature, efficacy, end, use, and other like points appertaining to that Sacrament, & plainly declareth the covenant of God sealed up thereby: so as in our and other like Churches where such forms are prescribed to be always used, the word is never separated from Baptism, though at the administering of Baptism there be no Sermon.

The Church of Rome doth directly transgress against the[464] forenamed rule of joining the word and Baptism together. For though they have a public form prescribed, yet it being in an unknown tongue, not understood of the people, nor expounded to them, it is all one as if there were no form at all, no word at all: for that which is not understood is all one[465] as if it were not uttered.

Much more heinous is their transgression who live under the Gospel, where it is preached plainly to the understanding and capacity of the meanest, and yet are careless in coming to it, or in attending unto it, and so remain as ignorant as if they lived in places where the word is not preached at all, or in an unknown tongue. Such ignorant persons if they were not baptised are not

[464]Papists join not the word and seal.

[465]1 Cor 14:9. *etc.*

worthy while they remain so ignorant to be baptised, nor yet to present their children to be baptised, or to be present at the baptism of others. As Ministers that baptise ought to preach the word, so ought they who are baptised to be instructed in the word.

Redeemed for Glory

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

Eph 5:27.

That he might present it to himself a glorious Church, etc.

The most principal end, in regard of the Churches good, which Christ aimed at when he gave himself for her, is her glorious estate in heaven: this is the end of the forenamed end. For why did Christ give himself for the Church? *That he might sanctify it, having cleansed it:* why did he cleanse, and sanctify it? *That he might present it to himself a glorious Church.* Hence note these three points.

1. *Justification and sanctification must go before glorification.*
2. *The end why the Saints are cleansed and sanctified in this world, is that they may be presented glorious to Christ in the world to come.*
3. *The only means to make us glorious before Christ our spouse is righteousness.*

1. All those places of Scripture which set our righteousness in this world before our glory in the world to come[466] (as very many places do) do prove the first point, that *Justification and Sanctification must go before Glorification.*[467] Among other proofs note especially the order of the several links of that

[466] Titus 2:12, 13. 2 Tim 4:7, 8.

[467] Men must be justified and sanctified before they can be glorified. Rom 8:30.

golden chain that reacheth from God's eternal counsel before the world, unto our everlasting glory after this world, *Whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified them he also glorified.*

1. Heaven, the place of our glorification, is *an holy City,*[468] *whereinto no unclean thing shall enter.*

2. In that place the Church is to be married unto Christ, and to be ever with him: she must therefore *be pure as he is*[469] *pure:* for he will not endure the society of a foul filthy spouse.

As we desire assurance of our glorification in heaven, so[470] let us get, and give evidence of our justification and sanctification on earth. The evidence of our justification is a sound and true faith. The evidence of our sanctification is a good and clear conscience.

The forenamed proofs and reasons do also confirm the[471] second point, that *The end why the Saints are cleansed and sanctified in this world is, that they may be presented glorious to Christ in the world to come.*

It is therefore needful and behoveful, not only in regard of[472] Christ's honour, but also of our own glory and happiness, that here while we live on earth we be sanctified and cleansed. If Christ for our sakes had an eye at our future and everlasting glory, and for that end prepared means to bring us thereunto, ought not we our selves much rather have an eye thereat, and both avoid all things which may hinder it, and use all means whereby we may be assured of it? *Moses had respect unto the recompense of the reward.* Yea *Christ for the joy which*[473] *was set before him endured the cross, and despised the shame.*

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[468] *Reasons.* Rev 21:10, 27.

[469] 1 John 3:2, 3.

[470] Use.

[471] We are here cleansed that we might be hereafter glorified.

[472] *Ex eo quod hic accipit Ecclesia ad illam gloriam quae hic non est, perfectionemque perducitur. Aug. Retract. l.* 1. *c.* 7.

[473] Heb 11:26; 12:2.

3. That *Righteousness is the only means to make us glorious*[474] *before Christ our spouse,* is evident by this, that Christ gave himself to work and effect this means for this end. Christ himself by his death, hath consecrated this, and no other means. If there be any other means then that which Christ by offering up himself hath procured, what need Christ to have been offered up? To show that this is the means to make the Church glorious before Christ, the Holy Ghost resembleth the *righteousness of the Saints* to *fine linen, clean, and white,*[475] wherewith the wife of the Lamb is made ready against the day of marriage.

Christ himself *loveth righteousness and hateth wickedness:*[476] they therefore, and none but they that are arrayed with righteousness, are glorious in his eyes.

This I have the rather noted against the conceit of our adversaries,[477] who place all the glory of the Church in outward[478] pomp. Wherefore their Pope whom they make head of the Church, and after a peculiar manner the spouse of Christ, must have his triple crown, his scarlet robes, his throne advanced above kings: men must be his horses to bear him: and Kings and Nobles must be his men to wait on him. Their Priests also must be arrayed with glorious copes of the best wrought gold. Their temples must be decked with curious, carved, gilded images. Their host carried about in manner of a triumph. Their people all besprinkled with water. Their superstitious houses must be the fairest buildings in a kingdom, and have the greatest revenues of a kingdom belonging to them: with the like.[479]

Is this glory fit for Christ's spouse? Belike then Christ hath

[474]Righteousness the only means to make us glorious.

[475]Rev 19:7, 8.

[476]*Reason.* Ps 45:7.

[477]Use.

[478]Papists place the glory of the Church in outward pomp.

[479]Dionysius Ioui Olympio aureum amiculum detraxit, laneum substituens, non sine dicterio, laneum viz. ad vtramque anni tempestatem esse aptius.

carnal eyes and ears: and is delighted with those things wherewith the world is delighted. The wiser among the heathen did scoff at such base conceits which their people had of their gods. Shall Christians think more basely of Christ, then the heathen of their gods? Too much do most people dote on outward worldly glory: even so much as they neglect true righteousness.

For our parts as we desire to appear before Christ so as he[480] may think us glorious, let us be arrayed with righteousness & holiness, *without which no man shall see the Lord,* Heb 12:14.

§. 49. *Of the fruition of Christ's presence in heaven.*

Eph 5:27.

That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy, and without blemish.

Having noted the inference of this verse upon the former: I will now handle it distinctly by it self. In it is contained a description of the glorious estate of the Church in heaven. Of that estate must this description be here meant,[481] for on earth it is not simply without spot or wrinkle: though it be prepared so to be.

This estate is

1. Generally propounded.
2. Particularly exemplified.

In the general proposition is noted

1. Her condition (she is *presented* to Christ.)
2. Her quality *(glorious.)*

[480] Use.

[481] *Ubicunque commemoraui ecclesiam non habentem maculam aut rugam, non sic accipiendum, quasi iam sit, sed quae praeparatur vt sit, quando apparebit gloriosa. Aug. Retract. l.* 3. *c.* 18.

The particular exemplification thereof is

1. Privative, by removing all deformity: noted in two words, *spot* and *wrinkle.*

2. Positive, by adorning her with beauty: noted also in two words, *holy* and *blameless.*

The word *(present)* is taken from the custom of solemnizing[482] a marriage: first the spouse was wooed, and then set before her husband that he might take her to wife, to be with him. Thus *Eve*[483] was presented by God to *Adam* that he might take her for his wife: and *Esther*[484] among other virgins was presented to *Ahasuerus.* This showeth that[485]

The Church in heaven shall enjoy the presence of Christ:[486] Christ himself saith expressly to his disciples, *I go to prepare a place for you, that where I am, there ye may be also.* On this ground did the Apostle desire to depart, namely *to be with Christ,*[487] and *to be present with the Lord.*[488]

In heaven is the marriage betwixt Christ and the Church solemnized, which here on earth hath been in preparing. God the father hath given his[489] son unto the Church, and the[490] Church unto his son: yea[491] Christ himself hath purchased the Church unto himself by his blood, and[492] promised marriage unto her, and the more to assure the Church of his love he hath[493] bestowed many gifts upon her: he hath further sent[494]

[482]παραστήσῃ.
[483]Gen 2:22.
[484]Esth 2:13.
[485]Doct.
[486]John 14:2, 3.
[487]Phil 1:23.
[488]2 Cor 5:8. *Reason.*
[489]John 3:16.
[490]John 17:6.
[491]Acts 20:28.
[492]Hos 2:19, 20.
[493]Eph 4:8.
[494]Paranymphi.

his Ministers in his name to[495] woo and[496] beseech the Church to give her consent, and to[497] prepare her as a pure virgin for himself: Hereupon the Church hath given her consent, for[498] as a spouse she is subject unto Christ as unto an head. These things being so, how can it be thought that Christ will forsake her, and not receive her to be with him for ever?

Can the thought of death be terrible to such as know and[499] believe the truth hereof? Will not rather the consideration[500] thereof make them with the Apostle *to sigh, and desire to depart,* that they may be with the Lord? The highest degree of the Churches happiness consisteth in this fruition of the[501] presence of her spouse: for so he becometh all in all unto her: not by means, as in this world, but immediately by himself: so as there shall need no Minister, no Sacrament, no ordinance to set forth Christ unto us: no Governor in family, Church, or commonwealth, to represent his person, or to keep us in subjection: no light to direct us, no food to sustain us; we shall be so assisted with Christ as we shall need nothing. If those servants were happy that stood continually before *Solomon,*[502] what are they that always stand not as servants but as a wife in his presence that is infinitely greater then *Solomon?* If it were a great grace & favour, that *Moses* saw the backparts[503] of God, what a grace and favour is it, to behold Christ[504] face to face? For *when he doth appear, we shall see him as he is.*[505] Though now we be absent

[495] John 3:29.
[496] 2 Cor 5:20.
[497] 2 Cor 11:2.
[498] Eph 5:24.
[499] Use.
[500] Encouragement against death.
[501] *Totum tibi sit Deus: quia horum quae diligis, totum tibi est. Aug. in Ioh. tract.* 13. Rev 21:22, 23. John 17:20, 21.
[502] 1 Kgs 10:8.
[503] Exod 33:23.
[504] 1 Cor 13:12.
[505] 1 John 3:2.

from the Lord, yet let us uphold our selves with the expectation and assurance of this, that we shall be presented before Christ.

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

The quality of the Church in heaven is as excellent as may be,[506] and therefore here said to be *glorious:* all beauty, all comeliness,[507] all grace, whatsoever may make the Church amiable, lovely, or any way to be desired, or admired, is comprised under this word *glorious.* In this respect the Saints are said to *shine,* and that *as precious stones,*[508] yea as the *firmament,*[509] as the *stars,* and as the *sun:*[510] and to be *like Christ*[511] himself: and to *appear with him in glory.*[512]

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

In regard of their souls they shall be all *glorious within:*[513] for they are *Spirits of just men, made perfect:*[514,515] perfect knowledge, wisdom, and all manner of purity shall be in them.

In regard of their bodies, they shall be *fashioned like to Christ's glorious body:*[516] and that in incorruption, immortality,[517] beauty, brightness, grace, favour, agility, strength, and the like. It is therefore truly said, that the Church in the end of the world expecteth that which is before demonstrated in Christ's body.

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[506]Doctr.
[507]ἔνδοξον.
[508]Rev 21:11.
[509]Dan 12:3.
[510]Matt 13:43.
[511]1 John 3:2.
[512]Col 3:4.
[513]Ps 45:13.
[514]Heb 12:23.
[515]1 Cor 13:12.
[516]Phil 3:21.
[517]*Ecclesia in fine seculi expectat quod in Christi corpore praemonstratum est, etc. Aug. Epist.* 119.

In regard of their person, as a wife is advanced to the honour and dignity of her husband, so shall they to the honour and dignity of Christ, so far as they are capable of it: for they shall be[518] next unto Christ, yea[519] one with him, and so[520] above the most glorious Angels.

Much more might be spoken of the glory of the Church: but never can enough be spoken thereof, no not by the tongue of men or Angels: for *eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them which love him.*[521] When *Paul* was rapt up into the third heaven, and saw but a glimpse of this glory,[522] he *heard unspeakable words, which are not possible for man to utter.* Wherefore[523] when he speaketh of it, he useth such a transcendent kind of phrase, as cannot in any tongue be fully expressed: we thus as well as we can by one degree of comparison upon another translate it,[524] *a far more exceeding* and eternal weight of glory.

Is not this sufficient to uphold us against all the reproach and disgrace which the world layeth upon us, because we are[525] of the Church of Christ? The world hath[526] of old counted her, to whom Christ saith, *Hephzibah* (that is, *my delight in her)* and *Beulah* (that is, *married)* forsaken and desolate, yea[527] *as the filth of the world, and the off-scouring of all things.* Among Heathen, none so vilely esteemed of as Christians; and amongst Papists, none so as Protestants; & amongst carnal Gospellers, none so as they who endeavour[528] to *purify themselves as Christ is pure,* and

[518]Luke 22:30.
[519]John 17:21.
[520]Heb 1:14.
[521]1 Cor 2:9.
[522]2 Cor 12:4 ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
[523]2 Cor 4:17.
[524]καθ' ὑπερβολὴν εἰς ὑπερβολήν.
[525]Use.
[526]Isa 62:4.
[527]1 Cor 4:13 ὡς περικαθάρματα τοῦ κόσμου, πάντων περίψημα.
[528]1 John 3:3.

to avoid the common sins of the world. When for Christ's sake we are basely accounted of, let us think of this.

§. 51. *Of the Churches freedom from all deformity in heaven. Not having spot, or wrinkle, or any such thing.*

The first point noted by the Apostle in his exemplification of the forenamed glory, is a removing of all deformity. The word translated[529] *spot,* is taken for a stain on a garment, and a foul speck on a man's face, or other part of the body: or a scar, or other blemish in his flesh by a sore, wound, blow, or the like. The other word[530] (*wrinkle)* is taken for a *crease* in the face through old age, for it signifieth a *gathering together of the skin by old age:* by it is meant any manner of breaking (as we speak) by age, sickness, trouble, pain, or the like. Because there may be also deformities other ways, the Apostle addeth this clause *(or any such thing.)* These things applied to[531] the Church, show that

No manner of deformity shall cleave to the Church in heaven.[532] There shall be in her no stain or contagion of sin received from others, no scar of any evil humour arising from it self, no wrinkle, no defect of spiritual moisture, no sign of the old man, nor any thing that may any way make it seem deformed, or uncomely in the sight of Christ. Not only great, heinous, capital sins, (which are as botches and boils, and as open, wide sores, gashes and wounds) but all spots and specks, all wrinkles and defects, all manner of blemishes whatsoever within, or without, shall be clean taken away. Sin shall not only be subdued in us, but utterly rooted out of us: no relic, no sign thereof shall be left remaining. In this respect it is said, that *God shall wipe away all*

[529]σπίλος.
[530]ῥυτίς.
[531]ἤ τι τῶν τοιούτων.
[532]Doctr.

tears,[533] that is, shall take away all matter of mourning, sorrow, and grief. Now there is nothing that ministreth matter of more sorrow to the Saints then sin. That remnant of sin which was in the Apostle even after his regeneration, made him thus cry out, *O wretched man that I am.*[534]

Though this be but a privative good, yet it addeth much to the heavenly happiness of the Saints. If it were possible that we should enjoy the rest and glory prepared for the Saints in heaven, and withal there should remain on us the spots and wrinkles of sin, these spots and wrinkles would be as the handwriting which appeared to *Belshazzar*[535] in the midst of his jollity: they would be as gall mixed with wine: they would turn all our joy into heaviness, and take away the sweet relish of all our happiness. The consideration therefore of this privative benefit cannot but breed in the hearts of all such as are members of this Church a longing desire after this perfect purging of them from all deformity.

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

But that it should be holy and without blemish.

The last branch whereby the celestial glory of the Church is set forth, is the perfect purity thereof: the adversative particle (BUT) showeth that the holiness here spoken of is no imperfect[536] holiness, such as the sanctification of the Saints is in this world, but an absolute perfect holiness in all the parts and degrees thereof: such as is without *spot* or *wrinkle:* without relic, or sign of sin: and therefore by way of explanation is

[533]Rev 7:17; 21:4.
[534]Rom 7:24.
[535]Dan 5:5.
[536]ἀλλά.

added,[537] *without blemish,* or *blameless:* such as man, Angel, nor God himself can find fault withal.[538] This attribute is oft applied to the person and blood of Jesus Christ,[539] and therefore it must needs set forth perfect purity. Whence we may observe that

The Sanctification of the Saints shall be perfect in heaven. They shall not only be justified by having their sins covered to them, nor only have their sanctification truly begun in them, but also in every part, point, and degree thereof absolutely perfected: in which respect they are said to be *just men made*[540] *perfect. Adam* in his innocency was not more pure then the Saints shall be in heaven: yea they shall far surpass *Adam* as in the measure, so in the stability and perpetuity thereof.

In our endeavour after holiness let us have an eye to this[541] perfection: and not faint, if we attain not to that measure which we desire. Perfection is reserved for the world to come. Yet know we, that the more holy and blameless we are, the nearer we come to that heavenly estate: the more spots and blemishes of sin we have, the more unlike we are unto it, and the less hope we have of enjoying that heavenly happiness.

All the forenamed several points of the glorious estate of[542] the Church in heaven should ravish our spirits, and even break our hearts with an holy admiration of Christ's goodness, and fill our mouths with praises for the same, and make us sigh, and long after the same, and with all good conscience and diligence use all the means we can to attain thereunto: no labour will be lost herein. Surely, this is either not known, or not believed, or not remembered, or not duly and seriously considered by such as make light account thereof. Let that which hath been but

[537] ἄμωμος.
[538] Heb 9:14.
[539] 1 Pet 1:19.
[540] Heb 12:23.
[541] Use.
[542] General uses of the glorious estate of the Church in heaven.

briefly touched be further meditated upon, and let us pray that *the eyes of our understanding may be enlightened,*[543] *that we may know what is the riches of the glorious inheritance of the Saints.* Were it not for this hope, the Saints were[544] of all the most miserable; whereas now they are the most happy.

[543]Eph 1:18.

[544]1 Cor 15:19.

Marital Love and Self-Love

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

Eph 5:28.
So ought men to love their wives, etc.

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

The particle of relation (So) showeth that that which hath before been delivered of Christ's love to his Church, ought to be referred and applied to husbands. For as Christ loved his Church, *So* ought husbands to love their wives.

Quest. Why are these transcendent evidences of Christ's surpassing love to his Church set before husbands? Can any such things be expected from husbands to their wives?

Answ. No,[545] not for measure, but for likeness. For in this large declaration of Christ's love, there are two general points to be noted.

1. That the Church in her self was no way worthy of love.

2. That Christ so carried himself towards her that he made her worthy of much love.

This ought to be the mind of husbands to their wives.

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

2. They must endeavour with all the wit and wisdom they

[545] See §. 27.

have, to make them worthy of love. I say *endeavour* because it is not simply in the husbands power to do the deed. Yet his faithful endeavour shall on his part be accepted for the deed.

Of these points I shall hereafter more fully speak.

§. 54. *Of the application of the love which a man beareth to himself, unto an husband.*

Eph 5:28.

So ought men to love their wives as their own bodies.

The forenamed particle (So) hath also relation to another pattern, namely, of a man's self to his body: and so it is a transition from one argument to another.

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

There it was laid down by way of exhortation, *husbands love your wives.*

Here it is laid down with a straiter charge: *husbands ought to love their wives.* So as this duty is not a matter arbitrary, left to the husbands will to do it, or leave it undone: there is a necessity laid upon him: he must love his wife. Woe therefore unto him if he do it not.

In setting down this argument taken from a man's self, the Apostle resembleth a man's wife unto his *body:* wherein he hath relation to v. 23. Where he said, *the husband is the head of the wife.* Whereby he showeth, that as an husbands place is a motive to his wife, for her to perform her duty: so to himself,[546] for him to perform his duty.

He is her head, therefore she must be subject to him.

She is his body, therefore he must love her.

This example of a man's self is both a *reason,* the more to

[546]See Treat. 4. §. 74. 76. Why the pattern of a man's self is added to the pattern of Christ.

move husbands to love their wives, and also a *rule* to teach them how to love them.

The *reason* is implied under that near union that is betwixt[547] a man and his wife: she is as near to him as his own body: therefore she ought to be as dear to him. The body never dissenteth from it self, nor the soul against it self. So neither should man and wife.

The *rule* is noted under the manner of a man's loving his own body: as entirely as he loveth his body, so entirely he ought to love his wife.

Of the manner of a man's loving himself, see Treat. 4. §. 74. 76.

The more to enforce this comparison, the Apostle addeth, *He that loveth his wife, loveth himself.*[548]

By this clause two things are implied.

1. That a wife is not only as a man's body, namely, his outward flesh, but as his person, his body and soul. She is as *his body,* because she was taken out of his body:[549] and because she is set under him, as his body under his head. She is as *himself,* by reason of the bond of marriage, which maketh *one* of *two.*[550] In which respect a wife is commonly called a man's *second self.*

2. That an husband in loving his wife loveth himself: so as the benefit of loving his wife will redound to himself, as well as to his wife.

[547] *Sicut corpus nunquam à se dissidet, neque anima aduersus seipsum, ita virum & mulierem non conuenit dissidere. Chrys. in Gen. hom.* 45.

[548] Eph 5:28.

[549] Gen 2:23.

[550] Matt 19:5, 6.

§. 55. *Of the amplification of a man's love of himself.*

Eph 5:29.

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

The former pattern of a man's self is here further amplified. For first the Apostle proveth, that a man loveth himself: and then he showeth how he loveth himself.

Two arguments are used to prove the point.

One is taken from the contrary: *No man ever yet hated his own flesh. Therefore he loveth it.*

The other is taken from the effects of love: *To nourish and cherish ones flesh is a fruit of love: But every man nourisheth and cherisheth his flesh. Therefore he loveth it.*

This latter argument showeth the manner of a man's loving himself: and therein a man's love of himself is a rule to teach him how to love his wife.

This indefinite particle *(no man)* is to be restrained to such as have the understanding and affection of a man in them: as if he had said, *no man in his right wits:* for furious, frantic, mad, desperate persons will cut their arms, legs, and other parts, mangle their flesh, hang, drown, smother, choke, and stab themselves. Even so they are as men out of their wits, who[551] hate, or any way hurt their wives: yea, it is the part of a mad man to doubt of loving, and doing good to himself.

These two words (to *nourish* and *cherish)* comprise under them a careful providing of all things needful for a man's body.

To *nourish,* is properly to feed.[552]

[551] *Quia se diligat, & prodesse sibi velit, dubitare dementis est. Aug. de doct. Christ. lib.* 1. *cap.* 25.

[552] ἐκτρέφει.

To *cherish,* is to keep warm.[553]

The former is done by *food:* the latter by *apparel.* Under[554] food, and apparel the Apostle compriseth all things needful for this life, where he saith, *Having food and raiment, let us therewith be content.*[555]

This applied to an husband, showeth that he ought to have a provident care for the good of his wife in all things needful for her.

That he may yet further press this point, he returneth again to the example of Christ *(even as the Lord the Church)* The Apostle thought that this nail of love had need be fast beaten into the heads and hearts of husbands, and therefore addeth blow to blow to knock it up deep, even to the head: before he confirmed Christ's example with the example of our selves: here he confirmeth the example of our selves with the example of Christ again. This he doth for two especial reasons.

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

2. To give husbands a better direction for their providence towards their wives, whom they must nourish and cherish, not only as their bodies, but as Christ nourisheth and cherisheth his Church, not only with things temporal, but also with things spiritual and eternal.

[553]θάλπει.

[554]Proprie dicitur de galina fouente oua, quum illis incubat.

[555]1 Tim 6:8.

§. 56. *Of man's natural affection to himself.*

Eph 5:28, 29.

So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth, and cherisheth it, even as the Lord the Church.

HAVING briefly showed the general scope of the 28 and 29 verses, I will proceed to a more distinct handling of them.

They set forth *The natural affection of a man to himself.*[556]

Two points are here to be noted.

1. The general proposition, *that a man is well affected to himself.*

2. The particular amplification, and manifestation of that affection.

This is manifested two ways.

Negatively, *No man hateth his own flesh.* Affirmatively, and that in two branches: *nourisheth* and *cherisheth* it.

Both these are justified by the like affection of Christ to the Church which is his body *(Even as the Lord the Church)* In that the Apostle propoundeth the natural affection of a man's self to his body as a motive and pattern to Christians, to love their wives, and also justifieth the same by a like affection of Christ to his Church, I observe that

Natural affection is a thing lawful and commendable: it is[557] an affection which may stand with a good conscience: which God's word is so far from taking away, as it doth establish it. For such as are[558] *without natural affection*[559] are directly condemned:[560]

[556]Sum 28. & 29.
[557]Doctr.
[558]ἄστοργοι.
[559]2 Tim 3:3.
[560]Rom 1:30.

and we are[561] commanded to be so kindly affectioned one to another as[562] we are to our selves. Yea the law in the strict rigour thereof layeth down that natural affection which is in a man to himself as a rule for the love of his neighbour[563] (*thou shalt love thy neighbour as thy self.)* Hence is it that the[564] Prophets,[565] Apostles, and Christ himself do oft call upon us to have an eye to that affection which we bear to our selves. Of this pattern Christ saith, *This is the Law, and the Prophets,*[566] this is the brief sum of them, this is it which they do much urge and press.

1. Natural affection was at first created of God, by him[567] planted in man, so that as soul, body, the powers, and parts of them, are in their substance good things, this affection also in it self is good.

2. There are the same reasons to love our selves, as our brethren. For we our selves are made after God's image, redeemed by Christ's blood, members of the same mystical body, keepers of our selves, to give an account of the good or hurt we do to our selves, with the like. In the Law, under this word *neighbour,* our selves are comprised: and every commandment of the second table is to be applied to our selves.

§. 57. *Of natural self-love.*

Object. Lovers of themselves are condemned in God's word, as 2 Tim 3:2. Phil 2:21. 1 Cor 10:24. Rom 15:1.

Answ. There is a double loving of a man's self.[568] One good and commendable: the other evil, and damnable.

[561]Rom 12:10.
[562]φιλόστοργοι
[563]Matt 22:39.
[564]Lev 19:18. Isa 58:7.
[565]1 Cor 12:26. Jas 2:8.
[566]Matt 7:12.
[567]Reasons.
[568]The several kinds of self-love.

Good and commendable loving of a man's self is

1. Natural.
2. Spiritual.

That which is natural is in all by the very instinct of nature: and it was at first created, and still is by God's providence preserved in our nature, and that for the preservation of nature. Were there not such a natural love of himself in every one, man would be as careless of himself, as of others, and as loth to take pains for himself, as for others. Wherefore that every one might have care at least of one, even of himself, and so the world be better preserved, God hath reserved in man this natural affection, notwithstanding his corruption by sin. Yea further because every one is not able to look to himself, at least when he is young, sick, old, or any other way impotent, God by his wise providence hath extended this natural affection towards other also as they are nearly linked unto us by the bonds of nature. The next to a man's self are (by blood and bond of nature) children. Admirably much is that which parents do for their children, which they would never do, if there were not a natural affection in them to their children. From children again this affection ariseth towards their parents, that when parents grow old, impotent, or any way unable to help themselves, they might have succour from their children. And because parents and children are not always together, or not able to help one another, or unnatural, God hath yet further extended this natural affection to brethren, cousins, and other kindred. And for a further extent thereof hath instituted marriage betwixt such as are not of the same blood, and by virtue of that bond raised a natural affection not only in husband and wife one to another, but also in all the alliance that is made thereby. Moreover this affection is wrought in neighbours, friends, fellows, and other by like bonds knit together, that the bow of God's providence might have many strings, and if one break, another might hold.

In all these kinds, the nearer a man cometh to himself, the more doth this affection show it self, according to the proverb, *Near is my coat, but nearer is my skin.* God having wrought this natural affection in the several kinds thereof, and there being good ends and uses thereof, it is not to be condemned.

§. 58. *Of spiritual self-love.*

Spiritual self-love is that which is supernaturally wrought in man by God's Spirit: whereby he is both enlightened to discern what is most excellent, and best for him, and also moved to choose the same: so as this serveth to rectify the former. Hence it cometh to pass that their chiefest care is for their souls, and for the eternal salvation thereof: for the furthering whereof they can be content as need requireth, to[569] beat down their body, to[570] deny them sometimes their ordinary refreshing by food, rest, and other like means, yea and to[571] suffer them to be imprisoned, racked, and otherways tortured, and life it self to be taken from them. This men do,[572] and suffer, not for want of natural affection, but by reason of spiritual affection which persuades them that it is good for them it should be so. A man is not therefore to be said not to love the health and safety of his body because he loveth something more. For a covetous man though he love his money, yet he can be content to part with it for bread to nourish his body: so a spiritual man though he love his life, yet he can be content to lose it for his souls salvation. For he loveth himself sufficiently, who doth his best to enjoy the chiefest and truest good. This spiritual affection extendeth

[569] 1 Cor 9:27.

[570] 2 Cor 11:27.

[571] Heb 11:36, 37.

[572] *Non propterea quisquam dicendus est non diligere salutem, atque incolumitatem corporis sui, quia amplius aliquid diligit: nam auarus etc. Aug. de doct. Chr. lib.* 1. *cap.* 25.

it self as[573] far as natural affection, namely to wives, husbands, children, parents, brethren, cousins, friends, etc. Much is this urged and pressed in the Scriptures, as Isa 55:1, 2, 3. Matt 6:19, 20, 33. John 6:27. 1 Tim 6:11, 19.

§. 59. *Of evil self-love.*

The self-love which is evil swerveth in the

Object.
Measure.

1. In the *Object,* when it is cast upon our corruptions, our lusts, our evil humors: when we affect and love them, and for them pursue whatsoever may satisfy them: as the ambitious, lustful, riotous, gluttonous, and other like persons. This is expressly forbidden, *Make not provision for the flesh to fulfill*[574] *the lusts thereof.*

2. In the *Measure,* when our love is wholly and only cast upon our selves, so seeking our own good, as we regard no man's good but our own: nor care what damage another receiveth, so we may get advantage thereby. This is also forbidden:[575] for it is contrary to the property of true love, *which seeketh not her own,* namely to the prejudice of another. This hath the title of[576] *Self-love* appropriated to it. It sprang from the corruption of nature, and is daily increased by the instigation of Satan for the destruction of mankind. It manifesteth it self by the many tricks of deceit which most men use in their dealings with others: by making advantage of others necessities as in the case of usury, of raising corn, and other commodities in time of scarcity, with the like: by men's backwardness to help such as stand in need of

[573] *Ille se satis diligit qui sedulo agit vt summo & vero perfruatur bono. Aug. de mor. eccl. l.* 1. *c.* 26.

[574] Rom 13:14.

[575] Phil 2:21. 1 Cor 13:5; 10:24.

[576] φιλαυτία.

their succour: by want of compassion in other men's miseries: and by many other like unkindness: all which verify the proverb, *Every man for himself.*

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

§. 60. *Of the error of Stoics in condemning all passion.*

The dotage of Stoics who would have all natural affection[577] rooted out of man, is contrary to this pattern, and unworthy to find any entertainment among Christians: for what do they aim at, but to root that out of man, which God hath planted in him, and to take away the means which God hath used for the better preservation of man? That wise man whom they frame to themselves is worse then a brute beast: he is a very stock and block. Not only the best and wisest men that ever were in the world, but also Christ himself had those passions and affections in him, which they account unbeseeming a wise man. Their dotage hath long since been hissed out of the schools of Philosophers, should it then find place in Christ's Church?

§. 61. *Of well using natural affection.*

Let us labour to cherish this natural affection in us, and to[578] turn it to the best things, even to such as are not only apparently, but indeed good: and among good things to such as are most excellent, and the most necessary: such as concern our souls, and eternal life. For this end we must pray to have our understandings enlightened (that we may *discern*[579] *things that*

[577] 1. *Use.*
[578] 2. *Use.*
[579] Phil 1:10.

differ, and *approve that which is excellent)* and to have our wills and affections sanctified, that we embrace, pursue, and delight in that which we know to be the best. Thus shall our *natural* affection be turned into a *spiritual* affection.

Here we see how we may make nature a schoolmaster unto us: for as Christ sendeth us to the fowls of the air, and lilies[580] of the field to learn of them, so the Apostle here sendeth us to our own natural instinct. We cannot complain that we have no schoolmaster near us (as many in the country whose children for want of one are rudely brought up) our selves are schoolmasters to our selves. Wherefore as the Apostle hereby teacheth husbands to love their wives, so let us all more generally learn to love one another: for[581] we are all mutual members of one and the same body: and our brother or neighbour is *Our flesh.*[582]

§. 62. *Of Man's forbearing to wrong himself.*

Eph 5:29.

For no man ever yet hated his own flesh: but nourisheth and cherisheth it.

The first particle *(for)* showeth that in this verse an evidence and manifestation of a man's love of himself is given. The first part thereof, which is set down negatively, showeth that

It is against the common instinct of nature for a man to hate[583] *himself.* It is noted as an evidence that devils were in the Gadarene, in that *he cut himself with stones:*[584] had not the devils forced him, he would never have done it.

Hatred is contrary to love: it being therefore before proved[585]

[580]Matt 6:26, 28.
[581]1 Cor 12:12.
[582]Isa 58:7.
[583]Doctr.
[584]Mark 5:5.
[585]Reason.

that every man by nature loveth himself, by necessary consequence it followeth, that no man hateth his flesh: for two contrary effects proceed not from the same cause: *no fountain can yield both salt water and fresh.*[586]

Object. Many do macerate their bodies with fastings, watchings, labours, travels, and the like: others tear and gash their flesh with whips, knives, swords, yea and with their teeth also: others lay such violent hands upon themselves, as they take away their own lives.

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

2. They think they do these things in love to themselves; as superstitious persons to merit salvation, by macerating their body: others to free themselves from ignominy, penury, slavery, torment, or such like evils: so as there is an apparent good that maketh them so to do, and not simply hatred of themselves. They that so do, are either possessed with a Devil, or blinded in their mind, or bereaved of their wits, or overwhelmed with some passion, so as they know not what they do: they do it not therefore in hatred.

2. *Object.* Holy and wise men deliberately, and on good advice, have *beaten down their bodies,* and yielded their lives[587] to be taken away, *not accepting deliverance.*

Answ. That was far from hatred, and in great love to themselves, as was showed[588] before.

[586]Jas 3:12.

[587]1 Cor 9:27. Heb 11:35. *etc.*

[588]§. 56.

§. 63. *Of unnatural practises against ones self.*

The forenamed doctrine discovereth many practises used[589] by sundry men to be against nature, and in that respect most horrible and detestable.

1. *The practise of the idolatrous Baalites,* who to move their Idol to hear them, *cut themselves with knives and lancers,*[590] *till the blood gushed out upon them.* Not much unlike to whom are Popish Eremites, Anchorites, Monks flagellants, Grandimontenses, sundry sorts of Franciscans, and other Friars, whereof[591] some wear shirts of hair-cloth, some shirts of mail next their body, some go bare-foot, some daily whip themselves till blood follow, and some waste their bodies with lying hard, watching, fasting, going on pilgrimage, etc.

2. *The practise of Gluttons, Drunkards, unchaste and voluptuous persons,* who to satisfy their corrupt humours, impair their health, pull diseases upon them, and shorten their days.

3. *The practise of Swaggerers,* who by quarrels cause their flesh to be wounded, and their lives taken away. Among these may be reckoned such as bring themselves to great straits, distresses, and dangers for lucre sake: and they who by felony, treason, and the like evil deeds, cast themselves upon the sword of the Magistrate.

4. *The practise of them that give the reins to grief, fear, wrath,* and other like violent passions, so as thereby they weaken their bodies, and shorten their days.

5. *The practise of self-murderers:* who herein break the rule of love *(as thy self)*[592] and end their days in a most horrible sin, depriving themselves of the time, place, and means of repen-

[589] 1 *Use.*
[590] 1 Kgs 18:28. *Cassian. Collat.* 19.
[591] *D. Willet Synops. Papism. Contr.* 6. *quaest.* 6.
[592] Matt 22:39.

tance: so as, whatsoever fond pretence they make for their sin, little better can be thought of them, then that they thrust their souls headlong into hell, unless the Lord betwixt the act done, and the expiration of their breath, extraordinarily touch their hearts. Religion, nature, sense, and all abhor this fearful fact: so as not only those who have been enlightened[593] by God's word, but also the Heathen, who had no other then the light of nature, have adjudged it to be a most desperate sin.

§. 64. *Of haters of others.*

2. By that affection which nature moveth men to bear to their flesh, we may see how nature more prevails with men, then conscience and obedience to God's word, yea then the[594] Spirit: for where nature keepeth all men from hating their own flesh, nothing can keep many husbands from hating their wives, and wives their husbands; nor brothers, cousins, & neighbours (yet these are *our own flesh)* no nor many of those[595] who profess themselves to be of the mystical body of Christ, from hating one another. What shall we say of these? Is nature of greater power, and more mighty in operation then the Spirit? Surely, such either deceive themselves and others, in pretending to be members of the body of Christ: or else the Spirit is very weak in them, and the flesh beareth a great sway. Let haters of their brethren think of this and be ashamed.

§. 65. *Of man's care in providing and using things needful for his body.*

The second evidence of that love which a man beareth to himself, is noted in two such branches *(nourisheth* and *cherisheth)*

[593]—*Quam vellent aethere in alto, Nunc & pauperiem, & duros perferre labores. Virg. Aen.* 6.

[594]2. *Use.*

[595]Isa 58:7.

as comprize[596] all needful things under them, so as the Apostle implieth thereby, that

Nature teacheth all men to provide such things as are needful for[597] *them:* needful for life, as food: and needful for health, as apparel. Nature is here propounded as a Schoolmaster to Christians: this therefore which nature teacheth is a bounden duty. It is much insisted upon by *Solomon,* who in this respect[598] saith, *It is good and comely for one to eat and drink, and enjoy the good of all his labour.*

If he be worse then an Infidel that provideth not for his[599] own, what is he that provideth not for himself? Even worse then a beast: for nature hath taught the brute beasts to nourish and cherish themselves. If any think that it more befiteth beasts, or natural men then Saints, let them tell me which of the Saints at any time guided by God's Spirit, hath wholly neglected himself. To omit all others, it is expressly noted of Christ, that as there was occasion, he[600] slept, he[601] eat, he[602] rested, and otherwise refreshed himself.

Object. Though he were[603] hungry, and meat prepared for him, yet he refused to eat.

Answ. 1. Forbearing one meal, is no great hindrance of[604] cherishing the body.

2. Extraordinary and weighty occasions may lawfully make a man a little neglect himself: that so he may show he preferreth God's glory, and his brothers salvation, before the outward

[596] See §. 55.

[597] Doctr.

[598] Eccl 2:24; 3:13; 5:18; 8:15.

[599] 1 Tim 5:8. *Inconcussa naturae lege diligimus nos ipsos, quae in bestias etiam promulgata est. Aug. de Doct. Chr. li.* 1. *ca.* 26.

[600] Matt 8:24.

[601] Luke 14:1.

[602] John 4:6.

[603] John 4:31. *etc.*

[604] Lawful fasts no hindrance to the cherishing of the body.

nourishing of his body: to which purpose Christ saith, *My meat is to do the will of him that sent me:* that is, I[605] prefer it before my meat. And Saint *Paul* saith, *I will very*[606] *gladly be spent for your souls.* We must here therefore take heed of the extremes on both hands.

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

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

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

1. For this end hath God provided food, apparel, and all[607] things needful for our weak bodies, that they should be nourished and cherished thereby: not to use them therefore, is to refuse God's providence.

2. By well nourishing and cherishing our bodies, they are the better enabled to do that work and service which God appointeth to be done: but by neglecting them, they are disabled thereto. As this is a motive, so ought it to be an end whereat we aim in nourishing and cherishing our bodies.

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

Against this good instinct of nature do many offend.[608]

1. *Covetous misers,* who so dote upon their wealth, and so[609] delight in abundance of goods treasured up, as they afford not themselves things needful to nourish and cherish their bodies.

[605] John 4:34.
[606] 2 Cor 12:15.
[607] 1. *Reason.*
[608] Use.
[609] 1. Covetous misers.

Solomon doth much tax such: of them he saith, that *riches are*[610] *kept for the owners thereof to their hurt.* Daily experience giveth evidence to the truth thereof: for, beside that such men make their riches[611] to be snares, and[612] hindrances, to keep them from eternal life; they make this present life to be very irksome,[613] filling their heads full of much carking care, and keeping them from quiet rest. Many in this case are so besotted,[614] as, though they have abundance, yet they will not in health afford themselves a good meals meat, nor seemly apparel: nor in sickness, needful physic, no nor fire, and such like common things. Their case is worse then theirs who want: for others will pity and succour such as want, but who will pity and succour such?

2. Such as are *too intentive* upon their businesses, even the affairs[615] of their lawful callings (for in good things there may be excess) herein many Students, Preachers, Lawyers, Tradesmen, Farmers, Labourers, and others offend, when they afford not seasonable times of refreshing and resting to their bodies, but fast, watch, and toil too much in their calling. They who by such means disable themselves, do make themselves guilty of the neglect of so much good as they might have done, if they had nourished and cherished their bodies. Some are so eager on their business, that they think all the time misspent, which is spent in nourishing and cherishing their bodies; and thereupon wish, that their bodies needed no food, sleep, or other like means of refreshing. These thoughts and[616] desires are foolish and sinful in many respects, as

1. In manifesting a secret discontent and grudging against God's providence, who hath thus disposed our estate for the

[610]Eccl 2:23; 5:11, 12, 13, 14.
[611]1 Tim 6:9.
[612]Mark 10:23, *etc.*
[613]Eccl 2:23.
[614]Semper eget liquidis, semper abundat aquis. Ovid. in Ibin.
[615]2. They who are too intentive on their calling.
[616]Unlawful to desire that our bodies needed no refreshing.

clearer manifestation of man's weakness, & God's care over him.

2. In taking away occasions of calling upon God, and giving praise unto him. For if we stood not in such need of God's providence, should we so oft pray unto him for his blessing: if by the good means which he affordeth unto us we felt not the sweetness and comfort of his providence, should we be so thankful to him?

3. In taking away the means of mutual love: for if by reason of our weakness we stood not in need of succour and help one from another, what trial would there be of our love?

3. Such as *sever* these two duties of nature *(nourishing* and[617] *cherishing)* and make them an hindrance one to another: some so *nourish* their bodies, as they cannot *cherish* them; that is, they spend so much in eating and drinking, as they have nothing to clothe themselves withal. Others so *cherish* them, as they cannot nourish them; that is, they so prank up themselves with brave apparel above their ability, as they have not competent food for themselves. These fall into two contrary extremes: into the *excess* in one thing: and into the *defect* in another.

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

As the Apostle by naming these two *(nourish, cherish)* showeth that both of them are needful, so by naming them only, and no more but them, he showeth that they two are sufficient: whence we learn, that

Having food and raiment, we must be therewith content.[618]

The Apostle in these very words layeth down this doctrine

[617]3. They who make excess in one needful thing, an hindrance to another.

[618]Doct.

in[619] another place. The[620] prayer of *Agur,* and the tenor of the[621] fourth Petition prove as much.

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

Answ. So this nourishing and cherishing be extended to that estate wherein God hath set us, to the charge which God hath given us, and to the calling which he hath appointed unto us, we ought to care for no more.

Let us therefore take heed of that excess which ariseth from the corruption of nature, and content our selves with that competency which nature requireth.

[619] 1 Tim 6:8.
[620] Prov 30:8.
[621] Matt 6:11.

Christ's Union with His Beloved Body

§. 68. *Of Christ's forbearing to hate the Church.*

Eph 5:29.
Even as the Lord the Church.

This confirmation of the pattern of a man's self by a like pattern of the Lord, hath relation to both the parts of the manifestation of a man's love to himself: both to the negative, and so it showeth, that the Lord hateth not his Church.

And to the affirmative, and so it showeth, that the Lord nourisheth and cherisheth his Church.

That difference which is made betwixt *Esau* a type of the world *(Esau have I hated)*[622] and *Jacob* a type of the Church *(Jacob have I loved)* showeth that the Lord is far from hating his Church. The world, not the Church, is the object of God's hatred.

Object. The[623] Church her self, and the[624] enemies thereof oft conceive by Christ's dealing with her, that he hateth her.

Answ. It is the flesh abiding in them that are of the Church which maketh them so to conceive, not the spirit: and in the enemies of the Church the flesh altogether reigneth. But the things of God, and his mind and affection, nor can, nor may be judged by carnal eyes, eyes of flesh. The[625] Spirit of God accoun-

[622]Mal 1:2, 3.
[623]Deut 1:27.
[624]Deut 9:28.
[625]Heb 12:6.

teth such things evidences of God's love, which flesh judgeth to be tokens of hatred; namely, corrections.

It is not, because there is no matter of hatred in the Church,[626] that Christ hateth it not: for *by nature* all are of one and the same cursed stock, *children of wrath:*[627] and after our sanctification is begun, the flesh abiding in us, we daily give much occasion of hatred if Christ should take that advantage against us which he might: but it is that near union which Christ hath made betwixt himself and the Church that keepeth him from hating her: he hath made her his Spouse, and he will not hate his Spouse: all the occasion of hatred that she giveth, he will either wipe away or cover.

Admirable is the comfort which every true member of the[628] Catholic Church may reap from hence: for so long as the wrath and hatred of the Lord is turned from us, nothing can make us miserable: we may in this respect rejoice not only in prosperity, but also in all manner of affliction. No calamity can move Christ to hate his Church, but rather the more to pity it, as we do our bodies. Nay, though by sin he be provoked, and see it needful to correct his Church, yet in love, not in hatred, in mercy, not in wrath will he correct it.

What now if all the world hate us? Seeing Christ hateth[629] us not, we need not fear nor care. The subject which is sure of his Kings favour, little regardeth the hatred of others. This therefore is to be thought of, both to comfort us under the cross, and to encourage us against the hatred of the world. That none may pervert this comfortable doctrine, let me add two caveats.

1. That men deceive not themselves with a naked name, thinking themselves to be *of* the Church, when they are only *in*

[626] Reason.
[627] Eph 2:3.
[628] 1. *Use.* Comfort.
[629] 2. *Use.* Encouragement.

it,[630] such may Christ hate.

2. That being of the Church they wax not insolent, and too much provoke Christ to anger: for though he hate not such, yet in wisdom he may so severely correct them as if he hated them: and make them repent their folly and insolency again and again.

§. 69. *Of Christ's nourishing and cherishing his Church.*

2. That *The Lord nourisheth and cherisheth his Church,* is evident by his continual providence over her in all ages. When first he created man, he[631] provided before hand all things needful to nourish and cherish him. When he was moved to destroy the earth and all living things thereon, he had care of his Church, and provided an Ark to keep her out of[632] the waters, and stored up in the Ark all things needful for her. When he purposed to bring a famine on the world, he sent a man before hand to lay up provision for his Church. When[633] his Church was in a barren and dry wilderness, he gave them bread from heaven, water out of the rock, and kept their raiment from waxing old, and their feet from swelling.[634] After this he brought his Church into a land flowing with milk and honey: and so long as it remained faithful he preserved it in that pleasant and plentiful land. Thus he dealt with the Church in her non-age: and thus also hath he dealt with her in her riper age under the Gospel, as experience of all ages may witness. Neither hath he only nourished and cherished her with temporal blessings, but also with all needful spiritual blessings: his word and Sacraments, his Spirit and the graces thereof hath he in all ages given her for that purpose: yea

[630]Jer 12:8.
[631]Gen 1:28, 29.
[632]Gen 6:14, 21.
[633]Gen 45:7. Exod 16:15; 17:6.
[634]Deut 8:4.

with his own flesh and blood hath he fed her,[635] and with his own righteousness hath he clothed her.[636]

Learn we of whom we receive all needful things, both[637] spiritual and temporal, for soul and body, that accordingly[638] we may give him the praise of all. And let us not be like the ungrateful Israelites who[639] regarded not the means of spiritual[640] nourishment, and[641] ascribed the means of their temporal nourishing and cherishing to their Idols. In this respect the Prophet maketh them[642] worse then the ox, and the ass, two of the most brutish beasts that be. Oh take we heed that the like be not upbraided to us. The Lord hath not sparingly, but most liberally and bountifully nourished and cherished us in this land, and that both with temporal and spiritual blessings, so as he may justly say, *what could have been done*[643] *more in my vineyard, that I have not done in it?*

Learn we also to depend on Christ for all things that we[644] want: we need not fear penury: though we have not that[645] plenty which we could wish, yet we shall have sufficiency. Christ will not suffer his Church to famish for want of food, nor starve for want of clothing, whether temporal for body, or spiritual for soul. He that can and will perform it hath said, *I will never leave thee nor forsake thee.*[646] *Lazarus* was not forsaken; witness the Angels that carried his soul into *Abraham's*[647]

[635] John 6:55.
[636] Isa 61:10.
[637] 1. *Use.*
[638] Ascribe all to Christ.
[639] Ezek 20:11, 12.
[640] Hos 8:12.
[641] Jer 44:17. Hos 2:5, 8.
[642] Isa 1:3.
[643] Isa 5:4.
[644] 2. *Use.*
[645] Depend on Christ for all things.
[646] Heb 13:5.
[647] Luke 16:22.

bosom. If any of Christ's Church do perish for want of outward means, it is because Christ by that means will advance them to that place where they shall stand in need of nothing: so as he doth not forsake them.

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

Eph 5:30.

For we are members of his body, of his flesh, and of his bones.

The reason of the forenamed love of Christ, and fruits[648] thereof to his Church, is here laid down, as both the causal particle (FOR) and the *inference* of this verse upon the former do show. This reason is that near union which is betwixt Christ and his Church, set forth by a metaphor of the members of our body. Whereby he implieth, that though there were no other reason to move an husband to love his wife then the near union which is betwixt them (they being[649] one body,[650] one flesh,[651] one self) that were enough, for thereby only is Christ moved to love his Church.

The mystery of our spiritual union with Christ is here laid down, and that as fully, and distinctly (though very succinctly)[652] as in any place of Scripture. I will endeavour to open it as plainly as I can.

We are The Apostle here changeth both person and number:[653] for before he spake of the Church as of another in the third person, and of one in the singular number: but here he

[648] Inference.
[649] *Vers.* 23.
[650] *Vers.* 31.
[651] *Vers.* 28.
[652] Sum,
[653] ἐσμέν. *Paul* ranketh himself among the members of Christ.

speaketh of the same in the first person including himself, and in the plural number, including all others like himself *(elect of God, and Saints by calling)* whereby he giveth us to understand what he meaneth by the *Church,* namely *the company of Saints,* to which, though he were a Preacher of the Gospel, an extraordinary Preacher, an Apostle, he associateth and joineth himself: noting thereby that he was made partaker of the same grace, and saved by the same means that others were. Well might he in this privilege not think much to rank himself, because *it is the highest degree of honour that can be*[654] *to be a member of the body of Christ:* much more then to be a Preacher, a Prophet, an Apostle, or of any other eminent calling.

The metaphor here used *(members of his body)* setteth[655] forth the near union which is betwixt Christ and the Saints. Many other metaphors are used in Scripture for the same purpose, as *foundation*[656] and *edifice, vine*[657] and *branches, husband*[658] and *wife,* with the like, which are all of them very fit, but none more proper and pertinent to the point then this of a *body,* the *Head* and *members* thereof. What nearer union can there be then betwixt the head and members of the same body?

If the Apostle had here stayed, we might have thought that he had here meant no other thing then he meant[659] before, where he styled *Christ an head,* and the *Church a body:* but in that he addeth *(Of his flesh and of his bones)* he declareth yet a further mystery.

In the general there is a difference betwixt this phrase[660] (OF *his body)* and these (OF *his flesh;*[661] and OF *his bones)* the

[654] Obser.

[655] Metaphors which set forth our union with Christ.

[656] 1 Pet 2:4, 5, 6.

[657] John 15:5.

[658] 2 Cor 11:2.

[659] Eph 1:23; 4:16; 5:23.

[660] τοῦ σώματος.

[661] ἐκ τῆς σαρκός. ἐκ τῶν ὀστέων.

former is a note of the[662] genitive case, the two latter are a[663] preposition: for distinction sake the two latter might have been translated, *out of his flesh, out of his bones,* or *from his flesh, from his bones* (for so a like phrase is translated[664] before, *From whom)* but seeing these particles *out of,* or *from* are ambiguous, the former translation may stand as the best, so as a difference be made in the sense though there be none in the words.

The former *(members of his body)* declareth the union it self.

The latter *(of his flesh and of his bones)* declareth the *means*[665] of making that union. This latter hath relation to that which *Adam* said of *Eve, This is now bone of my bones, and flesh of my flesh,* (Gen 2:23) which is manifest by the next verse which the Apostle taketh out of the same place. It implieth then, that as *Eve* was made a woman out of *Adam's* flesh and bones, so the Church is made a Church out of Christ's flesh and bones.

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

Answ. Not so, if the words be literally taken. For so may Christ rather be said to be *of our flesh,* and *of our bones,* because he took our nature, and that from a daughter of *Adam:* in which respect he is said to be *of the seed of David,*[666] and[667] *of the Jews, as concerning the flesh.* Besides, the Apostle expressly saith (v. 32) that *This is a great mystery.* The mystery therefore must be searched out. For this end Christ must be considered as another *Adam* (and so the Holy Ghost styleth him *The last Adam, The second man)*[668] that is, a *stock,* a *root* that giveth a *being* to branches sprouting out of him.

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[662]Corporis.
[663]Ex.
[664]Eph 4:16 ἐξ οὗ.
[665]How we are of Christ's flesh.
[666]2 Tim 2:8 ἐκ σπέρματος Δαβίδ.
[667]Rom 9:5 ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα.
[668]1 Cor 15:45, 47.

2. *Quest.* What *being* is that which we receive from Christ?[669]

Answ. Not our *natural being* (that we have of the parents of our flesh) but a *supernatural,* and *spiritual being,* which the Scripture termeth *a new birth,*[670] *a new man,*[671] *a new creature.*[672] This *spiritual being* is not in regard of the substance of our soul, or body, or of any of the powers or parts, faculties or members of them (for all these we have by lineal descent from *Adam,* and all these have all sorts of men, as well they who are not of the Church, as they who are of it) but in regard of the integrity, goodness, and divine qualities which are in them[673] even that holiness and righteousness wherewith the Church is endued and adorned. As we are *natural* men we are *of Adam,* as we are *spiritual* men we are *of Christ.*

3. *Quest.* Why is mention made of *flesh* and *bones*[674] in this spiritual being?

Answ. 1. In allusion to the creation of *Eve,* that by comparing this with that, *this* might be the better conceived.

2. In regard of the Lord's Supper, where the *flesh* of Christ is mystically set before us to be spiritual food unto us. That as before (v. 26) he showed the mystery of one Sacrament, *Baptism;* here he might show the mystery of the other Sacrament, *The Lord's Supper.*

3. In relation to Christ's human nature, by virtue whereof we come to be united unto Christ. For the divine nature of Christ is infinite, incomprehensible, incommunicable, and[675] there is no manner of proportion betwixt it and us, so as we could not be united to it immediately. But Christ by taking his human nature

[669] What *being* we receive from Christ.

[670] Titus 3:5.

[671] Eph 4:24.

[672] 2 Cor 5:17.

[673] 2 Pet 1:4. Eph 4:24.

[674] Why we are said to be of Christ's flesh. Gen 2:23.

[675] *Diuinitas vnigeniti facta est particeps mortalitatis nostrae, vt & nos participes eius immortalitatis essemus. Aug. Epist.* 57.

into the unity of his divine nature, made himself one with us, and us one with him: so as by his partaking of our mortality, we are made partakers of his immortality.

4. *Quest.* Are we then united only to his human nature?

Answ. No: we are united to his person, God-man. For as[676] the divine nature, in and by it self, is incommunicable; so the human nature singly considered, in and by it self, is unprofitable. The Deity is the fountain of all life and grace: the flesh quickeneth not: but that spiritual life which originally and primarily floweth from the Deity, as from a fountain, is by the humanity of Christ, as by a conduit-pipe, conveyed into us.

5. *Quest.* How can we who are on earth, be united to his[677] human nature, which is contained in the highest heaven?

Answ. This union being supernatural and spiritual, there needeth no local presence for the making of it. That eternal Spirit which is in Christ is conveyed into every of the Saints (as the soul of a man is into every member and part of his body) by virtue whereof they are all made one with Christ, and with one another: *by one Spirit we are all baptized into one body,*[678] which body is *Christ.*

This is to be noted against these two errors. The first is[679] this, *We are united first to the divine nature of Christ which is every where, and by virtue thereof to his human nature.*

Answ. 1. The Deity (as we showed) is immediately incommunicable: so as this cannot be.

2. Our union with Christ is spiritual, not physical or natural, so as this local presence needeth not.

The second error is this,

The human nature of Christ hath all the divine properties in

[676]We are united to Christ's person.

[677]How Saints on earth are united to Christ in heaven.

[678]1 Cor 12:12, 13.

[679]I. Error.

it,[680] so as it is every where present, and by reason thereof we are united unto Christ.

Answ. This also is impossible and needless. The properties of a true body cannot possibly admit the incommunicable properties of the Deity: that implieth direct contradiction, which is, that finite should be infinite. Needless also this is, because the union we speak of, is (as we said) spiritual.

6. *Quest.* What kind of union is this spiritual union?[681]

Answ. A true, real union of our persons (bodies and souls) with the person of Christ (God and man.) For as the Holy Ghost did unite in the virgins womb the divine and human natures of Christ, and made them one person, by reason whereof Christ is *of our flesh & of our bones:* so the spirit uniteth that person of Christ with our persons, by reason whereof we are *of his flesh, and of his bones.* A great difference there is betwixt the kinds of these unions: for the union of Christ's two natures is hypostatical and essential, they make one person: but the union of Christ's person, and ours, is spiritual and mystical: they make one mystical body: yet is there no difference in the reality and truth of these unions: our union with Christ is never a whit the less real and true because it is mystical and spiritual: they who have the same spirit are as truly one, as those parts which have the same soul. The effects which proceed from this union do show the truth thereof: for that spirit which sanctified Christ in his mothers womb sanctifieth us also, that which quickened him quickeneth[682] us, that which raised him from death, raiseth us, that which exalted him exalteth us. The many resemblances which the Scripture useth to set forth this union, do show the truth thereof: but most lively is it set forth by that resemblance which Christ maketh betwixt it and his union with his father.

[680] II. Error.

[681] Our union with Christ a true and real union.

[682] Rom 8:11. Eph 2:6.

I pray (saith he of all his Saints) *That they may all*[683] *be one, as thou father art in me, and I in thee, that they also may be one in us: that they may be one, as we are one.* This note of comparison *(as)* is not to be taken of the *kind,* but of the *truth* of these unions, our union with Christ is as true as Christ's union with his father.

So true is this union, as not only Jesus himself, but all the[684] Saints which are members of this body together with Jesus the head thereof are called CHRIST, 1 Cor 12:12. Gal 3:16.

This is to be noted against their conceit, who imagine this union to be only in imagination and conceit: or else only in consent of spirit, heart, and will: or at the most, in participation of spiritual graces.

7. *Quest.* What is the bond whereby this union is made:[685] namely whereby Christ and the Saints are made one?

Answ. There is a double bond, one on Christ's part, even the spirit of Christ (for *hereby know we that we dwell in him, and he in us, because he hath given us of his spirit)* another on the Saints part, even faith *(for Christ dwelleth in our hearts by faith)*[686] The spirit is conveyed into us when we are dead in sins, wholly flesh, but being in us, it breedeth this blessed instrument of faith whereby we lay hold on Christ, and grow into him as the scion into the stock. Thus Christ laying hold on us by his spirit, and we on him by faith, we come to be incorporated into him, and made one body, as the scion and stock one tree.

8. *Quest.* To what end hath Christ thus truly and nearly[687] united us unto himself?

Answ. Not for any benefit unto himself: but merely for the honour and good of the Church. By this union the honour of

[683] John 17:21, 22.

[684] *Unusquisque Christianus non incongruè sustinet personam Christi. Aug. de Gen 50.* 2. *c.* 24. *vide eundem quaest.* 69.

[685] With what bonds we are united to Christ. 1 John 4:13.

[686] Eph 3:17.

[687] Why Christ made the Saints one with himself.

Christ is communicated to the Church, as the honour of an husband to his wife, and of an head to the body. Great also is the benefit which the Church reapeth thereby: for by this means is Christ made more fit to do good to the Church, as an head to the body, and the Church is made more capable of receiving good from Christ, as a body from the head, being knit to it by the soul, and by veins, sinews, nerves, arteries, and other like ligaments.

Thus having as plainly as I can by questions and answers laid open this great mystery, I will further note out some of those excellent privileges which by virtue thereof appertain to the Saints, and also some of the principal duties which in regard thereof the Saints are bound unto.

§. 71. *Of the privileges appertaining to the Saints even in this life by reason of their union with Christ.*

The privileges of the Saints which arise from their union with Christ respect this life, the time of death, and the life to come.

In this life these,

1. *A most glorious condition,* which is to be a part of Christ, a[688] member of his body. All the glory of *Adam* in Paradise, or of the Angels in heaven is not comparable to this. In this respect the Saints are said to be *crowned with glory and honour, and to have all things put under their feet.* Compare Ps 8:4, 5. *etc.* with Hebrews 2:6, 7. *etc.* and ye shall find the Apostle apply that to Christ, which the Prophet spake indefinitely of man. Now those two places cannot be better reconciled, then by[689] this union of Christ and Saints: for seeing both make one body, which is *Christ,* that which is spoken of the body may be applied to the head, and that which is spoken of the head may be applied to

[688] 1. Saints are members of a glorious body.

[689] *Coelo, & Angelis, & omni creatura honorabilior est ecclesia. Chrys. de Pentecost. serm.* 26.

the body: for the same honour appertaineth to both. In which respect the Church is more honourable then Heaven, Angels, and every other creature.

2. *The attendance of good Angels,* who *are sent forth to minister*[690] *for them who shall be heirs of salvation,*[691] because those heirs are of the body of Christ, who is their Lord. These are those *horses, and chariots of fire which were round about Elisha:* which are also round about every of God's Saints in all their distresses, though we see them no more then the servant of the man of God saw them, till the Lord opened his eyes. That *charge* which is given to the Angels over the son of God *to keep him in all his ways, and to bear him in their hands lest*[692] *he dash his foot against a stone,* hath relation to this body which is *Christ.*

3. *An honour to make Christ himself perfect:* for as the several[693] members make a natural body perfect, so the several Saints, this body which is *Christ.* In this respect the Church is said to be *the fulness of him that filleth all in all.*[694] Christ filleth all things, and yet the Church maketh him full: which is to be understood of that voluntary condition whereunto Christ subjected himself, to be the head of a body: so as without the parts of the body he is imperfect, as a natural body is maimed and imperfect if it want but the least member thereof. How can we now think but that he will preserve and keep safe all his Saints? Will he restore to us all the parts of our natural body at the general resurrection, and will he lose any of the parts of his own mystical body?

4. *A kind of possession of heaven* while we are on earth: for[695] that which the head hath a possession of, the body and several

[690]2. Saints attended by Angels.
[691]Heb 1:14. 2 Kgs 6:17.
[692]Ps 91:11, 12.
[693]3. Saints make Christ perfect.
[694]Eph 1:23.
[695]4. Saints assured of salvation: and how.

members have also a possession of. In this respect it is said, *he hath raised us up together, and made us sit together in*[696] *heavenly places.* And, *he that believeth on him hath everlasting*[697] *life: is passed from death unto life.* And, *he that hath the son,*[698] *hath life.* This is somewhat more then hope: and serveth exceedingly to strengthen our hope, and give us assurance of that heavenly inheritance.

They know not the power of God, nor the virtue of this union, who deny that the Saints have assurance of salvation. For (to follow this metaphor a little) suppose a man were cast into a river, and his head able to lift and keep it self above water, would we not say, that man is safe enough, he is above water. This is the case of this mystical body: it being cast into the sea of this world, Christ the head thereof hath lift, and keeps himself aloft even in heaven. Is there now any fear, any possibility of the drowning of this body, or of any member thereof? If any should be drowned, then either Christ must be drowned, or else that member pulled from Christ; both which are impossible. Thus then by virtue of this union we see how on Christ's safety, ours dependeth: if he be safe, so are we: if we perish, so must he.

In this respect *ye may be secure O flesh and blood: ye have*[699] *got heaven in Christ: they who deny heaven to you, may also deny Christ to be in heaven.*

Learn here how to conceive of the resurrection, ascension and safety of Christ, even as of the resurrection, ascension and safety of an head, in and with whom his body and all his members are raised, exalted, and preserved.

5. *A most happy kind of regiment* under which the Saints are: even such an one as the members of an head are under.

[696]Eph 2:6.

[697]John 5:24.

[698]1 John 5:12.

[699]Securi estote caro & sanguis: vsurpastis coelum in Christo: negent & in coelo Christum qui vobis coelum negant. Tertul. de Resur.

An head ruleth the body not as a cruel lord and tyrant, rigorously,[700] inhumanely, basely, and slavishly, but meekly, gently, with great compassion, and fellow-feeling. Even so doth Christ, his Church, binding up that which is broken, healing that which is maimed, directing that which wandereth, and quickening that which is dull; which privilege is so much the greater because it is proper to the Church. Though he have a golden scepter of grace and favour to hold out to his Church (as *Ahasuerus* held out his to *Esther)*[701] yet he hath also a *rod of iron to break* the men of this world, and *to dash them*[702] *in pieces like a potters vessel.* Though he be gone to prepare a place for his Saints, that where he is they may be also,[703] *yet will he make his enemies his footstool.*[704]

6. *An assurance of sufficient supply of all needful things* which[705] the Saints want, and of safe protection from all things hurtful. For by reason of this union, Christ our head hath a sense of our want and of our smart. On this ground he said to them which fed and visited his members, *Ye fed me, ye visited me:*[706] and again, to *Saul* that persecuted his members, *Saul, Saul, why persecutest thou me?*

Object. How is it then, that the Saints want many things,[707] and oft suffer much smart, and hurt?

Answ. Christ in his wisdom seeth it behoveful that they should want, and feel smart (and that we are to be persuaded of) or else he would not suffer them to want or feel that which they do. Wherefore in all need, in every distress and danger, let us lift up our head to this *our head.*

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[700]5. Difference betwixt Christ governing the Saints and the world.
[701]Esth 5:2.
[702]Ps 2:9.
[703]John 14:3.
[704]Ps 110:1.
[705]6. Assurance of all needful supply.
[706]Matt 25:35. Acts 9:4.
[707]Why Christ suffereth the Saints to want, and suffer.

7. *A right to all that Adam lost.* For Christ is the *heir of all, (the*[708] *earth is the Lord's, and the fulness thereof)* yea as mediator and head of the Church is he heir of all: his body therefore hath a right to all. On this ground the Apostle saith, *All things are*[709] *yours.* So as the Saints & only the Saints can with good conscience[710] use the things of this world. They who are not of this[711] body (what right and title soever they have before men) are but usurpers of the things they enjoy and use. They are like to bankrupts, who being not worth one penny, deceitfully borrow of others, and therewith keep a great table, deck and furnish their houses very sumptuously, put themselves, wives and children, into brave apparel, are frolic and riotous: what is like to be the end of such?

8. *A right to more then Adam ever had:* namely, to Christ[712] himself, and to all that appertaineth unto him: as to the purity of his nature, to the perfection of his obedience, the merit of his blood, the power of his death, the virtue of his resurrection, the efficacy of his ascension, all is ours: even as the understanding, wit, judgment, sight, hearing, and all that is in the head, is the bodies: if the Church it self were of it self as pure in nature, as perfect in righteousness, as powerful over death, and devil, and grave, and hell, as able to rise from death, and to ascend into heaven, as Christ, it could receive no greater benefit thereby, then it doth by them in the person of Christ: so truly and properly is Christ himself, and all things appertaining to him, the Churches. What can more be said? What can more be desired? O blessed union! Blessed are they that have a part therein!

Quest. How is it then that the Church is so basely and

[708] 7. Saints have a right to what *Adam* lost.
[709] Heb 1:2.
[710] Ps 24:1.
[711] 1 Cor 3:21.
[712] 8. Saints have a right to Christ. See §. 28.

miserably[713] respected in the world?

Answ. The world knoweth us not, because it knoweth not Christ. It knoweth not Christ the head of this body: it knoweth not the body which is *Christ.* Let not us who know both head and body, the near union which is betwixt them, and the privileges which follow thereupon, be daunted, neither with the scoffs or scorns of the world, nor with our own outward weaknesses, wants, and calamities. What would he that hath Christ, have more?

§. 72. *Of the privilege of our union with Christ in the time of death.*

The privilege which the Saints receive by their union with Christ in the time of death (even all that time that passeth from the departure of the Saints out of this world unto the general Resurrection) is admirable: for when body and soul are severed one from another, neither soul nor body are separated from Christ, but both remain united to him: even as, when Christ's body and soul were by death severed one from another, neither his soul, nor his body were separated from the Deity, but both remained united thereunto. This inviolable bond that holdeth the Saints, (yea, even their very bodies as well as their souls) united to Christ in death, is the benefit of a spiritual union. If our union with Christ were corporeal, it could not be so.

Ob. Is it possible that the body which is dead should remain[714] united to Christ, when as it receiveth no virtue from him?

Answ. 1. If a member of a natural body may do so, why not a member of the mystical body? That a member of a natural body may do so, is evident by those who have an hand, arm, foot, leg, or any other member taken, with a dead palsy: they are sometimes so taken, as those parts receive no manner of sense,

[713] Why the Church basely accounted of. 1 John 3:1.

[714] Corruption of the body no hindrance to our union with Christ.

or any vigor, or life from head or heart at all: and yet remain true members of that body.

2. The very dead bodies consumed with worms or otherwise, do receive a great present benefit from their union with Christ: for by virtue thereof there is a substance preserved, and they are kept from destruction: there is nothing destroyed in the Saints by death, but that which if it were not destroyed, would make them most miserable, namely sin: that is utterly, totally, finally destroyed in them, and all the concomitances thereof, which are all manner of infirmities: but the rotting of the body, is but as the rotting of corn in the earth,[715] that it may arise a more glorious body. The metaphor of *sleep,*[716] attributed to the Saints when they die, showeth that their bodies are not utterly destroyed.

Object. The bodies of all men, even of those that are not[717] of this union, are preserved from utter destruction. This therefore is no benefit of our union with Christ.

Answ. Though in the general thing it self, which is a preservation of the substance of the body, the same thing befalleth the Saints and the wicked: yet the means whereby both are preserved, and the end why they are preserved is far different.

1. The Saints are preserved by a secret influence proceeding[718] from Christ, as an head: in which respect they are said to *sleep in Jesus,* and to be *dead in Christ.* But the wicked are reserved by an Almighty power of Christ, as a terrible Lord and severe Judge.

2. The bodies of the Saints are preserved to enjoy eternal glory together with their souls: but the bodies of the wicked are reserved to be tormented in hell.

In regard of these differences, the grave is as a bed to the

[715] 1 Cor 15:36.

[716] 1 Thess 4:13.

[717] Difference betwixt the preservation of the Saints bodies and others in the grave.

[718] 1 Thess 4:14, 16.

Saints,[719] for them quietly to sleep therein free from all disturbance till the day of resurrection: but it is a prison to the wicked to hold them fast against the great Day of Assize, that at Dooms day they may be brought to appear at the bar of God's judgment seat, and there receive the sentence of condemnation.

§. 73. *Of the privilege of our union with Christ after death.*

The privilege which the Saints by virtue of their union with Christ receive after death, far surpasseth all before. It may be drawn to two heads.

1. Their Resurrection.
2. Their glory in heaven.

That which was before said of the difference betwixt the preservation of the bodies of the Saints and wicked in death, may be applied to the difference of their Resurrection.

Resurrection simply in it self is not the privilege of the Saints, but *Resurrection of life:* to the wicked appertaineth the[720] *Resurrection of condemnation.* The benefit of Resurrection ariseth from the glory which followeth thereupon in heaven. That glory hath the Apostle excellently set forth[721] before *vers.* 27.

§. 74. *Of the duties which are required of the Saints by virtue of their union with Christ.*

The mystery of our union with Christ, as it is a matter of great comfort, and encouragement (which ariseth from the forenamed privileges) so also is it a matter of direction and instigation unto us for the performing of sundry duties, whereof they who desire

[719]Isa 57:2.
[720]John 5:29.
[721]§. 49, 50. *etc.*

assurance of the forenamed privileges, and comfort by them, must be careful and conscionable. Some of the most principal of those duties are these.

1. *Confidence* in Christ. Christ being our head,[722] so mighty, so wise, so tender, every way so sufficient an head as he is, we should highly dishonour him, if we should not wholly and only repose our selves upon him for every good thing, and against every evil.

2. *Subjection* answerable to his manner of governing us.[723] The world is subject to Christ perforce, as he is an absolute and Almighty Lord: but he governing us as an head, we must be subject unto him as members, willingly, and readily. What member will rise up, and rebel against the head? Yea, what member is not as ready to obey, as the head to command?[724]

3. A *cleansing* of our selves from all filthiness of flesh and[725] spirit. *Shall we defile the members of Christ?*[726] The sins of the Saints are in this respect the more heinous because that body, even *Christ,* whereof they are members, is defiled thereby. Wherefore in regard of Christ the head, of other Saints their fellow members, and of themselves, must all that profess themselves to be of this body be watchful over themselves, and cleanse themselves from all filthiness. Otherwise they give just occasion to think that they are no members of this body. If a Lions foot, or Bears paw were held out, and said to be the member of a man, would any believe it? Can we then think that worldlings, drunkards, profane, riotous, unclean persons, and such like limbs of the Devil, are members of Christ?

4. A *conformity* unto the image of Christ in true holiness[727]

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[722]Heb 3:6.

[723]Matt 6:10. *Christus habet sanctos voluntate, peccatores verò necessitate sibi subiectos.*

[724]*Hier. in Eph.* 1.

[725]2 Cor 7:1.

[726]1 Cor 6:15.

[727]Eph 4:24.

and righteousness. It is not therefore sufficient for the members of Christ to abstain from polluting themselves, for they are *created in Christ Jesus unto good works.*[728] *He that abideth in me* (saith Christ) *and I in him, the same bringeth forth much fruit.*[729]

5. *Heavenly affections. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of*[730] *God. Set your affections on things above, and not on things on the earth.* Where our head is, there also ought our heart to be. Earthly affections come not from that head which is in heaven: nor from that Spirit which proceedeth from him. *They*[731] *who are after the spirit mind the things of the spirit.*

6. *Courage against death:* seeing that in death we are Christ's, what cause have we to fear death? *Be not afraid of*[732] *them that kill the body, and after that, have no more that they can do.* The ancient worthies *would not accept deliverance, that*[733] *they might obtain a better resurrection.*

Hitherto of the union it self. The means of effecting it, remain to be handled.

§. 75. *Of their regeneration who are members of Christ.*

Eph 5:30.

—Of his flesh, and of his bones.

This clause declareth the means whereby we come to be members of Christ, namely by receiving a new *being* from Christ, which is to be, not of the flesh, and of the bones of *Adam,* but

[728]Eph 2:10.
[729]John 15:5.
[730]Col 3:1, 2.
[731]Rom 8:5.
[732]Luke 12:4.
[733]Heb 11:35.

of the flesh and of the bones of Christ, which being spiritually taken, as hath been expounded[734] before, showeth that

They who are true members of Christ's body, are truly regenerate.[735] *If any be in Christ he is a new creature:* these words are so[736] laid down by the Apostle, as they serve both for a demonstration, and an exhortation *(he is,* or *let him be a new creature)* neither is expressed, but either, or both may be understood. *As many of you as have been baptized into Christ*[737] (that is, made members of this body) *have put on Christ,* (that is, have been born again) the first branch noteth out our incorporation into Christ, the latter our regeneration.

This second man, and last *Adam* Christ Jesus is *a quickening*[738] *spirit:*[739] he diffuseth life and grace into all his members: if his spirit be in us, it will *quicken our mortal bodies.* If the head of our natural bodies convey sense into all our members: if the root of a tree diffuse sap into all the branches: shall not Christ much more give life to all his members?

This then is a matter of trial, whereby we may prove whether[740] indeed we are of this body or no, and so have a true right[741] to the forenamed privileges. Many boast of this honour that they are members of Christ's body, and yet are not *of his flesh and of his bones:* they have no other being, then what they received from their parents. These vain professors are like wooden legs, or arms on a man, which may be covered over with hose and sleeves for a time, but shall not be raised at the resurrection with the other parts of the man's body: so neither shall those professors be raised to glory with Christ, though they may

[734] §. 70.
[735] Doct.
[736] 2 Cor 5:17 εἴ τις ἐν Χριστῷ, καινὴ κτίσις.
[737] Gal 3:27.
[738] Reason.
[739] 1 Cor 15:45. Rom 8:11.
[740] Use.
[741] Trial whether we be members of Christ.

be covered over with the hose and sleeves of profession, and thereby seem to be members.

§. 76. *Of the author of our regeneration Christ.*

This relative particle (HIS) twice repeated *(of* HIS *flesh,*[742] *and of* HIS *bones)* showeth that

Regeneration is of Christ.[743] *The son quickeneth whom he will.*[744]

Object. This work is attributed in Scripture to the[745] father, to the[746] Spirit, to the[747] word, and to the[748] Ministers of the word.

Answ. Christ may very well stand with all these. The three persons in Trinity are all one: One in nature and essence:[749] One in will and consent: One in virtue and power: what the one doth the other doth also. Yet because there is a difference in their manner of working, this work (as other works) is distinctly attributed to each of them.

The father is (as I may so speak) the beginner of this work. His will it was that his son should be the head of a body, and that there should members be made fit for that head, and have a new being *(of his own will begat he us)*[750] for this end he sent his son into the world to be made flesh. The son put in execution the will of his father: he took flesh upon him, that we might be *of his flesh.* Thus saith Christ of himself, *I came down from heaven to do the will of him that*[751] *sent me; And this is the fathers will which hath sent me, that of all which he hath given me I should*

[742] αὐτοῦ.
[743] John 5:21.
[744] Doctr.
[745] 1 Pet 1:3.
[746] John 3:5.
[747] Jas 1:18.
[748] 1 Cor 4:15.
[749] *Philem. vers.* 10. The work of the three persons in our regeneration.
[750] Jas 1:18.
[751] John 6:38, 39.

lose nothing, but should raise it up again at the last day. The Spirit applieth unto us the virtue and efficacy of the flesh of Christ, and so finisheth this blessed work. *It is the Spirit that quickeneth: the flesh profiteth nothing,*[752] namely, of it self without the Spirit.

Thus we see that the applying of this work of regeneration unto Christ, excludeth not the work of the father, or of the Holy Ghost therein, but excludeth the work of man: so as it is not of our selves, nor of our parents, nor of any other man: for we are born *not of blood, nor of the will of the flesh, nor of the will of man, but of God:*[753] in which respect our new birth is said to be[754] *from above.*

Object. How is it then attributed to the word, and to the[755] ministry of man?[756]

Answ. As unto instruments which the Lord is pleased to use: Of the word it is said, *God* hath begotten us with the word:[757] of himself a Minister thus saith the Apostle, *In Christ Jesus* I have begotten you:[758] so as God and Christ are joined with these instruments, or else they are no whit powerful and effectual for so great a work: for *neither is he that planteth any*[759] *thing, nor he that watereth: but God that giveth the increase.*

The work of regeneration is a new creation, a divine[760] work, above human strain. It must therefore be wrought by the Lord, or it cannot be wrought at all.

This is to be noted both of those that have not yet assurance[761] of this blessed work wrought in them: and also of those who

[752] John 6:63.
[753] John 1:13.
[754] ἄνωθεν.
[755] John 3:3.
[756] How regeneration is attributed to the word, and to Ministers thereof.
[757] Jas 1:18.
[758] 1 Cor 4:15.
[759] 1 Cor 3:7.
[760] Reason.
[761] Use.

have assurance thereof.

The *former* may here learn whither to have recourse for it: namely, to him who came down from heaven for that purpose, and who saith, *Him that cometh unto me I will in no wise*[762] *cast out.* In all the means that we use, let us look up unto him, and seek a blessing of him.

The *latter* must with the tenth leper return back unto[763] Christ, and glorify God. Whatsoever the means were, or whosoever the Minister was, the praise and glory of all must be given to him.

§. 77. *Of the matter of our regeneration, Christ.*

The preposition (OF) twice set down (OF *his flesh, and*[764] OF *his bones)* being a proper note of the material cause, showeth that

Christ is not only the author, but the matter also of our new birth. The new spiritual being which the Saints have, cometh out of him.[765] *From him all the body having nourishment increaseth with the increase of God.* In this respect we are said to be[766] blessed with all spiritual blessings *in Christ.* The metaphor of a *vine,*[767] which Christ taketh unto himself, proveth also as much: so do these phrases, *My flesh is meat indeed, my blood is drink indeed.*[768]

This Christ cometh to be by his incarnation. God in himself is as a bottomless and a closed fountain: from him[769] immediately we can receive nothing. But Christ made flesh is *a fountain*

[762]John 6:37.
[763]Luke 17:16.
[764]ἐκ.
[765]Col 2:19 ἐξ οὗ πᾶν τὸ σῶμα ἐπιχορηγούμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.
[766]Eph 1:3.
[767]John 15:5.
[768]John 6:55.
[769]Reason.

opened:[770] *In him all fulness dwelleth.*[771] *And of him have all we received, even grace for grace.*[772]

Behold here the benefit of Christ's incarnation: by his taking[773] part of our mortal flesh, are we made partakers of his spiritual flesh, namely, of that spiritual life and grace which cometh from him, who was made flesh, to convey the same into us. To strengthen our faith the more firmly herein, the Lord hath instituted the holy Communion of his body and blood. With what conscience, reverence, and confidence, ought this blessed Sacrament to be celebrated?

By this Doctrine we may further learn how to seek every[774] thing at God's hands which we desire to obtain, and how to offer that sacrifice of praise unto God,[775] which we would have[776] to be accepted; namely in and through Jesus Christ, by whom only we have all that communion which we have with God.[777] Well therefore doth the Church conclude all her forms of Prayers and Praises with this, or such a like clause, *through Jesus Christ our Lord.*

§. 78. *Of the excellency of Regeneration.*

The particular matter of our regeneration (the *flesh* and *bones* of Christ) here expressed, showeth that

Regeneration is a most excellent work. The excellency hereof[778] will the better appear, if we compare it with the great and glorious work of our creation, and show how far it surpasseth

[770] Zech 13:1.
[771] Col 1:19.
[772] John 1:16.
[773] 1. *Use.*
[774] 2. *Use.*
[775] Heb 13:15.
[776] John 16:23.
[777] Col 3:17.
[778] Doctr.

it: wherein I will hold close to this metaphor, and touch[779] no other differences then it doth point out unto us.

1. In our creation Christ was only a *worker:* but he is the very *matter* of our Regeneration, we are *of his flesh.*

2. The relation that then was betwixt Christ and man, was *Creator* and *creature*: but here *head* and *body. We are members of his body.*

The bond is now much nearer.

3. The *being* which then we had, was from *Adam:* But the *being* which now we have is from Christ, *of* HIS *flesh.*

4. That being was but *natural.* This is *spiritual:* for *that*[780] *which is born of the Spirit, is Spirit.*

5. Then our being was different from Christ's: but now it is the very same with Christ's, *Of his flesh.*

6. Then might man clean fall from that estate wherein he was created (as he did) and yet Christ remain as he was. Now it cannot be so. For if any of the Saints now fall away, either Christ must fall with them, or they must be pulled from Christ, and so Christ remain a maimed body.

Behold the riches of God's mercy. One might think it[781] sufficient, and more then man could ever have been thankful enough for, that God at first created man after his own image in a most happy estate. From which when we wittingly and wilfully fell, God might justly have left us, as he did the evil Angels. But he hath not only restored us again to that former estate, but advanced us to a far more excellent and glorious estate: wherein his goodness appeareth to be as his greatness, infinite, incomprehensible. Who can sufficiently set it forth? *For as the heaven is high above the earth, so great*[782] *is his mercy toward them that fear him.*

[779]Difference betwixt regeneration and creation.

[780]John 3:6.

[781]The riches of God's mercy.

[782]Ps 103:11.

The Ancient Law and Unique Bond of Marriage

§. 79. *Of the ancient Law of marriage.*

Eph 5:31.

For this cause shall a man leave his father and mother, and shall be joined unto his wife: and they two shall be one flesh.

The same points which were before laid down, concerning the near union of man and wife, and of Christ and the Church, are here further confirmed by the ancient law of marriage: which the Apostle doth the rather mention, because it followeth upon that text, whereunto he alluded in the former verse. For when *Moses* had alleged these words of *Adam* concerning *Eve, This is bone of my bones, and flesh of my flesh,*[783] he addeth this law, *Therefore shall a man leave his father,* etc. In this place these words have both a *literal* and a *mystical* sense. A *literal* of man and wife. A *mystical* of Christ and the Church. The main thing which the Apostle aimeth at, is to[784] show how nearly man and wife are linked together: that thereby they may the rather be moved to perform those mutual and several duties which they owe each to other. But because he propounded to husbands and wives the examples of Christ and the Church, as patterns and motives to them, to do their duty, he applieth that which was first spoken of man and wife, unto Christ and his Church, to

[783] Gen 2:23, 24.

[784] Inference.

show that there being so fit a resemblance betwixt these two couples, the pattern propounded is the more pertinent to the purpose, and the reason enforced from thence the more forcible.

Because the opening of the literal sense will give great light to the mystery, I will first handle this text according to the meaning of the letter.

The first clause *(for this cause)* implieth a necessary connection[785] with that which went before. The near union of man and wife, as well as of Christ and his Church, was before noted. A wife was said to be as the *body*[786] of a man, yea as *himself. Adam*[787] called her his *flesh and bones.* Hereupon both *Moses* and *Paul* infer, *Therefore,* or, *For this cause shall a man leave father.* Because man and wife are so near by God's institution, they must also be most dear each to other in their mutual affection.

The *man* (meaning an husband) is here in particular mentioned,[788] because at the first making of this Law the woman was brought to him to see how he would like her: and having cast his affection on her, he was to be bound hereby to continue that good liking towards her: as also because of the prehemincncy which man hath above his wife. Yet is not the man only tied hereby, but the wife also: the nature and rule of relation requireth as much: if a man must inseparably cleave to his wife, the wife must answerably cleave to her husband.

These words *(shall leave father and mother)* are neither *generally* to be taken of all duties, as if no duty were to be performed to parents by children after they are married: nor *simply,* as if indeed parents were utterly to be forsaken: but they are meant,

1. Of that *daily service* which children under their parents government perform unto them, seeking to please them in all

[785] ἀντὶ τούτου.
[786] *Vers.* 28. Gen 2:23.
[787] *Vers.* 28. Gen 2:23.
[788] Meaning of the words.

things. When children are married, then their daily attendance must be upon their wives, or husbands,[789] taking care how to please them.

2. Of *erecting a new family:* for which end their parents house must be left, and the husband and wife must dwell each with other.

3. Of the *difference to be put betwixt parents, and wife or husband.* So as if by any inevitable occasion it should so fall out, that a man must leave his parent, or his wife (as in case parent and wife were both giving up the Ghost, and in places so far remote, as the husband could not possibly be with both, yet both instantly desired his company) by this Law he must leave his parent, and cleave to his wife.

Hereby then the bond of marriage is declared to be the most inviolable bond that can be. For all men know, that the bond betwixt parent and child is a firm and inviolable bond: but the bond betwixt husband and wife is more firm and inviolable.

To set forth the firmness of the marriage bond he addeth this emphatical phrase, *shall be joined,* (or as the word properly, according to the natural notation thereof signifieth, *shall be glued)*[790] to his wife. Things well glued together are as fast, firm, and close as if they were one entire piece. Yea we observe by experience that a table will oft times cleave in the whole wood, before it will part asunder where it is glued: so as an husband ought to be as firm to his wife as to himself: and she to him.

Fitly doth this agree with that which followeth *(they two shall be one flesh)* Our English cannot well express the Greek[791] in good sense word for word (which is thus, *they two shall be into,* or *in one flesh)* the meaning is, They which were two before marriage, by the bond of marriage are brought into one flesh, to be even as one flesh: as nearly united, as the parts of the same

[789] 1 Cor 7:33, 34.

[790] προσκολληθήσεται. κόλλα. Glue.

[791] ἔσονται οἱ δύο εἰς σάρκα μίαν.

body, and the same flesh. This unity is not in regard of carnal copulation (for if they be married they are *one flesh,*[792] though they never know one another) nor in regard of procreation, because one child cometh from them both (for though they never have child, yet are they one flesh) but in regard of God's institution, who hath set it down for a law, and as another nature, that man and wife should be so near one to another. Their consent in marriage (by virtue of God's institution) maketh them to be *one flesh.*

Well doth our English note the emphasis of the original in this particle THEY *(they two)* which showeth that the bond[793] of marriage knitteth only *two* together: one man, and one woman, and no more.

This Law setteth forth the *Union betwixt man and wife.*[794]

Therein three things are noted concerning the state of marriage.

1. The praeeminency of it *(a man shall leave father and mother.)*

2. The firmness of it *(and be joined to his wife.)*

3. The nearness of it *(they two shall be one flesh.)*

§. 80. *Of preferring husband or wife before parents.*

The first point showeth, that

A wife, or an husband must be preferred before parents. The[795] examples of *Leah*[796] and *Rachel,* yea and of *Michal,*[797] are commendable in this respect.

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[792] *Matrimonium non facit coitus, sed voluntas. Chrysost. in Mat. hom.* 32.

[793] οἱ δύο.

[794] Sum.

[795] Doct.

[796] Gen 31:14.

[797] 1 Sam 19:11.

1. The bond of marriage is more ancient, more firm, more[798] near. There was husband and wife before there was parent and child: and there is a time when parents & children may depart one from another, and that while both live: but no time, wherein man and wife may part asunder till death part them. And children though they come from the flesh of their parents, yet are made two (so as *of one are two)* but husbands and wives though they were two before, yet are made one (so as *of two is one.)*

What wrong then do such parents unto their children, as[799] keep them, even after they are married, so strait under subjection,[800] as they cannot freely perform such duty as they ought to their husband, or their wife? This is more then a parents authority reacheth unto. Yet many think that their children owe as much service to them after they are married as before: which is directly against this law.

Greater is the wrong, and more sinful is the practise of[801] such as keep their children from their husbands, or from their wives. The match (say they) falleth out much worse then we looked for. But this should have been looked to more carefully before hand. After marriage it is too late to seek such a redress.

On the other side, there be many children who so respect[802] their parents, as they neglect their husband or their wife. Some husbands will bestow what they can on their parents, and keep their wives very bare, suffering them to want necessaries; not caring how they vex and grieve them so they please their parents. Some wives also will privily purloin from their husbands to bestow on their parents.

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[798]Reason.

[799]Use.

[800]Parents may not keep their children being married too straight.

[801]Nor keep them from husband or wife.

[802]Children may not prefer their parents before husband or wife. *Apud Romanos sponsa obtecta flammeo capite quum extulisset pedem è paternis aedibus, vertebatur in gyrum, itaque ducebatur in domum sponsi, nesciret redeundi viam ad aedes parentum. Erasm.*

Others can never tarry out of their parents houses, but as oft as they can, go thither. The ancient Romans, to show how unmeet this was, had a custom to cover the brides face with a yellow veil, and so soon as she was out of her fathers house to turn her about and about, and so to carry her to the house of her husband, that she might not know the way to her fathers house again. All those pretenses of love to parents are more preposterous then pious: and natural affection beareth more sway in such, then true religion. Their pretence of piety to parents is no just excuse for that injury they do to husband and wife.

§. 81. *Of the firmness of the matrimonial bond.*

The second point concerning the firmness of the marriage knot in these words *(shall be joined to his wife)* affordeth two doctrines.

1. *Man and wife must associate themselves together by continual*[803] *cohabitation:* for this end they leave their parents family, and erect a new family.

2. *Man and wife are joined together by an inviolable bond.* It[804] must never be cut asunder till death cut it. Body and soul must be severed one from another before husband and wife.

Be careful therefore to preserve this indissoluble knot: and so live together, as with comfort you may live together, because you may not part.

§. 82. *Of two only to be joined together in marriage.*

The third point concerning the nearness of man and wife, in these words *(they two shall be one flesh)* affordeth two other doctrines.

[803] See *Treat.* 2. *part.* 2. §. 14.
[804] See *Treat.* 2. *part.* 2. §. 2.

1. *Marriage can be but betwixt two,* one man, and one woman: for it is impossible that more then two should so nearly, and firmly be joined together, as man and wife are. Every word almost in this law proveth this doctrine. For it saith *a man,* not men: to *a wife,* not to wives: to *his* wife, not to anothers wife: *two,* not more then two: *they* two, not any two: *one flesh,* not many fleshes.

Object. This particle *(two)* is not in the law as *Moses* recordeth[805] it.

Answ. It is there necessarily implied, for at that time there were but two in the world: God then speaking of them, meaneth but two. The same spirit that guided *Moses,* guided also the[806] Evangelists, and the[807] Apostles: so as by their inserting of this particle *(two)* it is certain that it was intended by *Moses:* as the particle *(only)* which Christ putteth into this text, *him only shalt thou serve.*[808]

Quest. Why did God at first make but one man, and one woman?

Answ. The[809] Prophet answereth, *that he might seek a godly seed.*

If therefore there be more then two, it is an adulterous seed which proceedeth from thence.

§. 83. *Of Polygamy and Bigamy.*

Can Polygamy (the having of many wives) or Bigamy (the having of two wives at once) have any good warrant against such an express law? Are not both of them against the first institution of marriage, so as we may say, *from the beginning*

[805]Gen 2:24.
[806]Matt 19:5.
[807]1 Cor 6:16.
[808]Deut 6:13. Matt 4:10.
[809]Mal 2:15.

it was not so?[810] Yea also and against[811] other particular laws? *Lamech*[812] one of *Cain's* cursed stock was the first that we read of to have presumed against that ancient law.

Object. Afterwards many Patriarchs, and other Saints took that liberty unto themselves.

Answ. It was their sin, and a great blemish in them. The common error of the time, & their unsatiable desire of increase made them fall into it. Many inconveniences followed thereupon: neither can it be thought but that much mischief must needs follow upon having more wives then one: for whereas God at first made a wife to be as an help unto man, two, or more wives cannot but be a great grief and vexation unto him by reason of that emulation that is betwixt them. Through *Hagar's* means was *Sarah* stirred against *Abraham,* and *Abraham* grieved at *Sarah's* words. Though *Leah* and *Rachel* were sisters, yet great were their emulations: the like whereof is noted of *Peninnah* and many others.

Considering the heinousness of this sin, our laws[813] have justly made it felony for a man to have more wives then one, or a woman more husbands.

§. 84. *Of the near conjunction of man and wife together.*

2. *The nearest of all other are husband and wife one to another.*[814] Every clause in the forenamed law proveth as much.

1. *Parents* must be *left* for wife: who nearer then parent and child? If man and wife be nearer then the nearest, then they

[810] Matt 19:8.

[811] Deut 17:17. Lev 18:18.

[812] Gen 4:19. *Magis pertinere ad nuptiarum bonum, non vnum & multas, sed vnum & vnam, satis indicat ipsa prima diuinitus facta coniugum copula, etc. Aug. de Nupt. & concup. l.* 1. *c.* 9. Gen 2:18. Gen 16:5; 21:11.

[813] *Stat.* 1. *Jacob.* 11.

[814] Doctr.

are the nearest of all.

2. A man is *glued* to his wife. This metaphor setteth forth the *nearness* of a thing as well as the *firmness* of it: for things glued together are as one entire thing.

3. Man and wife are *one flesh:* many of one are made two, but no *two* so nearly and truly made *one* as man and wife.

As God hath limited a propinquity, and unity of things, so[815] are they to be accounted: but God hath thus nearly knit man and wife together, and made them one flesh. *Those whom*[816] GOD *hath joined together,* saith Christ of man and wife: in which respect matrimonial conjunction is called *the covenant*[817] *of God:* so as this covenant cannot be released by any, no not by the mutual consent of man and wife *(Those whom* GOD *hath joined together, let no man put asunder)* yet may many other covenants made betwixt party and party, be released and disannulled by mutual consent of both parties.

1. This showeth that the transgressions of man and wife[818] one against another are of all the most heinous, more then of[819] friend, fellow, brother, child, parent or any other. Who would not cry *fie upon* that child that hates his parent, or *fie upon* that parent that hates his child? The heathen & savages would not think them worthy of human society. What then may be thought of the man that hateth his wife, or the wife that hateth her husband? Apply this to all other transgressions: and well note how *the Lord is a witness* thereof.[820]

2. This also showeth how monstrous a thing it is to sow[821] any seeds of discord, and stir debate betwixt man and wife. The devils instruments they are therein, and a diabolical spirit is in

[815]Reason.
[816]Matt 19:6.
[817]Prov 2:17.
[818]Uses.
[819]1. Mutual transgressions of man and wife most heinous.
[820]Mal 2:14.
[821]2. Monstrous to make debate betwixt man and wife.

them. For Satan most laboureth to unloose those knots which the Lord knitteth most firmly. Children of several venters, and several friends of each party, are much faulty herein. *Cursed be they all before the Lord.*

3. This[822] near conjunction betwixt man and wife is a great[823] motive to stir them both up, cheerfully to perform all the duties which God requireth of either of them. For thereby they do duty, and show kindness to their own flesh. No man may *hide himself from his own flesh* at large: that is, no man may neglect any duty of mercy, or justice to his neighbour who is of the same stock that he is: shall then an husband or wife hide themselves from one another who in the nearest respect that possibly can be are *one flesh?* not because they come *from* one flesh, but because they come[824] *into* one flesh.

Hitherto of the literal sense of this verse.

The mystical followeth.

§. 85. *Of the matrimonial conjunction of Christ and the Church.*

The forenamed ancient marriage law is here applied mystically[825] to Christ and the Church, as is evident by the next verse, where the Apostle having reference to this verse saith, *This is a great mystery.* There is then a mystery contained in it. But of what, or of whom is that mystery? The Apostle himself maketh answer, in these words: *I speak concerning Christ and the Church.*

The mystery in general is this,

[822] 1 Sam 26:19.

[823] 3. All duties betwixt man and wife to be cheerfully performed. Isa 58:7.

[824] εἰς σάρκα μίαν.

[825] *Quod per historiam impletum est in Adam, per prophetiam significat Christum qui reliquit patrem, etc. Aug. de Gen. lib.* 2. *c.* 24.

Christ and the Church are to one another as husband and wife.

The particulars of this mystery are these.

The matrimonial conjunction betwixt Christ & the Church is a most preheminent, firm, and near conjunction.

First of the general.

The many espousal, and matrimonial titles, which in Scripture are given to Christ and the Church in mutual relation of one to another, evidently show that they are joined together by the honourable, inseparable and inviolable bond of marriage: He is styled a *bridegroom,*[826] she a *bride:* he *Well-beloved,*[827] she *love:* he an *husband,*[828] she a *wife:* he an *Head,*[829] she the *Body:* both *one flesh.*[830]

2. All things requisite to join man and wife together, do fitly concur betwixt Christ and the Church.

1. They are persons fit to be joined. Though Christ be[831] God, yet for[832] this end he became man: and though the Church were impure, yet for this end is she cleansed and sanctified.

2. They have their parents consent: for God is the[833] common father of both. And God hath given[834] Christ to the Church, and the[835] Church to Christ.

3. They have given their[836] mutual consent each to other.

4. He[837] beareth an husband like affection to her, and she is

[826]John 3:29.
[827]Song 1:13, 15.
[828]2 Cor 11:2.
[829]Eph 5:23.
[830]*& vers.* 31.
[831]The things which make Christ and the Church fit to be husband and wife.
[832]John 17:19.
[833]John 20:17.
[834]Rom 8:32.
[835]John 6:39.
[836]Song 2:16.
[837]Eph 5:23, 24.

willing to yield a wife-like subjection to him.

5. He hath[838] given her many favours and gifts as pledges of his love: and she in testimony of her faithfulness was under the Law circumcised, and is under the Gospel baptized: and doth bind her self with all the sacred bonds and covenants which God to that purpose hath sanctified.

6. He hath prepared[839] places of habitation for them both together, and[840] she earnestly desireth to be with him.

Behold another evidence of Christ's admirable love to the[841] Church, and of the near union betwixt Christ and her. The[842] former was that she was his *body.* This, that she is his *wife:* well might the Church say as *Abigail* did, *Behold, let thine handmaid be a servant to wash the feet of the servants of my*[843] *Lord:* and as the prodigal child, *Make me as one of thine hired*[844] *servants:* or as the Baptist, *I am not worthy to stoop down to*[845] *unloose thy shoe-latchets.* What a favour then is it to be made his spouse, his wife, his Queen. Great was the favour which *Ahasuerus* showed to *Esther,* when he made her his wife: he was a great Monarch, reigning *from India to Ethiopia over* 127 *provinces:* but *Esther* was a poor orphan and captive: yet was not this favour comparable to Christ's: for there was no such disparity and inequality betwixt *Ahasuerus* and *Esther,* as betwixt Christ and the Church: neither is *Esther's* advancement to be compared with the Churches: and yet there was some cause in *Esther* to move *Ahasuerus* to do what he did, for she was very beautiful, and lovely, and worthy to be loved: but[846] in the Church when

[838] Eph 4:8.
[839] John 14:3.
[840] Rev 22:17, 20.
[841] 1. *Use.*
[842] An high favour to be the spouse to Christ.
[843] 1 Sam 25:41.
[844] Luke 15:19.
[845] Mark 1:7.
[846] §. 33, 34.

Christ first cast his love on her, there was no such thing. No pattern of love can be given any way comparable to this.

Let the Church therefore, and all that profess themselves[847] to be of the Church, take such notice hereof, as they may endeavour[848] to carry themselves worthy of this honour and advancement: not to wax proud and insolent thereupon, but to despise all vain and worldly toys: to answer love with love, as the Church is set forth in *Solomon's* song; to be subject to her husband, to reverence and obey him, and to perform all duties appertaining to such a wife: seeking by all good means to maintain the honour of her place. The Church is made a pattern of duty to all wives: if she should fail, greater inconvenience would follow from thence, then from *Vashti's*[849] disobedience.

This is the rather to be regarded because it is not only a[850] matter of instruction but of trial also, showing both what they[851] which are of the Church ought to do, and also[852] what indeed they will do. Wherefore no profane person that lightly esteemeth the Lord Jesus, no Idolater that casteth his love on other husbands, no swearer or blasphemer that dishonoreth the great Name of Jesus, none that any way are rebellious against him, none that hate, scorn, scoff, or hurt any of his members, can have any comfort in this advancement of the Church, because they have no part therein, nor right thereunto.

But great is that comfort which the true Saints may receive[853] therein. For by virtue of this matrimonial bond,[854]

1. Christ is made a yokefellow with his Church, and her companion. Under all the burdens which are laid upon her, he

[847] 2. *Use.*
[848] *Direction.* How Christ's spouse must carry her self.
[849] Esth 1:16. *etc.*
[850] 3. *Use.*
[851] *Trial.* Who are Christ's spouse.
[852] §. 24.
[853] 4. *Use.*
[854] *Consolation.* The privileges of Christ's spouse.

putteth his shoulder to make it the more easy: yea, the great burdens of God's wrath, the curse of the law, and sin the cause thereof, hath he so taken on him, as he hath clean freed his Church from them, because they would else have crushed her down to hell.

2. Christ is as her champion to answer all challenges sent unto her, as her advocate to plead and answer all the complaints that shall be made against her, as her surety to discharge all her debts: the Church being covert-baron under Christ, he is as her self, all in all for her, and to her.

3. All his honours, goods, privileges are hers: she hath[855] a right to them, and her part in them, she is a coheir with him (Rom 8:17) a Queen because he a King (Ps 45:9) and all glorious, as was noted, v. 27.

4. He will assuredly perform all the offices of an husband, as to love her, bear with her, provide for her, with the like. Able he is to do all, for he is omnipotent: willing also he must needs be, because willingly he hath taken upon him this place: he hath made himself a pattern to other husbands: will he not then do that himself which he requireth of others?

If ever any wife might receive comfort in a match, the Church may receive comfort in this match.

The benefit of this match will yet more lively appear by a particular consideration of the three forenamed properties of this matrimonial bond, the *preheminency, firmness,* and *nearness* thereof.

§. 86. *Of Christ's leaving his Father and mother for his spouse.*

I. The preheminency of the matrimonial bond betwixt Christ and the Church herein appeareth, that

[855] *Ecclesia omnem sponsi potestatem tenet. Aug. contr. Don. l.* 4. *c.* 1.

Christ left his father and his mother for his spouse the Church. As Christ is God, God is his father; as man, the Virgin *Mary* was his mother. Now the leaving of his father must be taken only by way of resemblance, in that he came from the place of his fathers habitation, to the place where his Spouse was. The Scripture saith, that he *was in the bosom of his father:*[856] *by him, as one brought up with him, his daily delight, rejoicing always*[857] *before him:* yet *descended he into the lowest parts of the earth*[858] *where his spouse was. He came out from the father,*[859] *and came into the world.*

But truly and properly did he prefer his Spouse before his mother. For when he was instructing his Spouse, and his mother came to interrupt him, he said to his mother, *who is my*[860] *mother?* and to his Spouse, *behold my mother.*

Of the[861] same mind must the Church, and all that are of the Church be unto Christ: she must *forget her own people, and fathers*[862] *house.* Seeing Christ hath gone before us, and given us so good an example, what an high point of ingratitude would it be for us, to prefer father, mother, or any other before Christ our husband? Note what he saith in this case, *He that loveth*[863] *father or mother more then me, is not worthy of me.* And again, *If any come unto me, and hate not his father and mother, he cannot*[864] *be mine.* To *hate* here, is to be so far from preferring father & mother before Christ, as rather then not to love Christ, to hate father and mother. Or, so entirely to love Christ above all, as our love of parents in comparison thereof to be an hatred. Thus *Levi*

[856]John 1:18.
[857]Prov 8:30.
[858]Eph 4:9.
[859]John 16:28.
[860]Mark 3:33, 34.
[861]Use.
[862]*Imitation.* All to be forsaken for Christ. Ps 45:10.
[863]Matt 10:37.
[864]Luke 14:26 expounded. How parents to be hated for Christ.

said unto his father and mother, I have not seen him:[865] *for they observed the word, and kept the covenant of Christ.*

This then is our duty, that we suffer not any natural affection and dotage on our parents to swallow up that love we owe to Christ, as *Pharaoh's ill-favoured and lean-fleshed kine eat*[866] *up the seven well-favoured and fat kine.* How much less should any love of this world, of the profits, promotions, or pleasures of this world, draw away our hearts from Christ; should we not rather say and do as the Apostles did, *Behold, we have forsaken*[867] *all and followed Christ?*

§. 87. *Of the indissoluble union betwixt Christ and the Church.*

II. The firmness of that bond whereby Christ and the Church are said to be *glued* together, is greater and more inviolable then that whereby man and wife are joined together: Death parteth man and wife: but death cannot make a diremption betwixt Christ and the Church: so as we may well from this metaphor infer, that *Christ and the Church are inseparably*[868] *knit together. I will betroth thee unto me for ever,* saith Christ unto the Church. The covenant which Christ maketh with his Church, is an *everlasting* covenant. *The mountains shall depart,*[869] *and the hills be removed, before his kindness shall depart from the Church.*

The steadfastness and unchangeableness of his will, is the[870] only cause thereof. Whom he loveth, *he loveth unto the end.*[871] *His gifts and calling are without repentance.*[872] He is not like

[865]Deut 33:9.
[866]Gen 41:4.
[867]Matt 19:27.
[868]Hos 2:19.
[869]Isa 61:8; 54:10.
[870]Reason.
[871]John 13:1.
[872]Rom 11:29.

the hard hearted Jews, who upon every slight occasion would put away their wives. *The Lord hateth putting away.*[873] Though therefore the Church, through her weakness, do depart from him, and play the harlot, *yet return again to me,*[874] saith the Lord.

Learn we by this pattern to cleave close unto the Lord,[875] which is a duty most due to Christ who cleaveth so close to us, and therefore oft[876] expressed in the Scripture.

Three virtues there are which are of special use to this purpose, Faith, Hope, Love.

Faith is the hand whereby we lay fast hold on Christ, and as it were knit him to our selves, as he by his Spirit knitteth us to himself. This maketh us rest and repose our selves on him for all needful things: and not to leave him for any thing.

Hope is the anchor, which holdeth us fast against all the storms of Satan, so as they can never drive us out of our harbour, which is the Lord Jesus Christ.

Love is the glue and solder which maketh us one with Christ: for it is the property of love to unite those that love one another in one. *Jonathan's soul was knit with the soul of*[877] *David.* For why? *Jonathan loved him as his own soul.* He that loveth is well pleased with him whom he loveth, and seeketh also to please him, that they may mutually delight one in another. Were these three virtues well rooted in us, we would say, *who shall separate us from the love of Christ?*[878] *Shall tribulation, or distress,* etc.

[873] Mal 2:16.
[874] Jer 3:1.
[875] *Use.* Cleave to Christ.
[876] Deut 10:20; 13:4. Acts 11:23.
[877] 1 Sam 18:1.
[878] Rom 8:35. *etc.*

§. 88. *Of the equal privilege of all the Saints.*

III. Concerning the phrase, whereby the nearness of[879] man and wife is set forth *(they two shall be one flesh)* it may be demanded how this can be applied to Christ and the Saints, who are more then two?

Answ. Christ by one Spirit knitteth us all into one body,[880] and so maketh all jointly considered together one Spouse. The multitude of Saints doth no more imply many wives, then the multitude of members which the natural body of a wife hath. This point then teacheth us, that

In the mystical marriage betwixt Christ and the Church, all and every of the Saints have an equal privilege. Some are not[881] Concubines, some wives, nor some more loved, or preferred to another, but all one wife. *All are one in Christ Jesus.*[882]

Neither the father that gave them all, nor the son who[883] took them all, saw any thing in one more then in another; their mere grace moved them to do what they did. Well may every one apply all the forenamed privileges unto themselves: and not one emulate another.

This affordeth instruction to the more eminent in the[884] Church, that like proud dames they insult not over others, as if they were their hand-maids: and consolation to the meaner sort, that they may uphold themselves, and possess their souls with patience, and not envy, or grieve at the outward prosperity and privileges of others. In the greatest privilege they are equal to the greatest.

This of the parties coupled to Christ. For these words *(they*

[879] All the Saints made one Spouse.
[880] 1 Cor 12:13.
[881] See §. 22.
[882] Gal 3:28.
[883] Reason.
[884] Use.

two) show that all the Saints are but *one:* Christ is the other of the two. The next words *(are one flesh)* show how near those Saints are to Christ.

§. 89. *Of the near union betwixt Christ and the Church.*

The main point here to be noted is, that

Christ and the Church are most nearly linked together. What[885] can be nearer, then that two should come *into one flesh?*

This is somewhat more then to be *of Christ's flesh.* That shows we are as it were cut out of Christ: this shows that we are again knit to him. That was a preparation unto this: this is as the consummation and perfection of all.[886] Many metaphors are used to set forth the near union betwixt Christ and his Church, but this surpasseth them all. As here we and Christ are said to be *one flesh,* so in another place, *one spirit.* Well therefore might the name and title *Christ* be given to this Spouse of Christ.

It[887] was noted on a like ground to this, that of all other persons[888] the transgression of a wife against an husband is most heinous. What then are the transgressions of the Church against Christ? As we are much more bound unto Christ for the privileges we receive from him as an *Head* and *husband,* and so our Saviour having made with us an everlasting covenant of marriage, then for those we received from him as our Creator, Lord and master: so are the rebellions now committed against him more monstrous. To *Adam* that broke the first covenant whereby like a rebellious child and servant he sinned against his father and master, mercy and pardon was given: but to such

[885] *Christus nihil aliud deputat corpus suum (i.) Ecclesiam, quam seipsum, quia de Christo & ecclesia verius intelligitur, Erunt duo in carne una. Aug. de pec. mer. lib.* 1. *cap.* 31.

[886] See §. 70.

[887] §. 84.

[888] 1 Cor 6:17; 12:12.

as now break the bond of this everlasting covenant, and make a total and final desertion, utterly renouncing this husband, or by their adultery cause him to give them a bill of divorce, *there remaineth no more sacrifice*[889] *for sins; but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.* This is to be noted, to make us the more circumspect over our ways, resisting sin in the beginning, and *looking diligently lest any*[890] *man fall from the grace of God;* and *giving no place at all unto*[891] *the Devil.* Satan will most endeavour to dissolve the nearest bonds that God maketh. This then being the nearest of all, we ought to be the most careful in preserving it.

[889]Heb 10:27.
[890]Heb 12:15.
[891]Eph 4:27.

The Mystery and Practice of Marriage

§. 90. *Of the mystery of the union of Christ and the Church.*

Eph 5:32.

This is a great mystery: but I speak concerning Christ and the Church.

This verse is a conclusion of that excellent digression which the Apostle hath made concerning the near union of Christ and the Church.

In it two points are to be noted.

1. A pathetical exclamation *(This is a great mystery.)*

2. A particular application of the forenamed law *(but I speak concerning Christ and the Church.)*

Here first note that

The union betwixt Christ and the Church is a great mystery.

The Apostle could not have said more of it then to call it *a mystery, a great mystery.*

A *mystery* is a divine secret.[892]

A *Secret* it is in two respects.

1. Because it is not known.

2. Because it is unsearchable: the depth of it cannot be fathomed.

It is a *Divine* secret, for two other respects.

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[892] Of a mystery see more in the whole armour of God, Treat. 3. §. 168. on Eph 6:19.

1. Because it could not have been opened but by divine revelation.

2. Because when it is opened it cannot be conceived but by the illumination of the Spirit. That Spirit which openeth and revealeth the mystery, must also open the eyes of our understanding to discern aright of it.

It is further said to be a *great* mystery.

1. *Simply* in it self, because the matter thereof is deep,[893] difficult, weighty, and of great moment.

2. *Comparatively* in relation to other mysteries: no mystery revealed in God's word comparable to it.

Let us not presume to measure it with the line of our own reason. It being *a great mystery,* it is above our capacity: yet because it is revealed we must believe it, as we do the mysteries of the Trinity, of Christ's eternal generation, of the personal union of his two natures, of the proceeding of the Holy Ghost, with the like; because the word hath revealed them, though we cannot fully see the reason of them. Herein lieth a main difference betwixt our estate in this world and in the world to come: here we must believe what we know but in part: there we shall perfectly know whatsoever is to be believed. Preachers can but in part make known this mystery, and hearers can but in part conceive it, let us therefore wait for perfect understanding of it, till all things be perfected in Christ: but in the mean time believe without doubting or wavering, that which is revealed of it.

In our meditation of this mystery, let us conceive no carnal,[894] no earthly thing of it, because it is a mystery: it is altogether spiritual and heavenly. From the natural union of our head and body, and from the matrimonial union of man and wife, we may

[893] 1. *Use.* The mystery of our union with Christ not to be measured with the line of our reason.

[894] 2. *Use.* No carnal thing in our union with Christ. *Ecclesia Christo in occulto vxor est. Occultè quippe atque intus in abscondito secreto spiritali anima humana inhaeret verbo Dei, vt sint duo in carne vna. Aug. contr. Faust. Man. lib.* 22. *cap.* 38.

and ought to take occasion by way of resemblance, to help our understanding in the union of Christ and his Church: for this end are these resemblances used, and by this means may our understanding be much helped, as by the outward elements and rites which are used in the Sacraments: but if because of these comparisons we draw this which is only and wholly spiritual, to any carnal matter, we shall make that to be a thick mist, and dark cloud, which is given for a light.

The dotage of our adversaries is here plainly discovered. They make our union with Christ merely carnal. For they conceit it to consist in a corporeal commixtion of Christ's flesh with ours, by our eating his flesh with the teeth of our bodies, and drinking his blood down our throats, and digesting both[895] in our stomachs as our bodily food, that so it may turn into our substance. Thus they show themselves like the dull-headed Capernaitans, and like ignorant *Nicodemus.* There is a great deal of gross absurdity, but no great mystery in that conceit.

§. 91. *Of the Popes usurping to be Spouse of the Church.*

The Apostles application of this mystery to Christ and the Church, discovereth two gross errors of the Papists.

One, that they make the Pope a Spouse of the Church. With what face can any apply that to the Pope and the Church, which the Apostle so expressly saith is meant of Christ and the[896] Church? Yea, what arrogant presumption is it, to attribute that to mortal sinful man, which is proper to the eternal and holy son of God? Is not this to confer Christ's prerogatives upon himself, and so make himself plain Antichrist? Who gave the Church to

[895] 3. *Use.* Papists make our union with Christ a carnal matter. John 6:52. John 3:4.

[896] *Multos adulteros video qui sponsam tanto pretio emptam possidere volunt, & id agunt vt pro sponso amentur. Aug. in Ioh. Tract.* 12. *Vide Bern. ep.* 237. *ad Eugen.*

the Pope, or the Pope to the Church? When did she give her consent? (I speak of the true Catholic Church of Christ.) What hath he done for her? Or rather what hath he not done against her? The[897] distinction of *Imperial* and *Ministerial* Spouse, cannot here serve the turn. As the metaphor of an head, so much less the metaphor of a Spouse will admit a ministerial Spouse. As he is an adulterer that taketh upon him to be a ministerial husband, so is she an adulteress that yieldeth her self to such an one. The Apostle saith, *I have espoused you to* ONE *husband.*[898]

§. 92. *Of the false Sacrament of Marriage.*

The other error is, that *marriage is a Sacrament:* the main ground whereof they have taken from this text, which ground by the Apostles application of this mystery to Christ and the Church, is as plainly removed, as if the Apostle had purposely ordered his style, to prevent this erroneous collection: as if he had said, *That none may mistake this mystery, and apply it to a matrimonial conjunction of man and woman together, know that I mean no such thing: the mystery which I speak of, is concerning Christ and the Church.* I marvel how they dare misapply that which is so plainly expressed. Though the Apostle had not so clearly showed his mind and meaning, yet the very thing it self would lead us so to judge of it. For, *that which in Christ*[899] *and the Church is a great mystery, in man and wife is but a small matter.* The vulgar Latin translation first led them into this error, for it translateth the word *mystery, a Sacrament.* But a translation is no sufficient ground to prove a doctrine. Besides the word *Sacrament* used by that Translator, hath as large an extent as a *mystery:* if they should make every thing which he translateth

[897] See §. 17.

[898] 2 Cor 11:2.

[899] *Quod est in Christo & in Ecclesia magnum, hoc in singulis quibusque viris & uxoribus minimum. Aug. de nupt. & concup. lib.* 1. *cap.* 21.

Sacrament, a proper Sacrament of the Church, there would be many more Sacraments then the Papists themselves do make.

1. As for this supposed Sacrament, no Papist could ever show when or where God ordained it to be a Sacrament. Nay, they agree not among themselves about the time, how long it hath been a Sacrament.[900] Some of them hold, that ever since the first institution of marriage in Paradise, it hath been a Sacrament. But the greater number of Papists hold it to be a Sacrament[901] of the new Testament under the Gospel, because their Tridentine Council hath so decreed it. Where we may note how the greater number of them, when two absurdities are questioned, are ready to fall into the worst. Under the Law the nonage of the Church needed, and had more Sacraments then under the Gospel: yet that which was in use as much under the Law as under the Gospel, and had then as much to make it a Sacrament as now, was then none, yet now is one.

2. As they cannot show where it was ordained for a Sacrament, so neither can they show what is the Sacramental sign thereof. Some make carnal copulation to be it. But there may be a true marriage, though the parties married never know each other.

Others make the *parents giving* to be the sign. But they hold that that is a true marriage, which is done without parents consent.

Others the *Priests blessing*. Yet they hold the marriage of Infidels and Heretics who have no Priests, to be a true marriage.

Others, the *consent of the parties themselves.* Thus shall a party administer a Sacrament to himself.

Others, other things. Thus they wanting the light of God's word, one strayeth in one by-path, another in another, and none of them hit upon the right.

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[900] *Alphons. à Castro contr. haer. lib.* 3.

[901] *Petrus à Soto de Matr. lect.* 2. *Concil. Trident. Sess.* 24. *Can.* 1.

3. A like difference there is about the form of this Sacrament.

4. If other positions delivered by them concerning matrimony be noted, a man would think that they should be far from making it a Sacrament. They prefer virginity before it. Yea, they account it a kind of pollution. They hold it unlawful for Priests, Monks, Nuns, and such like holy orders (as they esteem them) to marry: so as there is a Sacrament, whereof their holy ones may not partake. The order of Priesthood is a Sacrament (in their account) yet that order keepeth from marriage, so as one Sacrament fighteth against another. Yea, Infidels may be partakers of a Sacrament, and so their holy and precious things shall be denied to their holy ones, and cast unto swine. Thus we see a rotten building erected upon a sandy foundation: a false Sacrament established upon a false application of this text. Can it then stand?

§. 93. *Of the Sum of husbands and wives duties.*

Eph 5:33.

Nevertheless, let every one of you in particular so love his wife, even as himself: and the wife see that she reverence her husband.

THE Apostle having made a large digression about the mutual relation betwixt Christ and the Church, whom he propounded as patterns to husbands and wives, he now returneth to the main point intended, namely to the duties of husbands and wives: and so much doth the first particle imply *(Nevertheless)* as if he had thus said, *Though I have a little digressed*[902] *into the mystery of the union of Christ and the Church, yet nevertheless do ye, ô husbands and wives, call to mind that which I principally aimed at, even your duties.*

This verse then containeth a conclusion of the Apostles dis-

[902] πλήν.

course, concerning the duties of husbands and wives.

Two points are especially noted therein.

1. A declaration of their several and distinct duties.
2. A direction to apply their own proper duties each of them to themselves.

Their distinct duties are noted in two words

Love.
Fear.

These two, as they are distinct duties in themselves, so are they also common conditions which must be annexed to all other duties. *Love* as sugar to sweeten the duties of authority, which appertain to an husband. *Fear* as salt to season all the duties of subjection which appertain to a wife. The Apostle therefore hath set them down as two marks for husbands and wives to aim at in every thing wherein they have to deal one with the other.

Of these I will more distinctly speak in the treatises of the particular duties of husbands and wives.

§. 94. *Of applying the word to our selves.*

The direction for a particular application of their own proper duties to either of them is here especially to be noted. In this direction two things are to be observed.

1. That every particular person apply to himself that which by a Minister is indefinitely delivered to all. *Every one*[903] *of you in particular,* saith the Apostle: which is as much as if he had thus more largely expressed his mind, *I have laid down such general duties as all husbands and wives without exception of any of what rank or degree soever they be are bound unto; which though by name I have not severally delivered to every one, one by one, but*

[903] ὑμεῖς οἱ καθ' ἕνα.

generally to you all, yet do every one of you apply those things to your selves in particular.

2. That every one apply his own peculiar duty unto himself. Love being peculiar to an husband, to him he saith, *Let him love his wife:* and reverence being peculiar to a wife, to her he saith, *let the wife see that she reverence her husband.*

The direction in every of those several Epistles which were sent to the seven Churches of Asia, (in these words, *He that*[904] *hath an ear, let him hear what the Spirit saith to the Churches)* doth teach every member in any of those Churches to apply to himself that which was delivered to the whole Church: so doth a like[905] exhortation which Christ with an exclamation made to the people whom he taught in parables: and this declaration of the extent of Christ's counsel, *what I say to*[906] *you, I say to all.* To this purpose many precepts given to whole Churches, and to all sorts of people are set down in the singular number as given to one, as, *Awake* THOU *that*[907] *sleepest.* THOU *standest by faith: be not thou high minded etc.*[908]

The life and power of God's word consisteth in this particular[909] application thereof unto our selves. This is to mix *faith with hearing:* faith, I say, whereby we do not only believe the truth of God's word in general, but also believe it to be a truth concerning our selves in particular: and thus will every precept thereof be a good instruction and direction unto us to guide us in the way of righteousness: every promise therein will be a great encouragement, and consolation to us to uphold us, and to make us hold on: and every judgment threatened therein will be a curb, and bridle to hold us in, and to keep us from those

[904] Rev 2:7.
[905] Luke 8:8.
[906] Mark 13:37.
[907] Eph 5:14.
[908] Rom 11:20.
[909] *Reason.* The life of God's word in application.

sins against which the judgments are threatened. But otherwise, if we bring not the word home to our own souls, it will be as a word *spoken into the air,*[910] vanishing away without any profit to us. Nothing maketh the word less profitable, then the putting of it off from our selves to others, thinking that it concerns others more then our selves.

That we may make the better use of this doctrine, let us observe both what are general duties belonging to all Christians, and apply them as particular to our selves: and also what duties appertain to such persons as are of our place, calling, and condition, and more especially apply them to our selves: let all manner of husbands, and all manner of wives of what rank or degree soever they be that shall read the duties hereafter following, know that they are spoken to them in particular. Let Kings and Queens, Lords and Ladies, Ministers and their wives, Rich men and their wives, Poor men and their wives, Old men and their wives, Young men and their wives, all of all sorts take them as spoken to them in particular. It is not honour, wealth, learning, or any other excellency, nor means of place, poverty, want of learning, or any other like thing that can exempt an husband from loving his wife, or a wife from reverencing her husband. He that saith *every one,* excepteth not *any one.* Therefore *every one in particular* do ye so. The like application may be made to all parents and children, masters and servants, concerning their duties.

§. 95. *Of every ones looking to his own duty especially.*

In the forenamed application an eye must be had rather to the duty which we owe, and ought to be performed by us to others, then to that which is due to us, and others ought to perform to

[910] 1 Cor 14:9.

us: for the Apostle saith not to the husband, see that thy wife reverence thee, but see that thou love her: so to the wife.

For this purpose the Holy Ghost presseth particular duties upon those particular persons who ought to perform them: as *subjection* on *wives: love* on *husbands:* and so in others. This therefore is especially to be considered of thee, how thou[911] mayest show thy self blameless. I deny not but that one ought to provoke another, and one to help another in what they can to perform their duty, especially superiors who have charge over others, but the most principal care of every one ought to be for himself, and greatest conscience to be made of performing his own duty.

1. It is more acceptable before God, and more commendable[912] before men to do duty, then to exact duty. As in matters of free charity, so also of bounden duty, *It is more blessed to*[913] *give, then to receive.* In particular it is better for an husband to be a good husband, then to have a good wife: so for a wife. To have others fail in duty to us may be an heavy cross, for us to fail in our duty to others is a fearful curse.

2. Every one is to give an account of his own particular[914] duty. That which the Prophet speaketh of father and son, may be applied to husband and wife, and to all other sorts of people, *If a father do that which is lawful and right, he is just, he*[915] *shall surely live: if he beget a son that doth not so, he shall surely die, his blood shall be upon him.* Again, *if a father do that which is not good, he shall die in his iniquity: but if his son do that which is lawful and right he shall surely live. The righteousness of the righteous shall be upon himself: and the wickedness of the wicked*

[911] *Vnum duntaxat tibi considerandum est, quo pacto te praestes innoxium. Chrys. hom.* 26. *in* 1 Cor 11.

[912] Reasons.

[913] Acts 20:35.

[914] Rom 14:12.

[915] Ezek 18:5. *etc.*

shall be upon himself. That this shall be so betwixt husband and wife, may be gathered out of these words, *Two shall*[916] *be in one bed, the one shall be taken, the other left.*

Let this be noted against the common vain apologies which are made for neglect of duty, which is this, *duty is not performed to me, why shall I do duty?* when my husband doth his duty, I will do mine, saith the wife. And I mine, saith the husband, when my wife doth hers. What if he never do his duty, and so be damned, wilt thou never do thine? This looking for of duty at others hands, makes us the more careless of our own.

Do you therefore O husbands look especially to your[917] own duties, do you love your wives: and you ô wives look[918] you to yours especially, do you reverence your husbands. For this end, let husbands read those duties most diligently which concern husbands, and wives those, which concern wives. Let not the husband say of the wives duties, there are good lessons for my wife, and neglect his own: nor the wife say the like of husbands duties, and not regard her own. This is it that maketh the subjection of many wives very harsh and irksome to them, because their husbands that urge and press them thereto show little, or no love to them at all: and this is it that maketh many husbands very backwards in showing love, because their wives which expect much love, show little or no reverence to their husbands. Wherefore *Let every one of you in particular so love his wife, even as himself: and the wife see that she reverence her husband.*

[916]Luke 17:34.

[917]Use.

[918]Non quae alijs data sunt praecepta quaerimus quando alicuius criminis accusamur. Chrys. loc. citat.

The Child's Duties to His Parents

§. 96. *Of the meaning of the first verse of the sixth Chapter.*

From those particular duties which concern *husbands* and *wives* the Apostle proceedeth to lay down such as concern children and parents. As before he laid down wives duties before husbands, so here he beginneth with children's (who are inferior to their parents) and that for the same reasons which were rendered[919] before.

Besides children are the fruits of matrimonial conjunction, therefore fitly placed next unto *man* and *wife.*

That which concerneth children is laid down in the sixth Chapter of Ephesians, vv. 1, 2, 3. The meaning whereof we will distinctly open.

Eph 6:1.

Children obey your parents in the Lord: for this is right.

The first word *(children)* is in the original as proper a word[920] as could be used, for according to the notation of it, it signifieth such as are begotten and born. Answerable is the other word *(parents)* which signifieth such as beget and bring forth[921] children. Yet are they not so strictly to be taken as if none but

[919] §. 10.

[920] τὰ τέκνα.

[921] οἱ γονεῖς. Who are to be accounted children, who parents.

such as begat and brought forth, or such as are begotten and brought forth of them were meant: for under the title *parents,* he includeth all such as are in the place of natural parents, as *Grandfathers and Grandmothers, fathers in law, and mothers in law, Foster-fathers and Foster-mothers, Guardians, Tutors,* and such like governors: and under the title *children* he compriseth *Grand-children, sons and daughters in law, Wards, Pupils,* and such like. For there is an honour and a subjection due by all who are in place of children, to all such as are in place of parents, though in a different kind, as we shall[922] after show. This word *children* which in the original is of the *neuter gender,* doth further include both sexes, *males* and *females, sons* and *daughters:* so as either of them are as carefully to apply the duties here set forth to themselves as if in particular both kinds had been expressed.

He expresseth *parents* in the plural number, to show that he[923] meaneth here also both sexes *father* and *mother,* as the law expresseth both: and addeth this relative particle *your,* as by way[924] of *restraint,* to show that every child is not bound to every parent, so by way of *extent* to show that whatsoever the estate of parents be honourable or mean, rich or poor, learned or unlearned, etc. their own children must not be ashamed of them, but yield all bounden duty to them: if they be parents to children, they must be honoured by children.

The word *(Obey)* under which all duties of children are[925] comprised, according to the Greek notation, signifieth *with an humble submission to hearken,* that is, to attend and give heed to the commandments, reproofs, directions, and exhortations which are given to them, and that with such a reverend respect of the parties who deliver them, as they make themselves conformable thereto.

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[922] *Treat.* 5. §. 56, 57, *etc.* τὰ τέκνα.

[923] τοῖς γονεῦσι.

[924] ὑμῶν.

[925] ὑπακούετε.

A duty proper to inferiors, and implieth both *reverence* and *obedience:* the[926] verb noteth out *obedience;* the[927] preposition, *reverence.*

Under this word *(Obey)* the Apostle comprehendeth all[928] those duties which throughout the Scripture are required of children: as is manifest by his own exemplification thereof in the second verse by the word *honour* which the law useth: so as this word *(obey)* is to be taken in as large an extent as that word *(honour.)*

Quest. Why is *obedience* put for all the rest?

Answ. 1. Because it is the hardest of all the rest, and that which children are loathest to perform: they who willingly yield to this, will stick at no duty.

2. Because it is the surest evidence of that *honour* which a child oweth to his parent: and so of performing the fifth commandment.

3. Because children are bound to their parents: the duties which they perform are not of courtesy, but necessity. Their parents have power to command, and exact them.

The clause added *(in the Lord)* is in effect the same which[929] was used[930] before *(as unto the Lord)* and it noteth forth a *limitation, direction,* and *instigation:* a *limitation* showing that children's obedience to their parents is to be restrained to the obedience which they owe to Christ, and may not go beyond the limits thereof: a *direction* showing that in obeying their parents, they must have an eye to Christ, and so obey them as Christ may approve thereof: an *instigation* showing that parents bear the image of Christ, and in that respect children must the rather obey their parents.

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[926] ἀκούειν.

[927] ὑπό.

[928] All duties of children comprised under *obedience.*

[929] ἐν Κυρίῳ.

[930] *Chap.* 5. *vers.* 22.

The last clause of this verse *(for this is right)* is an express[931] reason to enforce the forenamed point of obedience: and it is drawn from equity: and showeth that it is a point agreeable to all law: yea that in way of *recompense* it is due: and if children be not obedient to parents they do that which is most unjust, they defraud their parents of their right.

The former phrase *(in the Lord)* implying one reason, this plainly noteth out another, as the first particle *(for)* declareth.

§. 97. *Of the meaning of the second verse.*

Eph 6:2.

Honour thy father and mother (which is the first commandment with promise.)

THE very words of the *fifth commandment* are here alleged[932] by the Apostle as a confirmation of the forenamed reason, that, *it is just and right to obey parents,* because God in the moral law enjoineth as much. The law is more general then the Apostles precept: for the law compriseth under it all those duties which all kind of inferiors owe to their superiors, whether they be in family, church, or common wealth: but the Apostles precept is given only to one kind of inferiors in the family: yet the argument is very sound and good from a general to a particular, thus, *All inferiors must*[933] *honour their superiors, therefore children their parents.*

By adding the express words of the law the Apostle showeth that the subjection which he required of children is no yoke which he of his own head put on their necks: but that which the moral law hath put on them: so as this may be noted as a third reason, namely God's express charge in his moral law.

If I should handle this law according to the full extent thereof,

[931] τοῦτο γάρ ἐστι δίκαιον.

[932] Why the moral law is alleged.

[933] A genere ad speciem.

I should wander too far from the Apostles scope. I will therefore open it no further then it may concern the point in hand, *viz.* the duty of children.

Honour compriseth here all those duties which children in[934] any respect owe to their parents. It implieth both *an inward reverend estimation,* and also *an outward dutiful submission.* Yea it implieth also *recompense,* and *maintenance.*

Honour in relation to parents, is used for two reasons especially.

1. To show that parents bear God's image: for *honour* is properly due to God alone: to the creature it is due, only as it standeth in God's room, and carrieth his image.

2. To show, that it is an honour to parents to have dutiful children: even as it is a dishonour to them to have disobedient children.

Both *father* and *mother* are expressly mentioned, to take away[935] all pretence from children of neglecting either of them: for through the corruption of nature we are prone to seek after many shifts to exempt us from our bounden duty; and if not in whole, yet in as great a part as we can. Some might think if they honour their father, who is their mothers head, they have done what the law requireth: others may think they have done as much, if they honour their mother who is the weaker vessel: but the law expressing *father and mother,* condemneth him that neglecteth either of them. Yet to show that if opposition should arise betwixt them, and by reason thereof both could not be obeyed together, the father commanding what the mother forbiddeth, the father is to be preferred, (especially if it be not against the Lord) the *father* is set in the first place.

These words following *(which is the first commandment*[936] *with promise)* are fitly included in a *parenthesis,* because they are

[934]Honour compriseth all children's duties.

[935]Why both father and mother expressed.

[936]How the fifth commandment is the first with promise.

not the words of the law, but inserted by the Apostle as a reason to enforce the law, and so make a *fourth reason.*

Quest. In what respect is this commandment called *the first with promise?*

Answ. 1. The word here used by the Apostle properly[937] signifieth an affirmative precept, as our English word *(commandment)* doth. Now then of the affirmative precepts it is *the first with promise.*

2. The Scripture oft appropriateth the law to the second table, as where he saith *he that loveth another hath fulfilled the*[938] *law,* and so in other places.

Now this is the first commandment of the second table.

3. It is generally true of all the commandments: for among the ten it is the *first with promise.*

Object. The second commandment hath a promise annexed[939] to it.

Answ. 1. That which is annexed to the second Commandment, is not expressly a promise, but rather a declaration of God's Justice, in taking vengeance of transgressors, and of his mercy in rewarding observers of the Law: yet I deny not but that a promise by consequence is implied: but here it is expressed.

2. The promise there implied is only a general promise made to observers of the whole Law, and therefore he useth the plural number, *Commandments:* but here is a particular promise made to them that keep this Commandment in particular.

2. *Quest.* Why is it then said the *first,* when no other Commandments with promise follow?[940]

Answ. This particle *(first)* hath not always reference to some other following, but is oft simply taken, to show that none was

[937] ἐντολή.
[938] Rom 13:8.
[939] Difference betwixt the promise in the second, and fifth commandment.
[940] *First* simply taken.

before it: so is the word *first-born* used in the Law:[941] and so Christ is called the *first-born* son of *Mary.*

The word *promise* showeth, that this fourth reason includeth some benefit redounding to those children themselves that honour their parents: the benefit is expressly mentioned in the next verse, which we will afterwards distinctly consider.

§. 98. *Of aiming at our own, in seeking the good of others.*

Here in general we may note, that

It is not unlawful to aim at our own good and benefit in doing the duties which God requireth at our hands to others: for that which God himself propoundeth and setteth before us, we may seek and aim at. Many like promises there be in Scripture, and many approved prayers grounded on those promises whereby the truth of the doctrine is confirmed unto us. *Hezekiah*[942] maketh the good service he had done to God and his Church, a ground to obtain longer life: so others.

For God layeth no duty on any man, but therein he aimeth at the good of him who performeth the duty as well as of him to whom the duty is performed. Whereby he would show that his Commandments are no strait yokes and heavy burdens, but means of procuring their good who fulfill them.

How highly doth this commend the good respect that[943] God beareth to all the sons of men: seeking their good in every place wherein he setteth them, either of authority, or subjection?

How ought this to stir us up willingly and cheerfully to[944] observe the Laws which God commandeth us, and perform the

[941]Exod 13:2. Matt 1:25.
[942]Isa 38:2, 3.
[943]1. *Use.*
[944]2. *Use.*

services he requireth of us, seeing thereby we procure our own good?

How fully may this satisfy, and even stop the mouths of[945] all such as are discontent with their places, and mutter against that subjection which God enjoineth to them?

What a good direction and resolution may this be to many,[946] who being moved in conscience to seek the good of others, doubt whether therein they may aim at their own good or no? To make this case clear by an instance, which may serve in stead of many. A Minister faithful in his place, and very painful, and in that respect of a good conscience, but withal of a tender and weak conscience, doubteth whether thereby he may seek maintenance to himself, fearing that so he seeketh himself, and not simply the edification of God's Church. But by the forenamed doctrine we see that both may be aimed at: for God commandeth the one, and promiseth the other. As we have one eye on God's Commandment for direction, so we may have another on his promise for encouragement.

Yet because through the corruption of our nature, we are too[947] prone to seek our selves, some cautions are in this point carefully to be observed.

1. That we seek not our own good by any *transgression,* for it is promised unto *obedience.*

2. That we do not so wholly seek our selves and our own good, as we neglect others: for God having joined both together, no man may put them asunder.

3. That we aim at our own good, as a reward following upon the duty which God commandeth, and so be as willing to do the duty, as desirous of the reward.

4. That our own benefit be not the *only,* no nor the *chiefest* thing we aim at in doing our duty, but rather come as a motive

[945] 3. *Use.*

[946] 4. *Use.*

[947] Cautions in seeking our own good.

to add an edge, and to sharpen other motives of greater moment. And thus much the order which the Apostle observeth in setting down his reasons, noteth unto us: for the three former have respect to God, and to that good conscience which children ought to carry towards him: the *first* pointeth at *God's image* which parents carry *(in the Lord:)* the *second* setteth forth that *right* which God hath prescribed to children: the *third* declareth *God's charge:* this *fourth* only, which is the last, hath respect to the *profit* and benefit of children themselves.

§. 99. *Of preferring honesty before commodity.*

From the forenamed order we may further gather, that *Equity and good conscience ought more to move us to do our duty then our own profit, and the benefit that thereby redoundeth to us.* If there should come such an opposition betwixt these that they could not both stand together, but that for doing that which is right, and which God hath commanded, our prosperity must be hindered and life shortened, we should so stand to that which is right and commanded of God, as prosperity, life and all be let go. To this purpose tend all the exhortations in Scripture, to forsake goods, lands, life, and every thing else for righteousness sake. So clear is this point,[948] that the Heathen discerned it by the glimpse of that light of nature which they had: for they could say, that that which is honest and right, is to be preferred before that which is commodious and profitable.

There is no comparison betwixt honesty and commodity, *right* and *profit.* The one is absolutely necessary for attaining to eternal salvation, the other giveth but a little quiet and contentment in this world: nay, if *profit* be without right, it can give no true contentment or quiet at all.

Unworthy therefore they are of the name of Christians,

[948] *Cic. lib.* 2. *de Offic. & Paradox.* 1.

who[949] so wholly and only aim at their outward profit and prosperity, as they regard not what is right, and what God hath commanded. If by obeying God, and doing that which is right they may reap some benefit to themselves they can be content[950] to yield thereunto: but if not, farewell all *right,* farewell all God's commandments. Though they think every thing that is profitable, be it right or wrong, to be good, yet God's word accounteth nothing good but that which is honest: such therefore can look for no blessing from the Lord.

§. 100. *Of the meaning of the third verse.*

Eph 6:3.

That it may be well with thee, and thou mayest live long on the earth.

THE promise mentioned before in general, is here particularly set down. The first words *(that it may be well with thee)* are not in the Hebrew text[951] there where the Law is first recorded, and thereupon not set in that usual form of the ten Commandments, which is in use among us: but yet in[952] another place where the Law is repeated, they are set down: and the Greek translation, commonly called the *Septuagint* (which (as is probable) the Church in the Apostles time used) hath expressly noted it in both places. Now this part of the promise *(that it may be well with thee)* is prefixed as an amplification of the other part concerning *long life,* which is the most principal thing intended, as appeareth in that it only is mentioned where the Law is first recorded. It showeth that the *long life*[953] which God promiseth,

[949] Use.

[950] *Nihil bonum Scriptura nisi quod honestum asserit. Ambr. Offic. lib.* 2. *cap.* 3.

[951] Exod 20:12.

[952] Deut 5:16.

[953] Long life and prosperity joined together.

shall not be a life of woe and misery, (for then were it no blessing, but the longer life lasted, the worse it would be) but a life full of comfort and happiness: therefore *Moses* setteth this former clause in the latter place after long life thus *(that thy days may be prolonged, and that it*[954] *may go well with thee)* to show that the *well being* here spoken of, is an amplification of the benefit of *long life.*

Whereas the Apostle setteth down the place where the benefit of this promise is to be enjoyed in a most large phrase, thus *(on earth)* the Law bringeth it to a more narrow compass thus *(in the land which the Lord thy God giveth thee)* meaning the land of Canaan which was given of God as a peculiar inheritance to the Jews: so that the promise (as the Law setteth it down in peculiar to the Jews) implieth *long life,* and *prosperity* in their own inheritance: for *long life* to the Jews was counted *no life* out of their own Country. But the Apostle writing to all nations, leaveth out that description of Canaan, and retaineth only the general substance in this word *(on earth)* which he setteth down to show that even outward prosperity, and a *long life* in this world is here promised.

§. 101. *Of prosperity: how far forth it may be a blessing.*

For further clearing of this text, and for better application thereof, I will resolve sundry questions arising out of it, and gather such profitable instructions as it affordeth.

The promise consisteth of two branches.

The first branch *(that it may be well with thee)* is very ample[955] and large: all good things, all manner of blessings whatsoever, spiritual and temporal, belonging to soul and body, concerning

[954] Deut 5:16.

[955] ἵνα εὖ σοι γένηται.

this life, and the life to come, make to a man's *wellbeing*. Whence may first be demanded;

1. *Quest.* What may be the extent of this phrase in this place?[956]

Answ. It may generally be extended to all manner of good things. For *Godliness hath promise of the life that now is and of that that is to come.* But (as I take it) temporal prosperity is here principally intended: and that for these reasons.

1. It is joined with *long life,* which is a temporal blessing.

2. The last word *(on earth)* may be referred to this branch of *well-being,* as well as to the other of *long life.*

3. In the Law (from whence this clause is taken) it is expressly set down, thus, *that it may go well with thee in the*[957] *land,* etc.

2. *Quest.* Is then outward temporal prosperity (as honour,[958] health, peace, liberty, goods, etc.) a token of God's love and favour?

Answ. Yea: in it self it is a blessing, and fruit of God's love: as appeareth by these reasons.

1. As at first it was made and ordained of God, it is a good thing.

2. It tendeth to man's good, if it be rightly used.

3. It was bestowed on man before he had offended.

4. It is promised of God as a reward to them that fear him[959] and keep his Commandments.

5. The Saints have prayed for it, and have been thankful[960] for it.

6. The contrary was first inflicted as a punishment of sin,[961] and is oft threatened as a token of God's wrath, and so hath also

[956]Temporal prosperity promised. 1 Tim 4:8.

[957]Deut 5:16.

[958]Prosperity a good thing.

[959]Lev 26:4. *etc.* Deut 28:1. *etc.*

[960]Gen 28:20; 32:10, 11.

[961]Lev 26:15. *etc.*

been inflicted on transgressors.[962]

§. 102. *Of prosperity bestowed on the wicked, how it proves a curse.*

3. *Quest.* Why then is it bestowed upon the wicked, even such as are[963] haters of God, and are hated of him? And why are God's friends, such as are[964] loved of him, and love him again, deprived thereof? This sore scruple made *David* stumble,[965] and moved other Prophets to complain. But the answer is ready.

Answ. Outward prosperity is of that nature, as it may turn to the good or hurt of him that enjoyeth it. And herein is God's admirable and unsearchable wisdom seen, in that he is able to turn blessings into curses, and curses into blessings.[966] He can work by contraries.

4. *Quest.* How is prosperity a curse to the wicked?

Answ. By mere consequence, through their abuse of it. God gives it to them to show the riches of his mercy: and that all may taste thereof, he doth good to the *evil* and the *good.*[967] Besides, he thus trieth if by any means they may be brought to repentance: which gift because they have not, their prosperity proveth to be a means to make them the more inexcusable, and the more to increase their just condemnation. For the more God's blessings abound towards them, the more they abuse them, adding to all their other sins, that most odious sin of ingratitude, which maketh up the heap of all. And in these respects I may say of the prosperity of the wicked, as the Prophet of their King, *God gives it in his anger, and takes it away in*[968] *his wrath.* For by

[962]Deut 28:16. *etc.*
[963]θεοστυγεῖς.
[964]φιλόθεοι.
[965]Ps 73:13. Jer 12:1. Hab 1:3.
[966]How prosperity proves a curse to the wicked.
[967]Matt 5:45. Rom 2:4.
[968]Hos 13:11.

their abuse thereof, it proveth Satan's bait to allure them, his snare to catch them, and his hook to drown[969] them in perdition and destruction. In a word therefore, the wicked are fed in a fair pasture like oxen appointed to the slaughter: they are exalted on high, as on a ladder or scaffold, like thieves and traitors, to be brought down with shame and destruction, as *Pharaoh's* Baker was lift up.[970]

§. 103. *How both having, and wanting prosperity is a blessing to the Saints.*

5. *Quest.* How is the enjoying, or wanting of prosperity a blessing to the righteous?

Answ. God in wisdom knowing what is best for them accordingly deals with them, he bestoweth prosperity on them so far as he seeth it will turn unto their good: and denieth it to them so far as he seeth it will turn to their hurt. Whensoever therefore God bestoweth any temporal blessing on his Saints, it is a token of his favour: and whensoever he denieth any, the very denial is also a fruit of his favour. Herein is it verified that *All things work together for good to them*[971] *that love God,* so as, if they *abound,* it shall go well with them: if they *want,* it shall go well with them: if they be in *high place,* it shall go well with them: if in *mean place,* it shall go well with them: if they be at liberty, if in prison: if they be in health, if sick: in what estate soever, it shall go well with them.

6. *Quest.* How is it then that Saints are oft brought to such extremities that they are forced to complain that it is very[972] ill with them?

Answ. There is flesh and blood in them, by reason of the

[969] 1 Tim 6:9.
[970] Gen 40:19.
[971] Rom 8:28.
[972] Complaints of Saints impeach not their well being.

weakness whereof they are forced to complain: but the present apprehension of weak flesh, is not sufficient to impeach the truth of God's promise: they consider not in their present extremity what is God's mind, what his manner of dealing with them, how needful it is that so they should be dealt withal, what end and issue the Lord will give: in truth it is better with them then they wot of. Some weighty reasons there be which move God to bring them to that extremity wherein they are, and those respecting his *own glory,*[973] or the *edification*[974] of others, or their own good, as[975] curing some dangerous disease,[976] manifesting the grace of God bestowed upon them,[977] drawing them nearer to God,[978] making them long the more for heaven, with the like.

§. 104. *Of long-life: how far forth it is a blessing.*

Concerning the second branch of God's promise *(long-life)* other questions are to be resolved.

1. *Quest.* Is long-life a blessing?[979]

Answ. Yea, else would not God here and in other places have promised it as a reward, nor have bestowed it on his Saints.

The reasons to prove it to be a blessing may be drawn to three heads. 1. *God's glory.* 2. *The good of the Church* where they live. 3. *Their own good.*

1. God's glory is much advanced by the long life of the Saints: for the longer they live the more they do themselves observe God's wonderful works, and the more they do make them known and declare them to others. But in the grave all[980] is forgotten.

[973]John 9:3. 2 Cor 12:9.
[974]Eph 3:1.
[975]Ps 119:67.
[976]Job 1:12.
[977]Hos 5:15.
[978]2 Cor 5:2.
[979]Long life a blessing.
[980]Ps 6:5. Isa 38:18.

2. God's Church is greatly edified thereby: in which respect the Apostle saith, *to abide in the flesh is more needful for*[981] *you:* In the Saints that is true which *Elihu* saith should be, namely that *days speak, and multitude of years teach wisdom.*[982] The longer the Saints live, the more good they do: but after death they do none: *when the night cometh no man can work:*[983,984] upon which ground the Apostle exhorteth to *do good while we have time.*

3. The Saints by long living purchase to themselves great honour, and dignity among God's people, and a strong stedfast confidence in God. Men regard a good old servant: much more will God. Two strong props have old Saints to establish them, and make them bold: one is a remembrance of God's former favours, whereby their hope of eternal life is made more sure unto them: another is a kind of present expectation of the accomplishment of God's promises which they have long waited for.

By this it appears that this particular promise is no light matter, of small moment: but a strong motive to stir up children to obedience.

§. 105. *Of long life proving a curse to the wicked.*

2. *Quest.* Why then is long life given to many wicked ones? And why are many Saints cut off?

Answ. Long life is of the same kind that prosperity is: it may be turned to a curse, as well as prove a blessing.

The wicked by living long on earth make their sins grow to the full (as is implied of the Amorite)[985] they make their name to stink the more on earth, as a carrion the longer it remaineth above ground the more it stinketh: and they cause the greater

[981] Phil 1:24.
[982] Job 32:7.
[983] John 9:4.
[984] Gal 6:10.
[985] Gen 15:16.

torment in hell to be inflicted upon them: for as[986] sin is increased, so shall that torment be increased.

The righteous have their days shortened for their good, when they are shortened, and that in these, and such like respects

1. That they may be[987] taken from the evil to come.[988]
2. That they might be made an[989] example to others.
3. That[990] by a temporal death eternal condemnation might be avoided.
4. That their[991] chiefest and greatest reward might be hastened.

§. 106. *Of limiting the promises of temporal blessings.*

Thus we see there may be just cause to alter, as the former branch of this promise, *prosperity,* so the latter branch of it, *long-life,* and yet no wrong thereby redound to the righteous, nor benefit to the wicked.

3. *Quest.* Is not the truth of the promise impeached thereby?

Answ. No whit at all. For first all promises of temporal blessings are limited with such a condition as this, *if the performance of it may stand with God's honour, and the good of the party to whom it is made.* 2. God doth never simply deprive his Saints of that which is promised, but only in stead of it giveth a better: as in taking away *wealth,* he giveth the more store of *grace:* in restraining *liberty of body,* he giveth *freedom of conscience:* with *affliction* he giveth *patience:* by taking away this *temporal life,* he giveth *eternal life.* God herein dealeth, as if one who having

[986] Rom 2:5.
[987] 1 Kgs 14:13.
[988] Isa 57:1.
[989] 1 Kgs 13:24.
[990] 1 Cor 11:32.
[991] Gen 5:24. Heb 11:5.

promised so much iron, should in stead thereof give as much silver: or for silver give gold: and so for one pound give the worth of hundreds or thousands.

§. 107. *Of appropriating prosperity and long-life to the obedience which children yield to their parents.*

4. *Quest.* Why is *long-life* and *prosperity* appropriated to this kind of righteousness?

Answ. It is not so appropriated to this, as if it appertained to no other: for it is elsewhere in general promised to the[992] observers of the whole law, and to other particular branches thereof beside this: yet in these and such like particular respects[993] is it applied to the obedience of children.

1. Because obedience to parents is one of the surest evidences of our conformity to the whole law: in that thereby we show our respect of God's image, and lay a good foundation for the performing of all duty to man.

2. Because a childes performing of his duty to his parents is under God an especial means that they do well, and live long (for as rebellious children make their parents with grief to come the sooner to their graves, so dutiful children make them to continue the longer in prosperity) the Lord in recompense promiseth to such a child prosperity and long life.

3. Because parents are an especial means to procure the welfare and long life of their children, partly by their *provident care,* as *Naomi* said to *Ruth, shall I not seek rest for thee,*[994] *that it may be well with thee?* and partly by their *instant prayer:* for the faithful prayer of parents is of great force with God for dutiful children: whence hath risen the custom of children's asking

[992]Deut 6:2.

[993]Ps 34:12, 13, 14.

[994]Ruth 3:1.

their parents blessing, and of parents blessing their children. In this respect the law thus setteth forth the blessing of the fifth commandment, *they shall prolong thy days.*[995]

4. Because disobedience to parents bringeth much mischief on children's heads, and oft shorteneth their days, and that many ways.

1. In that parents are oft provoked by their children's disobedience[996] to disinherit them, at least to allow them the less portion, so as hereby it goeth not so well with them: yea some are provoked to bring their rebellious children to the Magistrate, who by God's law was to cut them off,[997] so as thereby their life is shortened.

2. In that parents are provoked to complain unto God of their children's disobedience, and God thereby moved both to lay heavy judgments upon such children in their life time, and also to shorten their days: for parents complaint doth make a loud cry in God's ears. It is said that God by cutting off *Abimelech* with an untimely death[998] *rendered the wickedness which he did to his father.*

3. In that, when parents are too indulgent over their children, God doth punish the sin both of parent and child, by shortening the childes days. Instance the examples of *Hophni*[999] and *Phinehas, Absalom,*[1000] and *Adonijah.*[1001]

4. In that disobedience to parents, is a sin that seldom goeth alone: for an undutiful child is commonly a very lewd person many other ways. Considering the proveness of our nature to all sin, it cannot be avoided but that they who in the beginning shake off the yoke of government, should run headlong into all

[995] יארכון

[996] How disobedient children hinder their welfare and shorten their days.

[997] Deut 21:21.

[998] Judg 9:56.

[999] 1 Sam 2:34.

[1000] 2 Sam 18:14.

[1001] 1 Kgs 2:25.

riot, looseness, and licentiousness: thus then sin being added unto sin, it must needs bring mischief upon mischief, till at length life be cut off.

Wherefore in that these mischiefs are avoided by performing due obedience to parents, it may well be said that *it shall be well with obedient children, and they shall live long.*

§. 108. *Of God's ordering his favours so as they may appear to be true blessings.*

The particular branches of God's promise having been[1002] distinctly opened, we will consider them jointly together, for they do exceedingly amplify one another: *prosperity* sweetens long life and makes it acceptable: otherwise to live long, namely in misery and wretchedness, is very irksome and grievous. Again, long life added to prosperity maketh it so much the greater blessing. For a good thing the longer it continueth the better it is. If prosperity were but as a flower, soon gone, the very thought of the vanity thereof would much diminish the joy and comfort of it. But both of them joined together, do show that this is no small blessing which is promised.

From the connection of them both together, I observe that

God so ordereth his favours as they appear to be true blessings,[1003] tending indeed to the good of those upon whom he bestoweth them. Thus when God gave *Abraham* a son, he established his covenant with him, that this gift might be a true blessing.

The like I might instance in all the children of promise, as *Samson, Solomon, John Baptist, etc.* So in other favours. When God added fifteen years to *Hezekiah's* life, he also promised[1004] him deliverance from his enemies, and peace, and truth all his

[1002] How fitly prosperity and long life are joined together.

[1003] God makes his favours true blessings. Gen 17:19.

[1004] Isa 38:5, 6; 39:8.

days: And when God gave *David* a kingdom, he gave him[1005] great victories and long life, and established his kingdom to his posterity: so also dealt he with *Solomon.* But not to insist on any more particulars, excellently is this doctrine confirmed in the 128 *Psalm.*

Thus God will show that in love he bestoweth even the temporal blessings which he giveth to his Saints, that accordingly they may esteem them, and that their hearts may be the more enlarged both to admire his goodness, and to be thankful for the same.

This use we must make of those things which the Lord is[1006] pleased to bestow upon us, as of long life, good health, honour, peace, plenty, liberty, and all prosperity: we must receive and use them as God bestoweth them, namely as tokens of his favour: and thereby be the more stirred up to perform the duties he requireth of us, and not abuse them to his dishonour and our own hurt: but rather so as he may have honour, and we profit thereby.

§. 109. *Of God's high account of dutiful children.*

More particularly by this promise we may learn what high[1007] esteem, and great account God maketh of dutiful children, and of that obedience which they perform to their parents: which ought so much the more to provoke children to all obedience, if at least they have any care of God's favour, and of the tokens of his love. Oh consider this all ye that have parents to honour: consider how careful, how earnest God is every way by all means to draw you to obedience: he contents not himself to urge the equity of the point, the place of your parent, the charge

[1005] 2 Sam 7:9. *etc.*

[1006] 1. *Use.*

[1007] 2. *Use.*

that himself hath given, but most presseth your own profit: and that not only in hope for the time to come, but even in present fruition for this life: and that because we through our childishness are most affected with things sensible and present: dealing with us as a tender father who provideth not only a good calling, and a fair inheritance for his child, but giveth him also plums, pears, and such things as for the present he is delighted withal, the more to allure him.

§. 110. *Of children's doing good to themselves by honouring their parents.*

Children may further learn out of this promise, that in[1008] performing their duty they do good not only to their parents, but also to themselves: they procure their own welfare and long-life. What egregious fools then are disobedient children: they regard neither God, their parents, nor themselves, but deprive themselves of their eternal happiness, hinder their welfare, and shorten their days. Fitly hereupon I may apply to undutiful children these words of the Psalmist, *Mark the obedient child, for the end of him is peace:*[1009] *but the rebellious shall be destroyed: he shall be cut off:* and these of the wise-man, *I know that it shall be well with the dutiful*[1010] *child, but it shall not be well with the disobedient, he shall not prolong his days:* and these of the Prophet, *Say ye to the obedient child, it shall be well with him,*[1011] *he shall eat the fruit of his doings, but woe to the transgressor, it shall be ill with him.*

[1008] 3. *Use.*
[1009] Ps 37:37, 38.
[1010] Eccl 8:12, 13.
[1011] Isa 3:10, 11.

§. 111. *Of parents doing good to their children by keeping them under obedience.*

Out of this promise parents may learn how to do good[1012] for their children, how to provide for their welfare, and long to preserve their life on earth (a thing whereunto most parents are naturally given, and whereof they are much desirous) namely by teaching children their duty, by keeping them under obedience: thus have they God's promise to assure them, that it shall go well with their children, and that they shall live long. When parents are upon their death-beds they may rest more securely upon this promise then upon great store of treasure laid up for them, and great revenues reserved for them. Many parents neglect themselves: they moil and toil, they cark and care, they pinch and spare, to leave their children store of wealth, thinking thereby to do good to their children, when as withal they too much cocker their children, give the reins unto them, and care not how little duty they perform. God's curse will lie upon all the store that is laid up for such children, as a fire to consume it all. Doth not daily experience verify the truth hereof? The judgments which are laid on some such children, do evidently manifest God's just indignation against all. Let not rich men therefore think they have left their children well enough if they leave them a large portion, but rather if they have observed them to be obedient children: and if poor men's children be such, let them not fear but that it shall go well with them.

It is said, that a good trade is better then house and land, but by virtue of this promise we may say that obedience in a child is better then trade and all: this is the *trade of a childes*[1013] *way* which parents should teach children. Wherefore as parents are desirous of their children's good, so they ought to be wise in

[1012] 4. *Use.*

[1013] Prov 22:6.

procuring it, which is by teaching them this *trade of obedience:* and so they shall bring much comfort to themselves while they live, and good to their children after them.

§. 112. *Of the perpetuity of the substance of such things as in their circumstances respecting the Jews are vanished.*

In laying down this particular promise, the Apostle in stead of the limitation thereof unto the Jews in these words *(in the land which the Lord thy God shall give thee)* putteth a general word, which extendeth it to all nations, namely this *(in the earth)* whence I gather that

The substance of these things which in some circumstances were[1014] *after a peculiar manner restrained to the Jews, remaineth in force to all Christians.* The substance of this promise was, that it should go well with obedient children, while here on earth they lived, and in this welfare they should long live. The circumstance was, that in Canaan they should enjoy that blessing. Though Christians live not in Canaan, which is the circumstance, yet well it shall go with them, and long they shall live, which is the substance. Thus though the circumstance of God's covenant with *Abraham* (which was *circumcision)* be abolished, yet the substance (which is, *to be our God, and the God of our seed)* remaineth. This might further be exemplified in many hundred instances: for the substance of all the Jewish sacrifices, and Sacraments, both ordinary, and extraordinary, of their Sabbaths, of their fasts, of their feasts, and the like, remain, though the circumstances, as shadows, be vanished away. Hence is it, that many promises made to them, are applied by the Apostles to Christians, as this, *I will not fail thee,*[1015] *nor forsake*

[1014] *Doctr.* Substance of promises made to the Jews still remaineth.
[1015] Heb 13:5. Acts 2:39.

thee: and in general it is said, *The promise to you and to your children, and to all that are afar off.*

Hereby we may learn what use to make of the old Testament,[1016] even of those promises and privileges which in some particular respects were appropriated to the Jews: namely, by observing the substance, and distinguishing it from the circumstance; thus shall we find that to be true which the Apostle speaketh of all the things which were written afore time, namely, that *they were written for our learning.*[1017] In this respect the same Apostle saith of the things recorded of *Abraham, they were not written for his sake alone:*[1018] and again of the things recorded of the Israelites, *they are written for our admonition.*[1019] By this we may learn how to apply the preface to the ten Commandments, which mentioneth the deliverance of Israel out of the bondage of Egypt.

Pray therefore for the spirit of illumination to discern betwixt *substance* and *circumstance,* in reading the old Testament especially.

§. 113. *Of the determined period of man's life.*

Having declared such orthodoxal points as this text affordeth, I will further note out two heretical positions, which our adversaries thence raise. One is of those, that to the dishonour of him whom God raised up to be a worthy instrument in dispelling the mist of Popery, which had much darkened the light of the Gospel, call themselves *Lutherans:* the other of *Papists.*

The former is this, *God hath not determined the set period of*[1020] *man's days,* but it is in man's power to lengthen or shorten them:

[1016] Use.

[1017] Rom 15:4.

[1018] Rom 4:23.

[1019] 1 Cor 10:11.

[1020] Hinc patescit humanae vitae terminum, non esse decreto simplici & absoluto constitutum, etc. Zach. Muthel. in hunc loc. & N. Heming. alijque.

for if it were otherwise, say they, this and such like promises of long life were to no purpose, nor yet the contrary threatenings of shortening man's days.

For full answer hereunto, I will first show, that the position it self is directly contrary to the current of Scripture, and then discover the unsoundness of their consequence.

Touching the determined period of man's days, thus speaketh the Scripture: *Is there not an appointed time to man on*[1021] *earth? Are not his days also as the days of an hireling?* note with what emphasis the point is set forth; even so, as if it were a point so clear, as none could doubt of it. Note also two metaphors here used, which do much clear the point: one taken from soldiers, the other from hired servants. That of soldiers is implied in the meaning of the original word translated *appointed time,* but properly signifieth him that hath[1022] his time appointed for warfare, or the time it self so appointed: the other expressed. Now we know that these times are appointed to an hour: so is the time of man's life. In this respect *Job* saith again, *all the days of my appointed time will I*[1023] *wait, etc.* where he useth the same word that before in the same sense. To this purpose are these, and such like phrases frequently used in Scripture, *determined days, number of days,*[1024] *hour, etc.* Did not the Prophet expressly declare to *Hezekiah* that he should live just 15 years after his sickness?[1025] He could not have told it, if the Lord had not before set that period. Christ saith, *our hairs are numbered,*[1026] are not much more our days? Again he saith, *who can add one cubit to his stature?*[1027] Can then any add to his days? So evident is this point, that the heathen noted it.

[1021] Man's time set. Job 7:1.

[1022] צבא

[1023] Job 14:14.

[1024] Job 14:5. Eccl 2:3. John 7:30.

[1025] Isa 38:5.

[1026] Matt 10:30; 6:27.

[1027] *Stat sua cuique dies, etc. Virg. Aeneid.* 10.

Touching their consequence *(if a man's time be determined all the promises of long life are to no purpose)* I answer, that God who hath set down the just time and period of man's life, hath also set down the means of attaining to that period. Now the time he hath kept secret to himself, the means he hath revealed to us. In regard of us therefore who know not the time appointed of the Lord, it may be said that by using such and such means we prolong our days, or by doing such and such things we shorten them. Now because these means only show them to be long, or short, God's decree remaineth firm and stable, and is not altered thereby: yet this work of lengthening or shortening is attributed to us, because we do what lieth in us thereto, and that freely without any compulsion. For God's decree though it cause a necessity in the event, yet it imposeth no constraint on the will of man, but leaveth it as free (in regard of the manner of working) as if there were no decree at all. And herein God's admirable wisdom is manifested, that notwithstanding his determined purpose of matters, man hath no ground of excuse to say he was forced to this or that.

The knowledge of this determined period of man's life is of great use: for it teacheth us,

1. Wholly to submit our selves to God: and to be prepared[1028] either soon to depart out of this world, or long to live in it, as God shall dispose of our time: nor desiring longer to live then God hath appointed: nor grieving to live so long as he hath appointed.

2. Not to fear the threats of any man, thereby to be drawn[1029] from God.

3. To do God's work while we have time,[1030] etc.

[1028]Uses to be made of the determined time of man's life.

[1029]Dan 3:17, 18.

[1030]John 9:4.

§. 114. *Of reward promised to obedience, that it implieth no merit.*

The other heresy which Papists gather from this text, is[1031] this, *Man's obedience is meritorious.*

Answ. The reward here promised is no matter of wages and due desert, but of mere grace and favour.

Of this error I have[1032] elsewhere more largely spoken.

[1031] Against merit.

[1032] *Whole armour of God,* Treat. 2. Part. 4. §. 7. on Eph 6:14.

The Parents' Duty towards Their Children

§. 115. *Of the connection of Parents duty with Children's.*

Eph 6:4.

And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

The Apostle having urged children to perform their duties to their parents, he turneth his speech to parents, saying, AND *ye fathers,* etc. That copulative particle AND, joining an exhortation to parents, for performing their duties to the forenamed exhortation made to children, giveth us to understand, that

Parents are as well bound to duty as children. Their duties[1033] indeed be different, yet (notwithstanding their superiority and authority over their children) they are bound to duty. All the directions and exhortations throughout the Scripture given unto parents, concerning their duty, and all the threatenings denounced, and judgments executed on parents for neglect of their duty, are pregnant proofs of this point.

Though parents be over their children, and by them cannot be commanded, yet they are under God: and he it is who hath enjoined them their duty: so as they are bound thereunto, as they will answer it to their father in heaven.

The authority which parents have, is not so much for their

[1033] 1. *Obseru.* Parents bound to duties.

own advancement, as for the better governing of their children, which being so, their very government is a duty.

Object. In the moral Law the duty of children only is expressed.[1034]

Answ. Parents duty (as many others duties) is by just and necessary consequence implied, which is equivalent, and as much bindeth, as if it were expressed. It is thus implied. They who have honour, must carry themselves worthy of honour. Now the way to carry themselves worthy of honour, is to be careful in doing duty to them that honour them. This is so equal, as it needed not to be expressed.

Wherefore let Ministers follow this pattern of the Apostle,[1035] and carry an even hand towards all of all sorts: let them not be partial in laying all the burden of duty on children's necks, and none on parents: holding in children very straitly, but leaving parents to their own will. Parents are flesh and blood as well as children, and as prone to transgress in their place, as children in theirs. Yea, Ministers ought of the two to be more earnest in urging parents to perform their duty, because they are under no such power and authority as children are. Fear of parents authority keepeth children much in awe. There is no such thing to keep parents in awe. They will be more ready therefore to take the greater liberty, if by fear of God, and by a good conscience, they be not kept in compass.

Now ye (ô parents) as you look for honour, carry your selves[1036] worthy of honour: as ye look for duty from your children, perform duty to them. Know that another day, even you shall be called to an account before the highest Judge: your authority will then be no pretence to excuse, but an evidence to aggravate your fault. For you being elder in years, and more eminent in place, of more experience, and having a charge over

[1034] How parents duties are implied in the 5. Commandment.

[1035] 1. *Use.* Ministers must provoke parents to their duty.

[1036] 2. *Use.*

your children, ought to be a light to show them the way, an example to allure them, that they seeing you careful and conscionable in performing your duty, may be the more provoked to perform theirs, or at least made ashamed of their neglect of duty. But if you be careless of your duty, how can ye expect duty at their hands? Nay if by your ill example they have been made negligent, their blood shall be required at your hands.

§. 116. *Of the extent of these words,* Fathers, Children.

Though the word *(fathers)* be here used, which properly[1037] setteth forth *natural parents,* and of natural parents the *male kind,* yet (as in many other places) it is to be taken in a larger extent: even in as large as this word *(children)* was before, that so there may be a just and equal relation betwixt children[1038] and parents: wherefore both sexes of natural parents are comprised under it, even *mother* as well as *father,* and they also who are in place of parents, whether by *marriage* as all sorts of fathers and mothers in Law, or *by appointment,* as all they who of right have the custody and charge of children, as Guardians, Tutors, and other like Governors: and so it is every way answerable to the word *(parents)* used in the first verse: and the word *(children)* is also here to be taken in the same extent, as it was there.

§. 117. *Of parents provoking children.*

The next phrase *(provoke to wrath)* is the exposition of one[1039] Greek word, which being a compound word, cannot by one English word be fully expressed: the best and nearest that I can think of is (exasperate.) The word signifieth an extremity in the

[1037] πατέρες.
[1038] *Vers.* 1.
[1039] παροργίζετε.

use of authority: even too much austerity and severity, whereby children are provoked to wrath: which because it is a fault, it is here expressly forbidden *(provoke not, etc.)* In this word there is a trope: the *effect* is put for the *cause:* The Apostles meaning is, that parents should take such heed of their carriage toward their children, as they give them no occasion to be stirred up to wrath. Under this word then are forbidden[1040] all such things, as may kindle wrath in children, as too much austerity in carriage, sourness in countenance, threatening and reviling in words, too hard handling, too severe correction, too much restraint of liberty, too small allowance of things needful, with the like. Parents being flesh and blood are subject in this kind to abuse their authority: yea, even they who fall into the other extreme of too much indulgency and cockering of their children, are very prone to fall also into this extreme: as many who for the most part too much suffer their children without due restraint and correction to run into all riot, will sometimes on a sudden, like Lions, fly upon them, and *after their own pleasure correct them,* and so exceedingly provoke[1041] their children. Such as are most cockering, are most prone to provoke to wrath: for, 1. Such least know how to keep a mean: one will sooner leap out of one extreme into another, then go from an extreme to the mean. 2. The children of such are soonest provoked.

Quest. Is it a thing lawful and justifiable in children to be provoked to wrath by their parents?

Answ.[1042] No. This prohibition intendeth no such thing: the Apostle hath here to do with parents: and instructeth them how to prevent such mischiefs as their children through their weakness may fall into. So as here only he showeth what is unlawful for parents, not what is lawful for children. Hence then by the way I observe that

[1040] Occasions of provoking children to wrath.

[1041] Heb 12:10.

[1042] See Treat. 5. §. 31, 41.

Parents must be so watchful over their carriage, as thereby they[1043] *make not their children to sin.*

If they do, they make their own sin the more heinous, and also they pull down upon their own pates a far more heavy vengeance, even the vengeance of their own sin, and the vengeance of their childes sin. For every parent is made a watchman over his child. If a watchman[1044] do not what he can to hinder the sin of such as are under his charge, he pulls their blood on his own neck. What do they then that being watchmen, minister occasion of sin to them that are under their charge?

§. 118. *Of parents seeking the good of their children.*

That parents by avoiding the rock of *provoking*, fall not into the gulf of *cockering*, the Apostle addeth a BUT, which is[1045] as a stop unto them, and teacheth them that

It is not sufficient for parents to prevent such mischiefs as[1046] *children may fall into, but they must also seek their good.* All the precepts in Scripture charging parents to seek their children's good, prove the point. Herein lieth a main difference betwixt the affection which parents and strangers ought to bear toward children, and the duty which one and the other owe to them. Mere strangers ought not to provoke them: but parents ought moreover every way to seek their good.

The main good which parents ought especially to seek after in the behalf of their children, is noted out in these words: *Bring them up in the nurture and admonition of the Lord.*

The word translated *(bring up)* properly signifieth to feed[1047]

[1043] 2. *Obser.*
[1044] Ezek 3:18.
[1045] ἀλλά.
[1046] 3. *Obser.*
[1047] ἐκτρέφετε.

or nourish with all needful things; it is the same that is used before in the 5. Chapter and 29. Verse, and there translated *nourisheth.* Not unfitly might the proper signification of the[1048] word be here kept, as the best Latin translations, the French, and others have kept.

This word joined with the others that follow, may seem[1049] at first sight to be here placed only to make up the sense, as if he had thus said, *nurture your child in the ways of God.* But if the scope of the Apostle, and signification of the word be well weighed, we shall find that it further implieth a general duty, which nature it self teacheth parents, even this, that

Parents ought to provide all needful things for their children:[1050] even such things as tend to the nourishing of their bodies, and preserving of their health and life: for this phrase (to translate it word for word) *nourish them in discipline,* or in instruction, is a concise speech, implying as much as if he had said, *nourish and nurture them,* or *feed and instruct them.* But the Apostle hath thus nearly and concisely joined them together, to show that *Nurture and instruction is as needful and profitable, as food and apparel.*

§. 119. *Of parents nurturing their children.*[1051]

The word translated *nurture,* signifieth as well *correction* as *instruction:* as Heb 12:7. *If ye endure chastening:* and 2 Tim 3:16. The Scripture is profitable *for instruction in righteousness.* Both senses will here stand, and our English word (as well as the Greek) will bear both: for to *nurture* children, is as well to *correct* them, as to *instruct* them. Very fitly is this advice in this

[1048] ἐκτρέφει. *Enutrite, Beza.*

[1049] Nourrissez. Fr.

[1050] 4. *Obseru.* Parents to provide all needful things for children. ἐκτρέφετε αὐτὰ ἐν παιδείᾳ. ἐκτρέφετε καὶ παιδεύετε αὐτά.

[1051] 5. *Obseru.* παιδεία. εἰ παιδείαν ὑπομένετε. πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

large acceptation inferred upon the former prohibition: for lest parents should thereupon take occasion to lay the reins upon their children's necks, and let them run whither they list, the Apostle hereby teacheth, that

Parents, as they may not be too austere, so neither too remiss.[1052]

They must not provoke their children to wrath, yet they must keep them under discipline. The word translated *nurture,* according to the[1053] Greek notation thereof doth further set forth the mean betwixt the two forenamed extremes: for it noteth out *such a discipline as befiteth a lad, or a young child:* so as the thing it self, *discipline,* by instruction and correction keepeth from one extreme of *remissness:* the kind or *manner* of discipline being such as befiteth a child, keepeth from the other extreme of *rigour* and cruelty. Extremes on either side are dangerous and pernicious, and that to parent and child. For *remissness* will make children careless of all duty to God and parent: *rigour* will make them desperate. But virtue and safety consisteth in the mean betwixt both.

§. 120. *Of parents fixing precepts in their children's minds.*

This word *(admonition)* according to the[1054] notation thereof, hath a particular relation to the *mind,* and pointeth out an informing and instructing of it. It is taken either for the action of admonishing, (as Titus 3:10. *reject an heretic*[1055] *after the first and second admonition)* or for the[1056] thing admonished, in which latter sense most do here take it: yet would I not have the former

[1052]6. *Obseru.* παιδεία.
[1053]παιδεύειν, *Instituere vt puerili aetati conuenit.*
[1054]νουθεσία. νουθετεῖν, *menti indere.*
[1055]μετὰ μίαν καὶ δευτέραν νουθεσίαν.
[1056]In monitis.

clean excluded, for according to the full meaning of the word, I take thus much to be intended.

As parents deliver good precepts and principles to their children,[1057] *so they must be careful, by forcible and frequent admonitions, to fix and settle them in the mind of their children.*[1058] The Law expresseth as much by another metaphor which it useth, in a direction which it giveth to parents, saying, *thou shalt whet or sharpen God's Laws upon thy children,* that is,[1059] thou shalt teach them diligently unto them.

The more pains is taken in this kind, the less labour will be lost. That which at first is little heeded, by much urging and pressing will for ever be held, as a nail that at one blow scarce entereth, with many blows is knockt up to the head.

§. 121. *Of adding information to discipline.*

The addition of this word *admonition* unto *nurture,* is not (as some take it) a mere explication of the same point, but also a declaration of a further duty, which is this:

As parents by discipline keep their children under, so by information[1060] *they must direct them in the right way. Solomon* doth both deliver the point, and also add a good reason to enforce it: for saith he, *Train up a child in the way that he should go;* there is the duty: *and when he is old, he will not depart from it;*[1061] there is the reason. Keeping a child under by good discipline, may make him dutiful while the father is over him: but well informing his understanding and judgment, is a means to uphold him in the right way so long as he liveth.

[1057] 7. *Observ.* νουθετεῖν.

[1058] Deut 6:7.

[1059] *Doctus inter Hebr. vocem* שנן continuò loqui *exponit, (i.) inculcare, vel identidem repetere. Innuit studium & diligentiam qua pueris praecepta Dei inculcari debent. Vatabl. in* Deut 6:7. *vide Tr.* 6. §. 42.

[1060] 8. *Obser.*

[1061] Prov 22:6.

§. 122. *Of parents teaching their children the fear of God.*

The last word *(of the Lord)* intimateth the best duty that[1062] a parent can do for his child. *Admonition of the Lord,* declareth such principles as a parent hath received from the Lord, and learned out of God's word: such as may teach a child to fear the Lord, such as tend to true piety and religion: whence further I observe, that

Parents must especially teach their children their duty to[1063] *God. Come children* (saith the Psalmist) *hearken unto me, I will teach you the fear of the Lord.* Of this particular more largely[1064] hereafter.

[1062] Κυρίου.

[1063] 9. *Obser.*

[1064] Treat. 6. §. 34.