

Nichol's Series of Commentaries.

STOCK AND TORSHELL ON MALACHI;

AND

BERNARD AND FULLER ON RUTH.

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A COMMENTARY
UPON THE
PROPHECY OF MALACHI.

BY THAT LATE REVEREND, GODLY, AND LEARNED DIVINE,
MR RICHARD STOCK,
SOMETIME RECTOR OF ALLHALLOWS, BREAD STREET, LONDON.

WHEREUNTO IS ADDED

AN EXERCITATION UPON THE SAME PROPHECY,
BY
SAMUEL TORSHELL.

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RICHARD STOCK.



IF in writing our little Memoir of one so prominent and influential in his generation as DR HENRY AIRAY of Oxford, we felt that your wit might, not without warrant, take up Theseus's gibe, and charge us with an attempt to vault into the throne of the poet, who

. 'gives to *airy* nothing
A local habitation and a name,'

much more are we exposed to like quotation and playing with names—though we are shrewd enough not to indicate the sources—in trying under our late light to illumine the memory of the three Worthies who now claim our attention. Two of them—Stock and Torshell—seem to have shyly sought to be of 'the *hidden* ones,' such as reckon little of the din of tumultuous praise, and rather shun than court the 'pointing with the finger' of Persius.*

Here, as in many other instances, it is well if we are able to be for the nonce an 'Old Mortality,' taking lovingly the chisel which Gillot supplies, and tenderly sharpening therewith an effaced date under the moss; or retracing from some time-stained 'register' an overlooked entry; or following up a memorial-fact from a quaint old title-page, or chatty personal allusion in some fervid 'use,' or link of relationship in a Will. Nor is this other than we might expect. Of a 'standard-bearer' such as THOMAS CARTWRIGHT, we look for an ample 'Life;' but as in our Victories on the Battle-field the commanders carry away the renown, so in the great sacramental army of the Church Militant, it were vain to hope for definite or large record of the 'privates' in the ranks.

Once for all, then, be it understood, for us and for our fellow-labourers who are to prepare after Memoirs in the Series, 'This . . . and nothing more,' is nearly the sum and substance of what the most painstaking and persistent researches yield in relation to the vast majority of those men, who by deed and book gave venerableness and grandeur to the by-word 'Puritan.' Not in human books but in 'The Book,' will their 'record' be found. Like experience constrains us to pay the same tribute to not a few of the 'Royalists' and 'High Churchmen' (so-called). Of them—such is the 'infirmity' and *bias* of Puritan as of anti-Puritan, of Nonconformist as of Conformist—must it emphatically be said,

'The *evil* that men do lives after them;
The *good* is oft interrèd with their bones.'

* 'At pulchrum est digito monstrari et dicier, Hic est.'

RICHARD STOCK, by his surname gave a handle to just such verbal quip and jest as we have indicated. Upon his 'monument' there was inscribed (besides others) these punning lines, by those who loved him dearly, the 'merchants of the city, who all but adored him,' says Masson :— *

'Thy livelesse trunk (O Reverend Stock)
Like Aaron's rod, sprouts out again ;
And, after two full winters past,
Yields blossoms and ripe fruit amaine.
For why, this work of piety,
Performèd by some of thy flocke
To thy dead corps and sacred urne,
Is but the fruit of this old Stocke.'†

A volume of his posthumous 'Sermons' bears in like manner for its title, '*A Stock of Knowledge*'—none the less noticeable that the joke was perpetrated by the JAMES CRANFORD who so 'vexed' RICHARD BAXTER. All which may be placed beside the grimmer humour of the Puritans in their denunciation of the '*Wren's Nest*,' and 'the *Kitchen* as more loved than the Church'—hitting therein Bishops Wren and Kitchin : a kind of wit to which even stately Sir John Harrington condescended.‡

Sometimes the name is spelled with and sometimes without a final 'e,' and in '*Truth's Champion*'—which, *if it be his*, is perhaps, though the smallest, the best of all his writings,—it appears as 'Stooks.' In his '*Churches Lamentation for the Losse of the Godly*,' to wit, the young John Lord Harrington, he himself uses 'Stock' in the title-page, and signs the 'Epistle Dedicatorie' as 'Stocke.' The name is also met with as 'Stoke' and 'Stokes.' 'Stoke' occurs repeatedly in the Tower-Records of the age of John ; and in 1370, a *Richard de Stoke* was Rector of Birdbroke (Middlesex), and another (if another?), without the 'de,' was Rector of South Shobury, near Sheerness.§ A Robert Stock appears among the founders of 'New England,'—a contemporary, but we know not if any relative.||

RICHARD STOCK was born in the city of YORK, and is placed among its 'Worthies' by Fuller, along with St Alcuinus, martyred Valentine Freese, his equally noble brother Edward Freese, and Bishop Thomas Morton ; as more onward, Dr Nuttall adds, the Nonconformist brothers James and Thomas Calvert—the latter, author of '*Mel Coeli*,' a rich old quarto on Isaiah liiii., which book-lovers covet in its rare occurrence,—and good Matthew Pool ; and still more recently, John Flaxman, Dr Conyers Middleton, Archdeacon Nares, and Bishop Porteous.¶

Master Richard's age on entering the University, as we shall see, lets us know that he must have been born in 1568 or 1569. Of his parentage and outward circumstances, nothing has been transmitted. His portrait in Clarke's well-known folio of '*Thirty-Two Lives*,'*** is that of a very noble-looking man, having the presence of one 'every inch a king ;' but we suspect he was sprung of 'the common people,' though of a good Puritan 'stock,' no doubt, as the after-selection of his College shewed. If YORK be now shorn of some of its grandeur, as contrasted with the proud aspirations of its famous proverb,—about which Fuller has so much characteristic *persiflage*,—in the child-time of Richard Stock it was 'no mean city.' Its noble Minster rose then as now into the azure. At the period also, it had educational advantages to offer, and, as

* Life of Milton, vol. i. p. 41.

† Strype's Stow's 'Survey of London,' vol. i. b. iii. p. 200. The whole is given by Brook in his 'Lives of the Puritans,' vol. ii. p. 345.

‡ Torsbell's Hypocrite, pp. 121, 122.

§ Newcourt's 'Repertorium,' ii. 63, 580.

|| 'Result of some Researches among the British Archives for information relative to the Founders of New England.' By Samuel G. Drake. Boston, 1860. One vol. 4to, p. 108.

¶ 'Worthies of England,' edited by Nuttall, three vols, 1840 ; throughout vol. ii. under Yorkshire.

** 1677, 8d edition.

still, the classic Ouse meandered pleasantly, if somewhat Dutchly, through a 'fair country,'—a country all shimmering too with historic memories of the 'Roses.'

Our Worthy was 'thoroughly furnished with *country* learning,' the good Pastor of Bennet-fink informs us;* and thus we are left to guess whether such 'training' was got in the city itself, or in some such 'rural' School as William Shenstone has immortalised. 'At the age,' continues Clarke, 'of eighteen or nineteen years, as most in those Northern parts in those times used to do,' he proceeded to Cambridge, 'where he was admitted into St John's College, and after a while was chosen scholar of the House.'† We are able to supplement this general statement with more specific details. The 'Registers' inform us that he matriculated as a pensioner 10th December 1586,—not a 'sizar' it will be noticed, therefore indicative of paternal means,‡—and that he was admitted a scholar on Dr Ashton's foundation, 10th November 1587. Further, it may as well be mentioned here, he proceeded B.A. 1590–91, passed M.A. 1594;§ and curiously enough, though not without precedent, was incorporated M.A. at Oxford 15th July 1595.||

We are glad of these dates, inasmuch as none before us seem to have inquired for them. They are suggestive in many ways. First of all, as he 'matriculated' in his eighteenth or nineteenth year, we are carried back to 1568 or 1569 (as already noted), which tells us that his father might, from personal observation, recount the 'holy boldness' of martyr Freese, and the many memorable incidents of 'the wars,' when the 'Red Rose' became 'White' by losing so much blood, and the 'White Rose' red 'by shedding it,' as Fuller exquisitely puts it.

Turning to Cambridge again, the dates remind us (in the words of the loveable Author of the *Thirty-two Lives*) that 'at this time Doctor Whitaker was Master of St John's,' who, Clarke says, 'favoured' Master Stock very much 'for his ingenuity (= ingenuousness), industry, and proficiency in his studies,' and under whom 'a younger brother had a sizar's place.'¶ Whitaker had succeeded John Still and Richard Howland, who were as sternly Anti-Puritan as he was Pro-Puritan, and brought with him at once the learning, the piety, and the zeal of their predecessors, Thomas Lever and James Pilkington. Dr Whitaker's 'Mastership' is admitted by those who had no love for him or his doctrines, to have been 'the most flourishing and remarkable period in the history of St John's College.'** To have won and retained the regard of that foremost 'Master in Israel,' not less erudite as a scholar than winsome as a man, argues not a little in favour of Master Richard Stock, more especially as at the time, the venerable man had much of the 'contradiction of sinners against himself' to contend with.††

By the dates also we are reminded that Richard Stock was contemporary in St John's Col-

* Clarke, as before, p. 61.

† *Ibid.* With reference to the entering at St John's, Baker, as cited by Bliss (F.O.), has this extract—'Ric. Stoc, Eborac, admissus discipulus coll. Is pro doctore Ashton, Nov. 10. 1587. Reg. Coll. Is Cant.' Here, it will be noticed, the orthography of the name is again changed.

‡ Milton was also a 'pensioner,' and Mr Masson supplies these useful explanations:—'It will be noted that eight of the students in the above list enter as "lesser pensioners," four as "sizar," and but one as a "greater pensioner." The distinction is one of rank. All the three grades pay for their board and education; and, in this respect, are distinct from the *scholars*, properly so called, who belong to the foundation. But the "greater pensioners," or "fellow-commoners," pay most; they are usually the sons of wealthy families, and they have the privilege of dining at the upper table in the common hall along with the fellows. The "sizar," on the other hand, are poorer students; they pay least; and, though receiving the same education as

the others, have a lower rank, and inferior accommodation. Intermediate between the greater pensioners and the sizar are the "lesser pensioners;" and it is to this class that the bulk of the students in all the Colleges at Cambridge belong. Milton, as the son of a London scrivener in good circumstances, took his natural place in becoming a "lesser pensioner."—(Pp. 88, 89.) Stock is a 'pensioner,' therefore may be assumed to have had parents in 'good circumstances.'

§ For these Cambridge details, I have heartily to thank C. H. Cooper, Esq., of Cambridge, who, from his overflowing 'Athenæ' collections, is not less willing than able to aid all engaged in like pursuits.

|| Wood's *Fasti Oxon.* edition by Bliss, i. 271, ii. 82. It is noted that Henry Withers, D.D., of Cambridge, was incorporated the same day.

¶ Clarke, as before, p. 61.

** *Memorials of Cambridge*, by Wright and Jones, 2 vols. 8vo. 1845; under St John's College, p. 21.

†† *Ibid.* pp. 23–26.

lege—pre-eminently ‘the Puritan’s College’—with many of the most illustrious of England’s names, cleric and laic—elsewhere enumerated.* Besides these, we learn from Fuller, ‘so filled was the College with scholars, it was hard for one to get a study several (= separate) to himself, and in the days of our fathers (*i. e.* Stock’s period), the students, when writing private letters, were used to cover them with their other hand to prevent over-inspection.’†

Introduced into this distinguished College during its most distinguished ‘Mastership,’ our Author kept in the front rank; and as with another Richard,—the ‘heavenly Richard Sibbes,’ who entered St John’s just about the date of Stock’s departure—after-years found his former fellow-students, who like himself had become ‘Pastors,’ dropping in upon him to hear him preach: of which more in the sequel.

Thus characteristically does Clarke sum up his student time:—

‘During his abode in St John’s College,’ he says, ‘even from his first beginnings, he was of eminent note for his unwearied industry and singular proficiency in those studies of Humanity that are as hand-maids to Divinity, and help to lay a good ground for any future profession. So that his care was to intertwine piety and humanity the one with the other, that as web and woof they run on even along together, through the whole course of his studies. Nor was he only careful of this practice himself, but (according to that of the apostle, Heb. x. 24, *εἰς τὸ παροξύνειν*, “Observe one another to whet on to godliness and well-doing”) he was no less forward to incite others to the like practice. Yea, not only to incite them thereunto, but to assist them therein, and to afford what helps he could (which well also he could do), unto any that were desirous, yea, or but willing to embrace them, so that many of his friends had cause to bless God that ever they came acquainted with him. In a word, whilst he stayed in the College, he gave beforehand, ere he came to it, evident signs of one likely to prove a skilful master-builder in God’s work, and a winner of many souls unto God.’‡

Having passed M.A. in 1594, and been incorporated at Oxford in 1595,—in which year (4th November) his patron and friend Whitaker died,—Richard Stock gave himself to ‘the work of the ministry.’ This he did not without University ‘temptations’ being held out to him in the shape of advancement in another direction. For ‘before he left the University he was designed to a Fellowship in Sidney College, then intended and beginning to be built.’ But when this subsequently famous College was ‘accomplished,’ which appears to have been in 1598, ‘he had then no mind to return to the University again.’§

The truth is, it had been to forsake a commanding position so to have ‘returned.’ For ‘coming up to London, he was chosen Lecturer at Austin’s in Watling Street; after which he preached twice every Lord’s day at Mildred’s, Bread Street, during the life of an old man who had the charge there: whence he removed a little higher to Allhallows, where he continued preaching constantly, one Mr Edmunds retaining the charge, but by reason of age and infirmities accompanying it, unable to officiate and discharge the place himself.’|| So Samuel Clarke; but we suspect that he confounds the ‘old man’ of Allhallows with ‘Mildred’s.’ Be this as it may, seeing that Richard Stock was full working ‘pastor’ of Allhallows for thirty-two years, he must have been associated with Mr Edmunds almost immediately on leaving Cambridge in 1594. For deducting 32 from 1626 (the date of his death), carries us back to 1594. Probably the ‘Lectureship’ was held along with the pastorate of Allhallows.¶

Before going to the Metropolis, he had resided for ‘a space of time,’ first with Sir Anthony

* Memoir of Dr Richard Sibbes, prefixed to his Works, vol. i. pp. xxxi, liii.

† See ‘History of the University of Cambridge,’ pp. 191–193.

‡ As before, p. 62.

§ *Ibid* p. 61.

|| Clarke, as before, p. 62.

¶ He was ‘pastor’ though merely ‘assistant’ to Edmunds from 1594–95. He was finally instituted to the Rectory on March 8th 1610–11. It was on the king’s presentation, the See of Canterbury then being vacant. Newcourt, i. 246.

Cope,—a famous friend of the persecuted Nonconformists,—of Cannon's Ashby, Northamptonshire, and thereafter with Lady Lane, of Bourton-on-the-Water, in Gloucestershire, being their 'chaplain.* †

The *locale* of the ministry of our Worthy, and the period of it, are full of 'memories' to the merest tyro of English history and literature. As the parish church, and the church actually attended by a certain 'scrivener,' of whom the world knows something, Allhallows witnessed as illustrious a baptism as ever has taken place in 'this England.' That 'scrivener' and his comely young wife—Sarah Bradshaw—greatly loved Master Stock, and by-and-by presented to him a 'little infant' to be named John. Commonplace that! But add to it MILTON, and you have something to be remembered. For to have baptized JOHN MILTON is a distinction of Richard Stock not to be forgotten. There in the 'Register,' in his own quaint hand, stands the record:—'The 20th day of December 1608, was baptized JOHN, the sonne of John Mylton, scrivener.† Twelve days old! Thus little Johnny Milton 'played' about the Parish of Richard Stock—ran past the 'Mermaid' all unconscious of one Shakespeare, one Ben Jonson, one Sir Walter Raleigh, and other immortals, within. Nor do we venture much in understanding that the good 'pastor' of Allhallows, who was so welcome at 'The Spread Eagle' by Mr and Mrs Milton, 'catechised' their auburn-haired and wonderful boy as he grew up; and perchance by his counsels inclined the parents to that 'purpose' of which many years afterwards their son thus spoke:—'The Church, . . . to whose service, by the intentions of my parents and friends, I was destined of a child.'§

Established at Allhallows, Richard Stock came as an 'angel' into the place. His early Biographer glows and burns with a fine enthusiasm in telling the story of his 'labours of love.' His words are touched with an antique grace and graciousness, that render bare and meagre anything of later utterance from us. We cull a few choice sentences. Speaking of his position at Allhallows, he thus quaintly writes:—

'He was not one of those rath-ripe wits that promise fair in the blossom but fail in the fruit; that, like comets, blaze brighter than the fixed stars for a time, but after a while vanish and come to nought, the matter of them being wholly spent or dispersed. But his proceedings in public were correspondent to his beginnings in private. When it pleased God to call him out, and to set him apart to that employment that He had ordained him to before, he proved a "painful" and faithful minister of Jesus Christ, a skilful and powerful dispenser of God's word. And if any proof hereof be desired, not to insist upon his constant and meanest employments with general approbation and applause of those that were religious and judicious, continued for so many years (as aforesaid) together—not a Sabbath intermitted wherein (if health served) he preached not twice, either in his own charge (where he was most frequent), or elsewhere abroad; besides his catechising of the younger sort in the week-days at certain times, and other such offices as to the pastoral function are necessarily annexed and are privately to be performed, also he was no less diligent than in the execution of his public ministry. Not to insist, I say, upon this (which yet were sufficient proof of it), as the apostle saith of the Corinthians, "You are the seal of my apostleship, and my letters testimonial" (1 Cor. ix. 2), so may it well be said of this reverend man of God; many Christian souls having professed themselves to have had their first effectual calling and conversion from him—the like whereunto few others could say at that time—besides the multitudes of those which have acknowledged themselves to have been edified, built up, and bettered by him, as the seal of his calling and of Christ speaking in and by him, and not verbal or vocal, but real letters testimonial of the efficacy of his ministry, through God's blessing upon the same.' ||

* Clarke, as before, p. 61; and Brook, as before, ii. p. 344.

† He was presented, in 1597, to the Vicarage of Alderminster, in Worcestershire, according to Nash (Worcestershire, vol. i. p. 15); but unless non-resident, which is improbable, it is difficult to see how he could have been there at the date named.

‡ Mr Masson, by reckoning only from the full institution in 1610–11, missed the above interesting fact, which renders absolute what he has put hypothetically.

§ Reason of Church Government, b. ii.; Works, iii. 150 (Mitford).

|| Clarke, as before, pp. 62, 63.

After Fuller-like comparisons of the apostles as 'fishermen, who caught many at once,' with succeeding ministers as 'huntsmen,' who, after 'much toil and clamour running up and down all day, scarce take one deer or hare ere night,' and contrasting the latter with the 'troops' brought to Christ by him, he proceeds :—

'Yea, more than that, many famous lights in God's church, and faithful ministers of his word, do profess to have lighted their candles at his lamp; yea, some of them to have received their first beginnings, not of light only, but of spiritual life and grace (without which, all light, be it never so great, is no light but mere darkness), from his ministry. It is no small honour for a man to win, if it were but any one soul—"he hath saved a soul," saith St James, as a matter worthy the glorying in. For to win a soul is to win more than the whole world besides is worth. But what an honour then is it to be, not a winner of a soul, but a winner of such as prove winners of souls; and so by winning of some one immediately, to be a mediate winner of many others by him? "They shall shine," saith he, "as the heavens, that instruct; and they that convert others, as the stars" (Dan. xii. 3). And how gloriously then, suppose we, doth this blessed man of God shine now in the kingdom of God, that was an instructor of those that are instructors of others, that was a converter of those that are converters of others themselves. Many, then, did this worthy man, as the Holy Ghost saith of John the Baptist, win unto God.*'

Of the 'famous lights' who were thus wont to wait upon this so powerful and honoured 'ministry,' two may be named—John Davenant, afterwards the profoundly learned and holy bishop, and Thomas Gataker, equally learned and equally devout, the latter preaching his funeral sermon at last with rare tenderness and love, and with no little toil in order to be forward.† More generally Mr Masson in his *Life of Milton*, observes, 'There were young men, afterwards high in the church, who made a point of never missing one of his sermons.'‡ Still further :—

'There are two things, saith one, that make a complete man, integrity and judgment; the one whereof is but lame and maimed without the other, and yet in few they use to meet together; yet there was an happy conjunction of them both in this worthy man. One sign whereof will appear by the frequent practice of many, who make use of him for to be an overseer of their last wills, and craved his assistance by way of direction for the disposal of their outward estates (and all know how cautious men use to be in that kind). Another testimony of it was by those reverend brethren of the ministry, as well as others, who, either by letters or otherwise, out of all parts of this realm, did usually seek to know, as to one more than ordinarily able to give them satisfaction for the resolution of their doubts.§

He had as one of his curates the illustrious BRIAN WALTON, a fact which will not be found in Archdeacon Todd's 'Life' of the great scholar. Both Clarke and Torshell dwell lovingly and with winsome iteration upon the high personal character of STOCK. In the 'Epistle Dedicatory of the Commentary now reprinted, the latter, with pathetic urgency, asks 'the flock' of the departed under-shepherd to 'walk' as 'worthy of *him*, to reflect honour upon him, to evidence their vantage and advantage from his life-long labours. 'As ye have made,' says he, 'a monument for him in your church, set up one also in every one of your lives; you shall thereby do him a greater honour than that stone-work (though otherwise a commendable testimony of your love and respect) can do him. Be ye yourselves his monument, his statue, his trophy, and as the Philippians were to St Paul, "his crown of rejoicing."¶' As our readers will find on consulting the 'Epistle,' there is much more going to shew how the man was all that he 'taught,' how the ideal priest from Chaucer to George Herbert,

* Clarke, as before, p. 63.

† See 'Life' of Bishop Davenant, by Allport; and Gataker's grateful words in the Funeral Sermon, 1627, 4to. In the Epistle Dedicatory to Sir Henry Yelverton, he mentions that the sermon had been written after a wearisome journey, two days before the funeral. I may note here, that in the

'Testimony' prefixed to the sermon, Gataker gives the period of Stock's ministry in London, as 'by the space of well neere thirty years.' This leaves two years for his prior chaplaincies.—*Ante*, p. 9 and †.

‡ *Ibid.* p. 63.

§ See Epistle Dedicatory of this reprint, page 1.

¶ As before, p. 41.

and from Herbert to Dryden, was realised in him. When we read the last, we look on the very portrait of the pastor of 'Allhallows.' Let us pause upon it:—

'His preaching much, but more his practice wrought,
(A living sermon of the truths he taught);
For this by rules severe his life he squared,
That all must see the doctrines which he heard.
For priests, he said, are patterns for the rest,
(The gold of heaven who bear the god impressed);
But when the precious coin is kept unclean,
The sovereign's image is no longer seen.*

Thus what he was in the Pulpit he was in the street, and what he was in public he was in private. When 'settled' at Allhallows, 'he married a wife, yet surviving,' says Clarke, 'by whom he had three daughters.†' Neither wife nor daughters are further spoken of; but the same authority observes, 'His pious diligence and care were not less seen in the religious instruction and education of those that were under his private charge as children and servants; for whom his care was greatest to provide for their souls than their bodies, for their spiritual than for their temporal estate (yet not neglecting that neither), by bringing them up in the nurture and fear of the Lord.‡'

Besides being a devoted and more than ordinarily successful 'Preacher,' Richard Stock was of the stamp of John Knox, fearing not the face of man. Clarke having paid tribute to his 'integrity and judgment' as we have seen, adds, 'These two make him a complete man; but there is something more required to make a complete minister, viz., that he be able to speak his mind fitly (for what use can there be of a mute messenger?), and that he DARE DO IT FREELY; for of whom is courage and freedom of speech more required than of God's messengers? Nor was Mr Stock defective in either.' Then follow confirmations, which we cannot do better than adduce here.

'As for the former [*i. e.* ability to speak fitly], how well able he was, not to express only, but to urge and press too; not to confirm alone, but to commend also that that he delivered, with clear method, sound proof, choice words, fit phrases, pregnant similitudes, plentiful illustrations, pithy persuasions, sweet insinuations, powerful enforcements, allegations of antiquity, and variety of good literature; that both the learnedest might receive satisfaction from him, and the very meanest and dullest might also reap benefit by him, and so as might well leave a deep impression in the hearts and minds of the hearers, they cannot be ignorant, that for any space of time heard him. In a word, in this kind he was such an one as many strove to imitate, but few attained to equalise him.'

'Again: because it is in vain to be able to speak to good purpose, if a man does not use his tongue; if (as one said of the *Eretrians*) he be like the sword-fish that hath a sword in his head, but no heart in his bosom; or like a cowardly companion that carries a weapon to ruffle with, but dares not draw or make use of it, though just occasion be offered. For this his freedom of speech, therefore, in reproof of sin, and that even to the faces of the greatest, whether in public or private, when occasion required, many even now living are able to testify, and some accidents made it more publicly known than his desire was that it should have been.‡'

As a specimen of his fearlessness in rebuking sin and correcting error, it is recorded that he handled somewhat roughly the published 'opinions' of the great Ussher. We have the Archbishop's elaborate 'Letters' in reference thereto, and others' attacks; and it may be well to quote from them the more specific reference. The 'Letters,' which form rather a treatise than letters, and accordingly have been transferred from his 'Epistles' to his Theological writings by his latest

* 'The Character of a good Parson,' after Chaucer, Works, vol. xi. 395 (Scott's edition, 1821).

† Clarke, as before, p. 62.

‡ *Ibid.* p. 65.

§ Clarke, as before, pp. 64, 65.

editor, Dr Elrington, are entitled severally, 'The True Intent and Extent of Christ's Death and Satisfaction;' and 'An Answer of the Archbishop of Armagh to some exceptions taken against his aforesaid Letter.' It is in the latter that Stock is noticed. Having refuted certain (alleged) errors of Culverwell, he proceeds: 'Now, for Mr Stock's public opposition in the pulpit, I can hardly be induced to believe that he aimed at me therein; if he did, I must needs say he was deceived, when he reckoned me amongst those good men who made the universality of all the elect, and all men, to be one.*' He then vindicates his true opinions and statements with great fulness and perspicacity; and so as when Stock read the 'answer,' he must have been satisfied that their 'word-war' was a war of words, if we may judge from his own (if it be his) *posthumous* 'Truth's Champion,' which maintains the very sentiments of the Archbishop, and if anything rather widening than narrowing them. Another example of his 'faithfulness' is furnished in the old folio. Says Clarke: 'In his younger days being called to preach at Paul's Cross, he dealt somewhat plainly and freely in taxing some abuses in the city in unequal ratings, whereby the meaner sort were over-burdened, whilst the rich and great ones escaped with more ease. This was ill taken by many of them, who checked him as over-rash for dealing in such matters, calling him a 'green-head;' but in his latter days, being called to preach at the Lord Mayor's election, he fell again upon the same subject, and told them a grey-head spake now what a 'green-head' had done formerly.†

Two of the leading *tests* of the true Minister at this period were, his respect or disrespect for 'The Sabbath,' in those days of 'Book of Sports' and Sunday 'May-poles,' and his fidelity or slackness in 'catechising.' In both of these Stock stands firm. For the former he was very zealous and earnest, and this appeared especially in his persistency in seeking a 'reformation of some profanations' of it, 'wherein he prevailed also for the alteration of something offensive in that kind, as well with the main body of the city as with some particular societys; as for their meetings upon St Thomas's day. He persuaded also some of the companies to put off their solemn festivals from Mondays to Tuesdays, that so the Lord's day might not be profaned by their preparations for those feasts.' Of the latter he was anxiously careful: 'His prudence, also, appeared in his order of catechising the young persons of his parish; by examining them apart, the youths on one day, and the maids on another; the riper and forwarder first, in the presence of the ruder and rawer; and the ruder and rawer apart by themselves, when the former were departed, that so they might reap what fruit they could by hearing the others, and yet might receive no discouragement by being heard of them.‡

From all 'testimonies,' and from the utter absence in his case of even the 'revilings' which many of his equally excellent and venerable contemporaries had to endure, it is plain that RICHARD STOCK was a man of mark, of splendid influence, and of inestimable goodness; which, after all, is the highest style of greatness, measured in the 'balances of the sanctuary.' His entire 'Life' was self-evidently a 'ministry,' a service—he, in not less beautiful than rare humility, seeking to be but a 'voice' for Christ.

Thus he 'lived,' and thus he 'died,' by no means an 'old man,' for he was only in his fifty-eighth or fifty-ninth year. And so the Pastor of Bennet-Fink may fitly close our Memoir of one, concerning whom, more than most, Hanani's Bible character is deserved, '*He was a faithful man, and feared God above many*' (Neh. vii. 2):—

'To draw to an end,' says Clarke, 'together with his end; the end of his labours, but the beginning of his rest; the end of his work, but receipt of his reward. In the aforementioned and such like employments,

* Works of Ussher, vol. xii. pp. 566–571.

† Clarke, as before, p. 65.

‡ Ibid. Cf. also Fuller, 'Worthies,' as before.

public and private, he spent his time. He spent his strength like a torch or taper, wasting and consuming himself for the profit and benefit of others; having his work with God then, and his reward for it from God afterwards. And for these employments' sake was it principally that he desired recovery of health and strength: unto the performance whereof also (though therein injurious to himself and contrary to his own desires) he oft strained himself, and that in the midst of his infirmity and weakness, not to uncertain hazard only, but to evident impeaching and impairing of either. "What is the sign," saith Hezekiah, when he was promised recovery, "that I shall go up to the house of the Lord?" as desiring continuance of life, and recovery of health, for no one end more than that. And therefore, also, was it that this worthy man was desirous of recovering, that he might repair to God's house again, and that he might return to God's work again. To which purpose the very last Lord's day before his decease, having after many relapses recovered a little strength, he made shift to get out to a neighbour's congregation, there to join with God's people in public performance of such solemn service of God as this day is usually spent and employed in. And having held out with them to the end in both parts of the day, he rejoiced much therein that he was able so to do, the rather because he thereby conceived some good hope that he should be strong enough ere long to return to his wonted work and employment again. But the Lord saw it better (for his will appears by his work) to put an end to his incessant labours here, and to translate him to the place of his endless rest elsewhere, and that upon the 20th day of April A.D. 1626, having been Preacher at Allhallows, Bread Street, during the space of thirty-two years, where he was an example to his people "in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy iv. 12). But as one saith, An exact face is seldom drawn but with much disadvantage; so neither is his character. So that we may well say, as one doth of Basil, "There wanted but his own tongue to commend him with." * †

Of the Writings of Richard Stock, only two slight tractates were published by himself, viz.: (1.) The Doctrine and Use of Repentance, 1610: (2.) Sermon on death of Lord Harrington, 1614. Thus, in an age of 'writing' and 'printing' very 'many books,' he was singularly reticent. Even his posthumous productions were few. They are the 'Commentary' now reprinted, and a quarto volume of Sermon-Lectures already noticed, of which this is the full title-page:—'A STOCK of Divine Knowledge. Being a lively description of the Divine Nature, or the Divine Essence, Attributes and Trinity particularly explained and profitably applied. The first shewing us what God is: the second what we ought to be. By the late learned and laborious Preacher and worthy instrument of God's glory, Richard Stock, sometimes Rector of Allhallows, Breadstreet in London.' 1641.†

His 'Repentance' is plain but penetrating, with now and again barbed sentences that must have gone straight to the mark when delivered. His Funeral-Sermon for the youthful Lord Harrington is a very tender and finely touched discourse. The Fount of Tears must have been stirred to its very depths in the speaker; and the effect on the auditory, with, as it would

* Clarke, as before, pp. 65, 66.

† Anthony a-Wood, in his *Fasti Oxon.*, blunders egregiously in regard to the date of Stock's death. He antedates it by ten years. In his half-heaven way he says:—'He gave way to fate 20th April 1616;' and curiously enough, Dr Bliss, with uncharacteristic inaccuracy, allows the error to go uncorrected, and adds a foot-note which only makes the confusion worse. The real date, 1626, puts all right. Fuller, who is given by Wood as his authority, gives 1626, not 1616.

It will be noticed that Torshell, in his 'Preface' to his 'Malachi,' under date 1641, speaks of Stock as dead fifteen years, which goes back to 1626; besides the monumental inscription. But with all Wood's attributions and odd blunders, we owe much to his laborious diligence. The following is in the 'Register' of Allhallows:—'The 24th of April 1626 was buried Mr Richard Stocke, parson of the parish.' No doubt Mr Milton sen., and John (then eighteen, and in London), attended the funeral. Lord Bacon died just two weeks before Stock (9th April).

‡ The tractate on Repentance we have not now before

us, but the following is the full title-page of the Sermon for Lord Harrington, of whom he gives a singularly interesting account, vouching for unexaggeration with almost morbid sensitiveness:—The Churches Lamentation for the losse of the godly: deliuered in a Sermon at the funeral of that truly noble, and most hopefull young Gentleman, Iohn Lord Harrington, Baron of Exton, Knight of the noble order of the Bath, and his maiesties Lieutenant of the County of Rutland, at Exton in Rutland, the last day of March 1614. Together with a patterne of Piety, and the power of godliness expressed in his life and death, who yielded to Nature the 27. of February 1613, when he wanted two moneths of 22 years of his age. By Richard Stock, Pastor of Allhallows, Breadstreet in London. London, Printed by Iohn Beale, 1614. 12mo.' Prefixed to Epistle Dedicatory is a woodcut portrait of the young Lord: a noble Baconian head. The 'Epistle Dedicatory' is written with affectionate familiarity to the mother and sisters of the deceased. Various well-meant verses are attached and prefixed.

appear, the coffined dead in state before them, must have been overwhelming. There are some vivid 'similes' in this pathetic Sermon, occasional flashes of that light which the Poet fetches down from the empyrean, and appeals

'Clear and ringing as a silver bell.'

The 'Stock of Knowledge' consists of acute but usually laboured discussions of the successive 'Attributes' of God; scarcely comparable with the all too little known 'Philo-Theologica' of Henry Church, much less with Stephen Charnock's magnificent 'Discourses.' But now and again you light upon a happy distinction, a well-put answer to an objection equally well-put, an apposite quotation from a Father, and good solid sense. Solidity, indeed, is *the* characteristic of the book. As the Sermon-Lectures were delivered from Sabbath to Sabbath, we are impressed with the intellectual grasp demanded from the hearers. They had better suited the professor's chair than the pulpit, it seems to us.

To our apprehension, the little 18mo, 'Truth's Champion,' which is ascribed to him by Anthony a-Wood and by Brook, is by far the most valuable book bearing his name. In our opinion, it states some of the deepest problems of Theology and Philosophy with uncommon acumen; with pellucid distinctness of thought and wording; with mingled boldness and caution, breadth and depth; and, above all, presents a very jewel-case of unspeakable Scriptural consolation to doubting, harassed, groping inquirers. Few know it; but we who do heartily commend it to every Reader who can put his hands upon it, not as in all respects perfect, but as a price-less contribution to the solution of ever-renewed problems.

But while we thus notice here 'Truth's Champion,' it is only right that we should express our doubts, almost certainty of the contrary, of our Stock being its author. The following is its full title-page:—

'Truth's Champion: Wherein are made plain these particulars: 1. That Christ died for all men. 2. Of his dying for all to save all. 3. Of his power given out to all. 4. Of Predestination. 5. Of Election. 6. Of Free Will. 7. Of falling away. 8. Of original sin. 9. Of Baptizing or Baptism. 10. Of the Ministry. 11. Of Love. 12. Of those that hold, That God hath appointed or destined unavoidably all the actions of men, and the sad effects that follow. 13. Of the man Adam and the man Christ. With Answers to divers Objections upon the same. An occasional word to the Reader, and enlarged by the Author, Richard Stooks, Minister of the Gospel of Jesus Christ. London, Printed for Martha Whittington, and are to be sold at the Blew Anchor in Cornhill, 1651.' (18mo.)

From this title-page it will be seen that the little volume was not published until 1651; and notwithstanding that the 'Epistle Dedicatory' and 'To the Reader' bear the initials R. S. (the former misprinted B. S. for R. S.), and have all the indications of proceeding from one then alive, *there is no intimation whatever that the volume was edited.* 'Enlarged by the Author' would seem to indicate a prior edition; but there was none such. Finally, 'Stooks' for 'Stocke' is scarcely probable. There was a Richard Stock rector of Kirk-Eaton in Yorkshire, where 'he left a standing monument of his piety and charity, by the erection and endowment of a free school.' Could he be the author? It is just possible, spite of the orthography 'Stooks.'

The 'Commentary' on Malachi is rather for the Scholar and Divine than the ordinary Reader. Many ministers can bear testimony to its great value, as furnishing aids and hints for the exposition of this important and 'hard' book. There are many excellent exegetical passages of difficult Hebrew, original tracing out of the finer filaments of the thought, wonderful faculty of educing or deducing 'doctrine,' and intense and electric 'application.' If some of the latter are out of proportion, there is with the huge elephantine head also the splendid ivory of the tusks. It cannot be denied that, if viewed merely as an exposition of Malachi, there is too much of it. It had received, no doubt, considerable condensation if the Author

had himself prepared it for publication. But the doctrines, and reasons, and uses, are in themselves valuable truth, though they may not be always strictly *the* truth taught in the particular passage from which they are deduced.*

While in all candour we thus state our estimate of the present reprint, we need scarcely add that, spite of those abatements, this 'Commentary' on the Last of the Old Testament Prophets has outweighing merits to give it title to an honoured place in the Series. In combination with the 'Exercitation' of Torshell, it stands alone for its learning, its exhaustiveness, its fulness of Scriptural allusion and application, its perspicuous statements of doctrine, and its evangelical spirit. And so we pass on from the Baptizer of the 'twelve days old' JOHN MILTON, and his father's and mother's and his own early 'Pastor' and Friend, RICHARD STOCK, to SAMUEL TORSHELL.

KINROSS.

ALEXANDER B. GROSART.

* Stock's over-quotations from the Fathers were objected to during his life. Clarke thus gives us his 'Apology':— 'In his public ministry,' he says, 'his usual manner was upon occasions to quote the sayings of many of the Fathers; which some taking exceptions at, he thus apologized for himself: "If any," saith he, "take exceptions at my alleging of Fathers (as some have taken offence at my using of reasons to confirm the doctrine, but with very little reason as I suppose), I must pray them to give me leave to use them, till I can see that unlawfulness which they affirm to be in the practice, and to censure me in charity for the use of them, as I do them for not using them. I will look as well to my heart in the use of them as God shall enable me; and when I shall see the harm of them, I will endeavour as much to avoid them. In the mean time, I will make as much use as I can of them, to edify the church of God."—Page 65. Of course this is no answer at all, seeing that the objection was not to his own self-improvement, but to the bewildering of his ordinary hearers with his 'much learning.'

SAMUEL TORSELL.



IF Literature has its Beaumont and Fletcher, never to be named except together, equally has Theology its Dod and Cleaver, Palmer and Cawdrey, and Stock and Torsell. Having done our best to tell the story of the 'Life' of Richard Stock, it is only meet that we should do the same for his friend and associate Samuel Torsell. In proceeding to recount 'the short and simple annals' of this pre-eminently learned and devout man, we labour under the disadvantage of having had no predecessor whatever. For while Brook and many other Puritan books of history and biography, have found ample space for names far inferior, you look in vain for his in any one of them. Even in a very useful, though far from immaculate, compilation—'Nonconformity in Cheshire'*—the county which was the chief scene of his holy and devoted work—one is chagrined to find his name, in the few lines about him, transmogrified into 'Forshall' (recently a familiar and lamented one to Biblical scholars), and carefully entered as such in the index,—a blunder which has not the poor merit or demerit of originality, for it is copied from Bishop Gastrell's 'Notitia Cestriensis,' published by the Chetham Society, under an editorship that ought to have ensured accuracy.†

It is not known where or when SAMUEL TORSSELL was born. But from a pleasing incidental notice in his 'Hypocrite Discovered,' we learn that his father must have been a 'man of God,' of the ancient Puritan stamp. Thus genially does his son speak of him in enforcing 'family prayer' and 'mutual conference':—

'Here,' he says, 'I will take occasion to give his due honour to him who gave me life, that among many other graces that made him shine in his private condition, this was one, that he was conscionable of and most profitable in private conference. He and some select friends, judicious and godly private Christians, kept constantly one day in a fortnight, in course, at their several houses, to confer sometimes about whole-some cases of conscience, sometimes upon chosen heads of divinity, sometimes upon controverted points, according as they propounded the matter to be treated upon still at their next meeting, and then a supper together under a law of temperance, and a penalty if any should exceed in his provisions. This practice I observed in my father and his friends for many years, and I note, to commend it unto the imitation of others, as a notable means of their spiritual thriving. I am sure his profit by it was great. I find the fruits of it among his papers, where many questions are so judiciously, so fully, so clearly resolved, that they were worthy to be communicated.'‡

Happy father, who sends forth his 'children' with such home-memories! Happy children, so 'won' to their 'father's God!' Conversely how sad, when with recollections of home are mingled no fireside words about Jesus, no melody of psalms, no early-anchored faith in the Bible,

* 'Historical Sketches of Nonconformity in the County Palatine of Chester. By various Ministers and Laymen in the County. 1 Vol. 8vo. (Kent & Co.) 1864, p. 145. The blunder is the less pardonable in that Torsell is incidentally but accurately named at page xviii.

† Vol. i. page 217. 'Notitia Cestriensis,' or *Historica Notices of the Diocese of Chester*, by Bishop Gastrell, now first printed; with explanatory notes by the Rev. F. R. Raines, 1846.

‡ Page 50.

no fragrance, as from spices, of prayer, no restraining and constraining example of the 'white robes' worn whitely even in earth's miry ways, no loving out-telling of 'the grand morality.'

Of his mother, all that has reached is that she was a 'midwife,' whether before or after marriage, or when a widow, doth not appear.* But a curious anecdote which occurs in John Bunyan's 'Life and Death of Mr Badman, presented to the world in a Familiar Dialogue between Mr Wiseman and Mr Attentive' (12mo, 1680), probably refers to her. In illustrating the evil fruits of Licentiousness, he enumerates 'Murder' among others, and confirms it by an extraordinary case that had come under his own observation. He then makes Wiseman say, 'This story the midwife's son, *who was a minister*, told me, and also protested that his mother told it him for a truth.'† In 1649, when Torshell died, Bunyan was upwards of twenty years old.

Our Worthy had at least one sister. For, turning over the treasures of the Williams' Library of London—which, to the praise of its present custodiers be it recorded, is ever, with large interpretation, open to the use of every really worthy inquirer—we chanced upon a daintily bound copy—rose in gold on either side, edges dimly golden—of his 'Three Questions of Free Justification, Christian Liberty, and the Use of the Law,' and on the end fly-leaf (upside down) found this inscription, 'Sarah Torshell, me jure possidet: ex dono fratris de dono fratris.'‡

Our first glimpse of SAMUEL TORSHELL§ is at Cambridge, which, it needeth not to be told, was the University of 'The Puritans,' as the college chosen by him was *Puritanissimus Puritanorum*. He matriculated at Christ's College as a sizar 22d March 1620–1, proceeded B.A. 1624–5, and passed M.A. 1628.||

Master Samuel was thus 'entered' into the College of the good Margaret Countess of Richmond and Derby, mother of the 7th Henry, the college in which was first of all performed the singular old comedy of 'Gammer Gurton's Needle;' and above all and beyond all, was not only the college of JOHN MILTON—whose mulberry, more fortunate than that of his at Stratford-on-Avon, still 'putteth forth leaves' in the Garden,—but he was proceeding B.A. when the 'Lady of the College' 'entered,' and M.A. when he was proceeding B.A.¶

Besides this one name, all other names eclipsing, and that of Sir Philip Sidney, 'Christ's' boasts of Latimer, and Heath, and Grindall; and later, and in fact contemporaneous with Torshell, John More, Hugh Broughton, Andrew Willet, Joseph Mede, Henry More, Chaderton, Clerke, Dillingham, Edward Dering, Arthur Hildersam, William Ames, and the Plato of English Theology, John Howe. Of poets belonging to 'Christ's' were Francis Quarles, Cleveland, Sir John Harrington, translator of Ariosto, and Gabriel Harvey, the friend of Spenser.** As Torshell in his writings refers affectionately to Sir John Harrington and George Herbert, it is probable that their friendship commenced at college.†† Of 'Christ's' altogether, Fuller, in his own quaint way, observes: 'It may without flattery be said of this House, "Many daughters have done virtuously, but thou excellest them all," if we consider the many divines who in so short a time have here had their education.'‡‡ Torshell, on passing Master of Arts,

* Ric. Smyth's Obituary, 29: Peck's Desid. Curiosa, vol. ii. p. 53 (Edn. 1779 4o.)

† Works, by Ofor, vol. iii. p. 612.

‡ I would here specially acknowledge the unfailing kindness of one of the trustees, the Rev. R. Brook Aspland of Hackney. At no little personal labour, he was ever ready to attend to my many (I fear) troublesome inquiries.

§ The spelling of his name, like that of Stock, is very arbitrary. Thus in the title-page of his 'Hypocrite Discovered,' it is given with two l's, while to the 'Epistle Dedicatory' it has only one. So also in his 'Three Questions.' His sister, as above, signed with two l's, and it is the more frequent.

|| Again I am indebted for these dates to C. H. Cooper, Esq., of Cambridge.

¶ The following are the entries of Milton's admission and degrees in the College books: 'Johannes Milton, Londinensis, filius Johannis, institutus fuit in literarum elementis sub Magistro Hill gymnasii Paulini præfecto; admissus est pensionarius minor, Feb. 12. 1624, sub Mro Chappell, solvitque pro ingr. 0. 10s. 0d.' 'Jo. Milton, Coll. Chr. Art. Bac., 1628. Art. Mr. 1632.'

** Cf Fuller's 'History' and 'Memorials,' as before.

†† For Harrington, see 'Hypocrite Discovered,' p. 58, *et alibi*, at pp. 80, 141; he also quotes other MSS. For Herbert very frequently. ‡‡ 'History,' as before.

proceeded to London, and there was immediately engaged in 'preaching'; in what church has not been discovered. But his London 'ministry' at this period must have been very brief, for he was in 1629 'presented' to the 'perpetual curacy' of Bunbury in Cheshire. His predecessor, the wise and Christ-like William Hinde,—the friend of Rainolds and Airay, and whose 'Remembrance of the Holy Life and Happy Death of John Bruen, of Bruen-Stopford, in the county of Chester, Esquire,' remains without a peer in its fine glimpses of the interiors of ancient and rural Puritan life, and for its gentle charities—died in June 1629; and in the 'Notitia Cestriensis' of Bishop Gastrell, already alluded to,—though the name is misspelled, or rather misprinted by the editor, there is no doubt of who is intended,—he is entered 'anno 1629' as Vicarius de Bunbury.* He thus immediately succeeded Hinde. He received the appointment from the 'Master and Wardens of the Haberdashers' Company of London,' to whom, in the 'Epistle Dedicatory' of his 'Three Questions,' he makes grateful acknowledgments. One short passage gathers up these *data*, and therefore we give it here:—'Tis not custom,' he says, 'but a right, that challenges the Dedication. They are Sermons which were preached in the *interim*, while I was yours, though at London, and to that people whom I still equally both love and honour, and who at that time owned my preachings. Yet, after your choice had separated me from them to a remoter country and greater task, their desire first called it to the press.†

Bunbury, to which Samuel Torshell was thus 'introduced,' and with which he must ever be chiefly associated, is distant about 3½ miles S.S.E. from Tarporley, on the Chester and Crewe railroad. It is a parish and township in the hundred of Eddisbury, which again lies within Delamere. Formerly it was the seat of a Collegiate Church, founded by Sir Henry Calveley in 1388, consisting of a master, submaster, five chaplains, two chanters, and two choristers. It was dissolved *temp.* Edward VI. by statute, and annexed to the Crown. The tithes were leased and ultimately purchased by Thomas Aldersey—an honoured name in the Palatine county. He was an 'haberdasher and citizen,' and he it was who gave the revenue of the living to the Haberdashers' Company. Besides this, he built a schoolhouse at Bunbury, which, in 1705, is styled 'a large and stately building.' Edward Burghall, the 'ejected' minister of Acton, near Nantwich, was master of this school for some time.‡

Bishop Gastrell designates Torshell 'Vicarius,' but this is a mistake. Bunbury was and is a 'perpetual curacy,' held, as we have already seen, by the 'Haberdashers' Company.' By patent from Queen Elizabeth, the Company present to the curacy, and have power to displace the curate for immorality or unnecessary absence. But the curate is licensed by the bishop, and subject to his jurisdiction. The church is dedicated to St Boniface; value recently £117. The registers of burials and marriages begin in 1559, and baptisms in 1598.§

Torshell must have been young when he was 'presented' to this 'Curacy,' for in the little book above quoted he apologises for not entering upon the discussion of certain deeper questions thus:—'It were a presumption to endeavour a reconciliation, *unfit for my few years.*'|| He

* As before.

† Pages 1, 2.

‡ County Histories: Fuller's 'Worthies:' Memoranda sent me by Rev. R. B. Aspland of Hackney. See also Brook under Burghall.

§ As in †. It may be noted here that Hinde was preceded by the saintly Christopher Harvey, to whom Torshell pays loving tribute in his Funeral Sermon for Moulson, page 248. Bunbury had thus from the Reformation to the Commonwealth, Harvey, Hinde, and Torshell,—a remarkable succession. The first, Harvey or Harve (the orthography varying), supplies a long missing bit of information, viz., the name and *locale* of the father of the Christopher Harvey who wrote the well-known 'Synagogue,' appended to George

Herbert's 'Temple.' Anthony a-Wood mentions that he was the 'son of a minister in Cheshire,' but neither he nor his editor (Dr Bliss), nor the various editors of Herbert (e.g. the beautiful edition of Pickering, 2 vols. 8vo, 1853, and the smaller 'Aldine'), knew his name. He is now found to have been worthy son of worthy sire. Cf. Works of Herbert, as above, vol. ii. pp. 289–292, and Wood, by Bliss, III. 538, 539.

|| Page 2. Later also in his 'Hypocrite Discovered' (p. 11) he says, 'More than I can take notice of. I want the benefit of long experience, and great practice, having lived most out of the crowd.'

must also have been a son of Cheshire by adoption and residence, prior to his settlement as pastor at Bunbury, inasmuch as in his dedication of his 'Christian Fellowship' he thus speaks:—"I resolved," he says, 'to leave a public testimony in your hand how dear my Bunburie (ah! desolated Bunbury, often warned), how dear your Cheshire (mine too I may call it in some respects, as having spent a full third part of my life in it.)*' This is under date 1644. That 'Bunbury' was 'dear' to him in the deepest sense of the word is beyond all question, and it is unspeakably beautiful to find one so scholarly cherishing in his heart of hearts the lowly parishioners of this sequestered sphere. Mark how the words pulsate as, drawing upon Bunbury experiences, he thus sketches the humble rustic 'believer':—

'There lies,' he says, 'a great deal of wealth in some obscure and neglected Christians. They do not more ordinarily tread upon and walk over the unknown veins of gold in America, than many supercilious and conceited professors do pass by and neglect golden and very precious spirits. One would not think what dexterity in the Scriptures, what judgment in controversies, what ability to settle and comfort a disturbed conscience, what fervency and expressions in prayer, what acquaintance with God and his providence, what strength of faith, what patience, meekness, moderation, contentedness, heavenly-mindedness, and what not, may be now and then found out and discovered in plain people, men and women that wear plain clothes, that have plain carriage and plain speech. And besides there may haply be more where grace is expected than we look for; more in a saint than a bare sentence or action will or can express. The golden vein is broader and thicker than sometimes we guess it to be. How then is the necessary use of wisdom to be able to see further than the russet? Not to be cozened with reverend beards, and grave furs, and demure countenances (like the councillors to the Muscovian that I spake of in my "Hypocrite,") as if graces and gifts dwelt only at those signs. And when we find a vein, there must be skill to dig it. Oh! how did the old patriarchs remove their habitations for the benefit of water-springs! how did they rejoice when they found a well! And we, when we have met with these "wells of living water," how shall we fetch it up!' (Proverbs xx. 5).†

The touching references to '*desolated Bunbury*' remind us that Torshell was resident there during what is emphatically known as 'the Troubles.' Presented to the curacy in 1629, his name appears in the title-page of 'The Saint's Humiliation' as minister of God's Word at Bunbury in 1633. Shortly before and shortly after the latter date, the royalist troops 'played havoc' in this 'nest of the Puritans,' as Cheshire was regarded. All through the Civil Wars it suffered. At Tarvin, not far from Bunbury, there was a parliamentary garrison seated, and it was often attacked. The 'Diary' of the Puritan 'minister' of Nantwich, good Edward Burghall, contains many incidental references to Bunbury and the neighbourhood. Indeed, all through the Civil War, the palatine-county played an important part, especially after the Royalist violation of the 'treaty' made at Bunbury, 23d December 1642.

The prevailing feeling was decidedly in favour of the Parliament, and the 'Royalists' were in a small and hopeless minority. Being of local influence, however,—noblemen and gentlemen,—they sought to coerce their tenants, and to muster a regiment for the king. In a pungent contemporary Tractate, we have passionate expressions of the bearing of this truculent and cruel 'minority.' It is headed the 'Unfaithfulness of the Cavaliers,' and as our Worthy is incidentally named in one passage, it may be given as a specimen of the whole. 'Colonel Hastings,' it proceeds, 'sent his troops to Mr Lancaster's house, the pastor of Tarporley, a painful (=pains-taking) and pious preacher. Thither the Lord Cholmley, who is Mr Lancaster's parishioner, sent many of his and Lord Rivers' horse, that fed upon his hay and corn, and carried Mr Lancaster's hay and barley in the sheaves, and littered their horses into the barley, though there was plenty of oat-straw in the barn close by. Lord Cholmley said that Mr Lancaster lost too little if he lost all, and called him a stinking rascal, with other such opprobrious speeches. . . . In the same town they have plundered the hay, fuel, and all the household goods of Mr Ley, to the veriest

* Page 3.

† *Ibid.* pp. 24, 25.

bed cords; and at Utlington they have beaten the servants, and taken rich apparel and furniture to the value of £200 and more. They have plundered Stapleford, Mr Bruen's house, and Mr Judson in Rushton, of all that he had, which they rate at £100, and William Welde of the same town, to the value of about £15; *Mr Torshell's house also, the pastor of Bunbury.* In a word, there is not an household in all these parts reputed religious, but less or more they have pillaged them.*

In the 'Epistle Dedicatory,' of his 'Hypocrite Discovered,' there is allusion to this 'pillage' of his goods. 'I had not,' he says, 'put my last hand unto it, but some of my books being rifled, and others, even all, kept from me through the injury of the times, and the calamity of those parts, I have presented it to you as it is.'†

We have in his 'Case of Conscience' another glimpse of the guises and disguises demanded by Christ's honoured servants during this stormy and distressing period. Having told a capital anecdote of the good John Brentius's flight after getting the famous note, 'Fuge, fuge Brenti, cito, citius, citissime,' under the garb of a captain, with buff, and a patch upon one eye, Torshell adds, 'he is excused by the grave writer of his story; which I also allege in defence of those scarlet cloaks, buff-coats, gray rockets, perukes of hair, and coloured monteros which have of late hid many grave and sober ministers from the eyes of their adversaries.'‡

Besides these and very many kindred 'spoliations' and perils, the 'Diary' of saintly Philip Henry, and the trumpet-words of Dr William Spurstowe,—a native of Bunbury, and the friend of Hampden, Milton, and Baxter,—might furnish alternately pathetic and defiant confirmations, beyond the 'Cheshire Rising,' unto the grand close. Such were the 'trials' through which Liberty agonised to its final and glorious triumph. Nor must we forget in our indignation with the Cholmleys and Riverses, that in their hour of success the anti-Royalists were guilty of not unsimilar wrongs. If we here give the necessary details of the former, it is only because they enter into the 'Life' being recorded; in the 'Life' of a Royalist, as of Farindon or Fuller, the others should have like memorial and like reprobation.

Besides the pastoral ties that endeared Bunbury to Torshell, there were pathetic family associations. The 'graves' of his 'household' were there. The 'Registers' of the Church reveal what is nowhere else stated, that our Worthy was married, and had the home shadows, and the home sunlight. These entries speak for themselves:—

'CHRISTENINGS.'

1633. 9 7^r [September]. Ric. fil: Sam: Torshell.

1636. 1 May. Sam: Torshell fil: Sam. T.

1637. 31 O^r [October]. Jo: son of Sam. Torshell.

'BURIALS.'

1639. 23 Jan. Eliz. Torshell.

1661. 3 N^r [November]. W. Torshell.

Who his wife was we have failed to trace; and equally whether it was she who was buried on '23d January 1639;' nor have we been able to find out the after-history of the 'christened' children.§

* Quoted in 'Nonconformity in Cheshire,' as before, p. xviii. 'The people of Bunbury, especially the oldest, point out a traditionary oak, where the inhabitants came and hid their provisions in the hollow part during these unquiet times. Part of the stock of the oak still remains, and it has evidently been of enormous size.' Rev. William Lowe, Bunbury, to me.

† Page 8.

‡ Page 12.

§ I have to thank the present Vicar of Bunbury (Rev. William Lowe) for these details. He has also furnished the following interesting *memorabilia* from the Registers:—

Burials, 1601, 18 March: Jo: Tomkys, minister of Bunb.
 „ 1601, 23 N [November], Xtopher Harvy, prechr. of Bunb.
 „ 1603, 4 Mar. Hannah Hynd, fil. W., preacher of Bunbury.
 „ 1629, June 21, Wm. Hynde, departed this life: he was preacher of God's word at Bunbury for almost 28 years.

Under date '1646: Jan. 15' is this curious entry:—'These two children were the first that were baptised according to the Parliament Directory at Bunbury, I being threatened by

Whither Torshell went when the 'troubles' came upon Bunbury, it is impossible to say definitely, but in all probability it was to London. In his 'Epistle Dedicatory' of 'Christian Fellowship,' to a renowned Cheshire gentlewoman of old Puritan descent and worth, 'the Right Worshipfull Mrs Jane Done of Utkinton,' he informs her: 'This which I have digested into the form of a small treatise, was the substance of two sermons which I preached, both at Istleworth and at Christ Church, London;' and then towards the close, after a well-deserved tribute to the excellent lady's loyalty to Puritanism and the Parliament, he continues: 'I have another reason why I inscribe this to you, namely, to leave a testimony of the sincere and great respect I bear, and have ever borne to you, since I had the happiness to have acquaintance with your gifts and graces. That storm which hath forced you from your habitation, *having driven me also to seek refuge in those more safe coverts.*' Then he adds affectingly, 'I know not how it may please God to dispose of me, or where my poor service may be employed. Wheresoever . . . I sit down (if a sitting down may be expected in so great a commotion and hurl of things), I resolved to leave a public testimony in your hand.'*† This was in 1644. It would seem that he had first of all retired to 'Istleworth,' and ultimately to London. 'Christ's Church,' London, was from 1642 up to the 'Ejection' of 1662, held by William Jenkyn,—whose 'Commentary' on 'Jude' makes his name a familiar and prized one 'unto this day,'—and as *he* was a friend of Torshell, to whose 'Hypocrite Discovered' he prefixed certain 'Latin verses,' we may find herein an explanation of his 'preaching' there.

That Torshell did not 'flee' from Bunbury without well weighing the occasion, is proved by a tractate which he issued in 1643, and which seems to have escaped all bibliographers hitherto. It is entitled, 'A Case of Conscience concerning Flying in Times of Trouble.' It is a singularly curious and, biographically, exceedingly gratifying production. It 'opens a window' into the very soul of the author, and also proves, if proof were needed, how sensitively the Puritans made all their procedure matter of conscience. It throbs with patriotic emotion. It is blurred as with tears, in personal allusions. It was written, says the beginning of the epistle 'to the Reader,' 'about four months since, upon an occasion that offered itself.' This tallies with the 'spoliation' of Cholmley and Rivers, and hence it looks as if he had remained still in Bunbury, coming and going, up to 1642-43. No doubt a 'John Swanne' appears as 'minister' at Bunbury even so early as 1616; but he is elsewhere called a 'stipendiary,'‡ and Torshell, no doubt, retained the 'Curacy,' though flitting hither and thither, in the 'hurl' of the times, as already illustrated. From the fact that he is called 'Preacher at Cripplegate,' in the record of his death, we learn that in the interregnum, after the 'sequestration' of Dr William Fuller (father-in-law of Brian Walton), in 1642, Torshell filled this celebrated pulpit—the pulpit of Bishop Lancelot

Captain Hulse of Beeston Castle, the Sabbath before, for baptising according to the communion book '[the next word is illegible, looks like 'plesewur'] [in] 'presence of the congregation; he said [it] was superstitiously.' John Swanne was the 'minister' (?) at this time. He came in 1616, and had consequently officiated during the whole time of Samuel Torshell's preachship, as well as part of Hinde's. See foot-note on this page †. It is difficult to decide whether Torshell was 'preacher' or the 'minister' *proper*. His title-pages shew both titles; but Aldersey's calling Swanne a mere 'stipendiary,' and Gastrell naming Torshell 'Vicarius,' inclines us to think he must have been the 'perpetual curate' or Vicar.

* Epistle Dedicatory pp. 2, 3.

† For notices of the Done family, see Mr Raines' note on Gastrell, N. C. i. 141. A sister of Jane, viz. Mary, became the wife of John Crewe, Esq., second son of Sir John Crewe, the friend of Dr Sibbes. Of the virtues of a certain

lady-member of the family, tradition still preserves many stories, so that, according to Pennant, 'when a Cheshire man would express excellence in the fair sex,' he will say, 'There is a Lady Done for you' (pp. 79, 80).

‡ The Bunbury parish registers contain accounts of some ludicrous squabbles between this 'John Swanne' and the lessees of the rectory. With reference to one claim, Mr Aldersey has this concise and keen note: 'Mr Swanne is mistaken, He is neither preceptor, vicar, nor curate, but a stipendiary; all he can claim is his £20' Non. Chest. p. 146. From a note which the present Vicar of Bunbury (Rev. William Lowe) has kindly addressed to me, it would appear that there have always been two beneficed clergymen connected with the living of Bunbury, viz., the Vicar or Curate and the Preacher, an arrangement which subsists to this day. Torshell was the 'Curate' or 'Vicar,' as distinguished from the 'Preacher' probably.

Andrewes. That he very soon attained no common position is shewn by two things. First of all, on '12th May 1646,' he preached before the 'House of Commons,' being 'the day of their solemn thanksgiving for regaining and taking' many 'garrisons,' which are all enumerated in the title page of the printed sermon—'The Palace of Justice.' Then earlier he was, by an 'ordinance of Parliament, on March 19. 1643-1644,' appointed to be household chaplain at St James's to two of the children of Charles I., then under the care of Parliament, viz. Henry Duke of Gloucester and Elizabeth the Princess. The salary or stipend was fixed at £200, a very considerable sum at that time. Full details of the duties of the onerous office which Torshell was thus called upon to fill, and also of those discharged by Marshall and Sedgwick, Spurstowe and Caryl, and Jeremiah Whittaker, are given by Vicars.* The most interesting glimpse, however, is afforded us by an incidental statement in the 'Epistle Dedicatory' to his 'Design about disposing the Bible into an Harmony' (1647). 'This that I now humbly offer to your hands, hath been long in my thoughts; *but much more since, in my attendance on his Majesty's children, I have* (under the encouragement and particular favours of the Right Honourable my Lord the Earl of Northumberland, to whose care you have entrusted those royal pledges) read through the Bible in an expository way.' It need hardly be observed that, through 'good report and bad report,' SAMUEL TORSHELL was true 'to the Parliament,' and never forgot his country for his king. Nevertheless, a careful reader of his books comes ever and anon upon wistful turns of expression, that shew how his heart, in common with all the genuine Puritans, was wrung in the stern adhesion to his patriotic convictions, whereby he could not but assert the superior claims of the Nation to one who need not be characterised in this 19th century.

How brave, yet how soft, how courteous even in their curtness, are these words from his 'Case of Conscience:—'We may not,' says he, 'now suffer the thoughts of safety elsewhere to womanise our spirits; but, together with our earnest and humble prayers for our king, that he may at length embrace the counsels of our great Estate: we are in care of so sad a necessity, to resolve to lay out all our strength towards the great business, and rather burn our ships, as some stories mention of some resolute soldiers, to keep off all thoughts of return to the cowardly and faint-hearted; that is, forget all conveniences and opportunities of being elsewhere in a whole skin.'† Sorrowfully, yet manfully and patriotically, he took his stand with those who were 'God's Sword,' to achieve terrible vengeance for the treason of the Throne to 'the kingdom.'

With no less touching reluctance did Torshell find himself opposed to 'the Church,' into which he had been born, and at whose altar he 'served.' He thus addressed the 'Assembly of Divines' at Westminster, in the 'Epistle Dedicatory' of the 'Hypocrite Discovered;' and we submit the passage, not controversially or as partizans, but as really forming a vital part of the man's history and 'Life.' Nor will the impartial Churchman be so uncandid as object or look for suppression of what, right or wrong, was the very substance and make of Torshell's belief, any more than does the Nonconformist expect the Biographers and Editors of the Parker, Anglo-Catholic, and other Church Serieses, to suppress anti-Puritan facts and opinions. It is an unworthy jealousy that on either side cannot hear the actual *data*, for or against, in a given 'Life.'

'I have ventured forth a tender piece, which is not likely to escape the censure of such as are guilty, whom perhaps it may make to smart; and therefore it will need the patronage of such as are very discerning and very sincere. *Such I esteem you*, and from my very soul do bless God for you, and have hopes that God hath it in his thoughts to refresh this poor and torn nation and the churches, because he hath given

* Vicars's 'English Parliamentary Chronicle,' 4to, 1646. | 344. Princess Elizabeth died Sept. 8. 1650, at Carisbrook. Cf. also Mrs M. A. Green's 'Lives of the Princesses,' vi. | Cf. Lord's Journals, vi. 475.

† Page 9.

courage to so many able and godly divines to meet together, though threatened with proclamations to the contrary; and being met, a sweet agreement in common principles and the love of the truth, though prophesied of by ungodly, wanton, and profane wits, that they would presently break asunder through variety of opinions. *Truly if you had brought with you that pride and pomp which we were wont to see in our former mock synods and convocations, we might have expected that before this time you should have been the derision and scorn of the prelatical and atheistical party.* But for ever blessed be the name of God for that sweet condescension, for that humble and resolved subjection unto light, for that diligent and holy pursuit of truth, which altogether do promise an happy issue of your meeting. Go on with your prudent and holy debates, and the Lord so bless them and crown them, that your advice being laid before our great and high Court, they may, under God, settle upon us the glory of all the ordinances of Christ, and remove every burden which the tyranny of abused Episcopacy had laid upon us. I call their courses tyranny, and their impositions burdens, as having had, through the happiness of these late times, better means and opportunity to discern and weigh them; for let me speak freely, and as becomes us, now that the hand of God is so much out against the nation; let me speak humbly. I confess my thoughts were heretofore more favourable, as walking according to those principles I had received in my education. The truth is, though I never thought Episcopacy to be of divine right, as it was proudly challenged, yet I looked upon it as the most ancient and most prudential way of government, and so obeyed it, and spake well of it, though not its mad and furious ways; for I ever protested against their altars and their *cringes*, their suppressing of faithful and painful preachers, their discouraging and undermining of the power of godliness, their wanton and profane abuse of the high and dreadful censure of excommunication; yet in a general conformity to such things as I conceived were by law established, I obeyed it, as thinking it to be a sin not to have done so. I will not be ashamed to put those charitable thoughts I had (for so I will call them, and so my own conscience, after I examined it, doth call them) among the *errata* of my life. The reading of Cyprian first made me stumble in the point of Episcopacy; but afterwards, when I met with Mr White's learned and serious speech against it in parliament, which was afterwards printed, to the great good, I believe, of the kingdom, as no doubt inviting many to look into that point, which they had not formerly studied, I was fully convinced of the inconveniences and mischiefs of it among us.*

It was in the very crisis of hazard, as taking his life 'in his hand,' Samuel Torshell so spoke. Nor is this all. In the book itself, with sarcasm unusual to him, he thus, with all Fuller's archness of wit, addresses the time-servers:—

'Such snails as these,' says he, 'come abroad in the dew, but afterwards creep in again. If they perceive the air to thicken, and the clouds to grow black for rain, they house themselves, and get back again, though their feet were over the threshold, and they had begun their journey. They love not dirty ways nor stormy weather; they are with the forwardest when the garments and the palm-branches are spread, and the people cry, Hosanna! to triumphant Christ; but they shrink away when He is led to Calvary. If once the swords and staves appear, they will rather leave their linen garments and run away naked, than be taken with Him' (Mark xiv. 51, 52).†

With what cutting severity, mingled with prudence, does he further 'reprove' somewhat onward:—

'Their zeal is much like this (Pharisaic), who are earnest in the pulpit against the sins of—the *absent*; who in plain country congregations cry out against the pride of the times, and in the obscure churches of country villages inveigh against the misgovernments and errors of the State.' 'Tis fit that these things,' he nobly adds, 'be spoken against, when a people are to be undeceived; but it must be in the king's Court, especially in the king's chapel. But if Amaziah the court chaplain make the chapel a sanctuary (as the Hebrew also signifies, Amos vii. 12, 13), and suffer not plain-dealing, truth-telling Amos to preach there, yet why should he send him to flee into other places and preach there? In other places a prophet may mourn for and lament the sins of the magistrate unto God; but it would be no true-born zeal to fill the people with his declamations, unless, as I said, it be needful to undeceive the people.‡

Very rare is this combination of the *fortiter* with the *suaviter*; but herein Torshell only exemplified his own rule: 'All are not fitted for a rough handling. In our reproofs, we must endeavour both to be plain and pleasing; by the former we shall shew ourselves honest, by the latter discreet.'§ Finally, for we must limit ourselves, in the same outspoken and intrepid but

* Pages 1-3.

† II. D. p. 41.

‡ II. D. p. 72.

§ 'Three Questions,' pp. 100, 101.

VI. The Hypocrite Discovered and Cured.

The Definition	} of Hy- pocrisie.	The Prognosticks	} of Hy- pocrisie.
The Kindes		The Causes	
The Subject		The Cure	
The Symptoms			

a Discourse Furnished with much variety of Experimental and Historical observations, and most seasonable for these times of happy designe for Reformation. In two-Bookes. By Samuëll Torshell. With an Epistle to the Assembly of Divines, about the discerning of spirits. Ordered, Novemb 24. 1643, that this Booke be printed, for Iohn Bellamie. Iohn White. Imprimatur, Edm. Calamie. London, Printed by G. M. for John Bellamy at the signe of the three golden Lyons near the Royall Exchange. M.DC.XLIV.

*** It may be mentioned that the Williams Library copy of the "Hypocrite Discovered" contains on fly-leaf the rare autograph of "Francis Bampfylde," and throughout his careful and intensely appreciative markings.

VII. The Palace of Justice opened and set to view (sic), in a Sermon at Margarets Westminster before the Honorable House of Commons Assembled in Parliament, upon the 12th of May, 1646. Being the day of their Solemn Thanksgiving, for Regaining and taking in the severall Garrisons, of
 The City of Exeter. }
 Barnstable. } { Dunster Castle.
 Michaels Mount in Cornwall. } { Titbury Castle.
 Ruthen Castle. } { Woodstock Mannor.
 Ilford-Combe. } { Castle of Bridgnorth.
 Aberystwyth in Wales. } { Banbury Castle.
 } { Newark.
 By Sam. Torshel. London, Printed by T. R. and E. M. for John Bellamy at the three golden Lions in Cornhill. 1646. 4to.

VIII. The Woman's Glorie: A Treatise, First Asserting the due Honour of that Sexe. By manifesting that Women are capable of the highest improvements; And instancing severall Examples of Women's Eminencies in

1. Wisdom.	}	{	6. Constancy.
2. Policie.			7. Courage.
3. Deliberation.			8. Ability to govern.
4. Secresie.			9. Piety and Religion.
5. Learning.			

Secondly,

Directing wherein that Honour chiefly consists (viz.) in

1. Soul glorie or inward beauty.
2. Modesty in Carriage, language and attire.

3. Humility. }
 4. Wisdome. } { 5. Silence.
 } { 6. Piety and Devotion.
 The Second Edition enlarged. By Samnel Torshell. Printed for John Bellamy, at the three golden Lyons near the Royall Exchange. 1650. 12mo.

*** From the 'Epistle to the Reader' it appears that the 1st edition was published in 1646; e.g. 'About four years since upon a particular occasion I wrote this following Treatise.' The 'enlarging' consists of an account of the Queen of Sweden.

IX. A Designe About Disposing the Bible into an Harmony. Or an Essay concerning the transposing the order of Books and Chapters of the holy Scriptures for the reducing of all into a continued History. The Benefits, Difficulties, Helpes. By Samuel Torshel. London, Printed by A. Miller, for John Bellamy at the three Golden Lyons near the Royall Exchange. M.D.CXLVII. 4to.

X. God's Esteem of the Death of His Saints, Preached at the Funeral of Mr John Moulson, of Hargrave, at Bunbury in Cheshire. By S. T. in 'ΘΡΗΝΟΙΚΟΣ: The House of Mourning Furnished: with Directions for, Preparations to, Meditations of, Consolations at, the Hour of Death. Delivered in LVI Sermons, Preached at the Funerals of diverse faithful Servants of Christ.' Folio 3d edn. 1672. Sermon No. xx, pp. 243-250. Text Psalm cxvi. 15.

*** At page 92 of the 'Hypocrite Discovered,' there is a half-promise of another book, which, however, never appeared, probably for the reason indicated, seeing there were various able works published on the same subject. 'I could fit,' he says, 'this story with some others; but I have it in design to undertake the *atheist* in a particular Treatise, which promise I have once before intimated, (Ex. on Malachi, p. 66, folio) and will perform if God give opportunity and quiet time, the encouragement of study, and that I be not prevented (= anticipated) by some abler pen, which I rather desire as being a piece of work, which though I have hung upon the warp-wall, I despair almost of putting it into the loom, as knowing my own want of skill to weave as fine and curious a piece."

The slightest of the Works of Samuel Torshell carry with them, as their very warp and woof, evidences of extraordinary learning. Witness in his 'Exercitation' on Malachi now reprinted, and the historical 'Preface' to Stock, such a roll of authorities as makes your shallow theologue of these days stand aghast. Nor is the intimation without a flavour of humour, in the former that he was 'an hundred miles from any public library, having the use of no books but mine own.' His learning is very wide and various. We have of course the familiar Fathers and Classics, Augustine and Ambrose, Chrysostom and Bernard, Tertullian and Cyprian, Gregory and Athanasius, Homer and Cicero, Virgil and Ovid, Horace and Juvenal. But besides these there are choice bits, as of dust-of-gold, from Aquinas, and Avicena, and from The Schoolmen generally, and Luther, and Calvin, and 'Mr Knox,' besides such out-of-the-way names as Whimphelingius, Vitoduranus, Guadoguoli, Busbequius, Jacob D'Ausoles a Lapeyre, Roa, and scores of others, to which those of Milton's 'Sonnet' are as music. Looking a little nearer, you come upon Thomas à Kempis and Dante, 'my Lord Verulam' and Petrarch, and now and again there are touches that remind us of the giants with whom

he was either contemporary or little short of it. There are 'Mr Calvin' and 'Mr Knox,' 'Mr Herbert' and 'Mr Fuller,' and 'Mr Thomas Hooker,' and 'my Lord Brooke,' and Galileo (Galileus) is that 'curious and excellent man.' But while scarcely a page or margin is without the impress of inexhaustible resources of learning under thorough command,—proving that Dr Thomas Goodwin used '*learned*' in his loving 'testimony' in the fulness of its meaning,*—he makes his learning serve him, not he it. If there is the over-weight, there is also the strength and the lustre of the coat-of-mail in his abundantly 'confirmed' arguments. And at times, as the old poet sings, he puts off the 'helm of horror,' and with gushes of human feeling stoops to his lowliest readers as his own 'dear children.' 'They are bad preachers,' he tells us, 'that paint themselves in their own colours, instead of Christ. While in our ordinary sermons we do unnecessarily tell you how many Fathers we had read, how much we are acquainted with the Schoolmen, what critical Linguists we are or the like: 'tis a wretched ostentation. We do over-much affect our own picture, and paint unto you our own scholarship.' Then he discriminatingly adds: 'It is not fit that divinity should be sordidly attended, but with such words as may both take the sense and the understanding. Yet there is most wisdom and efficacy in God's oratory, the sacred Scripture-expression; and we preach with most authority when we deny ourselves. I speak not as affecting a sluttish handling, but a Sermon well dressed with fit words rather than fine, but especially in the evidence of the Spirit and with power.'†

His 'Hypocrite Discovered' and 'Woman's Glorie' are packed full with recondite lore and anecdote, and personal allusions, after the type of Giles Firmin's 'Real Christian' (an extraordinary book) and the 'Thoughts' of Fuller. They have the same *pat* accommodations of passing events, reveal the same penetrating and shrewd observations, unmask pretence with the same unembittered insight, surprise in the same sudden manner, with tender words now of deep experience and now of expostulation, and especially equal, and indeed surpass, both Firmin and Fuller, in their tracking the windings and turnings of the deceitful human heart. Yet is it ever a light, not a fire that is applied.

We have occasionally interesting personal reminiscences of honoured names and books now renowned. Thus incidentally we come upon a little contribution to *Baconiana*. Having occasion to quote Daniel xii. 4, 'Many shall run to and fro, and knowledge shall be increased,' he interprets 'namely, by reading thy book when the time of fulfilling comes,' and continues: 'There is a *Manuscript* that offers a pleasant interpretation of these words, that the opening of the world by trade and navigation, and the increase of knowledge, should meet in one age.' Then he observes, 'The Lord Verulam embraced this sense, if himself invented the Frontispiece to his *Instauratio magna*, where, in a quiet sea, a ship is pictured with full spread sails, and under it this same sentence out of Daniel, "*Multi pertransibunt et augebitur scientia*.'"‡ It is pleasant to think of the '*Instauratio*' at once finding its way to the quiet parsonage of Bunbury.

Again we have a passing glimpse of the 'heavenly' Richard Sibbes. 'I have sometimes been thinking,' he remarks, 'that this may be a reason why many retired, godly, grave ministers cry not out so much in their pulpits against such and such foul sins, but by hearsay, they know them not. I remember I once heard that inward liver, that spiritual divine, Dr Sibbs, speak somewhat to this purpose in conference.'§

The 'Philological Society' also would do well to secure a 'Reader' of Torsshell for their long-promised Dictionary. There are many singularly ingenious etymologies and the use of Baconian and Shakespearian words that furnish admirable illustrations. Of the former take two as

* Prefixed to 'Hypocrite Discovered.'

† 'Three Questions,' pp. 135, 136.

‡ 'A. Designe,' p. 19.

§ 'Hypocrite Discovered,' p. 140.

examples, 'That word which is used among some parts of our English nation, *skath*, seems to come of the German word *schad*, and that of the Hebrew, *schadad*, שָׁדַד, he wasted;*' and 'St Luke tells us there came a multitude. The word there is ὄχλους. It signifieth the mixt company or throng, which our English word doth very aptly express a *rabble*, which I think was borrowed of the Hebrew רַב, *Rab*, which comes of רַבֵּב, *Rabab*, to multiply.† Of the latter this may suffice, to wit, an explanation that, were it remembered, would prevent miserable mangling and misquotation of one of the grandest passages of 'The Tempest.' 'A strong imagination or fancy will persuade very much, and beguile both the eye and the ear. As, for instance, some when they look up to the *racke* or moving clouds, imagine them to have been the form of men, of armies, of castles, forests, landscapes, lions, bears, &c., where none else can see such things.'‡

The 'Hypocrite Discovered' is undoubtedly Torshell's best book. Even the 'Licenser'—Charles Herle—prefixes highly laudatory words concerning it: 'This choicely learned and accurately laboured treatise, I cannot let pass with a bare *imprimatur*.' Besides the pungency of Sydenham's little volume on the same subject, there is a combination of weighty truth with wit, deft sayings to enforce vital 'doctrines' that might else not go down, scintillations of humour, and fiery sparks of sarcasm, and, as already indicated, most felicitous working in to his own russet web the cloth-of-gold of a line from Dante or Petrarch, a jest from Montaigne, a sonorous stanza from 'Mr Herbert,' a story from Melchior Adam. Pity the world should be so frivolously neglectful of the wealth of illustration stored up in these and kindred old tomes.

The 'Saint's Humiliation' is not so lively as the 'Hypocrite Discovered.' *That* had not so beseeemed 'the majesty of preaching,' of which Torshell had an high ideal. Neither has it that colouring and sparkle of the *written* as contrasted with the *spoken* words. But it is full as the honeycomb of precious and chastening truth. It gives us moreover graphic sketches of manners, such as might be culled from that wonderful old folio the 'Plea for Nineveh.'

The 'Three Questions' is keen in its distinctions, and puts very effectively the orthodox-evangelical opinions on its all-important topics. One or two brief quotations will no doubt be acceptable. He thus opens:—'The "Questions" are agitated of late, not without much heat, while one side careful, the other side fearful, of good works, do both strive for Christ, and mistake each other's grounds. . . . Can we not dispute unless we contend?' Of Faith he thus cleverly retorts:—'They [Papists] say, If works be excluded, then are we justified by faith alone; if by faith alone, then would faith justify if it were alone. *Si sola, tum si esset sola*. I answer, That faith which justifies cannot be alone; so the apostle to these Galatians. v. 6, 'Faith that works by love.' Yet the inference is unworthy the quickness of a Jesuit, as if a man should say, If the eye see alone, then it will see if it be alone. Whereas we know (to give you the thing clear by this similitude), that although the eye alone see, yet if it were by itself alone it could not see at all. There is no part of my body can see an object visible and presented, not my eyelid, not my forehead, not my brain, but my eye only; yet if my eye was taken out of my head, I could discern nothing. We do not separate works from faith.§

There is a striking use of one of the Lord's parables. Speaking of the ceremonial 'burden' of The Law, he makes the Jews object to the Gospel-doctrine of 'grace.' 'If, say they, the Law is not to justify, why then is it given? Why are we burdened with it? Why bound to obey it? Then as the envious workmen in the vineyard could not endure that such as had not wrought so much as they, should yet receive the same wages—Why have we toiled the whole day, if others, as well as we, receive every one a penny? Merit-mongers endure not the doctrine of a free grace, but murmur against the gospel as the chief priests against Christ's sermon.'||

* 'Saint's Humiliation,' p. i. p. 40.

† Ibid, pt. ii. p. 24.

‡ 'Designe,' p. 5.

§ Pages 20–22.

|| Pages 146, 147

Excellently does he apportion 'Faith and Works.' 'Let not,' he says, 'Moses take the place of Christ; but yet make a right use of Moses. When works come in their own place, we can never perform enough of them. If we use them as our life, this were indeed to trample the blood of Christ under our feet, and to set Moses in His chair. But let the servant follow his Master; let Moses follow Christ; let the law follow grace; let works follow faith, that all may act their proper and designed parts.'* Finally, with impassioned and Baxter-like fervour he thus apostrophises believers:—'I may bespeak you as our Saviour in that parable to the loiterers, *Cur statis otiosi?* Why stand ye all the day idle? Why do ye dishonour your faith? Open the mouths of the adverse part? Bring a stain upon the professed religion? . . . Work! for God's sake, for the faith's sake, for religion's sake, for your own sake, work. We spend away our times idly; one talks away his time, another sports away his time, another trades away his time; almost all do lavish it away.'† The 'Design about Disposing the Bible' is worthy of Bacon. It is a magnificent conception, and betokens a very remarkable breadth of view and grasp. Reprinted in 'The Phoenix,' attention was revived to it; but it awaits competent scholarship and intellect to its achievement. His hitherto overlooked Funeral-Sermon on Moulson illustrates all his characteristics, especially his out-of-the-way learning. Here is a quaint conceit from it:—'He that went this way [of Death] the first of any mankind, was holy, a saint. It was Abel, whom God accepted. We use to call those passages and straits which have been first found and discovered by any, by the names of the first discoverers, as the Straits of *Magellanus*, and that a little lower, *Schouten Strait* or *Fretum le maire*. So if it may afford us any comfort for the passage, let us call death no longer Death, but *Abel's Straits*.'‡ With regard to the 'Exercitation' on Malachi, now reprinted, it is necessarily brief as being merely supplementary to Stock; but it will be found suggestive in itself, and in its citations, if the latter be followed up. Not in it, however, but in his practical Writings, must we look for proof and memorial of the large intellect, and large heart, ripe scholarship, and great soul of SAMUEL TORSHELL.

And so we end our Memoirs of the twin-commentators on Malachi, whose old folio is now, after fully a couple of centuries, reprinted. Would that while we are without their outward contending through 'The Troubles,' we were more emulative of their intrepidity and witness-bearing in that warfare of the Church Militant, which demands leal and heroic service from every soldier of the Cross, that in the Future as in the Past, the 'enemy' may be 'bruised under our feet.'

ALEXANDER B. GROSART.

KINROSS.

* Pages 298, 299.

† Page 301.

‡ Page 246.

TO THE ANCIENT FRIENDS AND HEARERS OF THE AUTHOR, ESPECIALLY TO THE
RIGHT WORSHIPFUL

EDWARD RUDGE, ALDERMAN;

TO THE WORSHIPFUL

CAPTAIN JOHN VEN, MR WILLIAM KENDALL, MR RICHARD ELLIS;

WITH THE REST OF THE INHABITANTS OF THE PARISH OF ALLHALLOWS,
BREAD STREET, LONDON.

MY own occasions, together with some other difficulties and impediments, have hitherto hindered a purpose that I had, from the very first time that the papers of this worthy man were entrusted to me, to communicate them to the world and to you. But I have now done it, and I hope it is not too late, either to revive his memory, or your remembrance of those things you have heard from him. I will not believe that you have forgotten, or can forget, a pastor whom you did so much love and reverence; for he was a burning and shining light, and ye rejoiced in his light, John v. 35. I have taken this pains to peruse his notes, that he again, though dead, might still speak unto you, Heb. xi. 4; and I do endeavour that now after his decease you may have these things always in your remembrance, 2 Peter i. 15. God was pleased to send you a rich treasure by his ministry, but this treasure was brought unto you in an earthen vessel, 2 Cor. iv. 7; and lest haply when that earthen vessel was broke by sickness and death, and the sherds thrown into the earth, you saved not the treasure, I have now gathered some of it, and knowing to whom it did belong, have brought it back to restore it unto you. Now what remains but that you enjoy it and use it; let that be your care, to be answerable to the doctrine you have received, to walk so as ye have learned Christ, if so be that ye have heard him, and have been taught by him as the truth is in Jesus, Eph. iv. 21. This is the only thing that I have to say unto you, that your conversation may tell the world you do remember him. Let him live in your lives, that so even they who never knew him, nor ever heard him preach a sermon, may see by your practice what and how he preached. And as ye have made a monument for him in your church, set up one also in every one of your lives; you shall thereby do him a greater honour,

than that stonework (though otherwise a commendable testimony of your love and respect) can do him. Be ye yourselves his monument, his statue, his trophy; and as the Philippians and Thessalonians were to St Paul his crown of glorying, Philip. iv. 1, 1 Thess. ii. 19, be ye his epistle known and read of all men, 2 Cor. iii. 2; let all men see what he writ in you, what precepts of holiness, of righteousness, of temperance, he wrote down in your hearts, when his tongue was the pen of a ready writer so long among you, Ps. xlv. 1. He was a father, I suppose, unto many of you. I have heard some of you profess it (though you have ten thousand instructors in Christ, yet have ye not many fathers), 1 Cor. iv. 15. If in Jesus Christ he hath begotten you through the gospel, be followers of him, imitate him so as that men may say of you, when they see the grave, and sober, and godly carriage of any of you, He hath his father's countenance, he hath his father's gait. He set a most fair copy, do ye imitate the hand. He did as his great Master, he went before his flock, John x. 3, 4; and was an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. In all things he shewed himself a pattern, a stamp, *τύπος*, that is the apostle's word, Titus ii. 7; such a stamp as makes an image of it in coin, or such a stamp as printers use, which leaves an impression on the paper. Be ye his impression, be ye his printed work, be ye the commentary yourselves, and then ye need not buy it at the shops. He was *Typus Gregis*, be ye *Antitypon Pastoris*; go through the world like good and current coin, with the right stamp. Shew whose superscription and image you bear, Mat. xxii. 20; on one side God's, on the other side Cæsar's: and both stamped upon you by your pastor, who was wont to preach unto you those two

points, holiness and obedience. Shew that you suffered him, while you sat under his pulpit, to enter deep into your hearts. A deep stamp is long before it is worn out ; let it appear that, these fifteen years since he died, you have not forgotten the word of his exhortation. They hear best that practise best, Luke xi. 28. If any of you be profane and unholy ; if deceitful and dishonest in your dealings ; if intemperate, voluptuous, and wanton : ye might haply be his hearers, and in the throng, but none of his disciples, but such as listened with the other ear to your lusts. But I am persuaded better things of you, and things

that accompany salvation, though I thus speak, Heb. vi. 9 ; for I know your husbandman was skilful, and the seed good, Mat. xiii. 3, 1 Peter i. 23. Bear not therefore thorns and briars, for such ground is rejected and nigh unto cursing, whose end is to be burned ; but rather shew yourselves to be the earth that hath drunk in the rain that came oft upon you, and bring forth fruit, that so you may receive a further blessing from God. Unto whose blessing and most gracious protection I commend you, and remain,

Your servant in the Lord,

SAM. TORSHELL.

TO THE READER.

THE holy Scriptures, that had so many praises given unto them by the ancients, were by them much read and studied, who used also many ways of interpreting them. We find their commentaries, *ὑπομνήματα*, that is, writings in which they set down heads for remembrances; interpretations, *ἐρμηνείαι*, that is, enarrations, as they called them, or examinations of the words; significations, *σημασίαι*; scholias, *σχολία*, that is, glosses which they writ at their leisures in their ordinary reading; metaphrases, delivering the text in other words; paraphrases, a larger and the noblest kind of interpreting; and homilies, sermons to the multitude, in which kind they were wont to undertake whole books, as appears by St Chrysostom, Augustine, and others. But afterwards, as the skill in Hebrew began by degrees, after the apostles' time, to be well nigh quite lost, so, when the Greek sun did also set, at length it came to pass that the Bible was scarce at all used. Till about *anno* 800, it was read over in greater churches once every year; about which time Paul Warnenfrid (usually called Paul the Deacon), at the command of Charlemagne, did inartificially divide out epistles and gospels, and writ postils on them, which soon came to be only in use, and all other parts of Scripture in a manner neglected. After his time some wrote commentaries, but rarely: as Aponius on the Canticles; Claudius Sesellius on St. Luke; Angelomus the monk on the Kings and Canticles; Walafridus Strabus, collector of the ordinary gloss; and Haimo on St Paul's Epistles; all of them much about Paul's time. But afterwards much more rarely: Paschasius Rabertus, abbot of Corbey, wrote upon the Lamentations; and Remigius, monk, and afterwards bishop of Auxerre, on the Psalms, Canticles, and Matthew, about *anno* 880; Ambrosius Ansbertus, a French monk, on the Canticles, *anno* 890; Bruno, archbishop of Colein, on the Pentateuch, *anno* 937. After him we find none till Paul of Genoa wrote on the Psalms and Jeremiah, which was *anno* 1054; only Bale mentions one Serlo, a monk of Dover, a commentator, about *anno* 956. And till 1100 or thereabouts, we find some, as (Ecumenius, and the two Anselms, of Luca and Canterbury, and Stephanus Anglicus, Rupert, Bernard, and Philip, an abbot in Heinalt, a familiar friend of St Bernard's. But when once school divinity got the kingdom, all studied that, and laid the Scripture by. Peter Comestor

indeed had the Scripture by heart; but his brother Lombard brought Aristotle into more request than St Paul, as the Sorbonne at Paris complained. Then it was that preaching on the Scripture had gone altogether out of use, had not Dominic, a Spaniard, the founder of the order of Preaching Friars, about *anno* 1200, commanded his disciples to read the Scripture, and carry nothing but the Bible with them when they went to preach. And yet by these pretended friends of the Scripture was the Scripture likewise trampled upon, who preferred Dominic before St Paul, according to that picture of them both in one table, which John Wolfius * tells us was not much after that time to be seen in Venice. Under St Paul's was writ, *By him you may go to Christ*; and under Dominic's picture, *By him you may go to Christ more easily*. And so things stood till these latter times, when, about the time of Reformation, the Bible was a book scarcely so much as known; when Melancthon reports he heard some preach upon texts taken out of Aristotle's Ethics; and Andreas Carolostadius was eight years doctor when he began to read the Scripture, and yet at the taking of his degree had been pronounced *sufficientissimus*. But that which I shall content myself with as an instance for all is that which is reported of Albert, archbishop of Mentz, who, being at the Diet at Augsburg, *anno* 1530, and finding a Bible on the table, and reading some leaves where by chance he opened it, said, *Truly I know not what book this is; but this I see, that it makes all against us*. But when the knowledge of the tongues began to flourish, then the study of Scripture revived; for till a little before the Reformation there were few or none that cared for, or endeavoured, any skill in the Greek, much less in the Hebrew; yea, most were then of John Dullard's mind, who was schoolmaster to Ludovicus Vives,† and was wont to say unto him, *The better grammarian thou provest, thou wilt be the worse philosopher and divine*. We know what opposition Erasmus met withal in this cause; and Arias Montanus, for his pains in the *Biblia Regia*, was accused of heresy before the Pope (it seems by his preface before the Bible, they were Jesuits that so accused him), so that he was faine to write an apology for himself (which he did in the Spanish tongue), which is in Oxford Library. Yet

* John Wolf. Lect. Memor. tom. i. cent. 13, ad *anno* 1205.
† Ludov. Viv. de Caus. Corrup. lib. ii.

at length the Jesuits themselves, and others of the Church of Rome, were drawn to have a better opinion of this kind of learning; and the learned party grew so strong, that it came at least to a consultation in the Council of Trent,* about the examining of the vulgar Latin translation of the Bible by the originals. Friar Aloisius of Catanea took the confidence to give an high commendation to Cardinal Cajetan, as the prime divine of that and many ages, who was wont to say, that to understand the Latin text was not to understand God's infallible word, but the translators; and therefore having himself no knowledge in the originals, he employed men to render the Scripture word for word unto him, and so spent all his latter days, which were eleven years after his going legate into Germany. Upon this relation, Aloisius propounded the examination. But there were too many to oppose so good a proposition. They said it would be ten years in doing; that if they did it, they should open a gap to the Lutherans, and overthrow many doctrines of the Roman Church which were grounded on the Latin translation; and that if they should do it, the inquisitors would not be able to proceed against the Lutherans, who would be always ready to say, It is not so in the original.† These were honest men, and spoke plainly, by whom we come to know what it was that hindered the work. Others were more fine, and they said, that it was to be believed that the Latin Church was not less beloved of God than the Hebrew or Greek Church, who had an authentic text; and sure the Holy Ghost dictated the Latin translation, or if the translator had not a prophetic spirit, yet one very near it. But Isidorus Clarus, a Brescian, a Benedictine abbot, went against this unreasonable opinion, and said much against it, which the reader may find in the judicious history of the Council. However, the stream went to the approbation of the vulgar, only the Cardinal Santacroce, that he might comply fairly with those that voted for a correction, told them that there were no errors of faith in it, and yet yielded that six might be deputed to frame a corrected copy to print by. But what correction was meant, appears by the preface before the edition of Clement the Eighth, that it should be purged from the *errata* of the transcribers. And they were long about this. The preface tells us, that Pius the Fourth and Fifth laboured in it, and selected cardinals; but the business was, through the occasions of the Roman See, intermitted more than twenty years from the dissolving of the Council, till Sixtus the Fifth performed it. Lucas Burgensis in a particular tract hath collected all the corrections made in that edition. That of Sixtus was two or three years after purged by Clement the Eighth, and yet Burgensis hath found a catalogue of errata still, and brings in Bellarmine confessing as much; and yet

the work from the first to the last was not less than of forty-six years, and boasted of with high and papal language. Sixtus his Bull is now left out of the Bibles, and so is Clement's *Breve Apostolicum* out of most, which yet the reader shall find carefully preserved and to good use, by Amama in his *Antibarbarus Biblicus*.* We for our part count no translation authentical, and esteem it a tyranny, both in the Popish and Lutheran Churches, that no man without circumlocutions and insinuations and apologies may shew the very least dissent.

But the strife about the translation equals not that which hath been about the sense. The Acts that have been used by the Romanists for the settling and establishing the right of interpretation upon the bishop of Rome have been well known, whereby they have laboured to make him the oracle to the world, as the Turkish Mufti is (by the relation of Busbequius†) in those parts; finding it to be the most expedite way to gain the opinion of the public and authorised interpreter. But we have little reason to yield over the title to him, knowing how ready he and his servants are to make advantage of every thing that hath any likelihood to advance them; yea, how they wrest and abuse scriptures to the maintenance of every cause of theirs, especially the intolerable pride and usurpations of the pope. An instance of this we have in that notable observation which my Lord of Canterbury his Grace‡ hath made upon the frontispiece of John de Puente his book of *The Agreement of the Two Catholic Monarchies*, where the text, Gen. i. 16, is applied as Innocentius had done long before, and the words *luminare majus*, the greater light, are over the portraiture of Rome. An observation out of a picture, whereby his grace hath done the same service for the discovery of the Romish arts, which that other noble protestant, my Lord Duplessis,§ did out of another picture or frontispiece printed before two books, one at Bononia, An. 1608, the other at Naples, An. 1609, wherein Pope Paul the Fifth is lively pictured in a table with this inscription:—TO PAUL THE FIFTH, VICE-GOD, THE MOST INVINCIBLE MONARCH OF THE CHRISTIAN COMMONWEALTH, AND THE MOST STOUT MAINTAINER OF THE PONTIFICIAN OMNIPOTENCY. This table hangs within a triumphal arch, on either side hung with crowns, diadems, and sceptres, after the several fashions and wearings of the kings of the whole world. At the foot of the arch sit, on the one hand, Europe and Africa, with these words of the prophet, 'Kings shall be thy nursing fathers, and queens thy nursing mothers;' on the other hand, Asia and America, with the following words, 'With their face towards the earth, they shall lick up the dust of thy

* *Antib. Bibl.* p. 162.

† *Busbeq. epist.* 3.

‡ *Archb. of Cant.* in his second and enlarged edition of his most learned relation of the Confe. sect. xxvi. nu. 12, p. 209.

§ *Myster. Iniqui.* in pifat.

* *Hist. Conc. Trid.*

† Amama hath collected those particular errors, in his *Cens. Vulg. Edit. cap. i. proleg.*

feet,' Isa. xlix. 23. Above there are winged scrolls: in one upon the right hand, over some ruins of buildings, is that text in Jer. xxvii. 8, but somewhat altered, 'The nation and kingdom which will not serve him, that nation will I punish, saith the Lord, with the sword, and with famine, and with pestilence.' In the other on the left hand, that place, Dan. vii. 14, applied with more blasphemy, 'There was given him dominion and a kingdom, and all people shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Others also of them have been as bold with the holy text. The Bishop of Bitonto, in his sermon at the opening of the Council at Trent,* advising men to obey the council, said, Else it will be said, the pope's light is come into the world, and men loved darkness rather than light. So applying the text, John iii. 18. But the judicious writer of the history notes it, that many were offended with that speech. It will always prove an entangled title to the pope. Who then must be the judge? Erasmus is fain to leave his butcher and fishmonger wrangling in this point, and when they have said all, yet unresolved.† There are many that would cast it upon the fathers, and that we must stand to what they say. But that were to make them not expounders, but lawgivers. We regard them highly, but yield them not the royalty of a mint, as Mornay speaks; besides, we neither find all difficulties explicated by them, nor in what they do explicate an agreement.‡ In the very Council of Trent, another saying of Cardinal Cajetan's, that a new sense of Scripture is not to be rejected, though it be against the old doctors, seeing power is left now also to interpret, was by some much commended, who thought it a tyranny to forbid the faithful the use of their own proper ingenie; others indeed opposed it, accounting licence worse than tyranny: among others, Richard of Mans, a Franciscan friar, went so far as to say, The doctrine of faith is now so cleared, that we ought to learn it no more out of the Scriptures, which heretofore were read in the church for instruction, but now only are read to pray by, not to study. There were not many that adhered to him; the better part delivered themselves as Dominicus à Soto did, that it was fit to keep every wit within limits for matters of faith and manners, but else to leave them to their liberty for the sense. Others of them yet more plainly, that it was not fit to restrain the understanding of the Scriptures to the fathers only, whose expositions were most part allegorical, seldom literal, and those fitted to their own time. And many men have profitably used their liberty, especially such as have sought out the literal sense. The allegory, Luther calls it a beauteous whore, § that

enticeth idle men, who think themselves in paradise and God's bosom, when they fall upon such speculations. Such was their interpretation, who, by the clean boasts in the ark, understood virgins, and by the unclean, married persons.* And theirs upon Ps. lxxiv. 13, 'Thou breakest the heads of the dragons in the waters,' that is, devils are expelled by holy water sprinkled by the priests. Luke v. 4, *Duc in altum*; that is, Peter, go thou to Rome, the head and chief city, and there spread thy net! 1 Kings xvii. 6, Crows brought flesh to Elijah; that is, laymen are to give all necessary things to monks. Solomon Glassius hath collected many examples.† I will only add that of Antonius, archbishop of Florence, upon Zech. xi. 7, of Dominic and his order.‡ Zechariah spake in the person of God, I took unto me two staves: the one I called beauty, and the other (*funiculus*) bands: beauty is the order of preachers, *funiculus*, the order of minors, who are girt with a cord! Thus, as the camels they drink not of the fountain till they have puddled it with their feet, St Jerome had been much delighted this way, but found his own error. When I was young (saith he §), I interpreted the prophet Obadiah allegorically, because I was ignorant of the history. I thought then I could read a sealed book. No man can write so ill, but some will like it. Such a one praised it, but I blushed; I now freely profess, that was the work of my childish wit, this of my mature age. But I shall not need to enlarge against this, which even Salmeron and Ribera, and other Jesuits themselves, have inveighed against. But the literal sense is the most noble and on all hands most allowed; and that sense our learned and reverend author, Mr Richard Stock, hath everywhere sought and followed throughout this his plain and most wholesome commentary on Malachi, everywhere observing so many of those circumstances as his text would give him leave to observe, which Glassius hath put together into two verses:

Quis, scopus, impellens, sedes, tempusque, locusque,
Et modus, hæc septem scripturæ attendito lector.

The author, scope, occasion, theme, time, place, and next
The form. These seven let him attend that reads the text.

I have published him out of his own original notes, and as largely as himself writ; only whereas on the third chapter, verse the seventh, he had more largely treated of the doctrine of repentance, upon the request of his auditory, who desired him to divert his ordinary course, as appears by his dedicatory epistle to the Lord William Knowls, that I have omitted, because himself did publish it in his lifetime, anno 1608.

I have followed his own manner in the publishing of this, and have set his quotations of fathers and

* Hist. Conc. Trid. lib. ii. Adan, 1545.

† Eras. Colloq., *ἡθευφωγία*.

‡ D. Fr. White, Orth. Faith, chap. iv. par. 1.

§ Luth. in Gen. xxx.

* See Bp. Morton Appl. pn. 2, lib. v. chap. xv.

† Philol. Sac. lib. ii. Tr. 2, pt. sect. iii. art. iv.

‡ Anton. Hist. part iii., Tit. xxiii.

§ Jer. in proleg. ad Obad.

other Latin authors in their own words in the margin, and the Greek fathers, rendered into Latin, because many readers understand not the Greek, which is his own reason given in his epistle to the reader, before that treatise. Out of which epistle of his I will also answer to those that may dislike his frequent use of the fathers, in his own words. If any (saith he) dislike my alleging of fathers, (as some have my using of reasons to confirm the doctrine, but with very little reason as I suppose) I must pray them to give me leave to use them, till I can see that unlawfulness which they affirm to be in the practice; and to censure

me in charity for the use of them, as I do them for not using them. I will look as well to my heart in the use of them, as God shall enable me, and when I shall see the hurt of them, I will as much endeavour to avoid them; in the mean time I will make the best use I can of them, to edify the church of God.

But I will detain thee no longer in a preface, but commend the book to thy reading, and that to God's blessing.

Thine in the Lord,

SAM. TORSHELL.

A BREVIAT OF THE TESTIMONY GIVEN BY MR GATAKER TO MR RICHARD STOCK, AT HIS FUNERAL SERMON.

THAT the reader, if he were not acquainted with the author of this commentary in his lifetime, may know what he was, I have thought fit to present unto him a briefer view of that more large testimony which Mr Thomas Gataker, preaching at his funeral, did deservedly give him.

After he hath commended him for his unweariable industry and singular proficiency in his own, and his ability and willingness to be helpful to others' studies, even while he was young in the college, he descends to the consideration of him in his public calling, that he proved a painful, a faithful minister of Christ, a skilful, a powerful dispenser of God's word.

The proofs of which were his constant and incessant employments in preaching twice every Sabbath for many years, besides his catechising the younger sort in the week days (which he did with notable discretion), the males and females apart, the ripper and forwarder in the presence of the ruder and rawer, and then the rawer by themselves, together with other offices of his pastoral function, privately performed.

Which ministry of his was very effectual, so that besides many other Christian souls converted by him (in which success few ministers were to be compared with him), many faithful ministers also received their first beginnings of light and spiritual life and grace from his ministry, so that he did not only win many souls, but many winners of souls.

Those two things which make a complete man had an happy conjunction in him, namely, integrity and judgment. The proofs of which were both the desire that many had to use him for the oversight of their

last wills, and for the disposing of their estates; and that so many reverend ministers from all parts of the realm did, by letters or otherwise, usually seek to him for the resolution of their doubts.

As these made him a complete man, so he had that which made him a complete minister, namely, that he could speak his mind fitly, and that he durst speak it freely. For the former, his ability to express himself with clear method, sound proofs, choice words, fit phrase, pregnant similitudes, plentiful illustrations, pithy persuasions, sweet insinuations, powerful enforcements, allegations of antiquity, and variety of good literature; he was such an one as many strove to imitate, not many of them matched. For the other, his freedom of speech in reproving of sin, even to the faces of the greatest, many are able to testify, and some accidents made it more publicly known than his desire was it should have been.

Among other particular commendations of him, one was his zealous and earnest pursuit of reformation of some profanations of the Sabbath, wherein he prevailed also for the alteration of some things in that kind offensive, as well with the main body of the city as with some particular societies. Another was his pious care and diligence in the religious instruction and education of those that were under his private charge, children and others.

In these and the like employments he spent his time, he spent his strength, till God put an end to his incessant labours here, and translated him to the place of his endless rest.

THE SUM OR ARGUMENT OF THE WHOLE PROPHECY.

THE Israelites provoked to anger and heavy displeasure, by their sins, the Monarch of the whole world. Wherefore, he being thus displeased, sent against them Nebuchadnezzar, who took them, and carried the king, his princes, and the whole people, into Babel, after that he had spoiled their stately temple, destroyed their strong walls, and laid waste Jerusalem itself, where they endured seventy years' exile and banishment; which years expired, they were again brought to their country, when and where better things were expected from them, both in way of thankfulness and in remembrance of their former captivity, lest a worse thing should afterwards befall them. But they, forgetful of former things, both beatings and benefits, as children are, returned to their sins, polluted the divine worship, gave themselves to divers vices, began to make marriages with infidels, again embraced polygamy, took up the custom of giving bills of divorce, committed sacrileges, cast out strange contempts against God, and blasphemies. By all which the Lord being again provoked, sent the prophet Malachi to reprove them sharply, and to threaten them severely with certain new judgments, and to the impenitent certain and final destruction; yet, in the mean time, cheering up the good with comforts, provoking them to repentance, persuading them to faith in Christ, refreshing them with many sweet promises.

Now it is no hard thing to make the comparison, and apply these things to our times, that it may appear the handling of this is no unfit thing, but apt to the time.

For the sins of the land God was displeased, and gave over the people to captivity (though in their own land somewhat less than this, yet it was) both of body and soul to a new Nebuchadnezzar, which makes it the greater, the church and spiritual Jerusalem much defaced, the relics of it partly put to flight, partly to the fire. But see how good God was, after a time he brought again our captivity. After which he looked for better things from us, and haply had them while the benefit was fresh, and the bondage yet felt. But see, these are worn out of mind, and we again have

committed great sins against God, by which we justly have provoked God's indignation against us, yea and alas, we cease not to provoke it; for how great contempt of the service of God is there in every place! what profaneness! what corruption of manners! what unfaithfulness in covenant breaking! what uncleanness in marriage! what horrible oaths! what fearful perjuries! what execrable blasphemies against the Highest! not in mean persons, but of the highest ranks; not in countries only, but in famous cities; not in mean men's cottages only, but in noble men's places and palaces, in church and commonwealth: so that the Lord may say to us, as he said to Israel by Malachi, chap. i. 6, because neither honour nor fear be performed to him. So that not only just are those plagues that are come upon us, pestilence to the body now almost three years, and famine to the soul begun, and threatened more, but also particular and general judgments. Whatsoever is in this prophecy may justly both be threatened and executed upon us; when it is just with God, where like sins are, to bring upon them like punishments.

This is the reason of my choice, as also the sum and argument of this prophecy.

The parts of it are diverse. After the inscription, or preface, we have,

1. Expostulations with the people and priests touching their great and grievous sins.

2. Threatenings of punishments deserved by them.

3. Prophecies of the calling of the Gentiles, and the coming of Christ.

4. Exhortations to repentance, and exercise of the duties of piety.

All which are to be found promiscuously, and intermixed one with another; the particular resolution of which is better in their place, and more profitable, than now to spend time in pointing out every particular where it is to be found.

The time when this prophecy was written is, in general, after they were returned from their captivity; more special, after Haggai and Zachariah, the two prophets of the church; and yet more, after the building and finishing the temple about some twenty-four years,

for it was built in the sixth year of Darius, king of Persia, Ezra vi. Haggai and Zachariah the second year of Darius (after some forty-one years' interruption of the work, all the time of Artashashte or Artaxerxes Longimanus) prophesied, and persuaded the people to build it; who, by the favour and exhibition of the

king, did finish the work in his sixth year, who reigned in all thirty, after the finishing of the temple twenty-four. After whose days, in the time of Artaxerxes Darius, his successor, our prophet began to prophesy, being the last of all such as did prophesy, till the forerunner of Christ, John the Baptist.

AN EXPOSITION UPON THE WHOLE BOOK OF THE PROPHECY OF MALACHI.

CHAPTER I.

The burden of the word of the Lord to Israel by the ministry of Malachi. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons. Though Edom say, We are impoverished, but we will return and build the desolate places; yet saith the Lord of hosts, They shall build, but I will destroy it; and they shall call them, The border of wickedness, and, The people with whom the Lord is angry for ever. And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer unclean bread upon mine altar; and you say, Wherein have we polluted thee? In that ye say, The table of the Lord is not to be regarded. And if ye offer the blind for sacrifice, it is not evil; and if ye offer the lame and sick, it is not evil; offer it now unto thy prince; will he be content with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, pray before God that he may have mercy upon us: this hath been by your means: will he reward your persons? saith the Lord of hosts. Who is there even among you that would shut the doors, and kindle not fire on mine altar in vain? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, unto the going down of the same, my name is great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name is great among the heathen, saith the Lord of hosts. But ye have polluted it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat is not to be regarded. Ye said also, Behold, it is a weariness, and ye have snuffed at it, saith the Lord of hosts: and ye offered that which was torn, and the lame, and the sick; thus ye offered an offering: should I accept this at your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is terrible among the heathen.
—MALACHI I.

THE parts of this chapter are two:

1. A preface or inscription.
2. The oracle or prophecy.
 1. The preface in the first verse, general to the whole.
 2. The prophecy in the rest.
 1. An expostulation with the people and priest for their ingratitude and corrupting of his worship, from verse 2d to the 9th.
 2. A commination of judgment deserved by it, or a commination of divers judgments, from verse 9 to the end.

In the preface or inscription we conceive two things:
The substance and circumstance of it.

1. The substance, being the subject or matter of the whole, is in that it is called a *burden*.
2. The circumstance of the person, which is three-fold.
 - (1.) *From whom*, as the efficient.
 - (2.) *To whom*, as the object.
 - (3.) *By whom*, as the instrument.

Ver. 1. *The burden of the word of the Lord to Israel by the ministry of Malachi.*

The burden. Here is the matter or subject of this book or prophecy. He calleth it a burden, usual with prophets in their writings, almost in some place or other. But Nahum, Habakkuk, and Malachi thus begin their prophecies. It signifies, as Jerome, a woful and sorrowful prophecy, full of threats and judgments; called therefore a burden, because it presseth those against whom it is spoken, the hearts and spirits of them, as a burden the body, and suffers them not to lift up their heads, and themselves, as in former times. Some think it signifies not only this, but also the commandment of the Lord, by which the prophet was burdened as from the Lord, that he should declare it in so many words unto Israel, which they think follows thence, because it is to Israel, not against; but I fear this is somewhat nice, for it was so to them, as it was against them for their sins, and that which is against is as much as a burden to the prophet. But this must be understood *tropice*, here being a synecdoche; for the whole prophecy is not a burden, or threatening of punishment, but part only of it, and so the whole is denominated of the part.

Doct. The punishment of sin, the affliction God inflicts upon men for their sins and transgressions, is a burden, not a light one, not such as are the feathers of a bird, *onus sine onere*, but as a 'talent of lead,' spoken of Zech. v. 7, heavy and grievous. So is it here, and in many places of the prophets, as Nah. i. 1, Hab. i. 1, Jer. xxiii. 33; *fine*, he shews what is the burden: 'I will cast you off, and send you into Babel captives,' ver. 36; that is, whosoever shall say, The burden, he shall for that word bear his burden; that is, be punished of the Lord. It is proved further by Mat. vii. 9, Gal. vi. 8. Hence it is the complaint of David, Ps. xxxii. 4, 'Thy hand was heavy upon me.'

Reason 1. Because sin, the deserving and procuring cause, is a very grievous burden, Ps. xxxviii. 4, Mat. xxvii. 38; that is, to living men, and such as have the use of their senses; not to dead and benumbed men. Then the punishment is grievous.

Reason 2. Because the wrath and displeasure of God, which is the efficient cause of it, is very heavy and grievous. The displeasure of a prince is heavy, the king's wrath is as the roaring of a lion, Prov. xix. 12. Now, hence are afflictions heavy and burdensome.

Reason 3. Because none can give ease in it, or deliver from it, save God only, Hosea i. 6, 1 Sam. ii. 25, 2 Kings vi. 26, 27. The wound that is had by the biting of a scorpion is grievous, when nothing can cure it but the ashes of that scorpion; much more this.

Use 1. This may teach us what to judge of those men who are in some affliction, under a judgment, and yet find no burden, but go as light under them, as a bird doth under her feathers, and sometimes make advantage of them, as beggars do make gain of their sores; they are senseless, they are benumbed,

they are dead men. In common sense, if any have half an hundredweight laid upon his hand or foot, and pressing him sore, and he feel it not, what judgment is to be given of it, but to be a mortified and a dead member? So, alas, how many dead men are in our times and days! The burden, not of the word only, but of the rod of the Lord, not threatened, but executed, hath been upon our land and church by the fearful plague. Now well towards three years we have walked in the land of the dead, we have been in the house of mourning. Indeed, the living hath laid it to his heart, but so few have done it, that the dead are more than the living; not only our wanton women, and voluptuous men, to whom that 1 Tim. v. 6, 'They are dead while they live,' but our worldly men, our ambitious, and others, all dead, for this they have not felt. We sorrowed for fifty and odd thousands that died in the former year; we have as much need to sorrow for so many thousands yet living, and dead amongst us. They never indeed felt, nor yet do feel, this burden; their irreligious carriage when it was here amongst us, both at home and abroad, in the city and abroad, their small conformity since to the law of God, little reforming of their corruptions, nay, their monstrous deformity in themselves, wives, and children, persuades my heart, as it is Ps. xxxvi. 1, 'The transgression of the wicked saith within my heart, there is no fear of God before my eyes;' so that they had no feeling of this at all; for they who truly felt it would grow somewhat better, if not altogether reformed. If an heathenish people, who knew not God, at the burden of the word of the Lord did so humble themselves, that the Lord said, 'Jonah iii. 10, 'He repented of the evil he said he would do to you, and did it not,' what should be thought of Christian men by profession, living in the church of God, if at the burden of his word they repent not, nor depart from their evil ways, but, Isa. i. 5, 'though they be stricken, revolt more and more'? It is because they are dead men, and cannot feel it. Oh, then, weep not for me, but for yourselves and children, as those; not for the departed, but for the living dead; for if it be true, the beginning of the remedy is the sense and acknowledgment of the malady, how far are they from cure that have not yet the feeling of it! I feared the plague by a natural infirmity, though God enabled me to abide upon my calling in the hottest brunt of it, and mercifully preserved me hitherto to his church, and to speak this to you this day. But if it should now come by the providence of God upon me, that he begins to threaten it to the city, I should willingly embrace it, as thinking God to be marvellous merciful unto me; and whosoever he should smite by it, to take it thus into his own hand, and not to leave us to more fearful judgment, which I cannot say but I marvellously fear is even at the door, to the wakening of dead men and women, or the sweeping of them away. I am no

prophet, I pray God my words be no prophecy, but 'what peace,' &c.

Use 2. This ought to teach men in affliction, if a judgment come, and imposed by the hand of God, to bear it patiently and meekly, as David, 2 Sam. xv. 25, 26, for it is a burden. The way to be eased is not struggling with it, but meekly to bear it. For a prisoner to be free from his fetters is not in the jailor's sight to seek to break them, or to file them off: that is the way to procure more, or the longer lying in them; so to be eased of a burden is not to wrestle with it when one is under it, but to go softly; there is more ease while it is on his back, and sooner comes he to be released of it. A man may with impatience wrestle and use unlawful means to ease himself, and God haply will let them prosper for a while; but after he will bring a more heavy and inevitable burden on him, that with his former shifts shall make more heavy to him. There is a fable, but it hath his moral for this purpose. A certain ass, laded with salt, fell into a river, and after he had risen, found his burden lighter, for the moisture made it melt away; whereupon he would ever after lie him down in the water as he travelled with his burden, and so ease himself. His owner perceiving his craft, after laded him as heavy with wool. The ass purposing to ease himself, as before, laid himself down in the next water, and thinking to have ease, rising again to feel his weight, found it heavier, as it continued with him all the day. The moral is, that they who impatiently seek means contrary to the will of God, to ease themselves of their burden, shall have it more and more increase upon them.

Use 3. That men should make a special restraint to themselves to keep from sinning, because an heavy and grievous burden else is ready to be laid upon their shoulders. Sin itself is an heavy burden, but few feel it and fewer fear it, but to this burden shall the burden of punishment be added; and who is sufficient for these things? If the first burden fear them not, because there is some pleasure in sin to the flesh, yet let the second, which hath no pleasure at all. When thou art tempted to sin, by which thou must needs tempt and provoke God, learn to cast thy accounts well; 'consult if thou be able to meet him that comes against thee,' Luke xiv. 31; so, if thou beest able to meet him and bear his burden, go on and spare not, delight in all thy ways, restrain thyself from no sin; but if not, if we may invert and resolve, 'do we provoke the Lord to jealousy? Are we stronger than he?' 1 Cor. x. 22; then let this restrain us, if nothing else will; let us imitate porters, who, called and offered money to bear a burden, will poise and weigh the burden in their hands first, which, when they see they are not able to bear, no gain will entice them; so in this case let us do.

Of the word of the Lord. The circumstance of the person sending, the efficient, and author, as of other

prophecies, so of this; he comes not unsent, he spoke not of himself, he came not without the Lord, but from him. So he affirmeth, and truly, to get more reverence, credit, and authority with them. And that it was thus from the Lord, and so canonical, the testimonies of Christ and his apostles, alleging him divers times for confirmation of doctrine and reformation of manners, proveth it; but he addeth 'the word of the Lord,' not only to shew that he had but the word,—the rod and execution would come after, God making his word good,—but, as some think, to shew that he had not a free embassy, but that he was to deliver it in certain and set prescribed words. Sometime, when prophets were more frequent and perpetual in the church, and God spoke to them by dreams or by visions and apparitions, they had divers kinds of words, and had liberty for divers manners of speaking and delivery; but our prophet was such a messenger, that the commandment he had received and was credited with he must deliver in so many words, and the same he received them in; and so he doth, for in the whole he never useth his own person, but the Lord only, as chap. i. 2, and ii. 1, and iii. 1, and iv. 1.

Here we might observe that the writers of the Scriptures are not the authors, but God himself, of which Rev. ii. 7. But one particular may we herein observe, this following:

Doct. This prophecy is the very word of the Lord. It is of divine, not human authority, which is not only here affirmed, but, lest it should be doubtful, it hath the testimony of the New Testament: the 3d chap. ver. 1, hath testimony, Mark i. 2; and chap. iv. 2 hath testimony, Luke i. 78; and chap. i. 2, 3, Rom. ix. 23.

Reason 1. Because this was written by a prophet, for, as all the Old Testament was written by the prophets, so whatsoever was written by them was and is canonical Scripture; therefore, 2 Peter i. 19, Luke xvi. 39, Heb. i. 1, Eph. ii. 20. Now all men hold Malachi for a prophet, the last among the Jews till the coming of John Baptist.

Reason 2. Because the church of the Jews, the only church of God, did receive this, and so acknowledged it as the word of God. That they did so appears Mat. xvii. 10, and the apostles and the evangelists alleging of it, for it is a far more impious and heinous thing to take away scripture than corruptly to interpret them, or to add scripture if it were not of it.

Use 1. I take instructions from hence, entering the opening and expounding of this prophecy, how I ought to labour with my own heart, and to seek from the Lord assistance and grace to handle this as his word, not carelessly, handling the word and work of God negligently, taking his name in vain, coming to speak out of it without due preparation and constant study and speaking; so talk as of the word of God, 1 Peter iv. 11; not handling it with vanity, and affectation; not making merchandise and playing the huckster

with it ; delivering it with a sincere affection, dealing faithfully with it as a faithful dispenser, giving to every one his portion where and to whom the Spirit of God hath set them down,—to priest and people, to old and to young, to married and unmarried, to the good and profane,—without fear and flattery, or any other sinister affections, remembering that this in the first is in the whole, and to every verse, it is the word of the Lord, fearing to corrupt as well as to add, lest that I hear, as it is Prov. xxx. 6, ‘Add not to his words lest he reprove thee, and thou be found a liar ;’ remembering that of Luke xii. 42, that I may be a faithful and wise steward ; that I may obtain that, ver. 43, 44, which, how soon it may be general or to me in particular, whether before I have gone through the whole, or this chapter, or this verse, I know not.

Use 2. This teacheth all to whom I am to speak : first, they must hear, for it is the word of the Lord, and never withdraw themselves negligently, or carelessly preferring vain pleasure and profit of no value before it. ‘If any withdraw himself, the soul of God shall have no pleasure in him,’ (to use the words rather than the full sense), as Israel said to Sihon, king of the Amorites ; so wouldst not thou hear that thy prince, father, or master saith unto thee ; nay, will not idolaters hear that which their gods say unto them ; how much more you that the Lord shall speak to ? This is the word ; that we shall speak is but the delivering of it in more words, which is here set down in fewer, pressing it at large which is here set down more briefly ; this as a clew of thread wound up, by us it is but drawn out at length ; yea, and it must be heard, as the word of God, with all reverence, received with humility, believed by faith, obeyed with care, for the Lord having spoken it, it was not for the time and persons present only, but for all successive ages and people. As the laws of princes and decrees of parliaments are not only for them that live then, but for whosoever shall afterwards be born subjects to the same sovereigns, therefore not any sin is here reprovèd but it is reprovèd in whomsoever it is found ; nor is there any judgment threatened but menaced against the men of our time that hear it, not any duty commanded but it is appertaining to us as to them, because it is the word of the Lord, who is our Lord as well as theirs, of the Gentiles as of the Jews. I cannot say as Daniel iv. 19, *fine*, so the prophecy is for others, and the interpretation of it is for others, and judgments to your enemies ; but as Peter, Acts ii. 39, ‘it is to you and to your children ;’ so these things here commanded and reprovèd are for you and your children. But why should I speak thus sharply unto you ? Verily, because God will nevertheless bring these, if I should hold my peace, and by speaking I may prevent he should not, if so be my exhortations this day may find place in your hearts, and hereafter in your lives. But shall I come unto you, not with a rod, but in love, and the spirit of meekness ? 1 Cor.

iv. 21 ; then as Chrysostom, *ad pop. Antioch. Hom.* 27, by our mutual love, yours and mine, by all the travail I have felt for you, till Christ be formed in you fully, Gal. iv. 19, give me that wherein I may glory before men and devils, and in the presence of God. And what is my glory ? but your progress and increase in piety here, and your salvation in the life to come. Believe me, beloved, *Si fieri potest me pro vobis certamen bene gerere, vos autem bene gestæ rei præmia ferre, nunquam profectò vobis tantumurbationis ingererem ; sed non licet hoc nobis, non licet, inquam.* Chrysostom. *de virtut. et vitiis sermo.* If it were possible for me to undergo the combat, and you to bear the trophies of the victory, I would not put you to so much trouble. But this may not be, this may not be, for every one must live by his own faith, and pass to heaven by his own piety and obedience. It is neither bought nor borrowed oil in our lamps will serve to enter in with the bridegroom.

To Israel. The second person, *to whom*, as the subject, to Israel, that is, to the whole people who were lately delivered out of captivity, and now enjoyed their land and the liberty of religion ; and as men not sufficiently instructed under the rod and cross, or forgetting their former calamities, returned to their former corruptions and sins, whose sins were the worse by that they had received, and made the more [inexcusable ; when they should have been bettered by his mercies they grew worse. By Israel he understands the whole company, both priest and people, calling it Israel, which for distinction was before called Judah, after the rent happened betwixt the ten and two tribes, Judah and Benjamin, and some of Levi to the house of David, and the rest to Jeroboam ; for the ten tribes by Shalmaneser were so led into captivity that they never returned ; he now called these two tribes by the old and wonted name. To Israel, then, his own people, chosen out of the world, yea, reserved to himself from those ten tribes, thus specially beloved, he sends, though with grief, this threatening.

Doct. God will punish his, even his own, for their sins and offences, how dear soever they be unto him ; it is indeed his love unto them that he will pass by many infirmities and weakness in them, as Mat. vii. 18, but yet sins of greater nature, habit, and custom, he will not pass by unpunished, 2 Sam. vii. 14, 18 ; not only the threatenings, but the execution of many afflictions and plagues recorded in the word, upon the whole church of Israel, upon particular persons, on Moses, Num. xx., on Miriam, Num. i., David often, and other the good kings who were punished, prove this manifestly.

Reason 1. Because he loves his own, therefore will he correct and punish them ; for the sparing of the rod is hatred, not love ; *nulla ira, magna ira* ; the fondness of affection, not the favour of judgment, Prov. xiii. 24. It is love because of that : 1 Cor. xi. 32, ‘When we

are judged, we are chastened of the Lord, that we should not be condemned with the world.'

Reason 2. Because he would be justified, not as wisdom of her children only, but even of wicked and enemies; for if he should spare his own, then would they say, God were wicked like them, as the wicked when he spares themselves, say Ps. l. 21. Hence was the death of David's child denounced, and performed, to prevent or to stay the blasphemy of the wicked, 2 Sam. xii. 14, as he insinuates in his psalm of repentance, Ps. li. 4.

Reason 3. Because he may manifest his hatred of sin when he punisheth it not in those that are wicked only, whose persons he may seem to hate, but in those that are dear to him.

Use 1. If God will and must deal thus with his own, general and particular, let the whole church and every member think of it, that they be not deceived, as if to them there were no fear of judgments and punishments, though they fear not sin, because they are his. It is such a corruption and deceit that may seize upon those who are his, even truly his, though usually they are deceived by the sleight of Satan, whom he hath before deceived with another, persuading them they are gods when they are not; for commonly none so confident as those, none so bold as these blind byards;* but whosoever he is that is tainted with this, let him know, that as the husbandman preserveth the sheep of his pasture in a moist year from rotting in the heart and liver, when they are a little tainted, by the salt waters of the sea, so may he be recovered and preserved by those waters of the sanctuary, even by those salt waters, when the stream runs thus, that he will not, nor he hath not spared those who are as dear to him as the apple of his eye (untoothsome haply may they be, but without doubt wholesome they are). Let no church, then, trust in lying words, Jer. vii. 4, if they continue in their wickedness, ver. 9, and make his house a den of thieves, ver. 11, but let them know he sees it, and go to Shiloh, ver. 12, and other churches, and see what he hath done to them, and the like will he do to it, ver. 14. Let no particular man think he may sin, as presuming he is God's; for if he spared not Moses, Miriam, David, and others, how him? Could they not have challenged more than he? Or is it not likely that God would have spared them as well as he? Let him think of that to Solomon: 'I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of iron; but my mercy shall not depart from him,' 2 Sam. vii. 14, 15. If God make it true in him, it is the best he can look for. If any ask, What benefit it is to be God's? I answer, Much every way; as that God will pass by many infirmities of thine when thou servest him, many sins of passion when they are not continued in. Have you not heard of the patience of Job? Again, is it no benefit to be

his father's heir, unless he may be suffered to do what he list without controlment or correction? Besides, even this is a benefit; for if that be true, 'Let the righteous smite me, and it shall be a kindness,' Ps. cxli. 8, much more this, when that we are chastened, that we may not be condemned, 1 Cor. xi. 32.

Use 2. This may serve for comfort when affliction and punishment is befallen one who is his. In such a condition a man is ready to faint, and his heart to fail him for fear, as if God had utterly cast him off; but it riseth from the ignorance of this, that God hath and will afflict his children, and because they have not been experienced under the hand of God. A child, when he is young and tender, not acquainted with his father's threats and corrections, no sooner sees his father lay hand upon rods, but fears he hates him; but a little use under this teacheth him there is indeed love where hatred is in show. And so with them; but they must learn this, that their hearts may rest upon it, as the ark did stay upon the mountain of Ararat after it had floated a long time upon the waters, seeing he afflicts his own, yea, more than the wicked, in this life, and yet still his people.

Israel having forgotten their late miseries and calamities, the sense and feeling of them being worn clean out of memory, they return again to their former corruptions and sins, and are newly threatened with other and more heavy judgments.

Doct. If men, many or few, a county or city, one or a company, after they have been delivered or freed from some calamity and judgment, do forget it, passing it over without profit, and returning to their sins and corruptions again, they are in danger of new, and more fearful judgments; for he did this to the green tree, what will he do to the dry? If to the natural olive-tree, what can the wild olive look for? This is manifest by Isaiah, who reproveth the people because they profited not by former judgments, but remained obstinate and in their sins, chap. i. 5, specially vers. 21-23, 'How is the faithful city become an harlot! it was full of judgment; and justice lodged therein; but now they are murderers. Thy silver is become dross, thy wine is mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the widow's cause come before them.' Whereunto he addeth, 'Therefore saith the Lord God of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of mine enemies,' ver. 24. To this I add Isaiah xii. 9, 17, 21, inferred upon verse 13, manifest by Deut. xxviii. 45, Jer. v. 3, John v. 14. And example of this also the Ninevites may be, comparing together the prophecies of Jonah and Nahum.

Reason 1. Because it cannot be equal and right that God should go away and give it over, as overcome by the obstinacy and stubbornness of men. That were as if a prince should give over a rebel, because he were

* Either a misprint, or an obsolete word, which we have not been able to find elsewhere.—ED.

not able to subdue him with a small company, and not gather more forces, it were too much indignity and dishonour. So in this, for God striking for sin, must not lay down his arms till the rebels come in; as Joab gave not over the siege of Abel till Sheba's head was given him, 2 Sam. xx. 22.

Reason 2. Because it is dangerous for a people to harden them in their sins; for if 'because sentence against an evil work is not executed speedily, therefore the heart is fully set to do evil,' Eccles. viii. 11. If the deferring be thus dangerous, what is the removing, and not renewing, or doubling the judgment? It hardens men.

Reason 3. Because he must do it, whether his own or not; if his own, that he may cure them. As physicians or chirurgeons double the dose of their medicines, and use more violent means when they find the body hard to work upon, the disease more settled; so the Lord when he finds his own more obstinate. If not his, that he may consume them, and shew his power upon them, that he is able to abase and destroy every one that is obstinate against him.

Use. Learn, then, to fear before God, and to profit under his hand, to turn unto him that smites us, and to seek the Lord of hosts, lest otherwise God be provoked to cut off from us head and tail, branch and root, in one day, Isa. ix. 13, 14.

By the ministry of Malachi, or by the hand of Malachi. The third person is the instrument, and by his hand, that is, by his work and ministry. Some think it is said rather by the hand than the mouth, to shew how uncorruptly he delivered this; and not by the mouth, because the mind and mouth are more apt to corrupt a message than the hand, which carrieth sealed letters. But without opposition, I take it to be the phrase of the Scripture, to note the ministry of him and others, as 1 Sam. xi. 7 and xxviii. 17. The Lord hath done as he hath spoken by my hand. *Malachi* signifies *my messenger*, or *my angel*, whence riseth the error of Origen, as Hieronimus in *hunc locum*, that an angel came, and took the shape of man, and delivered this. But Jerome shews that the nature of a person is not to be taken notice of from the notation or etymology of his name; for then, whereas Hosea signifies a *saviour*, and Joel the *Lord God*, these should not be men, but angels, or the Lord, or the Saviour of the world; which if it follows not, then not this. But whether he was Mordecai, as some think, or Ezra, as most, it is not certain; the conjectures of men for the latter are probable, but easily answered. It is safer to content ourselves with that which is revealed, than rashly or slenderly to affirm anything in so weighty matters, especially when it is not so needful that we should inquire into it; whether he had his name from his birth, or circumcision, or it is a name of office, it is not known. It hath ever been thought a vain curiosity to make inquiry for the messenger's name and title, when the message is most certain, Judges

xiii. 18; as here it is, by the testimony of the New Testament. There were in the church three sorts of prophets: some that were to be perpetually in it, and to exercise a perpetual office, to answer men when they inquired of them after the custom of time, and manner; as Samuel, Hosea, Elisha. Some for a time, both for this, and also to stand up in God's person, for some particular thing to foretell it, which being done, they ended their office; as Amos, who prophesied for two years before the earthquake. Thirdly, some, who were only once to prophesy and foretell things, which done, their office ceased; as Jonah to the Ninevites, Obadiah to the Edomites, and of this sort is our prophet.

Doct. God, in revealing his will and publishing of his heavenly riches, the mysteries of Christ and his salvation, hath and doth ordinarily use the ministry of man; ordinarily, I say, because at some time he hath used angels to some particular and upon extraordinary occasions, yet never ordinarily and generally in an ordinary established church, but always the ministry of men, which thing is witnessed by the testimony of all times, and all churches, as well in the stories of the Scriptures as other prophets, priests, apostles, ministers. How often that in the Old Testament, 'I rose up early, and sent my prophets;' in the New, as they were men employed under Christ: Eph. iv. 8, 'We have this treasure in earthen vessels,' 2 Cor. iv. 7; and 'We are ambassadors for Christ,' 2 Cor. v. 20.

Reason 1. Because angels' presence would have been fearful, as Luke i. 12, and so unprofitable their ministry, for things would have passed away as they heard it; for fear breeds such a lassitude in the joints, that man lets that go he seemed to hold; so of the mind.

Reason 2. To honour the nature of man; for if to be man's, much more God's ambassador [is an honour], he could have done all by an angel; but the human condition had been vilified if he had seemed not to administer his word by men unto men.*

Reason 3. Because the message rather than the messengers should be regarded; and if anything be effected, it might be given to the power of God, and not the means. If he had not sent it in earthen vessels, but by some glorious angel, they would have left the thing, and have worshipped the person, Rev. xxii. 8; or if anything had been wrought, they would have attributed it to the power of the means, not to God; but that they should not, he thus disposed, 2 Cor. iv. 7.

Use. 1. This ought to be matter of encouragement to the ministers of God, that their labour in preaching and performing the work of their ministry be not tedious unto them, when it is so thankless an office unto man; and the more they labour in it, the less they partake of their double honour, 1 Tim. v. 17; nay,

* Poterant utique per Angelum omnia fieri; sed abjecta esse humana conditio, si per homines hominibus verbum suum administrare nolle videretur.—Aug. *De Doctr. Christiana*, lib. i. *prafat.*

full of contempt; and as Jer. xx. 7, 8, yet they serving the Lord in their ministry, he vouchsafing them that honour, ought to swallow up all these, knowing that we are not to be 'ashamed of the gospel of Christ, because it is the power of God to salvation,' Rom. i. 16; and whosoever shall find it, and receive it by them to believe, beautiful shall their feet be unto them, though others charge them, as Pharaoh did Moses, that they see their face no more. But if none will, yet he will not suffer them to go unrewarded, because he hath set them on work, they are his ministers; as Isa. xlix. 4, 5, 'I said I have laboured in vain, I have spent my strength for nought; yet surely my work (or my reward) is with my God. And though Israel be not gathered, yet shall I be glorious in the eyes of the Lord.'

Use 2. To teach men not to be offended, or basely to account of the ministry of the word and the mysteries of salvation, because they are brought unto them in such earthen vessels, by so weak means; for it is the work and word of the Lord, howsoever by the ministry of man, weak and base. Was it that he wanted glorious angels that he used not them? He had thousand thousands of them, but for man's infirmity. Was it that he had no power over the kings and nobles of the earth that he employed not them? If he had spoken the word, they could not have resisted. He that had David a prophet, and Solomon a preacher, though not ordinary, could have made them and other princes ordinary preachers and ministers, but their greatness would have obscured his power. Why, then, hath he chosen mean men? That the baseness and mean condition of the person might give place to his glory, that men might not doat on the person, but delight in the ministry and message; therefore, as princes shut up their treasures, not in goodly and sumptuous chests, but in caskets of no price, and of base matter, to deceive the thief, and to convey it whither they would have it, so God these, to lay a stumbling-block to the reprobate; but as many as are called and chosen, to make it the power of God and the wisdom of God to them. There is nothing that so much hardens men's minds as the simplicity of God's works that are seen, and the greatness of the efficacy which is promised, whenas to the godly it is far otherwise.* They are marvellously wrought upon by them, because they look to him who works by them; here is the difference of faith and infidelity, believers and infidels. We wonder because we believe; incredulity wonders but believes not; it wonders at simple things as if they were vain, at great things as if impossible.†

* Nihil adeo est quod obduret mentes hominum, quam simplicitas divinarum operum, quæ in actu videntur, et magnificentia quæ in effectu repromittitur.—*Tertul. De Bapt. lib. cap. ii.*

† Ipsi miramur quia credimus; cæterum incredulitas miratur, non credit; miratur simplicia quasi vana, magnifica quasi impossibilia.—*Idem.*

Use 3. We are the ministers of God, and your servants for Jesus' sake; that we bring to you is the message and commandment of God. Look that ye receive not us, if ye can disjoin us and our message; but that we bring, hear it, believe it, obey it. That we have delivered, that we do and shall deliver as his commandment, his will, look therefore to it that you receive it, for it both you and I must give an account; I for the faithful delivery of it, you for the fruitful receiving of it, both of us for the careful obeying of it. Let no man think much I call so much for hearing and obeying, when there is in the most still performance with the least, and scarce with the least. Tell me, when you lend your money, do you not put your debtor in mind of it when you meet him? So do we, and so must I do; for I fear lest in that day I hear that: Mat. xxv. 26, 'Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, that at my coming I might have received mine own with usury.' I have often put forth God's stock unto you, you must pay usury. *Usura vero est audita monitionis per opera exhibitio*: your usury is to witness your profitable hearing by your works. See, then, that you obey and do, that as Nathan said to David, 2 Sam. xxiv. 13, so I may to you, 'Now advise, and see what answer I shall return to him that sent me.'

The burden by the ministry of Malachi. Malachi must carry to this people a burden, not only things acceptable, but displeasing and grievous.

The ministers of God must not only serve him in preaching the gospel and comforts, but also threatenings and judgments.

Ver. 2. *I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob.*

I have loved you, saith the Lord. The second part of the chapter is the matter and prophecies, consisting in two parts; one, God's expostulation with the people and priest for their sins, and his judgments against them for those sins. The first is hence to the 9th verse. Their sins are two: ingratitude, contempt of him, and corruption of his worship, the 1st to the 6th verse. Their ingratitude is expressed, that they did not acknowledge nor account of his love, nor yet of his benefits, the fruit of his love, which he had from time to time bestowed upon them, that they might by the greatness of the one, or by the weight of the other, be drawn to perform the duties of piety unto him their God and king, who had deserved so well at their hands and of them. First, for his love.

I have loved you. A speech spoken with affection, specially by valuing his love, and disdaining to have it so neglected of those upon whom he had bestowed it. Some think it is a speech imperfect, broken off, and interrupted with grief, when he would have added more. I have loved you; grief not suffering him to

speak more. The supply may be, I have loved you always, but you acknowledge it not, neither answered me with love again, but for this repayed me with sins.

Love given to God, signifies not a passion nor affection, for there is no such thing in God. *Ira Dei non perturbatio animi ejus, sed judicium quo irrogatur pœna peccato.* (August. of the anger of God. *De civitate Dei*, lib. xv. cap. xxv.) So of this; it is no passion, but his free election to bestow, yea, an actual giving to them the adoption of sons and eternal life. For God is said to be angry when he doth that which commonly men do when they are angry, and to love when he doth that which men do when they love. Now this cannot be understood of his general love, of which all are partakers, men and angels, blessing, preserving, sustaining them; for then were it no great matter that he affirms here to his. But of a special love, that is, his choosing of them to be sons, and to bestow on them eternal life. I have loved you; that is, I have chosen you to be my people, and I will be your God; to be my children, and I will be your Father, and to give you the inheritance of sons, than which, what can be greater? Jerome thinks he denies now to love them, because he useth the preter-tense. But it is no rule, whereas the preter-tense doth often include the present, Rom. i. 24, Ps. i. 1.

The first sin reproved is unthankfulness, the reproof being covertly insinuated, rather than openly set down, under the recording and recalling of God's love and the fruits of it, whereof they had been partakers. Jerome observeth here, lest the punishment should seem unjust, and God should without cause afflict them, and lay the burden upon them, he addeth the reproof of their sins. Hence we may observe,

Doct. 1. The punishing and afflictions coming to men are caused by their sins: Hosea xiv. 1, 'Thou hast fallen by thine iniquity.'

Doct. 2. Now to the sin here reproved in particular, which is unthankfulness. Ingratitude and unthankfulness unto God for his love, and the fruits of it, the blessings men receive, either spiritual or temporal, is a very great sin. So the Lord shews it here by his prophet, when he puts it in the foremost of all other sins in this people, and as the principal which makes him threaten this burden unto them. So Isaiah i. 2, sets it before all other sins. It is by the apostle put among the sins of the last days, when iniquity shall get the upper hand, and must abound, 2 Tim. iii. 2. This sin is committed five ways, or there are five kinds or degrees of unthankful men. *First*, when men do not acknowledge God as the author and giver of their benefits and blessings, but find out others, as Hosea ii. 8, 9, 'She knew not that the Lord gave her corn.' *Secondly*, when men do forget him and his benefits, against which David laboured: Ps. ciii. 2, 'Bless the Lord, O my soul, forget not all his benefits.' And confessed among sins: Ps. cvi. 7, 'Our fathers remembered not the multitude of thy mercies.'

Thirdly, when they do not give him praise in word and affection, do not utter it before men. Such were the nine lepers. *Fourthly*, when not only these, but recompense him evil for good; as that, Isa. i. 2, 'I have brought up children, and they have rebelled against me;' Deut. xxxii. 5, 6. *Fifthly*, not faulty in any of these, but do not walk worthy of such mercies, when he doth not render according to the benefit done unto him, as it was said of Hezekiah, 2 Chron. xxxii. 25.

Reason 1. Because the contrary is a duty so often commanded, and so earnestly called for in Scripture, even in everything: 1 Thess. v. 18, 'In all things give thanks: for this is the will of God in Christ Jesus towards you.' Then the other must needs be a sin.

Reason 2. Because the saints of God have much laboured against it in themselves and others, which they do not, but [against] that which is evil and sin.

Reason 3. Because the contrary is the honouring of God, the crowning of him, and the arraying of him with honour and glory: Ps. l. 23, 'Whoso offereth praise glorifieth me.' Then this is a great dishonour, and then it is evil. That which is against the crown and dignity, specially immediately of a prince, is heinous and grievous.

Use 1. This being such a sin thus committed, argues our age guilty before the Almighty, some one way, some after another; yea, who can say, I am free? Many, and the most receive and devour daily the blessings of God, and know not, or acknowledge not that he gave them, but think they come naturally, or by friends, or by their own labour, and so as Hab. i. 16, 'Therefore they sacrifice unto their net, and burn incense unto their yarn; because by them their portion is fat, and their meat plenteous,' and so commit idolatry with their friends, with the earth and heavens, with their labours and hands. But say they be so far instructed that they confess him the giver, yet how some have forgotten him and his benefits; a second brings the oblivion of the first; a third of that, &c. As one nail drives out another, but an affliction makes all to be forgotten; as with men one injury they do us, makes us forget they ever did us good. But say benefits be remembered, and oftentimes spoken of, yet not so much as the afflictions and troubles; or if at one time many words to express the passion in suffering, few in receiving; or if of them, yet as courtiers brag of the king's favour, as Haman, Esther v. 11, 12, more to magnify himself than the king's liberality; for a long story they will tell you of their wealth, and honour, and children, and such like, but a few words, and that very unsavourily, will they drop out of praise to God. They make not their song or psalms of thanksgiving as the faithful have done. But if any can plead not guilty here, and be culpable in none of these, yet his unthankfulness appears that he still remains in his sin, and rebels against the Lord

not only offending him, but by those things he hath received from him; more than any married and modest woman will do to her husband, by the rings, chains, bracelets, apparel, and ornaments he gave her to adorn her, so she might be acceptable to him; not that she should give to an adulterer, to entice him to folly. And yet what else do many, but by their riches and honours, their health and beauty, by their strength and valour, and such like, dishonour him? By their riches they wax proud against God; by their honours and high places they oppress others without fear. Health makes them study the adorning and trimming of the body: by their beauty they entice others, by their valour they condemn others, and like mighty Nimrods they tyrannize in peace and war; so that God for all his cost hath not grapes, but sour grapes, as Isa. v. But say that herein they are not to be charged, yet are they ungrateful, because they have not walked worthy of such benefits, because they have not rendered according to their reward, and every benefit hath not been answered with obedience, and more care to please God. -

Use 2. To teach every man to labour to see and know himself guilty of this sin, to humble himself for it, and repent of it as of one of the greatest sins he hath, and the greater, as in the degrees he finds himself guilty of it. Now because there neither is, nor can be, true repentance where there is perseverance in it, nor unless it be forsaken, and the former good acted,—for he is ungrateful that is not thankful, as he is wicked that is not just, the contrary evil is ever where the good is not, where and when it ought to be, —therefore must every one labour for the good, and strive to be thankful, to acknowledge, to remember, to praise, to abstain from evil, to reward with all good offices for such great kindness. He must stir up the best instrument that he hath to praise the Lord, whose nature (as one saith) is such, that in conferring of benefits he is most liberal, and most covetous in requiring acknowledgment: *in conferendis beneficiis est liberalissima, ita in gratiarum actionibus reposcendis est avarissima*. This is most acceptable to him, like the scent of all sacrifices, Lev. iii. 16, 17. Let it repent us that we have deprived him of so much as is due to him, and now strive to it, singing the songs of thanksgiving with cheerful hearts when he calls us to it, not loving him otherwise than he hath done us, both in word and deed; ceasing to grieve him, seeking to please him, and to recompense as he hath rewarded us. *Et si graviora praterierunt, tamen gravium memoria ne pratereat; non ut doleamus, sed ut gratias agamus*. (Chrysost. Hom. xii. ad popul. ant.) But (Hom. xxv.), *vera gratiarum relatio hæc est, cum hæc agamus unde Deus glorificari debet, cum ea fugiamus à quibus jam fuimus liberati. Nam, cum Rege contumeliis affecto, cum pœnas lueri deberemus, honorati fuissimus, et mox iterum affecissemus contumelia, tanquam ingratitudeinis extremæ rei, maximam merito pœnam, et priore multo*

graviolem dare deberemus. Whereas, on the contrary, to be truly thankful is a great treasure, it is the way to more riches, because a man doth anew draw at the well of God's bounty; for to him that hath shall be given, if he use it for his Master's glory, and the evil avoided which else would come upon him.

I have loved thee. This is understood, not of his general love, but his special, and that after a special manner; not such as he loves whole mankind by, but such as he loves his church by. The love of a whole family, of his spouse and children, is different, one more excellent than another, and so both more special and more excellent.

Doct. God, he loves his church with a more special and excellent love than he loves either all creatures or all mankind. So here, Amos iii. 2, Exod. xix. 5, 'Now therefore, if ye will hear my voice indeed, and keep my covenant, then ye shall be my chief treasures above all people: though all the earth be mine;' where the learned take the word to signify, a people of a precious treasure. The Septuagint read *λαός περιούσιος*, 'a peculiar people,' Titus ii. 14. Now *περιούσιος*, est *thesaurus præ aliis electus*, and so it is more excellent, and more dear and precious in God's sight. These were for themselves, and the type of others. Hence is that, 1 Peter ii. 9, 'ye are a chosen generation, a peculiar people.' Things elected are more specially loved, hence are those comparisons to set forth this love, that he is the head of his members, the father of his children, the husband of his wife. The members are better affected than excrements, the children than servants, the wife without comparison, as himself, is one flesh.

Reason 1. Because love, precious and excellent love, is discerned by the things which proceed from love, that are given and bestowed upon the beloved; for he loves who bestows meat, and drink, and apparel, but he more that provides land, inheritance, and lays up treasure, and gives knowledge and education. The servant is provided for, the child much more, so the things God gives being more excellent, spiritual, salvation, things belonging to it, but to others earthly things only,* 1 Cor ix. 11. There is a threefold state of man, as divines speak of him: *esse, bene esse, optimum esse*: first, *naturæ*; secondly, *gratiæ*; thirdly, *gloriæ*. The first of general love, the two last of special love, which being those God gives his, and his only, then is it with a more special love he loves them.

Reason 2. Because it is more constant and perpetual; for the general love of mankind is terminated not with the sun and moon only, but with their breaths; they part with their lives and his love together, but theirs is for ever, and then specially is manifested when life is ended. That in life was but a pledge and earnest of the other, a penny to one hundred pound, or an angel to a thousand pound, a bargain of it.

* Non tam à veris rebus somnia superantur, quàm hæc terrena ab æternis illis absunt.—Chrysost. de virg.

Reason 3. Because in general love, only *sua dat*, his blessings and outward benefits; but in special, *se dat*, he gives himself, Hosea ii. 19. Now as that of Samuel is true, 1 Sam. xv. 22, obedience is better than sacrifice, because in obedience a man gives himself to God, but in sacrifice he gives but of his, as Cain of the fruit of the ground, Abel of the first of his sheep, and of the fattest of them, so in this.

Use 1. This should provoke every one to labour for this love, being so special and so excellent. Rare things are dear and desired; the more rare, the more dear and more desired; but when they are rare and excellent, very precious, then most of all. Such is this love. But how may we get this? Labour to be his, and his children, and church. So we all are. But he is not a Jew that is one outward. But how may we know that we are his, and have love? How do commonly men know they have the general love, and whence is their general brag of it? If they have the fruits of his love, peace, prosperity, riches, &c. So in this, if they have spiritual graces, as true saving knowledge, faith, sanctification, love, meekness, zeal, which are the fruits of his special love: Eccles. ix. 1, 'No man knows either love or hatred by all that is before us.' They are things within us which must manifest that to us; for these then must we labour, that we may know we have it.

Use 2. This must teach every one to be more thankful for this than he or others would be for the general. The thankfulness is to answer his love with obedience, to hear and obey: Exod. xix. 5. 'Now therefore if ye will hear my voice indeed, and keep my covenant, then ye shall be my chief treasures above all people, though all the earth be mine.' The fruits of the general love of God will require this, and the more fruits the more obedience. He that hath received something, though with the least, owes the most he can do; how much more he that hath more honour, credit, riches, &c., ought to perform more obedience, be more zealous, religious, holy, as August. *surgunt indocti et cælum rapiunt*, &c. If for these common blessings and love, how much more for the fruits of special love and it? If to whom much, of them much in the former, how much more in this? And of such as have his special love, he looks for obedience and honour, wherein is their thankfulness. The courtier that is advanced above others ought to be more respectful of the prince and his will, and with more care and cheerfulness perform all obedience, and the duty of his place than others. He that hath his life, liberty, and living given unto him when all was lost, if he shall not, if he should not respect him, every tongue would be ready to condemn him. But if he should be made heir to the crown, if his issue fail, or he have no child, then more. So in this; and this not being, nothing will more prove that they are not that they would seem to be, and that they have not that they brag on.

Use 3. This is matter of comfort to as many as are indeed his, beloved of him. They may be sure they shall lack nothing that is needful and good for them; for if he love them thus specially as his own, God is faithful to provide for his own, for, as Rom. viii. 32, 'Who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also?' How much more readily will he give us other things, when he hath given us himself, and hath married us to himself? Will a father see his child to want? Will a husband let his wife want when he is rich and able? If they should, yet will not God. Isa. xlix. 15, 'Can a woman forget her child, and not have compassion on the son of her womb? though they should forget, yet will I not forget thee.' Therefore they may best have their conversation without care or covetousness; they need not swear or deceive for gain, oppress or offer injury to provide for themselves; they need not profane the Lord's day, nor use unlawful means to lay up for another time to come; for he that doth so specially love them, and hath laid up so great things for them, and given them the pledges of them already, and the earnest of such infinite things, how will not he take care of them to provide necessities for them? He that in his general love feeds the ravens, the lions, and leopards; makes his rain to fall, and his sun to shine upon the wicked, and fills their bellies with his hid treasures; what will his special love make him to his own? But many of his are oftentimes scanted. So the physician keeps his patient at a strait diet, when full dishes are hurtful unto him. And God oftentimes gives not riches, because when they be *humana miseria remedia*, the remedies of human misery, they will make them *instrumenta voluptatis aut superbia*, the instruments of pleasure or pride, and he knows their hearts better than themselves. But they often want much, and have scarce to satisfy nature, when the wicked have abundance; but their water and brown bread makes them look as well as all the full dishes of the wicked, as it was with Daniel and his fellows. And the prodigal son had little to refresh him, when his father's servants had bread enough, because he abused his former portion, and run from under the protection, and out of his father's house; so with them. At his return he had the fat calf killed for him, and apparel and ornaments given him fit for a son.

Use 4. To admonish every one that is his, to look for more correction than others if they provoke him; for more love, more of the rod, more affection, more affliction, the more special love, more special and more speedy correction. This use made Amos of it: chap. iii. 2, 'You only have I known of all the families of the earth, therefore I will visit you for all your iniquities.' Heads of families correct all, and most where they love: children before servants, and of them those they love, if their love be with judgment, and not blinded with affection.

Wherein hast thou loved us? Some take this to be a kind of prevention. The prophet knowing what this people would say, thus accused, for themselves, he prevents; ye will ask me wherein I have manifest any love unto you? My answer is ready, and the proof manifest. Was not Jacob brother to Esau? But these are more likely to be the words of the people, for so their ingratitude rather appears that they would not acknowledge the love of God; but some of infirmity, some of malice and contempt spake thus, Wherein hast thou loved us? In what special benefit hast thou shewed thy love unto us? Cyril supposeth that it is likely they remembered the late captivity and calamity God had brought upon them, which did so stick in their minds that all the good God did unto them before and since, specially spiritual, could not make them acknowledge he loved them.

Doct. The corrupt nature of man is hardly drawn to confess and acknowledge sin, and himself guilty of sin, but will do anything, accuse God or man, or any other thing, to cover their sin. This people is a manifest proof of it here; and ver. 6, 7, and chap. ii. 14 and iii. 7, 8, Job xxxi. 33, 'If I have hid my sin as Adam, concealing mine iniquity in my bosom,' (*Trem.*) *more hominum*, noting the corruption of man to hide and cover it. It is manifest by Adam's accusing Eve and God, and Eve the serpent, to cover their sin, Gen. iii. 12, 13; Achan, Joshua vii., who covered it till God had found him out. Saul, he covered his by accusing of the people, 1 Sam. xv. 13, 14, 15, 20, 21. David, 2 Sam. xi. 6, &c., yea, even when Nathan came to him, chap. xii., who might, if he did not, take the parable to himself before it was applied by Nathan. The priests, Mat. xxvii. 4 (*Gregory*), they are like the cuttlefish, that when he perceiveth men go about to take him, doth so dye and colour the water about her with a kind of black moisture, that a man cannot tell where to have her; so these, and so others, either by denying, as Mat. xxv. 44; by defence, as Jonah iv.; by cautious answer, as Gen. iv. 9; by a good purpose, as Gen. xx. 6; by putting it off to others, Adam to Eve.

Reason 1. Because self-love bears rule and sway, which will make him so cover his sins: Job xxxi. 33, 'If I have hid my sin as Adam, concealing mine iniquity in my bosom.' The latter part *Tremellius* reads, *Abdendo ex dilectione mei iniquitatem meam*. And this is to avoid both punishment from God and shame from men. Naturally they know God is just, and out of his justice will visit the iniquities of men, and they think him as man, and that the proverb is true, 'Confess and be hanged,' supposing he cannot know unless they disclose, Hos. xii. 8. Therefore, to avoid his knowledge, and so his punishment, they willingly smother them. Again, to avoid shame from men, because they will even upbraid them with their sins they have confessed, though haply themselves more wicked, but more covert, 2 Sam. xiii. 13. Therefore

they would willingly, and by what means they can, cover them. *Oblecat sanè flagitium, et tamen ipsius rei nomen aures offendit* (*Chrysost. Ser. de virtut. et vit.*).

Reason 2. Because he loves his sin, and is very loath to part with it. Now, if he should come to know and acknowledge his sin, he must forsake it, or else men will cry more shame, and God will more sharply punish him; whereas, all the while he dissembles his knowledge he thinks he is the rather to be borne withal, both of God and man.

Obj. How should this be accounted a corruption, when, as Isa. iii. 9, they are reprov'd for declaring their sin and not hiding it?

Solution. It is one thing to commit sin openly, and as it were without shame to profess it, another to confess sin with shame to himself and glory to God. *Non confiteri, sed profiteri.* It is one thing for Zimri, Numb. xxv. 6, to manifest sin, and another for David, when he is reprov'd by Nathan, to confess sin. It is not the same that Absalom commit sin upon the house-top shamelessly in the sight of the sun, to the dishonour of God and his father, and Achan confess that was committed, with shame to himself, and giving glory to God. To declare sin as they did is the height of impiety, but to confess sin as these is the first step to piety; and to cover them gives small hope of recovering them. The one's declaring and the other's cloaking argue both their corruptions.

Use 1. Then is the wisdom of the wise but foolishness, who think that the best guide is nature, and that a man shall never err if he follow it. Questionless, it is a marvellous blind guide in all things, and whithersoever it calls we are to be jealous and suspicious of it. It will never lead us to any good, but to false pleasures, deceitful profits, vain honours. It will either teach us that sin is no sin, Rom. vii., or lessen sin, or teach us to cover sin. In the body, and for it, he would be accounted but a slender friend and bad counsellor who should persuade a man wounded that it were nothing, or teach him to cover it till it so fester that the part must be cut off, before he discover it to a chirurgeon. What a guide is nature then?

Use 2. To teach every one to see and acknowledge the corruption of his nature, when he finds in himself all willingness and endeavour to cover his sin, whether by accusing God or man, or any other creature; specially when he is reprov'd by the word of God in the mouth of the minister, then to seek excuses and pretences, argues a marvellous obstinacy and resolution to continue in their sins, besides the hurt they do unto themselves. The hurt is, first, that sin is the greater. He increases his sin who, judging God to be like a man, believes he may escape the punishment of his fault if he committed it not openly, and so if he cover it.* Secondly, he brings more and greater sins

* Plus imo delinquit, qui secundum Deum cogitans, evadere se penam criminis credit, si palam non crimen admisit. — *Cypr. de laps.*

upon himself. As in our bodies the neglect of wounds may cause fevers and putrefactions, and at length death ; so in our souls, the hiding of small is to invite greater, for both Satan is emboldened to suggest more, and, their conscience hardened, they easily receive more.* Thirdly, they bring more shame and punishment upon themselves. If the smothering of it here were the burning of it for ever, their policy were not amiss ; but when for all this it must come to judgment, their cunning is but cruelty to themselves. What profit is it to a malefactor obstinately to deny his fact to the judge in his private chamber, or before some few, when he hath favoured him, and be made to confess it at the bar before the whole country, when his own hand and his fellows in the fact shall be brought against him, without all hope of receiving anything but severity of judgment, where every excuse and cover he hath had shall increase both his shame and punishment ?

Use 3. If this be the corruption of nature, and the sin of this people, let us learn to cast from us the cloaks of shame, and, reprov'd for our sins and threatened, let us with the people at John's preaching, Mat. iii., confess our sins that we may escape the wrath to come. What else is required of us, than that the church of God hath usually done ? as Ezra x. and 1 Sam. vii. 6 ; what but that wherein we may glorify God, Joshua vii. 19, for in confessing our sins we give him the glory of his justice, as punishing where he was provoked. What, but that we may disburden ourselves, and get a wholesome and sovereign medicine to our wounds ? Our wounds have been grievous, as Isa. i. 6. Our sins as the infection have been declared us ; our pride, our covetousness, &c., let us not cover them either by impudency or infirmity ; let not our proud women say their husbands would have it so, nor the covetous men our wives and children must be maintained so ; let not the swearer say he cannot be believed, or utter his wares, or any such cover of state and condition, accusing sometime God, sometime men ; for he that threateneth thus the green tree, what will he do to the dry ? the natural olive, what will he do to the wild olive ? Certainly it shall not be so easy to us as to them ; but if all will not, let me speak to as many as fear the word of the Lord. Thou and thy house, thou and thy wife and children, do not hide them, but confess. Remember that, Prov. xxviii. 13, 'He that hideth his sins shall not prosper : but he that confesseth and forsaketh them shall have mercy.' So common in experience that it is a proverb.

Wherein hast thou loved us ? This they speak, because of their late captivity, as if for that one cross they were not bound to be thankful unto him for the other mercies ; or shewing their blindness and cor-

ruption of nature, that for one cross or affliction they acknowledged not, nor account of other mercies.

Doct. It is the blindness of man's nature, and his corruption, in an affliction and trouble, not to account and esteem all other the former blessings of God ; so in this people. It is manifest not only in the wicked, where corruption is in the strength, but in the good, where it is abated, and yet creeps where it cannot go. In Haman, Esther v. 11-13 ; in Rebekah, Gen. xxvii. 46 ; in Jonah, chap. iv. 3, 9 ; in David, Ps. lxxvii. 7-9 ; in a multitude of both kinds, Ps. lxxviii. 19, 20.

Reason 1. Because men usually live by sight and sense, not by faith, and so they only see and conceive of things present and before them, as beasts do, and do not look to things past.

Reason 2. Because the children of God, howsoever they have true faith, yet in most weak, and in best often full of doubts ; that when troubles and afflictions come, though they forget not their former blessings, yet make question whether the former were of love or no.

Use 1. This teacheth us whence are so many strange practices of the wicked, and passions of God's own, in some troubles and disquietness : the wicked offering violent hands to themselves, hanging, stabbing, drowning themselves, though they be in the midst of many blessings, that a man would think they wanted nothing that heart could think or desire. It is not only from the things themselves, which give no comfort, when there is none within, like clothes that warm none but them who have natural heat ; but from the blindness of the mind and their corruption, which cannot account nor rejoice in them, but doth often so transport them and carry them out of themselves, that they know not they have any such comfort to delight in, and for ease of one trouble deprive themselves of all. The godly, upon some loss or other trouble, fall into such passions, as Rebekah and others, their lives irksome and tedious unto them, and find no comforts in all for one discomfort ; like children, who, if they have one of their trifles they play withal taken from them, cast away all the rest in great discontent, and can find no pleasure in it ; like to men, who, having an hundred acres of ground, if one be gained from them by sea, or wrested from them by title of law, take no pleasure nor joy in all the rest. So they, in the loss of a child, take no pleasure, at least in their passion, nor account not of many other of God's blessings, which many of God's, as dear to him as they, have not, or not in that abundance. All this is from the corruption of their nature.

Use 2. If this be the corruption of nature, and the sin of this people, let us see ourselves in them, and examine ourselves. We shall easily find this in ourselves, being all of one metal. Let us learn to mourn for it, and hereafter to strive against it, esteeming and accounting of the blessings we have, or

* Ut in corporibus qui vulnera neglexerunt, febres gignunt et putrefactiones, et mortem denique, itidem et in animis, qui pusilla dissimulant, majora invitant.—*Chrysost. ad Gal. cap. i.*

tasted in former times, though God have given us wormwood and gall. If any blessing be taken from us, or trouble come upon us, let us be thankful unto God, and comfortable in the midst of other of his blessings; and if we be discontented, let it be with ourselves; if we grieve, let it be at our sins for abusing such blessings, or walking unworthy of them, and therefore hath God taken them from us. In them let us stay ourselves, as Job stopped his wife's mouth, Job ii. 10, when she moved him to discontent and discomfort; and, in the mean time, let us labour for good consciences and sound spirits, the feeling of God's favour and assurance of his love; so shall we bear all our infirmities, Prov. xviii. 14, and grief or losses to him shall be but as so many sparks falling into the ocean. (*Chrysost. de vita recta*, Hom. 25. *ad popul. Ant.* 12. i. d. 2.)

Was not Esau Jacob's brother? Here is God's answer to their murmuring question, and, as it were, a plain denial of his love, proving evidently to them that he loved them. Now he reasoneth not from common benefits, as that he had created them, that he preserveth them, that he gave them health and peace, prosperity and comforts, having brought them from their captivity, and seated them in their own land, &c., but demonstrated his love unto them from the beginning of their nation, from their head and author. You, as ungrateful creatures, will not acknowledge my love: this is your impudency; but see, I will make you confess it. And, first of all, to fetch things from the very beginning, 'Was not Esau Jacob's brother?' And so, as if all things be considered, no cause why I should love one more than other; they were both begotten of one father, both born in one womb, both successors of the covenant, both boughs of one root, both digged out of one rock; yea, if any privilege and cause of love, it was in Esau, because he was the first begotten; yet I loved and freely chose Jacob, yea, before he was born, and hated Esau. But some will say, what is this to this people? Much every way; because these were two nations, that is, the heads of them; so that what God did to them, he did to their posterity. Then it follows to be reckoned as a benefit to them, and so proves his love, when he had chosen them, and rejected their brethren, without any desert of theirs. Then was their ingratitude so much the greater, and worthy the reproving.

Was not Esau Jacob's brother? yet I loved Jacob. They were in many things equal, and in none Jacob before, but Esau; yet here is a close preferring of Jacob as chief man in the family, and notable as by somewhat in himself to overmatch his birthright, and make him more acceptable, and more allowed of God, which is his piety. The like is Gen. v. 32. Shem is put first, though not the eldest of the three; for this, because he was greatest in God's books for his piety. In our common speech we so speak, when we shew our account of one, such an one, such an earl's

or lord's brother; here, though we speak of the brother, we imply a greater dignity in the earl: so was not Esau Jacob's brother? Here Jacob is preferred.

Doct. They who are in privileges of the flesh and worldly respects inferior by much to others, are in the account of God not less, but greater, and more honourable, if they have piety with other virtues and spiritual graces, which others are contemners of.

In the prophecy of Isaiah the Lord comforts his holy church, and tells her she is precious in his sight, and honourable, and that he loves her, Isa. xliii. 4. This people, the posterity of Jacob, were but a neglected people in respect of other nations; the Lord found them in a desert land, in a waste howling wilderness, not allured to become their tutelar God by their greatness, or the richness of their country; yet he led them about, he instructed them, he kept them as the apple of his eye, Deut. xxxii. 10. The godly are many times as 'stones disallowed of men, but chosen of God, and precious,' as Christ also himself, the corner stone, was, 1 Pet. ii. 4, 5.

Reason. Because God sees not as man sees. He loves most that in men whereby they are likeliest to himself; that is, their holiness and piety, and other virtues, which are above other privileges of the flesh. Men judge by the outward condition, as the barbarians did, Acts xxviii., and as Zophar did, Job xi. But so doth not God; he sees what is in the heart, and what doth truly deserve.

Use 1. Then let not men carry themselves high upon the privileges of the flesh, as Esau is no whit better for being the elder brother. Ishmael was elder, yet Isaac was accepted. One nation may be more noble and honourable than another, yet God respects not that; but 'in every nation, he that feareth him, and worketh righteousness, is accepted of him,' Acts x. 35. Nabal may be richer, Abiathophel wiser, Absalom fairer, Tertullus or Herod more eloquent than many of God's people, yet less in God's esteem. It is a greater honour to be the sons of God, than the heirs of monarchs, and so Moses counted it. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, Heb. xi. 24, 25; and hence it is, that when the very disciples of Christ began to grow proud, that they could subdue devils, &c., he corrects them, and tells them there was another thing wherein they were rather to rejoice, Luke x. 18, 19.

Use 2. Let us learn to imitate God, to prefer such as are godly in our esteem. This is made one note of a man that shall come at last to God's holy mountain, that 'in his eyes a vile (that is, a wicked) person is contemned, but he honoureth them that fear the Lord,' Ps. xv. 4. This is to be like unto God, who respected Mary, though she were poor and mean: 'Thou hast regarded the low estate of thine handmaid,' Luke i. 48. And this St James teacheth us, that it is not agreeable to the Christian profession to

have the faith of Christ in respect with persons, to prefer a man because he hath a gold ring and goodly apparel; but, saith he, 'Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith.' James ii. 2, 5.

Ver. 8. *And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.*

And I hated Esau, and made his mountains waste. Some think that this is only added to prove his hatred to Esau, viz., you may easily see my hatred, whenas that famous mountain Seir, where there were so many dukes, as Gen. xxxvi. 15, *ad finem*, is now without any dweller, and all the cities and habitations of them are destroyed. Which thing, as it is true, and we doubt not in part the meaning of this place, yet not the whole, because the Lord aims not so much to set out his hatred to Esau and his posterity, as his love to Jacob and his; therefore there must needs be somewhat more in it, that is, the dissimilitude or dislike effect, to shew his love to them, which riseth thus: Those whom I love, I keep them in their country, and suffer them not to be led captive; yet, if for correction, I suffer the enemy so far to prevail, I do again reduce them into their own country, and give them their own land, and the comforts of it. On the contrary, those whom I hate, those for their sins I cast into banishment, and never bring home again; but let their land to be a dwelling for beasts, dragons, and such like. Now the former I have done to you who are Jacob's posterity, and the latter to Esau's. Now contrary effects have contrary causes. So, then, as they may see in them my hatred, so in yourselves ye may apprehend my love, who are now at home in your own land and country, and enjoy your comforts in your country. This, then, apparently shews his hatred to Esau's posterity, as in spiritual things, the apostle being interpreter, Rom. ix.; so here, in temporal things, and closely and by comparison his love to Jacob's seed, and to this people. The first only to the children of promise, but this to all, even the whole seed, and not they only which were blessed in Isaac.

Doct. Exile and banishment, when it falls to a man or multitude, to a family or a whole nation, it is a sign and a proof of the wrath and displeasure, of the anger and hatred of God. So is it here made and proved, because God threateneth by his prophet usually that which men threaten and menace when they are angry, that proves their anger when it is effected: Deut. xxviii. 41, 64, 68, 'Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. And the Lord shall scatter thee among all people, from the one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake

unto thee. Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.' Going into captivity, scattering and serving the enemy; are threatened as tokens of wrath, Micah i. 15, and ii. 4, 2 Chron. xxxvi. 16, 17.

Reason 1. Because it is a judgment of God upon whomsoever; now the judgment of God shews his wrath and displeasure.

Reason 2. Because it is a blessing, and so a token of the favour of God, to have houses or lands, and so to enjoy them.

Obj. Many are banished and cast into exile for Christ and the profession of his truth. *Ergo, &c.*

Sol. It is true that as among the Grecians they had an *ostracismus*, a law to banish every one that excelled other in riches, or in honour, or favour, or eloquence, and wisdom, yea, in their outward justice; as Aristides was banished Athens by the voices of all, even a rustic who knew him not by face, but because they called him just; so falls it out in the world, and in the kingdoms of it, that they do expel those who profess Christ and piety; but that is nothing against this. First, for that which Justin Martyr saith (Epist. ad Diognetum de Christianis), *omnis peregrina regio, patria est eorum, et omnis patria est peregrina*; every foreign country is their home, and at home they are strangers, and so they not banished wheresoever. Again, because this comes only from the malice and displeasure of men, and is a favour of God, that they are enabled to part with all for his sake, as Acts v. 41, so we may rejoice if we be counted worthy to be exiles for his name; but this here spoken of comes both from the wrath and displeasure of God and man. Further, as *causa, non pœna*, the cause, not the punishment, makes a martyr, so Salvian speaketh of a double captivity, or of two sorts of captives, one who are *extrinsecus carne*, captives outwardly in the body, others *intus mente captivi*, inwardly in their minds; and affirmeth, of two great evils, I suppose it is more easy for a Christian to sustain the captivity of his body than the bondage of the soul.* Now they which are captives in body for this, are freed in their minds; and, *è contra*, they who hold them captive are most captive, for they are in their minds so, as 2 Pet. ii. 19.

Use 1. This may teach all such as may fall into captivity and exile, that when it betides them, they should learn to groan under it as under the manifest sign, yea, and the thing that is the wrath of God; for if they may and ought to apprehend God's displeasure when their land brings not forth abundance to them and their use, what when it bears not them any longer?† But this lesson you may teach those that

* Ex duobus lethalius malis levius, ut reor, est captivitate corporis Christiani, quam captivitatem animæ sustinere.—*Salvian.*

† If any should not, we may then use the words of Sal-

are in captivity, we neither are, neither are we in fear of it. I answer, that men careful of themselves will learn and regard medicines or prescriptions before they have need of them, especially if there be any likelihood they may fall into a disease, lest the remedy not ready, the danger may be and prove the greater; and the knowledge of anything is no burden. So in this. But have we no fear of this, that we have no need to learn it? What, then, meant this late and most horrible treason or practice, that every nation, Christian or barbarous, whether Turks, Tartars, or whosoever heard of? If our papists, the greatest enemies of Christ this day the world hath; if our pseudo-Catholics, the most spiteful enemies to the king and his posterity, to the state and the prosperity of it, to the church and the peace of it, had prevailed in their designs, what would have been our condition but this? Questionless, either must it have come to cutting of throats and the spilling of our blood, after which the scarlet whore and her whorish brood hath a long time thirsted, or else this captivity and exile; if not carried out of our own land, yet made slaves in our own land; for they that had remained should have served a stranger in their own land, Deut. xxviii. 49, 51, 52, 66, 67, for whereto else tended this but to bring in a foreign power, to the slaughter of most and slavery of the rest?

Use 2. Then is it a special favour to be acknowledged, and God to be with all thankful minds glorified of all those who find that they are kept in their own land, not unthankfully, as this people said, 'Wherein hast thou loved us?' when they had this benefit; but herein hast thou loved us, that we are not carried or taken captive, that our cities and towns are not laid waste. It is for us in respect of many other deliverances and preservations from dangerous attempts; so of this last not the least, but that which is everyways the greatest; for if it was the horriblemst and most fearful treason that ever was plotted, if the danger of overturning the church and state the greatest, if the confusion to us and ours the most fearful, if the greatest sign of God's wrath and displeasure, if they had prevailed not only to lay the parliament house waste, when they cried, 'Raze it, raze it even to the ground,' but to overthrow both church and commonwealth, when their condition that had been blown up with the house, and then perished, had been better than ours who were out of it; when our men were appointed for the swords and slaughter, our wives and daughters for rapes and adulteries, and after to the sword; our children to have been dashed in pieces against the stones of our streets, our cities to have been set on fire over our heads, and all our wealth to

have been a prey for desperate and forlorn wretches: then that God hath delivered us from all this, it must needs be a token, yea, the greatest, of his favour and love. He that seeth it not is blind; he that seeth it, and doth not acknowledge it, is unthankful; he that sees and acknowledgeth it, and doth not praise and magnify God for it, is very wicked and impious. If it had been the preserving of goods alone from the spoil, if our cities alone from burning, if our children only from perishing, if our wives only from rapes and uncleanness, if our lives alone from death, and our souls from the grave, the least of these, and any one of them, had been a special favour and sign of his love; what when not one of these, but all? The preservation of them continually, and every day, when there is none that hunts so after them, and seeks extraordinarily by malice to take them away, is a favour and a sign of his love. More, when they had laid their counsels thus deep, and sought it so dangerously, if he had revealed it half a year since in the beginning of the plot, it had been a token of his good-will; but when it was come to such ripeness, and as there was but a step betwixt David and death, so not a night betwixt us and confusion, it was much more. Therefore, to set forth his love, he brought us within the sight and smelling of the danger, that we might the more account of it. Our cities not wasted as Edom's mountains is a token of his favour.

His mountains waste. Mountains are for strength, for the defence and preservation of anything, and by them is signified the greatness of Edom, and all his power and strength; and *metaphoricè*, the great and mighty men, as Micah i. 4.

Doct. No outward thing can privilege a man from God's judgments, or be a sanctuary to save any from his wrath and displeasure, when he will punish and execute his wrath.

And his heritage a wilderness for dragons. Mount Seir it was Esau's inheritance and his posterity, not only left then of his father, but given him of the Lord, Josh. xxiv. 4. Notwithstanding, when they had defiled this with their sins, as followeth in the next verse, the Lord cast them out, and made it cast them out, that it was no longer inhabited by them, but possessed by dragons.

Doct. They who defile their land and inheritance by sin and wickedness shall be cast out of it, and it shall spue them out. *Vide* Micah ii. 10.

Ver. 4. *Though Edom say, We are impoverished, but we will return and build the desolate places; yet saith the Lord of hosts, They shall build, but I will destroy it; and they shall call them, The border of wickedness, and, The people with whom the Lord is angry for ever.*

Though Edom say. To evict this people more manifestly of ingratitude, he proceeds to other benefits he had bestowed on them as fruits of his love,

vian: An credimus forte quod captivus animo populus ille non fuerit, qui lætus tunc in suorum captivitatibus fuit? Captivus corde et sensu non erat, qui inter suorum supplicia ridebat? Qui jugulari se in suorum jugulis non intelligebat? Qui mori se in suorum mortibus non putabat?

and so proving that he loved them. And this was but by comparison set down, insinuated under the contrary, and in the amplification of the signs of his hatred to Esau and Edom; for this here spoken was not for them, but for his own people.* So here; for when the contrary was to them, if this were hatred, that must be love; for them, then, and their use, are these things written. And the force of it stands thus: See, it is my hatred to Esau and his posterity that they are not established in their own land, nor defended there in their coasts, but destroyed and cast out, and justly, for their sins, of which you are eye-witnesses, that in them and their ruin I have magnified myself and my name. Then must it needs be love unto you, that having brought you from your captivity, I have confirmed you in your land, and defended it and you.

Though Edom say. The first part is the anticipation or preventing of them, setting down under their person the swelling and proud words and speeches they would speak and utter; that is, I have said, I will lay her mountains and cities waste; but they, in the pride of their own hearts, and confidence of themselves and their own strength, as if they were able to resist me, and to strive and stand against my power, utter such vain hopes and bragging thoughts of their own; yet shall all be but in vain. Thus they say, 'We are impoverished.' The Idumeans being expelled their country, carried into captivity for their sins, and wandering in another and strange country, are not for all that humbled for their sins, nor seek not unto me; but in their impoverishment and banishment they thus say, For all this we will return and be built; we by our own strength and power, in spite of who saith nay, will come home again to our country, shake off the yoke of our enemies, and will build and establish Idumea again, and all our cities.

Doct. The Lord he takes notice of, seeth, and beholdeth all men's carriage in the way of his judgments, how they profit by them or grow perverse, how they hold out against him, or humble themselves in them, manifested as here, so Isa. i. 5, and xxx. 1, 2, and xxxviii. 5; Jer. v. 3, and xxxi. 18; Jonah iii. 10.

Reason 1. Because he might know to lessen or increase them, how to remove them or renew them. As the gold-finers, when they have put their metal into the furnace, look ever and anon how it purifies, or how the dross cleaves to it, they may put out, or put further in, add more coals, or blow more vehemently. So in this, affliction is the furnace.

Reason 2. Because he hath tied himself unto this by his word and promise, to hear and regard their prayers and repentance, when his judgments or chastisements drive them to see and acknowledge their sins: 2 Chron. vii. 14, 15, 'If my people, which are

called by my name, humble themselves, and pray, and turn from their wicked ways, and seek my face; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and my ears attent to the prayer that is made in this place.'

Use 1. For the time past, the time of our late judgment of the plague (if it may be counted late, which is yet upon us), the Lord hath taken notice of every man's profiting or not profiting by it; either how he was humbled, or how he still held out; whether as Ephraim, whether he lamented his sins, and turned to God, or as Edom he held out, and promised to himself the repairing of any loss whatsoever: of his wealth, by following his trade more closely; of his wife, that he may have another, and money with her; of his children, he is young, he may either have more, or he is eased of the care and charges of them. Howsoever every man's carriage and fruit hath been, the Lord hath seen it, which is matter of comfort to as many as have been truly humbled; the Lord hath seen their hearts, heard their prayers, accepted their repentance, the fruit whereof they now enjoy, that they live to praise God, Isa. xxxviii. 19. But it is matter of terror to as many as either condemned this duty in others, making the public humiliation a means or cause of increasing the plague, or neglecting it in themselves, or performed it only in subtilty, making a show of that they had not; seeming to be truly humbled, and willing to forsake their sins, when it was but in cunning to get his hand removed, which seemeth to have been the state of most; which, howsoever, it was not so well discerned then, yet it hath appeared since even to every man. For the benefit of the winter is chiefly seen when winter is gone, for the springing plants, and the trees clothed with leaves and fruit, tell us by their pleasant show how they gained by winter.* And if men, then God much more. Be not then deceived, God is not mocked. And as his taking knowledge of the humiliation of the good be to reward them, what of your deceits but to recompense? Though Pharaoh deceived often, and his own person escaped, yet the Lord paid him home at last in the Red Sea.

Use 2. For the present time, or that is to come in every judgment and affliction, whether poverty, banishment, reproach, disgrace, disease, or any other thing, the Lord he takes notice how thou art affected in them; whether thou art patient, or murmuring; whether thou art comfortable, or heartless; whether using lawful means or unlawful; whether trusting in them, or relying upon him. Then see thou be the same in secret, or when thou art turned to the wall, as when thy minister or thy well affected friends are

* Quicquid in scriptura dicitur de hominibus malis, ad hoc dicitur, ut civitas Dei ex comparatione contrariâ vel proficiat vel emineat — *Aug. De civitat. Dei.* lib. xvi, cap. ii.

* Hyemis lucrum tunc maximè demonstratur cum illa præteriret; namque vernantes segetes et foliis ac fructu affluentes arbores per ipsum aspectum clamant, utilitatem sibi ex hyemo factam, *Chrysostom ad Pop. Ant. Rom.* 18.

with thee; not as many, who have good words, shew great patience before some men, either that the minister might praise them at their burials, or others might commend them after they were gone from them. But think when they are gone, the Lord stands by thy bedside, or is in thy secret closet, yea, in the secrets of thy heart, and takes notice of all things at all times.

Doct. Wicked men, the posterity of Esau, when they are down and decayed, impoverished, or any way afflicted, think to repair themselves, to overcome the judgment, and recover themselves of themselves, and by means they like of, and pleaseth their humour, without seeking the Lord; manifested by these Edomites, also by the Ephraimites, the most of them, and the worst, Isa. ix. 9, who 'said in their pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones.'

Reason 1. Because they see these means to prosper oftentimes, by the indulgence or rather the anger of God, which if they be cross at any times, they impute but to want of craft and power.*

Reason 2. Because they are ignorant of God, the author of their trouble, and impute it to fortune or other second causes, which they doubt not, but of themselves, and by such means to fortify themselves against, and to repair and recover that they have lost.

Reason 3. Because they are no ways well persuaded of God, neither his power, nor his will; but as they are privy unto themselves they have contemned him, so in the height of reason, they see it is just he should condemn them.

Use 1. This being so, consider if we have not many wicked men, many Edomites, who are desirous and do practise to raise up themselves without the Lord by unlawful means, and never humble themselves to him; and if formally they do this, yet trust more to these. Amongst these the chief are our papists, who having their mountains and monasteries laid waste, their habitations made a wilderness for dragons, and being impoverished by the just judgment of God upon them for their idolatry and mystical enmity against Christ, by the hand of King Henry VIII. in policy, and of Queen Elizabeth of blessed memory, in piety and policy, they resisting of God, as if they were stronger than he, have assayed as heretofore, so of late to renew and re-edify their desolations. But by what means? Not *precibus et lachrymis*, the weapons of the church, but by fire and sword, by fraud and cruelty, seeking to build again their desolate places, and to lay the foundation of them in the blood of the king and his seed, the peers and prelacy, the gentry and commons of the land, all which is without God; for he will build his church *sanguine martyrum*, by the blood of martyrs shed by others, not by the blood shed

by these who account themselves martyrs. And though some deny that they are not all such, and that it is against charity to think so of them, because they seem now to condemn this more than barbarous enterprise, I think (as every man abounds in his own sense) I should do them no wrong; nay, if every learned papist, if he were in place where he durst speak it, would think I should do him wrong if I should judge him disliking this, which is so meritorious and commendable by their doctrine and practice; for if for one and the king, to lay their hands upon the Lord's anointed, why not for the rest? And for others of them, though a little human pity makes them a while to abhor them, yet the schooling of a Jesuit or priest will easily and in short time harden; and I doubt not but he that seems now most pitiful would have been an Edomite, as Obadiah shews them what they were by telling them what they should not have been, vers. 11-14. But to leave these, we have others who imitate the Edomites, would raise up themselves by themselves and evil means, not seeking to the Lord. He that is in disgrace seeks to rise by undermining of others, and by flattery and fraud to make himself great again. In sickness, to expect his health by unlawful means, or unlawfully using them, seldom or not at all seeking the Lord. In poverty and decay, by lying, and swearing, and deceiving, and breaking, which once done, is better than many years' trading.

Yet saith the Lord of hosts. Here is the second part, God's threatening against their swelling brags, vowing as it were to disappoint all their counsel and endeavour. And to the end that they may be assured it shall be so, the Lord sets himself down with such an adjoint as may assure them he is able to do what he saith he will; for he that speaks this is the Lord of hosts, such and so great and mighty, that he commands all creatures to help and hurt whom and when he pleaseth, to save and to destroy, to further and hinder. As the general commands all the army and all the bands, so he all creatures.

Doct. The Lord our God is the Lord of hosts, he that is able to command all creatures for the saving of his, or the destroying of others the wicked, to help where he will, or to punish whom he will and when he will. He is here called the Lord of hosts, applied to this; hence it is that this title is given unto him in infinite places, sometimes for good, and sometimes for evil, 2 Kings xix. 35, 1 Chron. ii. 9, Isa. i. 24, and ii. 12. This is manifest by his manifold commanding of creatures both for good and evil, both to save and to destroy. Angels are his ministers, Ps. civ. 4; they are sent by him, Ps. lxxviii. 49, Isa. xxxvii. 36; he commands the sun, Josh. x. 12, 13; the sea, Exod. xiv. 21; the winds, Matt. viii. 26; the fire, Dan. iii.; the lions, Dan. vi.

Reason 1. Because he is the Creator of all creatures, and such a one as still sustains and upholds them in

* Quando nihil est infelicitis felicitate peccantium, quæ penalis nutritur impunitas, et mala voluntas velut hostis interior roboratur.—*Aug. Epist. ad Marcell.*

being, not as a shipwright, he makes, another maintains; no marvel if he can command what he will.

Reason 2. Because of his omnipotent power, his wise providence to guide and govern them, to twine and turn them whithersoever he will. If he have given it to weak man in his skill, and with his weakness to guide a ship, and turn other creatures, how much more himself?

Use 1. This may teach every man, when he finds any of the host of God against him, any creature to work for his hurt, to affront him in body, and goods, and name, or howsoever, to say as 2 Sam. xvi. 10, 'Let him curse, because the Lord hath said unto him, Curse David: who shall then say, Wherefore hast thou done so?' So bid him curse, not as sin, but as a punishment, or judgment, or chastisement; for he cannot be author, but *ordinator peccati*, one who doth dispose of their sin and evil to the end not they, but himself aims at. The malice is Shimei's, the Lord he disposeth to afflict David to humble him; so in every particular thing, thy meat and drink, the air, fire, water, beasts, any creature, man, great or small, if they hurt, say it is the Lord who bid them; complain to him of it, seek to him for redress of it, humble thyself, and by the mediator seek reconciliation. They who are annoyed by a band of men, or the wing of a battle, will seek redress from their captain or general. So here, as Acts xii. 20, 'Herod was highly displeased with them of Tyre and Sidon, but they came unto him with one accord, and having made Blastus, the king's chamberlain, their friend, they desired peace, because their country was nourished by the king's country:' so seek to God on whom you depend. Otherwise, if Absalom will stand out, when Joab and the rest of the host is sent against him, he must looked to be pierced with darts.

Use 2. To teach every man who would have the host of God to be for him, and with him, to pray unto God, the Lord of hosts, who can dispose of them, who hath them all at command, who can take from them their malice and malignity; or as a wise physician, make a wholesome medicine of that which is poison, for he hath far more absolute command of them, than any general over his soldiers, as the centurion insinuates, Luke vii. 7, 8. Hence did Jacob, when he feared Esau and his band, pray, Gen. xxxii. 9, and found the fruit of it, chap. xxxiii. 4. Hence in the Gospel, they sought from him the ejection and dispossession of devils, of what number and quality soever, the curing of diseases, the rebuking of winds and sea, the conversion or restraining of enemies, for he was the Lord of hosts; so must we still, for he is the Lord of hosts. Means we must use: as for defence, weapons; for health, physic; as the Jews used the disciples.* But he must be looked unto on both sides, because he is the Lord of hosts; for that any can help, that is not from themselves, but from him.

* Qu. 'as the Jews used, and the disciples'?—Ed.

Use 3. If any would be free from their hurt, and have their help, let him seek to be at peace with God, and to have him his friend; for to whomsoever he is a friend, they will all be friendly. When there was peace betwixt the two kings of Israel and Judah, Jehoram and Jehoshaphat, each people with horses served other; when it was, 'I am as thou art,' then it followed, 'my people as thy people, and mine horses and thine horses,' 2 Kings iii. 7. So here: Prov. xvi. 7, 'When a man's ways please God, he maketh even his enemies to be at peace with him.' Many men would have all the hosts of God, for him an his friends, but seeks not the favour of his love, as if these being more than naturally his, could love where he hated, or where he is hated. But he that would have all things serviceable, must seek his favour, and to be at one with him; then, Rom. viii. 28, 'We know that all things work together for good to them that love God, to them who are the called according to his purpose.' But who have more enemies than these? They make themselves as a prey, all hate them. *Ans.* When their love and favour shall be better to them than their hatred, they favour them, and shall do so; but when their hatred is good for them, they profit by it, are exercised and purged, and made fitter for heaven. The Lord is the Lord of hosts, who thus can make it work.

They shall build, but I will destroy. He threatens to overthrow them, and all the means they have to establish themselves, that though they prosper a little by his connivance, and [he] suffer them, yet they should fail of their hope, for he would destroy all they had done.

Doct. All the hopes and endeavours of the wicked shall be frustrated and vain, so that that which they hoped to establish themselves by, shall be their ruin. God will destroy it, and after them by it, so here, and Ps. cxii. 10, 'The wicked shall melt away, his desire shall perish,' all their studies, counsels, desires, endeavours. This hath usually fallen out, as Hosea x. 6, 'Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.'

Use 1. No marvel, then, if we see every day wicked men disappointed of their hopes, when they think by any unlawful means to build up or edify themselves, their names, houses, or posterity. They may haply build a while and prevail, as Babel, but it will be their ruin; nay, it hath been to many of them. By usury and oppression they have got lands and livings: they have left them to their babes; they have builded houses, and called them by their names; but in a few successions how they are destroyed and come to others, how they hold not herein to the third heir, how they have been their destruction, who sees not? So for ambition: many, seeking to rise like Haman, accusing, despising, and maligning the people of God, have had like ends and destruction. Above all we may remember, as others, so this last enterprise of the papists, with joyful remembrance,—I pray God with as thank-

ful hearts and lives,—how God hath disappointed the hope of our wicked, perjured, and perfidious Catholics and Papists, who had thought to have built up themselves, and to have re-established all their idolatrous estates, by their bloody and cruel, barbarous and savage attempt; yet that they built God hath, and none else, destroyed, and we doubt not but it will be to their greater ruin among us; for howsoever the state hath used too much mildness towards them, yet they will no doubt, upon this, lay to their hand and draw forth the sword.

Use 2. To admonish a state, as ours, that it will be in vain for them to imagine to establish themselves without the Lord, by using unlawful means and policy, for God will destroy them. The danger hath been lively before our eyes, upon that connivance of ours, and little strength they had gotten. What if they should be suffered to grow with us? Is not that which Pharaoh feared of Israel (Exod. i. 10, 'Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war they join also unto our enemies, and fight against us, and so get them up out of the land'), more justly to be feared of these, for they never held it lawful to take away lives of princes, to take up arms against them, to depose them because they were idolatrous, and rejected of God? But these do, as Simanca in his Institutions, Tit. xxiii. sect. ii. and xiii.; and Dominicus Bannes in 22 Sum. Tho. quæst. xii. art. ii., that subjects are bound to deny obedience to such sovereigns, and to take up arms against them, if they have power to do it; for by heresy he is deprived of all dominion; and he expresseth himself what is meant if they have power, because, saith he, with great detriment, with the danger of life and loss of goods, they are not bound to take arms against them, or to exempt themselves from obedience, if they be not in danger of a mortal sin, that is, of falling from the catholic faith; and therefore it follows that the faithful of England and Saxony are to be excused, who do not exempt themselves from the power of their princes, neither take up arms against them, because they have not power to make their wars against their princes, and they are incident to great perils if they stir. By which it is apparent that they wait but till they have strength, if their secret plots be thus frustrated; so that he which will speak for favour to be shewed towards them, he is either ignorant of this, or else he is a secret enemy to the state, in plain reason, besides the judgments of God, who will overthrow when men think thus to build.

But I will destroy it. The Lord takes this to himself, to overturn all their buildings, and destroy their strength and their kingdom.

Doct. It is the Lord that, as he plants, so pulls up kingdoms, nations, and men, that casts out and brings in, that sets up and pulls down, that makes and destroys states, public or private, at his pleasure. They

are all in his hand, and done by him, and fall not out by any fortune, or by an ordinary revolution and vicissitude of things, or yet from men, though they be the means. But this evil is of the Lord, as here; so Micah ii. 4, Jer. xviii. 6, 7, 'O house of Israel, cannot I do with you as this potter? saith the Lord: Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel.' Dan. ii. 21, 'He changeth the times and seasons; he removeth kings and setteth up kings; he giveth wisdom to the wise, and knowledge to them that know understanding.' Luke i. 52, 'He hath put down the mighty from their seats, and exalted them of low degree.'

Reason 1. Because he is absolute Lord over all. All the kingdoms of the earth are not Satan's, as he falsely affirmed, Mat. iv., but the Lord's: Ps. xxiv. 1, 'The earth is the Lord's;' yea, 1 Sam. ii. 8, 'The pillars of the earth are the Lord's, and he hath set the world upon them.'

Reason 2. Because the smallest things are not without, but by his power and providence: the falling of a sparrow, the putting down of one man's estate, and from his estate, Ps. lxxv. 6, 7. In all these a certain divine disposition orders, divine power sustains, divine sentence judges. *In omnibus quædam dispositio divina ordinat, quædam potentia divina sustinet, quædam sententia divina judicat.*

Reason 3. Because it happens unto them, then only when they have defiled the land, and defied the Lord, and as it were set up sin and Satan against his will and word;—

Use 1. This may teach us, when we see kingdoms overturned, and wars raised, whereto to impute it, what to make the cause of it; vide Micah i. 15, 'I will bring an heir unto thee, O inhabitant of Mareshah.'

Use 2. If our bloody Romanists had prevailed in their barbarous and cruel plot to the supplanting and overthrow of our kingdom, church, the burning of our cities, the razing of our towns, the sacking of our houses, and our utter ruin, we ought to have looked unto the Lord, who destroys and pulls up, and they but only the instruments of his wrath.

Obj. Then you justify their act and intent, if it were the will of God, and they but his instruments for it.

Ans. I justify them as much as Luke did Judas, and Herod, and Pilate, the rulers and the Jews; because in the crucifying of Christ they did the secret counsel of God, Acts iv. 28, who were condemned to hell for resisting his revealed will, and committing murder, and so must these without speedy repentance; besides, God's and their ends were indifferent.* God had done it to purge the land of us, and of our sins, and that in just justice (they of malice), and for our principal good, the profession of piety and the gospel, and the hatred of their more than heathenish idolatry.

* Qu. 'different'?—Ed.

Use 3. To teach us, if we would not be destroyed and rooted out, if we would be established and confirmed, in despite of all papists and atheists, to seek to have the Lord on our side. If he be on our side, who can be against us? Or if they side against us, they shall not prevail to destroy us; for if he only destroy, then no other can. Then, though they provide their great armies, though they have their secret plots, though they strow our ways with gunpowder, yet iniquity shall be upon the wicked, and we shall escape; and as we have, so shall we still have occasion to praise God, singing Ps. cxxiv. and cxxix. For he only destroys and saves. When he will save, nothing can destroy, *et à contrà*, men and munition, wise counsellors, grave senators, valorous captains, resolute soldiers, are some help and means. It may be good to have peace with other nations and kingdoms about them; but to establish a state, to keep it from falling, nothing can be sure; but to have peace, and be at one with God, that we may have him our protector, then shall we not only not fall and perish, but be without fear. What need he fear the world, who hath God to be his guardian? *Quis ei de seculo metus est, cui in seculo Deus tutor est.**

And they shall call them. The second thing that God threatens is shame to their destruction, reproach, and disgrace from other nations and people, scorn, and contempt, expressing how great their misery should be, whenas for it they should become a by-word to other people and nations. They shall call them, that is, other nations that live about them, or pass by them, or hear of them, shall take, as it were, this parable against them, and say, This mountain of sin is a border of wickedness, a region whom God hath cursed for their sins, and laid waste for their iniquity. This destruction is not come unto them by chance, or natural and human revolutions and courses of things; but for their wickedness, and impious manners, hath God cursed and destroyed them for ever.

Doct. God makes men odious and contemptible among men, a parable and by-word, for their sins and iniquities.

The border of wickedness, the people. From their judgment and utter destruction, they gather their sin, and God's wrath, as the cause of their ruin and desolation.

Doct. From the general judgments of God upon a country or nation, men may gather their sins and God's wrath, their deserts and God's displeasure. So here, and threatened beforehand, Deut. xxix. 21, 22, and 1 Kings ix. 8, 9, and Jer. xxii. 8, 9, 'And many nations shall pass by this city, and they shall say, every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.'

* Cypr. de Oral. Dom.

Reason. Because, though it is read that he afflicteth particular men, for some other respects, as for the trial of their faith, the manifestation of their graces, the glorifying of himself, sometimes for preventing of sin, and shewing they are but men, though great things be done by them, as he did Job, the blind man, and the apostles, yet was it never read that he afflicted a general land, but for sin and iniquity, or a state generally. And the reason of this and the whole is, because general judgments come upon the multitude, who are ever wicked; who have been a long time spared for the good; who now, being either taken away, or entangled with their sin, that is removed which hindered, and so the wrath comes upon them. Then by these judgments may the sins be noted.

Use 1. Then have the ministers of God done us no wrong, when, for the general judgment that hath been upon our city and land, the spreading and devouring plague, they gather and affirm that we are marvellously defiled and polluted, even the border of wickedness. Some wrong might haply have been done to particular men, so to judge of them, when men either have not committed these sins which deserve it; but for some other cause it is befallen them, or they have humbled and reconciled themselves unto God, which another cannot so discern. But to the general there can be none, seeing God useth not to bring general plagues, but where the sins of men are general and full; whereas then 'the whole head hath been sick, and the whole heart heavy,' &c., Isa. i. 5, 6, it must needs follow that such hath been the state and time, 'covered with iniquity;' for wise physicians do not administer physic for the whole, when one part only is ill-affected; nor just magistrates do not shake or smite all with the sword, when a few have offended; much less will God only wise, and the most righteous judge, destroy the righteous with the wicked, send a general judgment, when but a few have deserved it. One man's sins may be an occasion of it, but the merits is general, as in David and his people, 2 Sam. xxiv. 1.

Use 2. If others, passengers, lookers-on, may thus gather, what may those who suffer themselves, how may they gather their sins and his wrath? That their sins are many, and their fallings away general, because their judgments are thus. The one the cause, the other the proof, as did Daniel ix. 5-15. So may we, from our general judgments, argue general apostasy and impiety.

They shall call them the borders of wickedness. The first of God's witnesses, of such as give testimony to his judgments, and the uprightness, and justice of them, is the heathen, and other nations, who know him not aright.

Doct. God will have witness and testimony of his judgments, from wicked and profane nations and men, the wicked shall be witnesses of his judgments upon others; so here, so Deut. xxix. 22, Dan. v. 22, Rev. xviii. 8, 9, Ps. lvi. 7, 10, Dan. 3, 22 and vi. 24.

Reason 1. Because God will not only, as is said of wisdom, be justified of his children, but of the wicked and profane; for that may have some exception against it, lest it should be partial, this none in that kind, but God wresting this from him, making them, as Balaam's ass, to speak against nature, so they against their minds.

Reason 2. Because they might be without excuse, when the judgments of God came upon them. They have not humbled themselves, when they were made eye-witnesses, or such as had certain notice, of God's judgments. So Daniel infers, Dan. v. 22; and without doubt, that is it which doth amplify the sins of men, to make them riper for judgment, as of Cain and Lot's daughters.

Use 1. This may teach us, when we hear of wicked and profane men, speaking of the judgments of God upon others, not upon God's people only, which they may do in hatred of them, because they, like Israel, sacrifice that to God which they, as Egyptians, worship as God, their lusts and affections and such like: nor upon such, whose persons for some private respects they hate; but others, whose persons and sins they liked well enough before the judgment, yet now they speak of them, and give testimony to the judgment of God as just; for, say they, he was an adulterer, an usurer, an oppressor, or a grievous blasphemer, when they live, not in the same judgments, nor in the same sins, but in as great sins of another kind, living void of the fear of God, being wicked and profane. Therein observe the wisdom and providence of God, which makes even the wicked to witness for him, who, by his powerful providence, makes the wicked (whether in truth or hypocrisy it skills not) give testimony unto him, if the good will be silent; as these hold their peace, the stones shall speak. One instance we have worth the noting, agreeable to the times: our papists, for their late more than hellish plot, are taken, and nigh to their deserved ruin and confusion. They who are out of the snare cry, It is just with them, whether they speak out of ignorance and human piety, or out of cunning and dissembling policy (very tolerable in their superstition for the church's good), it skills not much; as Philip i. 15, 16, if such comparisons be not odious. Howsoever God is justified, and he hath testimony of his justice from the wicked, while they say, These are the border of wickedness, these are but a few desperate papists, and this is just upon them.

Use 2. To teach men, though wicked, yet by the company, encouragement, example, or applause of other wicked, not to commit that which may bring the judgment of God upon them; for, come when it will, they shall be as ready as other to justify God, and condemn them (whether in hypocrisy and sinister respect, it is not to the purpose, or in truth), when the other did not so strengthen their hands to sin, as that will press them, and make their hearts to sink in

them. But let them learn to look to those judgments, of which God hath made them eye-witnesses, and given them as certain intelligence of them, and humble themselves to God, and avoid such and the like, lest as they give now testimony to the justice of God in seeing his punishments upon others, so others may give of them, yea, and by such things their sins be made the greater, and their judgments be the heavier.

The border of wickedness. That is, a nation or country, where the people are marvellous wicked, who have this recompence for their wickedness; insinuating in them the cause of their wickedness, the moving and deserving cause, their sins.

Doct. Men's sins are the causers and procurers of their own destruction, whatever it be. Isa. iii. 11, 'Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.'

And a people of whom the Lord is angry for ever. Here two things are intimated unto us: the one the cause in God, which moves him to punish the wicked, his anger and displeasure, as sin the cause in themselves; another, the perpetuity of their punishment, their destruction is for ever. First for the cause, then the continuance.

Doct. When the Lord bringeth vengeance and punishment upon the wicked, it is in indignation and wrath, whether temporal or eternal, upon few or many. Isa. xxvii. 4, God saith in his care of his vineyard, 'Fury is not in me.' By the opposition and comparison, we see his fury against the wicked. He corrects his own in love, not in anger; but he is as fire, which hath no pity, against wicked men: Rom. ii. 6, 8, 'Who will render to every man according to his works: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath;' and Rom. ix. 22, Jer. x. 25.

Reason 1. Because, when he cometh to judge them, he comes as a judge, who intends not the mending of malefactors arraigned before him, but the ending of them, and the cutting of them off, so he with these minds only their destruction.

Reason 2. Because the Lord accounts them as enemies and adversaries, such as he hates and abhors, Ps. v. 6. Now when men come against their enemies, it is in indignation and wrath, as Isa. i. 24, 'Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies,' mourning that to them he must come in wrath as to enemies.

Use 1. This proves that there is a manifest difference betwixt the afflictions and corrections of the godly, and the punishments of the wicked; those from love, these from hatred; those from a friend, these from an enemy; those from a physician who seeks to cure and mend them, these from a judge to end them; one in wrath, the other in love.

Use 2. To admonish wicked men, to carry themselves very warily, and to take heed how they procure

punishment by their sins, not only for the thing itself, but for the affection wherewith God will lay it upon them. The thing of itself is heavy enough, intolerable to be borne, which the children of God, with all the helps and stays they have, have enough to undergo and not to faint under; how is it to them who are void of such things? But how when they not only want it; but this is added, his indignation and wrath? Grievous to a patient is the lancing, cutting, searing, and corcives of the chirurgeon, though he do it with all the love and care he can possibly, and express his fervent desire to cure them. How grievous would it be if he should come raging, and seek to fill himself with wrath and indignation when he comes to it; so in this. As the prayers and sacrifices of the wicked are abominable, how much more when they are offered with a wicked mind; so in this, if they be heavy in themselves, what when they are brought upon them with indignation and wrath? The wrath itself is heavy, the messenger of death; what when such a thunder shall bring such horrible hail? Be admonished, then, you wicked ones, great and small, he respects not persons; and do not make sport of your sins. Think not, when God shall come to judgment, your riches or honours will bear it out, for not as he is a judge, much less as he is an ireful one, and full of wrath, and comes with indignation, will he be abused.

For ever. The continuance and perpetuity of God's wrath upon the wicked, it is not for a while, but for ever.

Doct. The punishments and judgments of the wicked, though often long in coming, they are always long in continuance, they are utter and perpetual destruction. So here, 'for ever,' Isa. xxvii. 7, 8, Ps. xxxvii. 18-20, Jer. xxx. 11, Micah vii. 10. And as in this life, much more in that to come, Jude ver. 13, Mat. xxv.

Reason 1. Because they have hearts that cannot repent, nor remove the cause of these judgments, their sins. These, then, cleaving fast to them, no marvel though the other be fastened upon them, Rom. ii. 5.

Reason 2. Because justice requires to punish proportionably. Their sins are infinite, not in time, not in quantity, yet in relation of persons. Sins increase by the person committing, and against whom; as in our state, the same offence against the king is greater than against another man.

Use 1. This, as the former, teacheth a manifest and smoother difference betwixt the correction of the good and the punishments of the wicked, when one is temporary, the other perpetual and eternal, here and after. With his, he deals only in the branches; with the wicked in the roots. His are as vines, the other as briars and thorns. The husbandmen, though they set the fire often to the thorns, and use the axe to the rooting and stocking of them up, yet to the vines do they never; sometimes they unbare the root, and use a pruning-knife to prune and purge them, that they may abide still in the vineyard and bring forth fruit.

Use 2. To teach us to see the folly of the wicked, and not to imitate their practice in sin for their pleasure, seeing their judgments are thus, John xxi. 6, Rev. ii. 27.

Use 3. Not to envy their prosperity, or be offended with their flourishing estate, *vide* Micah vii. 10, 20.

Ver. 5. And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

And your eyes shall see it. The second witness of God's judgments upon Edom, the church, her eyes should see it. These God calls to give testimony of it; and that they should be witnesses without exception, he saith they should see; for one eye-witness is more than ten others, for it is a sense nothing so soon deceived as the hearing. By it we judge more certainly; that is, I have said it, it shall be most certainly, my threatenings shall not be in vain, for your eyes shall see it; which, unless I make my word good, cannot be; and thou shalt be a witness, that thou mayest see, when no such thing is befallen thee, that then I love thee. *Seeing*, after the Hebrew, is put for seeing with pleasure and delight, when, or because that comes to pass we wished. So here, and Micah vii. 10, Ps. liv. 7, and xxxv. 21.

To this, not to the second sentence, some add, *the border of Israel*, and read, *from the border*, not *upon*; and so it is, they being safe in their own coast and borders, should thence behold the judgments of God, so manifest and perspicuous they should be, in the ruin and overthrow of the wicked.

Doct. The judgments God threatens against the wicked he certainly performs. His decrees for justice and punishment are as certain as for mercy and blessings. So here, and Num. xxiii. 19, 'God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' 1 Sam. xv. 29, 'And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.' Hosea xiii. 14, Mat. xxiv. 35, Isa. xiv. 24.

Reason 1. Because he is without all change himself, therefore his decrees, Mal. iii. 6, Gen. i. 17; for he and his word are all one.

Reason 2. Because he cannot be resisted, Isa. xlv. 10, Rom. ix. 19; for then he should not be omnipotent, but another as strong and mighty as he; but 'he is, and none like him.'

Doct. The church and children of God may rejoice at the destruction and fall of their enemies, Micah vii. 10.

Doct. As God will have testimony from the wicked of his judgments, so especially will he have his church and children witnesses of them; so here. Therefore did he in the sight of Israel lay so many plagues and judgments upon Egypt, Pharaoh, and his people, and his final destruction in their sight, they standing upon the shore, he and his host drowning in the sea, Exod. xiv.

lviii. 10, 'The righteous shall rejoice in the vengeance: he shall wash his feet in the blood of the wicked;' and Ps. xcvii. 8, 'Zion shall be glad; and the daughters of Judah shall shout for joy of thy judgments, O Lord.' Micah

because they might fear, and be affected by it; and to restrain and reform them. If the judgments of men must be feared in them, Deut. xii. 11, much more of God. And if the hearing of them, and the seeing of them, for this affecteth more, as to pity and compassion and gladness, to anger and wrath, and to fear, and to dislike.

because they might magnify and praise God, for his power, justice, as here; for though in the wicked, where it seems to be less, as not this, yet is this far more in them, their praises as their prayers, for willingly, cheerfully, sincerely, all which are from those he loves, and are more affected.

In every one that is God's what is his duty to do, namely, not to shut his eyes from the judgments of God, but to open them wide, to see all his judgments. It is the part of a wise man to observe all the works of their fathers, that they may learn of them, and to love them as they love themselves, and to admire them as they admire others; yea, their works, and their judgments, and their fellow-brethren, and their servants: so it is the part of God's children to see all his works, his meekness, mercifulness, patience, and long-suffering, to admire his bounty, care, providence, and his love towards them, to love him, his law, and his name. If upon their brethren, to look for the same, as they hope for the same, so expect the evil and correction. As, as they think God will deal far better with them than the other. If he care for servants, so he will no less spare them, because they think he loves them; his love must they specially look upon and observe. Children are specially affected with their parents when it is but against servants or others, and to tremble, seek to please him, and to obey by which he is provoked, especially if they have any good nature in them at all; so that as it is written of the lion, that he will not eat a dog beaten before him, so if they are brought to the Lion of the tribe of Judah, and fear, fear and flee when the wicked are when it is upon his own who are members of the church, as David, Ps. cxix. 'I trembleth for fear of thee, and I am afraid of thy judgments;' and 2 Sam. vi. 9, 'And I will be of the Lord that day, and said, How shall I be of the Lord come to me?' and Acts v.

5, 11, 'And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.' And great fear came upon all the church, and upon as many as heard those things; not on as many as take no notice of the judgments of God at all, as not of other of his works, but as they think all things fall out by natural course or common skill, and providing, the fore-cast of men, for good, so they think for evil; and as they are not affected with God's blessings to love him, because they are common, so not with his judgments, but only when they feel them.

Your eyes shall see it. Edom hated Israel, enemy unto her, whose destruction as they sought, and had rejoiced at, so Israel would have been glad to have seen Edom's, and for fear was ready to faint, as if they should never see it. The Lord descends to her infirmity, and assures her she shall see it.

Doct. The Lord he often descends to the infirmities of his, to let them see their desires upon their enemies, and to see their destruction, as here; so Ps. xxxvii. 8-10, 'Cease from anger, and forsake wrath; fret not thyself in any wise to do evil, for evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth: for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.' Ps. lix. 10, 'The God of my mercy shall prevent me; God shall let me see my desire upon mine enemies.' And Ps. liv. 7, 'For he hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies.' Israel saw Egypt's ruin, the Jews Haman's and their enemies', Daniel his accusers', Dan. vi.; Peter Herod's, Acts xii.

Reason 1. Because he might strengthen and confirm the weak faith of his children, which would often stagger in this kind without these stays, as the best have done upon the sight of the prosperity of the wicked, as David's, Ps. xxxvii., and their suffering at their hands; therefore God deals with them as parents with their children: when they are not able to go alone and of themselves, they have tressels and forms to go along by; so God affords these helps.

Reason 2. Because he would assuage and appease their impatient minds that can hardly be persuaded God is appeased towards them, and at one with them, after he had scourged and afflicted them by the hand of the wicked, till they see his hand turned upon the wicked; the rather, because God saith, Ps. lxxxi. 13, 14, 'Oh that my people had hearkened unto me, and Israel had walked in my ways; I should soon have subdued their enemies, and turned my hand against their adversaries.' As then a father, to shew his child he is friends with him again, is content to throw the rod into the fire, and to burn it before his eyes and face; so God, to shew him pacified again towards his people, is content in their sight to plague those he hath punished them by before.

But this must be understood not as a thing that God always doth, but as it is said of signs, that he gave some, though not many and usual, lest men should depend on them, and be out of heart when they want them; yet some, for the confirming of the feeble and converting of the unbelievers; so he doth not always shew them the confusion of the wicked, their enemies in this life, because he would not have them to look for it, and to inure them to go without a stay, and to swim as it were without help, without bladders; and yet sometimes, lest they should faint when they see the rod of the wicked rest upon the lot of the righteous, and never turn again upon their oppressors; but if ever he deny it, he gives them another prop, to assure them they shall see it, though not now, when they shall judge with him the world and angels.

Use 1. To admonish the wicked enemies of God's people (if they would take notice of it) that oppose themselves, and persecute the people of God, to give over in time, and not to do it with such despite and malice, as usually they do, lest God comfort his servants in their confusion, and recompense unto them that they have done unto the church, and measure to them as they have meted. And having been fire to them, that is, to purge them, he extinguish them; for though they have them never so sure, as they suppose, in their clutches, yet God can free them as a bird out of the snare of the fowler, and take them in their net they thought to have taken others his people in. Who would have believed it? At least Haman himself would never have given credit to it, that Mordecai should ever have seen him hang upon the tree that he had prepared in his own house for Mordecai; or that the Jews that he had enclosed by virtue of the king's letters, as deer in a toil, should ever have had their will upon his house, and see that end of his sons that after they came unto. Yet so it was a thing so unlikely God brought to pass, even he: 2 Peter ii. 9, 'He knows how to deliver him out of trouble;' yea, and how to lay trouble upon those that trouble them, to the refreshing and comfort of his. Who would have believed (at least not our nobles, knights, and esquires, with their dependents, who are now forthcoming, with hundreds more of the said associate), if the day before it had been told them, that the church and people of God should have seen them hold, and see them come to their just reward, to the ruin of themselves and their houses, when they intended all their destructions, and to have subverted church and commonwealth; or if it had been told the pope at Rome whence this came, who would have been ready to have done as Sixtus Quintus in his consistory, when Clement the monk and bloody parricide had slain Henry III., king of France, 1589, a Catholic king, his eldest son, did not punish it, but excuse it; not that only, but defend it; not that alone, but praised it, and that with that choice and excellent comparison from the birth of Christ, Heb. i. 5, com-

manding the heavens to open and receive therein the parricide, and shut out the other, yea, and denied him the prayers of their synagogue, yea, princely funeral, yea, honest burial, preparing the way to heaven, not by the blood of Christ, but by the blood of kings; not by the cross, but by a murdering knife. See the martyrs of the Romish Church, with what ashes it is increased. I have stepped aside. But to come home: if it had been told him, I say, and all his slaves, and our fugitives, and all his in other countries, who were not without the knowledge at least of these things, they would not have believed; but see it is even so: 2 Peter ii., 'The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished.' It were well for their own good they would be warned at length, when they see God fights for us everywhere, and watcheth over us in every place, and brings all their purposes to nought. It were better if they, as the people, enemies of the church, Esther viii. 17, 'became Jews, the fear of the Jews falling upon them;' so they should become protestants, and renounce their antichrist, our fear falling upon them, when they see they are not only so bloody as Haman, but so bootless, before such a thing befall them.

Use 2. This may serve to cheer up and comfort those who are the Lord's in the midst of dangers and troubles; they are never so far from God but God may yet, ere they die or be overthrown, relieve them by temporal deliverance, and send those packing before them, who think to make a spoil of them, and let them see the miserable and wretched ends of those who make full reckoning to seek their blood, and ruinate their state. How many distressed souls in the days of Queen Mary, think we, in this land lay looking daily for death, when God, by the death of one, made an end of that bloody time that had cut off the lives of so many of God's servants, and let them see even the ruin of such as made full account of theirs. What hope had the Israelites but to be eaten up by the Egyptians, and to be cut off, as one man, when God in the turning of a hand overturned them that even opened their mouths, and swallowed them up quick, and overwhelmed them before their eyes in the Red Sea. Little thought Daniel, when he was cast into the lions' den, that he should see his accusers devoured before him. And very unlikely it was that Peter should have lived to have seen Herod consumed with worms, and eaten up with lice, when Herod had him forthcoming, and had killed James before him, Acts xii. And small probability, as we may now discern, was there that we, our kings, &c., should have escaped the cruel designs of our bloody Edomites, the papists, when their barbarous plot was come to the ripeness, and had been concealed so many months; small presumption was there that our eyes should see the times as they are now, and the ruin of them who were set on murder and blood; yet may we use that Ps.

xlviii. 8, 'As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever.' And with David, Ps. liv. 7, 'For he hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies,' that we may learn to cleave to the Lord who hath thus fought for us, and let us see his salvation, and say as the three resolved servants of God, Dan. iii. 17, 18, 'If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image which thou hast set up.' So not to shrink from him, but say, We know our God is able to destroy our enemies before our face; but whether he do or no, we will depend ever upon him.

Your eyes shall see it. The Edomites, when the Jews were surprised by the Chaldeans, stood looking on, and laughing at their destruction, Obad. 12, 13. Now God telleth them they should be served with the same sauce themselves; the Jews should see their calamities that should befall them, and be comforted in their fall, who rejoiced before over them in theirs.

Doct. It is a just and usual thing with God in the general, as to recompense a man as he hath done with others, as he said, Judges i. 7, and to measure as is meted, Mat. vii. 2; so in this particular, when they rejoice at the fall of other men, to make other glad at their fall. So was it told Edom: Obad. ver. 15, 'For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.' And Prov. xxiv. 17, 18, 'Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him.'

Reason 1. Because he hath made a law for the magistrate, executing his justice and judgments to do so, as Lev. xxiv. 19, 20, and that not for the deed only, but for the endeavours, when the end of them are made manifest, and he must not pity him, Deut. xix. 19-21. Now if he make a law for others, he will not break it himself when it is fitting and comely for him; for some things befit him not, no more (saith one) than a countryman's coat becomes a king; but this being not of that nature, he will do it.

Reason 2. Because of his own reason to the judge, Deut. xix. 19, 20, no way so excellent to prevent much evil and oppression, and hurting of others, for men would abstain, not in love to others, not for love of righteousness, but for fear of this law of retribution; besides, it is a special means to break off sin, at least that for fear of more in the party so offending.

Obj. Then you taught us false doctrine before, when you taught we may rejoice at the destruction of the wicked; for if this be just with God, then is not that lawful with men?

Sol. This is not contrary to that, because there was spoken of public enemies, here either of no enemies or private enemies, such as dislike us, and we them, for some sinister respect. As it is lawful to kill a public enemy of a state, but not a man's private enemies, so of rejoicing against the enemies of God and his truth, not their own. Therefore saith Solomon, Prov. xxiv. 17, 'Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.'

Use 1. Then may men expect for this retribution from the Lord, upon many whom they see oppressing, undermining, disgracing, and triumphing over others, when they have wrought their fall often by indirect and vile means. Histories of all times are full of examples, besides the Scripture. One we may observe of Constantine, son of the empress Irene, who put out the eyes of Nicephorus, and by retribution from God had his own eyes put out by the cruelty of his mother the very same day six years, or thereabouts. The like of the destruction of Jerusalem, that it was in the same day they crucified Christ, *Legē Euseb.* lib. iii. c. 5, *fine*; so it was by the same men that put him to death, the Romans, as Basil observes. They are living who can remember in former princes' times, Henry VIII., Edward VI., Queen Mary, how justly God did repay our nobility, when they cut off one another's heads. The like may be expected in future time, as they have done, shall be done unto them; nay, the like we have a comfortable aspect, or may have, to see how God justly doth make that true: 1 Kings xxi. 19, 'And thou shalt speak unto him, saying, Thus saith the Lord thy God, Hast thou killed, and also taken possession? And thou shalt speak unto him, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.' When our papists had thought our blood should have been licked up, theirs shall be, God holding his own law, doing to them as they would have done to us; or seeing that is not done in the strict justice that God requireth, we may fearfully expect, for this sin of ours, this retribution from the Lord, as in 1 Kings xx. 42, 'And he said unto him, Thus saith the Lord, Because thou hast let go out of thine hand a man whom I appointed for utter destruction, therefore thy life shall go for his life, and thy people for his people.'

Use 2. To teach every man to take heed how he carries himself to others, how he injures and oppresseth them; and to do but that to others, the like he would have others to do and receive from them. The rule of nature is, *Quod tibi non vis, alteri ne feceris*; and that of Christ, Mat. vii. 12, 'All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' Of which Tertullian: God hath measured out my actions by my will, that I should not do that unto others which I would not have done unto myself; and should do to others as I would have others to do

to me. And if that of James will and shall be true,—James ii. 13, ‘He shall have judgment without mercy, that sheweth no mercy; and mercy rejoiceth against judgment,’—how much more extreme cruelty shall be inflicted upon them who carry themselves cruelly to others! Men should take heed, then, how they abuse their power and authority to the oppressing and wronging of the weak, their skill and cunning to circumvent and beguile the simple, their countenance and credit to use men at their pleasure, lest God meet with them as he did the Edomites.

Use 3. In the particular, to take heed how that he insult not over the fall of his enemy (less of another), lest God give them the like occasion by so casting us down. It is that which Solomon advised, Prov. xxiv. 17, 18. It is a crime which Job laboureth to clear himself of: Job xxxi. 29, 30, ‘If I rejoiced at the destruction of him that hated me, or lift up myself when evil found him; neither have I suffered my mouth to sin, by wishing a curse to his soul.’ Teaching that a man should be free, not only from outward show, but from inward touch of joy. The first is easy, partly by nature, and partly by cunning and hypocrisy, to cover it at least from a multitude or many; but the other is hard, and the harder more commendable, more to be laboured for; and the outward odious to man, so the inward to God, which looks not *in facie*, but *in corde*, as Cyprian; and a special means to make him turn his hands upon us. Avoid it, labour against it; if it steal upon us, check it, repel and cast it out.

And ye shall say, The Lord will be magnified. The second thing in this verse, the magnifying of God. The thing is a special effect, which God’s judgments work in his people and church, differing from the wicked and Gentiles; for they see it, and but jibe and jest only at the Edomites, as they had at Israel; but Israel sees it, and magnifies God for it. The words are originally somewhat otherwise: the Lord doth magnify himself. True, for so he doth in destroying these; magnifies and honours himself, and they religiously so confess it, and celebrate his magnificence and greatness for delivering themselves, his church, and people, and destroying their enemies. Hence we may observe two things and lessons.

Doct. It is the glory of God to deliver his people, and destroy their enemies; it is that which doth honour and magnify him much, and spreadeth his fame far and nigh. So it is here, and Isa. xxx. 18, ‘And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted: that he may have mercy upon you: for the Lord is a God of judgment, blessed are all they that wait for him.’ Dan. ix. 15, 19, ‘And now, O Lord our God, that hast brought the people forth out of the land of Egypt with a mighty hand, and hast gotten the renown, as at this day; we have sinned, we have done wickedly. O Lord, hear; O Lord, forgive; O Lord,

hearken and do; defer not for thine own sake, O my God; for thy city and thy people are called by thy name.’ Ps. lxxiv. 10, 11, ‘O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.’

Reason 1. Because he is their God and King, these his people and subjects: Ps. lxxiv. 12, ‘For God is my king of old, working salvation in the midst of the earth.’ It were a shame and dishonour for a prince to suffer his subjects to lie in misery and distress, specially if he be able to relieve them; *é contra*, it spreads his fame far and near when he succoureth and saveth them.

Reason 2. Because they are rebels, it is the prince’s honour to overthrow them.

They shall say, The Lord doth magnify himself. That is, they shall give the honour of their deliverance and the glory of their preservation to God, when the enemy is destroyed, and they safe.

Doct. The people of God, in all deliverance and preservation from what danger soever, by what means or howsoever, ought to give the praise and glory of it to God; so here taught what to do: Ps. l. 15, ‘Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.’ Hosea xiv. 3, ‘Asshur shall not save us: we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods, for in thee the fatherless findeth mercy.’ Examples of Moses and Miriam, with the people, Exod. xv.; of Barak and Deborah, Judges v.; of Esther and the Jews, Esther viii.; of Hezekiah, Isa. xxxviii.

Reason 1. Because it is he alone who is the Deliverer and Saviour of his people. Means he often affords them, and means they use, and must, lest they tempt God; but that means are not effectual, it is ever from him, else why one and the same means bring to some deliverance, to others none? Hence Ps. cxliv. 10, ‘It is he that giveth salvation to kings, who delivereth David his servant from the hurtful sword.’

Reason 2. Because in this, as in all other benefits, it is the high way to obtain more and new deliverances. When we pay the old, we run on a new score. As men are encouraged to help when they receive their just glory, for that is past, so God is drawn on, as it were, to bestow new.

Use 1. This serves to reprove the common practice of men, who are ready to give, and do give, the glory of all their deliverances to others than God, and not to him. If victory in war, they ascribe it to the wisdom and power of such and such, and oftentimes ready to make war among themselves for the honour of the day, when God is never thought on; in other preservation or establishment, to the wisdom of their gravest and experienced senate; from sickness, to physicians and such other means, not at all to the Lord, never magnify nor praise him; God seldom made mention of, or

only cursorily, and because of those who are present ; for which cause he oft taketh from them their means, that either they may perish in new dangers, or else more sensibly discern that it is he that gives deliverance.

Use 2. To instruct all and every one to give the glory and praise of all their deliverances whatsoever unto God, and to magnify his name for them. Particular deliverances from danger and sickness, and such like, every man must magnify God and his name for it. Our first seeking in danger should be to him, and he should be the first we should praise for the deliverance; not as many, that do both send first for the physician before they send up to God, agree with him before with God, and praise him oftener to men than ever they did God. But it should not be so ; he should be magnified principally and chiefly. Yea, every one for our general deliverances, of which we are all partners, should magnify him, of which we may say, as Jer. xxiii. 7, 8, 'Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.' Many are the deliverances we have had, and this nation : from the tyranny of Rome's Church at the death of Queen Mary ; from the invincible navy, '88 ; from the insurrection of the Earls of Northumberland and Westmoreland ; from the treason of the Duke of Norfolk and Queen of Scots ; from that of Babington and his fellows ; from Arden, Somerville, Parry, Cullen, Lopes, Squire, and such like ; yet now to this that it may be said, the Lord lives that hath delivered his church from any one or all the former, but from the cruel, bloody, and desperate unmatchable plot of our wicked papists, which is the Lord's only, because the carriage of the thing was his, that he would have it wholly ascribed to him. Therefore we may say, the Lord hath magnified himself many ways, but now he hath surmounted them all. We ought then to magnify him, and give the glory of it to him, not in word only, but for ever in deed : the parliament, king, and commons, to make laws more for his glory against Sabbath breaking, oaths, drunkenness, usury, oppression ; to further his church, and to remove stumbling-blocks ; the judges to execute them, without sparing and partiality ; all to obey God more constantly, and man for God ; for, disburdening us of the danger and fear, he burdens us* with more obedience and thankfulness. This all should do ; yet, if it be not in general, let every one for himself and his family, as Joshua, and mourn for the sins of his time. God will mark him when he brings a plague, Ezek. ix. In times of danger, many are *petentes*, few *promittentes*, most few *persolventes*. But we must not

* Deus exonerans onerat.—Dern.

only ask deliverance, but promise new obedience, and perform our vows, else let us look for that, Mat. xxiii. 37, 38.

Ver. 6. *A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?*

We have seen the first sin reproved in this people, together with the arguing of it, and the evincing of them of it. The second followeth, from this to the ninth verse. It is contempt and profanation of God's service and worship ; and in it, as in the former, we have, first, God's accusation ; secondly, the debating of it. And in this, first, their answer and excuse ; secondly, God's reply manifestly evicting them of it. In God's accusation, we consider the vice he accuseth them of ; secondly, the persons. In the first, the thing and the reason of it, which is first set down, then applied. The ground is a plain axiom in nature, or a rule of nature.

A son honoureth his father. Though the handling of these duties seem not so essential to this place, aiming at his own honour rather than theirs, yet it being so necessary, and the contempt so great, it shall not be amiss to stand upon it. The coherence and meaning is plain ; we must speak, first, of the duty, then of party, to them. The duty is first, inward reverence, a reverent affection to them.

Doct. Children, sons and daughters, must inwardly reverence their parents, carry reverent affections and opinions towards them. This is a special part of honour to be performed to them. Solomon makes it the part of a wicked child to despise his mother, Prov. xv. 20. He commands not to despise the mother, no, not when she is old, Prov. xxiii. 22. He threatens a fearful curse from God to such : Prov. xxx. 17, 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.' And if the king must be well thought of, Eccles. x. 20, how the parent, to whom our affection naturally is more ! Ham's curse came in part for his unreverent thought towards his father, Gen. ix.

Reason 1. Because God hath made them reverend, in that he hath communicated unto them part of his excellency and dignity. Now, then, as a man cannot endure to see so much as his picture or image lightly regarded, and not set by, but cast at the heels of those who ought to reverence it ; so God, who regardeth the heart and inward affection as much or much more than the outward action, cannot abide to see any spark of his own image despised, or any unreverent thought conceived of those whom he hath graced with extraordinary dignity of excellency or authority.

Reason 2. Because they ought to love them ; and if they do love them, they cannot disdain them nor

despise them ; for, 1 Cor. xiii. 5, 'love disdaineth not.'

Reason 3. Because else outward reverence is unsound, feigned, and counterfeit, when the inward is wanting ; as the inward is lame, maimed, and unperfect without the outward.

Use 1. To teach every child to see his sin, even every one of us ; for who can say that his heart is clean that hath had natural parents living, when he had use of reason, to whom, though he have given outward respect and reverence, for some sinister respect, for fear, or shame, or gain, or the rod, the world, or hope of some better portion ; yet he hath had many disdainful and despising thoughts of his parents, which, if they were disliked and resisted, were the less sin, but not checked in them, they have proved the seed and spawn of many outward corruptions and unreverences toward them, yea, of much disobedience and dishonouring of them ; for, as the mouth speaketh of the abundance of the heart, so the eye looketh scornfully, or the tongue speaketh disdainfully, or the whole outward carriage is disloyal, when the heart is so corrupted ; for Ham's dishonouring his father to his brethren rose from the disdainful of him in his heart in secret. But if it hath not broken out to this, but either grace hath subdued it, or worldly respect hath made us smother it, yet must it be put upon the account among our sins, when we humble ourselves before the Lord for them, to get a discharge of these as well as others.

Use 2. To teach every child to whom God hath given that comfort, that he hath parents, both or one, to labour for all good and reverent affection towards them, to honour them in his heart, and inwardly to have all honourable estimation of them ; for the Lord he looks into the heart, and this he requires, as the other, and by all means labours against the contrary, and that which is condemned of God, which will make them condemn the counsels and advice of their parents, whose persons they disdain in their hearts, and take everything from them in the worse part, and so make their whole government unprofitable unto them. Besides, the fear of God's curse threatened, Prov. xxx., as he well said, he was a sinner with a witness, whom the Holy Ghost gave witness against, so he is accursed with a witness, whom the Holy Ghost so accurseth ; for it (saith Tremellius) God will condemn and bring that person to some evil end or other, who shall scorn and disdain his parents ; for his curses are not threatenings alone, but inflictions ; not denouncings, but performance. This were a good caveat to be written upon the doors of young men's and women's hearts, to banish and keep out the unreverent and scornful thoughts of their parents, and a fitter posie to be written upon the walls of parents than the vain inventions of poets and painters.

The second is outward reverence, both in word and carriage towards them.

Doct. Children, sons and daughters, must outwardly reverence their parents, that is, in behaviour and speech ; give them all reverent respect in gesture, and such titles as are due unto them ; for if inward, more outward, seeing the contrary is more offence to them who take notice of it, more grief to their parents that see and hear them. Hereto belongs that, Prov. xxx. 11. There is a generation that curseth their father, and hath not blessed their mother ; and that he speaketh of the eye, ver. 17, shews that in the whole outward man is required reverence. Hence was the blessing of Shem and Japhet, Gen. ix. 23, 26, 27. Hence was the excuse of Rachel, Gen. xxxi. 35, and the practice of Solomon, 1 Kings ii. 19, 20.

Reason. Besides those in the former point, this may confirm it : because they have their bodies, whole, and parts from them, made of their seed, framed in her womb, nursed and nourished up by them, then ought they, by the whole and parts, to do them all the reverence they possibly can.

Use 1. To teach every one to see his sins past or present, when they have been in this marvellous defective ; nay, doing the contrary, little reverence in gesture and speech to their parents, short of that it should have been ; nay, often carrying disdainful eyes, disloyal and spiteful tongues, the sins of our youth in this respect to be repented of. The cause with many why they are despised and want this outward reverence of theirs, God using this retribution because they have done so ; yea, and when they have children of years to discern such things, who see them unreverently use their parents both in gesture and speech, both with looks and words, who teach them how to use them, while they let them see how they use theirs ; yea, divers parents (myself have been an eye-witness of some), who teach their children when they are young, not only to disdain others, but themselves ; the father teaching the child to scoff or miscall his mother, and delight in it ; which falls out justly, that they keep the scent of this liquor, and when they are elder, so despise and condemn them. But if, now when they find such things from theirs, it is good to call to mind their own sins, and to think that they thus use me, for I have used mine the like, and yet never repented of it.

Use 2. To persuade every child (as before) to labour to give them all reverence both in his word and carriage ; to think it little enough to reverence them with the whole and every part which they received from him. Let none think this is needless, or too much curiosity to stand upon such things ; they acknowledged them their parents (and respect them somewhat), what need all this ? for this must be done, and not greater things neglected, and the sins of children in this kind are in some sort greater than those in the other of greater note ; for as a man sometimes sins worse in a small than in a greater fault, for the greater by how much the sooner it is acknowledged, it is quick-

lier mended ; but the lesser, while it is counted almost none at all, is therefore worse, because we more securely live in it.* So of this particular, though disobedience and want of reverence differ in themselves, yet is unreverence thus the greater, because it is accounted as none, and men lie very secure in it. Therefore ought men to avoid it, and strive against it, both because they are forbidden, and because, as a little wound neglected will fester to a great one, so this unreverence accustomed will break out to a greater contempt and disobedience ; and if Christ make him culpable of sin that saith but *Raca* to his equal, and him of hell-fire which calleth him *fool*, Mat. v. 22, what shall he be worthy of that calleth his parents so, and useth them most unreverently ? And if, 2 Kings ii. 23, 24, children that mocked the prophet were torn with bears, how shall such things escape a judgment ? They shall not, for that of Solomon shall be true, Prov. xxx. 17. The outward reverence must not stand in signs and words only, but as 1 John iii. 18 speaks of love, ' My little children, let us not love in words, neither in tongue, but in deed and in truth,' so say we of this ; this reverence must appear in our actions, and this will part itself into obedience and subjection. For the first so much.

Doct. Children, sons and daughters, must not only give inward and outward reverence in thoughts and words, but they must obey them, as Christ sheweth by his condemning of the son who obeyed not, Mat. xxi. 30. Hence are the commandments, Col. iii. 20, ' Children, obey your parents in all things : for this is well pleasing unto the Lord ;' in all lawful things, as the like, 1 Cor. ix. 22, ' To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some,' as far as I may lawfully, not seeking my own profit ; 1 Cor. x. 33, ' Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved ;' in all lawful things, not seeking his own profit, preferring the pleasing of them before it, the opposition being betwixt his and their pleasure and profit, not betwixt their profit and pleasing of God ; so in this, not between parents and God, but their will and their parents, shewing that the son is not to obey his father in what he will and liketh, but he is simply bound in all things, though never so dislike to him, so they be not displeasing to God. Hence is the commandment, but with some limitation, Eph. vi. 1, ' Children, obey your parents in the Lord, for this is right.' The Lord, when he commends the Rechabites, Jer. xxxv., doth shew this thing as a duty.

Reason 1. Because it is a thing well pleasing the Lord, Col. iii. 20 ; so pleasing, as that his own obedi-

ence is more acceptable with it, and without it he will not like of his own at all, as appeareth Mat. xv. 5, 6, ' But ye say, Whosoever shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.' And undoubtedly, he that preferred pity and mercy to men before sacrifice, doth much account of piety towards parents.

Reason 2. Because if not in all things, but where they please, and according to their own will, then they prefer themselves before their parents, and indeed obey not their father, but themselves. As they who love others from whom they look for good do not love them but themselves, so in this ; therefore is it that they must endeavour to obey in all things unpleasing.

Use 1. To reprove all disobedience that is found in children of all sorts to their parents, young and elder, and all ages. If the law, Deut. xxi. 18-21, were now in force, alas, how many parents should long before this be bereaved of all, some of divers of their children ; because not only negligence is to be found, and omission, but in many, apparent contempts, upon whom the law was to take hold ! See your sins and forsake them, O children ! else know, that if the former shall not go unpunished, less this ; and if such punishments for that, more for this. And know you, that if you have, or may have children, and live to that, God shall make them revenge your parents' quarrel and contempt, to bring you to repentance or to punish you for it ; and the more securely you now condemn the admonitions of the ministers, the more sharply shall God then punish you, and the more piercing shall it then be unto your souls.

Use 2. Let this, then, admonish every child to give obedience to his father's commandments, whatsoever they are, not only when they are pleasing to him, but even how cross soever they be to his liking, doing his father's will, not his own, being affected in regard of his earthly father as Christ was of his heavenly : John vi. 38, ' For I came down from heaven, not to do my own will, but the will of him that sent me ;' and therefore was contented to break himself of his own will, rather than to cross his Father's will, Mat. xxvi. 39 ; so must they. To obey them in things that are pleasing and profitable unto them, liking them well enough, is not so commendable, because they may be led with these respects rather than duty or love ; but in things difficult and hard, crossing their will and affections, is a double obedience, and shall receive a greater reward. Therefore endeavour thus to obey them, and God in them ; it is not his will of permission, but of command, wherein God's law is broken, if they be disobedient. And not so only, but he will reject all service done to them* when they neglect that they owe to

* Nonnunquam in parvâ deterius quàm in majore culpâ peccatur ; major enim culpa quo citius agnoscitur, cò etiam celerius emendatur ; minor verò dum quasi nulla creditur, cò pejor est, quo et securius in usu retinetur.—*Greg.*

* Qu. 'to him' ? or 'by them' ?—*Ed.*

theirs, so that he will be deaf to their prayers, condemn their service; his eyes shall be shut to their miseries; they may pray, he will not hear; stretch out long hands, he will not regard; yea, cry to him, yet will he not accept. If the sighs of thy father and tears of thy mother come up before God, for thy rebellions towards them, think that thy prayers shall little be accepted of God. If Moses his words to God for the rebellion of Korah before God, Num. xvi., made not only their sacrifice unacceptable, but brought a curse upon them, think of it, and take heed of the like.

But some in this matter may doubt, and for it object and question thus:

1. What if God commanded one thing, and men's parent another? It is answered, thou must then answer with the apostles, Acts v. 29, 'We ought to obey God rather than man;' or hear from God, Mat. xv. 3, 'Why do you also transgress the commandments of God by your tradition?' For ever his command is above them and theirs, else this were to make them gods, and God man, and were a deed of idolatry performed unto them. Martin Luther said well, that in keeping of the first precept was shewed obedience of all the rest; for hereby we acknowledge God to be our God in preferring his will before the will of any other. And so whose will we prefer before God's, we take them to be our god. The apostle makes the devil to be the prince of this world, because men obey his will before God's; so in this. Therefore, if the question be of these two, God must first be obeyed. Honour thy father, but so as he draw thee not from thy true Father, so long acknowledge the bond of blood as he acknowledgeth his Creator; otherwise as it is, Ps. xlv., 'Hearken, O daughter! forget thine own people and thy father's house,' saith St Jerome to Furia.* And his reason is, thou art not his of whom thou wert born, but new-born, who hath redeemed thee with a great price, even his blood.† And Clemens Romanus, *Epistola* iv., to the said purpose: Our parents are not the authors but the instruments of our life, they give not life, but are the means of entering it; only God is the author and fountain of life.‡ He is then to be preferred, and his commandments; and not as many who have excuse for things they do, our fathers did so, or they commanded us. In things wherein God hath neither commanded nor forbidden, it is sufficient; but where either, there must they take notice of it, and obey him. But yet he must do it with due respect and reverence, manifesting no contempt of their authority.

* Honora patrem tuum, sed si te à vero Patre non separat, tandiu scito sanguinis copulam, quamdiu ille suum noverit creatorem: alioquin, Ps. xlv. 10.—*Hieron. Ep. viii. ad Furiam.*

† Non es ejus cui nata es, sed cui renata, et qui te grandi pretio redemit, sanguine suo.

‡ Authores non sunt vitæ nostræ parentes, sed ministri; non enim vitam præbent, sed ingrediendi in vitam exhibent ministerium; solus Deus vitæ author et fons est.—*S. Clem. Rom. Ep. iv.*

2. Some will demand, The magistrate commands me one thing and my parents a contrary; what must I do, whom must I obey? It is answered that the magistrate must be obeyed; for God hath given him a larger commission than to them, for they themselves are subject, as their children; who neither may do nor command contrary to their authority, but doing so he sinneth and the son sinneth in obeying. Again, princes' commands commonly respect common good, and the good that is more common is more excellent. A common good must not be neglected for a private, nor this preferred before it. A man's country is to be preferred before his parents, and the goods of it; and to obey them were not a good thing, for *bonum non suo loco non est bonum*, a good thing out of its place is not good; blood out of the veins in other vessels is hurtful, though in his place the life consist in it. A good thing not done in his place were better undone, yea, it cannot be well done. Moreover, we must distinguish betwixt the affection and action. A man may love his parents better than the magistrate, but he must obey him rather; as he may love a good man better than a great man, yet in many cases he is not bound to do so much for him: the first, because God hath shewed his special love more to him than them; the second, because God hath given him a great authority of command. So it is in this inward affection and outward obedience, because the bond of nature is stronger in the one, and the force of authority is greater in the other. Finally, if the things prejudice the State, they must not be obeyed; but if it do not prejudice the public good, and be much benefit to a private parent, so the ends of the two be regarded, and no contempt of authority shewed, and a man be content to abide the penalty, a man may disobey, and prefer parents before magistrates without sin to God, as in the case of Esther and Mordecai, and the Jews' and the king's commandment.

3. What if my father commands me one thing, and my master the contrary; I am a servant or an apprentice, what must I do?

Ans. As before, obey thy master, for thy father hath given over his authority to him, over whom he hath no power; for his power is not subordinate to thy father's, as a steward or tutor, wherein there is reservation, but absolute, and thou art now of another regiment and corporation. But yet, as before, thy affection may be more to thy father, but thy labour and service to thy master; thou mayest wish his good more, but thou must work for and procure the other's good, for that end thou wast placed under his power. But if, without neglect of thy master's affairs, thou may be helpful to thy parents standing in need of thy help, or by leave and consent, thou art no more free to refuse now than before.

4. I am the daughter of my father, he hath bestowed me in marriage; if the commands of husband and father cross one another, whom must I obey? Un-

doubtedly thy husband, for the father hath given over his authority to him; and more than in the former, both thy affection and action must be more to thy husband, love him better and obey him rather. For Gen. ii. 24 is spoken comparatively, when the one must be forsaken, or in cases that so fall out that both be in question. For he ceaseth not to be a father still, but reserveth to him as reverence, so obedience while it is not cross, yea, in some things he may challenge it that are cross, if it be not to the prejudice of thy husband's good, and greatly for his help; yea, and thou must obey him with some hazard of thyself, so there be no contempt of the authority of thy husband; as in the case of Esther, which serves both for a subject and a wife. Hitherto of their obedience, now of their subjection and submission; and this may consist in these things, first, for correction.

Doct. Children must submit themselves to their parents, to be rebuked and corrected by them. It is that which we have, Prov. xv. 5: 'A fool despiseth his father's instruction; but he that regardeth reproof is prudent.' When the apostle maketh it a reason for subjection to God, Heb. xii. 9, 10, it must needs hold in this; yea, the apostles will carry it, not only when they do it justly and from sufficient matter, but for a wrong cause, which the tenth verse sheweth, implying thereby that this submission is required when they shall correct of a spleen or a humour, for their own fancy and pleasure only, without good ground or manner. May not this be seen by that of Isaac submitting himself to his father, to cut him at his pleasure, Gen. xxii.; yea, of Israel,* to be circumcised; and of Christ to his mother, Luke ii. 48, 49?

Reason 1. Because by this they shew wisdom: Prov. xiii. 1, 'A wise son heareth his father's instruction, but a scorner heareth not rebuke; and they get and increase wisdom': Prov. xxix. 15, 'The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame;' for they learn to avoid the like sins, and to escape greater strokes from their father. That which gets† wisdom must be submitted to.

Reason 2. Because by it they prevent greater destruction, and bring to salvation. They are called, 'the way of life,' Prov. vi. 23. Wholesome things though bitter, to prevent greater evil and bring health, we easily submit ourselves to the physician's hand to receive.

Reason 3. Because they come from love, Prov. xiii. 24. For those men love not, or they hate in effect, under affection, those they correct not.

Use 1. To reprove the stubborn and stiff-necked children of our age, who repine at their fathers' reproof, their hearts ready to swell against them if they check them for their carriage; specially when they are of some few years, they will frown as long as their parents can do. They imagine they know how to

carry themselves well enough, yea, better than their parents, and often give them word for word, or mutter and murmur marvellously against them; the cause being not only want of grace in their own hearts, but the omission of correction and the rod when they were younger, because they did not correct them betime. Many parents, like Eli, neglecting the rod when they were young, cockering of them, that they get such heads when they are grown that they will not bear the rod, and better nothing at all by their reproofs, but they live often to see their perishing, as Eli did his sons. Whereas if they be duly and maturely used to the rod and correction, they will be nothing so audacious, and in the end a word shall do more with them than many stripes.

Use 2. To teach children to give honour unto their parents, in submitting themselves to their reproofs and correction. Wisdom will make them take them from others who are far off, when it may be doubtful with what mind they do it; how much more from parents, of whose love they cannot doubt! It is profitable, saith Chrysostom, *Hom. 27, ad pop. Antioch*, to have many admonishers and keepers; many reprovers is profitable; because, as a beast that is hunted and set on all sides cannot escape, so shall not a sin or vice; but when such as are so nigh us, who see in secret and open, it is far better. But we could bear it if there were cause, and we had deserved; but when they do it without cause, as we think unjustly, that is it which makes us repine. First, know that the physician sees often more than the patient; so doth the parent. But if yet there be no cause, the apostle shews yet we should submit. And we should consider, as Jerome would have Salvina to judge of his reproof, that it was *ex abundantia amoris*, and it is his *cujus votum est, te nescire, quæ metuit*. Besides, it is more thankworthy when a man can, in such cases, suppress the rising and swelling of his impatient and corrupt nature, only for conscience of the commandment; for here being some conflict betwixt his word and our will, he taketh trial of our obedience, who hath simply commanded subjection in this kind to children, which is to be obeyed, as that 'thou shalt not steal.' Therefore should every one endeavour to it, and think it is the part of a good child to kiss the rod that beats as the hand that gives.

The second thing wherein their subjection is required, and submission, is for their calling and education.

Doct. Children must submit themselves unto their parents to what calling they shall think fit to bring them up in and to. So did Samuel to his mother: he yielded to her to be set apart for the service of God, and to be brought up to it, 1 Sam. i. 28. For that which she gave he performed. So David submitted himself to his father to be a shepherd, and some of his brethren soldiers. So Christ was disposed of by his parents when he was fit to teach others, and for

* Qu. 'Ishmael'?—Ed. † That is, 'begets.'—Ed.

another manner of work, Luke ii. 46, yet 'he went and was subject to them,' and in the same trade, ver. 51, and Mark vi. 8. Justin Martyr thinks so; it was likely the wisdom of God to blind the wicked, and hide him from their eyes. Then as 1 John ii. 6, 'He that saith, he abideth in him, ought himself also to walk even as he walked.' So for this particular.

Reason 1. Because they in all reason are far better able to judge of them and their parts and gifts, what they are fit for, and wherein they are most like to give them most comfort, and glorify God, and profit themselves, than they can of themselves. That same borrowed speech, Ps. cxxvii. 4, 5, 'As arrows are in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate,' seems to insinuate somewhat they are as arrows of divers heads, some fit for one mark, some for another; he hath them in his hand, and knows best which is fit for which.

Reason 2. Because they are not in their own power, but his, while they live in his house and government, but part of his substance; therefore the devil smote not Job's wife, as part of himself, but his children, as part of his substance and temporal goods. It is equal then he should have the disposition of his children, not themselves or others.

Reason 3. It shall appear that he may dispose of them in marriages, and not any other, nor themselves, which is then when they are of more years, and grown of greater discretion in the world, more when they are younger, and without experience.

Use 1. To reprove the sins of many children, who sometime without asking consent, if denied, do dispose of themselves at their own pleasure in what calling they like, as if their parents had no power over them; as if they only knew what was fit for themselves, and their parents wanted the wit and experience they have to dispose of them for the best; the cause of many miscarrying of them, and not prospering in their profession, because they went not to it the right way, only led by their affection without judgment, not knowing what God had fitted them for, nor regarding their parents, whom God had set over them for that purpose, whence often the curse of God is upon them, that they prosper not in such courses; or if by the indulgence of God they prosper, that their parents see not their ruin, yet when they are dead, their sin living, not repented of, they are requited often in the same kind again. As they did to their parents, so their children do to them, yea, often not without them, but far worse courses than they took.

The third thing wherein their subjection is required, and submission, is for their portion and child's part.

Doct. Children must submit themselves unto their parents in receiving their provision and portion, and be content with that they have provided and allotted unto them, whether in their life or at death, not being

their own carvers, nor sharing it out as they list. The prodigal son, amongst much evils, is noted to be free from this, to share himself, but was content his father's portion; whereas his elder brother, though free from many other evils, yet is blotted with this, Luke xv. 12, 29. It is commended in the sons of Abraham, that they in this thing submitted themselves, at least no contrary thing is manifested of them, Gen. xxv. 5, 6. As Adonijah is reprov'd for usurping the kingdom, and making his father's will for him, not content with his portion, so is it the commendations of the rest of David's children that they were content with their portions, and never murmured that Solomon, not the eldest, but the son of David's age, had the kingdom given him of his father, 1 Kings i. The rest of the patriarchs are not recorded to be malcontent that Joseph had a double portion among them.

Reason 1. Because they must think they discern better of their own estate, and what they are able to afford every one out of the stock while they live, and they maintain an honest and comely state as before, and at their deaths, how that they have gathered will part itself to them, so some portion be for God, good uses, and other thing necessary.

Reason 2. Because the father best knows them, and with less partiality than themselves, who hath been to him the best child, and who have more grace in them, according to which he may deal and dispose; as did Isaac to Jacob, Jacob to Joseph, a double portion, all the other tainted with some gross sin; for their goods they may and ought to dispose of according to grace and virtue, which makes the youngest the eldest; and so *è contra*.

Reason 3. Because they are able best to discern who is like to do more good to church and commonwealth, and see in some one more hope than in another; and if he so dispose, they must be content.

Use 1. To reprove all discontented children, not content with the portion the father hath set out for them, neither living nor dead, but murmuring at the dealing of his father, as if his were less, the other too much, as the prodigal son's elder brother, or as Adonijah, making choice of his own portion; and if they have not the allowance they would have, they think they may come by it as they can, and whatsoever they get from their father they think it well gotten, and but of their own, and no sin. But see what the Holy Ghost saith: Prov. xxviii. 24, 'Whoso robbeth his father or his mother, and saith it is no transgression, the same is a companion of a destroyer;' making such a son a companion and cousin german to a murderer. At his death, and in his sickness, if either they be privy to his will, or guess by his affection in his health that that will not fall to their portion, they desire to help to shorten his days and hasten his end. He shall hear news that they have shared for themselves, as Adonijah. After his death, many a son shows himself graceless, telling abroad everywhere how unkindly his

father dealt with him, that his portion was so small, not remembering in the course of common society, *de absentibus et mortuis nil nisi bonum*, much more for parents, whose infirmities must be covered being living, more dead; neither remembering how little they deserved at their father's hands, or how unkindly they used him in respect of others, or how little hope they gave him that they would use that well he should leave them, and by it be profitable to God or man, church or commonwealth.

Use 2. To teach every child to be content with the portion his father sets out for him, living or dead, whether more or less, equal or inferior to others; imputing somewhat, and not a little, to his father's wisdom, knowing his own ability, seeing their present graces or their future hopes; somewhat looking at home, how dutiful he hath been in comparison of others, how little deserving, what little grace, and so less goods. And if his father seem not to have dealt so equally, yet it is his duty to suspect his own wisdom rather than his father's, to accuse his own demerits, yea, to cover it in every place, and every way shewing himself contented. If Jacob see good cause to disinherit Reuben, and to pass by Simeon and Levi, and leave the lordship to Judah's hand, yea, if he shall skip over Dan and Ashur and the rest till he come to Joseph, from the eldest of all to the youngest, or state one, and bestow the double portion on him and his, the rest must not be discontented with his distribution, but give him leave to do with his own as he list, honouring him thus, yea, and using his portion left thee for his honour for increase and advantage, as the talents, that the world may judge of the justice and uprightness of thy father's getting of his goods.

The fourth thing in this submission is, to be disposed of for their marriages and matching.

Doct. It is the duty of children to submit themselves to their parents in their matches and marriages; to be given and taken in marriages. This is a part of their honour, for the Scripture gives this authority to the parents to bestow them, as is proved, Deut. vii. 3, 1 Cor. vii. 38, yea, to break them, Exod. xxii. 16, 17; then must they and ought to be subject. Besides the examples of all good children who have thus submitted themselves; and *exempla sanctorum pro regulis sunt, ubi deest regula, vel contraria non datur*; Isaac submitted to Abraham, Gen. xxiv. 3; Jacob to Isaac, Gen. xxviii. 1, 2; Samson to his parents, Judges xiv. 1; Rachel and Leah to their father Laban, Gen. xxix. 19; yea, even profane and wicked have in some sort done it: Ishmael, Gen. xxi. 21; Shechem, Hamor's son, Gen. xxxiv. 3-6.

Reason 1. Because this is to honour them, when they think them wiser and better able to provide for them than themselves; whose advice if they must submit themselves to for their calling and portion, more for this, when they are led commonly by the heat of affection to the liking of the person only, when there

are many other things as necessary to concur as that, as religion, honesty of kindred, good report, equality, and such like; all which is rarely found in youth to be so duly respected, as parents by their experience respect, and are able to discern.

Reason 2. Because he may not dispose of the goods of his father without him, not sell his land or alienate anything from him, but as he will dispose, how then himself?

Use 1. This reproveth those children that dispose themselves without their parents' consent, prey upon their right, entangle and contract themselves, yea, and consummate marriages, they not witting, yea, unwilling, or by some necessity forced to shew some willingness, which is the cause of so many untoward, unclean, and polluted families, and profane succession, as other times can witness, so too many precedents in our days. For as when children are compelled to match against their wills, and where they have just occasion of exception, for some sinister respect the parents have, there follows much uncleanness and impiety; so when without the parents' consent, and not of their providing, but they are their own choosers; shewing where parents' consent is wanting, there God's blessing is away; yea, where parents' consent is not, there is God's curse, as in Esau and his posterity, in Judah taking his host's daughter, Gen. xxxviii. 2, having Er and Onan, such as God would not endure to live, but slew them himself. Yea, that may also be seen, Gen. vi. 2, in the sons of Seth, the church which, matched with cursed Cain's seed of themselves, without parent's consent, had such a wretched posterity. This thing then is reproof-worthy, yea, damnable in children without repentance. Parents are often causes of it, and that, first, to some it is God's retribution, because they so served and abused their parents; secondly, because they give such liberty to their daughters to wander, as Dinah; and so Ezek. xxiii. 3, their breasts come to be pressed, and the teats of their virginity bruised; or else their affections by often meeting are so entangled and inflamed, as the father's threats will not loose it, nor the mother's tears cannot quench it. It was not so, Prov. xxx. 18, 19, it should not be so. Jerome to Demetr., Epist. viii. 2, would not have virgins alone, *sola sine matre*; for in a flock of doves the kite often will prey upon one when they are abroad; and it is a scabbed sheep that loves wandering, and leaves the fold.

Thirdly, Because parents do not take and use their right, and provide for them in due time mates fit for them, which makes them provide for themselves, not without sin, but greatly sinning; yet the partakers of it, and oftentimes of much shame and grief, as it was with Tamar, Gen. xxxviii. 26. But howsoever, one man's sin cannot excuse another, nor yet the parents the child's sin, nor will not exempt them from the curse of God, when they thus match to the grief of their parents, and the shortening of their days and

life, by whom they received life, and should have their lives continued and lengthened.

Use 2. To instruct children to be subject to their parents, knowing what power they have over them to guide their choice, that without them they may not choose; and if they choose for them, they cannot without great cause and just exception stray themselves from liking. Smaller things they must endeavour to overcome: they must not suffer themselves to be entangled by some who seek by kind usage of them to steal away their hearts from their parents, for their daughters, to advance them, as is the manner of some wretched and unconscionable men. As usurers get their fathers' inheritance from them by feeding them with money, so they must not set their affections by fervency of society and company upon others, without parents, and where never like to give allowance. They ought to remember this is the father's right, to choose, to dispose of them, not only in the general, but for the particular person. But what if he be far off, and cannot see? If he give thee liberty, duly asking it of him, he hath given his right from himself, as Isaac to Jacob, Gen. xxviii. But what if he, upon some sinister respect, defer and pass the flower of her age? I answer, then hath God ordained the magistrate, as for their punishment, so for their relief, who is not to be sought to but when most urgent necessity requireth, when the opposition stands betwixt marriage and burning, because that reveals the father's fault, and bewrays his or her infirmity. But what if he tender a match out of the church, a papist, or such like? Then must the child refuse with reverence, not disposing of himself; for as it were sin to yield, so the other is sin to make choice of himself. But what if another, that is not so religious and so fervent a lover of the truth as is to be wished? No direct denial is lawful, but a wise delaying and a discreet gaining of time to solicit God with their prayers, who hath the heart of their parents in his hand, and to entreat them by mediation of best friends, who, if they can be diverted, it is well; if not, I know no warrant a child hath to deny his father's choice (though he think, and it may be he might choose better), and he may look for a blessing from God, if in duty he thus submit himself to his parents.

The last part of this honour is thankfulness, which children must perform to their parents.

Doct. Children must perform all thankfulness unto their parents; that is, help them when they need, and in age, when their state and bodies are decayed; and to be eyes, and legs, and limbs unto them, and to administer liberally according to their state and ability to them, as they did to them when they were young, and when yet they had nothing, nor knew not how to get anything. That this is a part of honour Christ sheweth, Mat. xv. 4-6; some think that of Ps. cxxviii. 3, when children are made olive plants; not olives only, and olive branches, which was a sign of

peace, so they to make peace and love betwixt their parents, but plants, such as might stand under them, underprop and uphold them in their weakness. And thus verily have good children honoured their parents. So did the sons of Jacob, Gen. xlii. 1, 2; so did Joseph, Gen. xlvii. 12; so did Ruth, though but a daughter-in-law. To this purpose Paul forbids that the church should be burdened with widows, but their children and nephews ought to maintain them, 1 Tim. v. 4.

Reason 1. Because else he should not only be unnatural, but unjust, when the father by his special care for him, and the mother by her prayers, bearing and carrying of him, watching with him, lending eyes, and legs, and limbs to him, feeding and nourishing of him, deserveth it. All which they the better deserve, if they have children, with whom they have the like labour and endeavour. Now justice requires to pay debt due and deserved.

Reason 2. Because they had form from them, as body, and members, and limbs, so their education, their trade, their stock and portion, or both, whereby they are that they are, by the blessing of God. Reason then, they relieve and maintain them by it, if their need require.

Use 1. This reproves many graceless children, who never perform any such duty unto their parents, specially if they stand in need of them indeed; but if they be base and poor, will hardly acknowledge them, as thinking it their reproach and shame, not forgetting but disdaining the rock whereout they were hewed, the pit whereout they were taken, or if they do relieve them or be kind unto them, it is either because they have yet somewhat to give and bestow, which, till it be gotten, they use them kindly; yea, if many children, they strive which should shew most kindness; but once gotten, made over to them, they set them light and turn them out, some making their parents complain to authority against them; or if they keep them, decayed, they make them drudge as servants, they set them with the hinds, some so graceless as they complain they are a burden unto them, the best of them never tendering them as they did them, nor maintaining them as they are able, neither answerable to their former condition nor their own present, and some driving them away, and not affording any entertainment of release. To these and such like we apply that of Solomon, Prov. xix. 26, 'He that wasteth his father and chaseth away his mother, is a son that causeth shame, and bringeth reproach.' And so esteem of them, as God hath marked them.

Use 1. To teach children to perform all thankfulness to their parents, if they live to be able, and they to stand in need of them. If they be never so base, be not ashamed of them; but remember the time was, when thou wast naked and needy, and not only had nothing, but if thou hadst had all the world, couldst not have had help, but by them, or some instead of them. And yet they covered thy nakedness, were not

ashamed of thy infirmities, carried thee in their arms, and nourished thee carefully. Suppose and consider where thou hadst been, if they had neglected thee. Think how many nights without sleep, and days without rest, they spent about thee. When thou wast young, or weak, or sick, see how love made all their labour light, and all their charges as it were a gain unto them. And if thou hast any true natural affection in thee, thou wilt think nothing too much for them; but feed and nourish them at thy table, with thy morsel and cup; carry and sustain them in their weakness and infirmity; yea, though they should live as long, or longer, in infirmities and wants than thou wast of them. There are some birds, saith Basil, who feed their dams as long as they fed them and carried them; how much more Christian children! Oftentimes when thy father is dead, his garment or his ring is dear to thee; this thou carriest upon thy finger, and wouldst not lose it for anything; think how should his body, when he is living (*S. Aug. de Civ. D. lib. i.*). Or if thou see others so esteem them, apply it to thyself, and give them their whole honour; or else look for the shortening of thy days, and for the like recompence from thine.

His Father. Having seen the duty, we must proceed now to the parties to whom this duty and honour is to be performed: to the father and parents, as their parents, authors of their being, or at least instruments of their being, God being principal.

Doct. Children must perform all these duties, this honour, to their parents, all their life long. Nothing will free them from them, nor dispense with the neglect and omission: no greatness nor excellency themselves may come to, no state nor condition of theirs, neither want, infirmity, and imperfection of theirs. This is manifest by the example of Joseph, the second in the kingdom of Egypt, yet did not omit the least duty to his father, but performed all in their places: obedience, subjection, maintenance, reverence, in his infirmity and weakness and his own greatness, Gen. xlviii. 12; Solomon to his mother, 1 Kings ii. 19, 20; Christ to his parents, Luke ii. 51. Hence came the curse upon Ham, pronounced by his father, and executed by God, notwithstanding what he had to say and could hold out for his defence. His father was drunk and like a beast, Gen. ix.; but Shem and Japhet blessed, who did him reverence. To this purpose is that of Solomon, Prov. xxiii. 22: 'Hearken unto thy father that begat thee, and despise not thy mother when she is old.' Howsoever unworthy of it, yet thou must perform it, even to thy mother, weaker by nature, subject to more infirmities, by so much more apt to despise them; more then, when the infirmity of their sex and the imperfections of the age are combined together; yet we have no liberty to despise or deny duty.

Reason 1. Because neither the greatness of the one, nor the weakness and infirmity of the other, can

break that relation which is betwixt child and parents, which the law of God, being moral, hath made perpetual unto everlasting. And the reason of this is, because, as Chrysostom in Rom. xiii., *non principi sed principatui*, that honour, obedience, and subjection, is required not so much to the prince, as to the principedom; not to the person, as to his place. So of this, the honour is due not to the father, but his fatherhood; not so much to the person of him as he is a man, and so either a bad or a good man, as to his place and office, as he is a father. Now he is a father, she a mother; though of never so bad life or bad parts, and so to be honoured. And the child is to give it, not as a man, and so great or base, high or low, but as a child, which ever is, and so must always perform it.

Reason 2. Because they are the authors, or principal instruments of their lives, essence, and being, which is that which never can be blotted out, but will ever remain while they are; therefore is this to be performed. It is Solomon's ground, Prov. xxiii. 22.

Use 1. This serves to condemn the Church of Rome, and their odious and impious positions, where they allow, by doctrine, the child to disobey his parents; for they allow him not so much as to acknowledge him to be his father, if he be an heretic, if a protestant; yea, by the heresy of the father, children are freed from all obedience, and the father deprived of all his natural power. (*Symancha Justit. Cathol. tit. iv. sect. 74.*) See ye not these men going against the current of humanity, and against the light of nature, and are opposite to the light of the word? Ham may not dishonour his father though he be drunk, but he shall have the curse; how shall they escape it? But heresy is a greater sin than drunkenness. Undoubtedly not, as they count heresy, which is to differ from the Church of Rome in anything, specially in matter of the seven sacraments. And what is this in comparison of that which makes a man a beast, which is worse, saith Saint Chrysostom, than to be a beast, because *istud nature, illud culpe est*, which some small difference from them cannot make. But say it were greater, yet doth it not therefore dissolve the knot, or relation betwixt them, for it is not in the greatness of the sin, but when such a sin can be given that doth break the relation; for instance, idolatry is a greater sin than adultery, yet this, not that, breaks and dissolves marriage; because that, not this, meets in cominterposition with the knot of marriage, in that they being and becoming one flesh with another, 1 Cor. vi. 10, and so cutteth himself from her he was knit to before. In this they are only one spirit with an idol, and cease to be one spirit with the Lord. So this, it is not heresy for his greatness that can dissolve this natural bond, which is perpetual; for it cannot make that he had not his essence and being from his father, and the duty depending upon this, 'obey thy father that begat thee.' Hath he begotten thee? It is no matter what he is, thou must

honour him. Then impious are their positions; but no marvel if they teach rebellions, and disobedience, and murdering of prince, if they allow dishonouring of parents.

Use 2. To teach every child to perform this, honour his parents, whatsoever he is, whatsoever they are. Art thou higher, and richer, and wiser than they? Yet must thou do them honour; and by it shalt thou have these the more. Look upon Joseph, Solomon, and Christ, and nothing can be in thee that can give thee freedom from it, when they did it; the two first *ex debito*, Christ *ex placito*, to fulfil all righteousness, and give us example. Though then thou be married or advanced, or howsoever, yet still they are thy parents, and thou must not deny, but perform honour unto them; for thou hadst thy being from them, and till that be dissolved, thou owest them still the duties, the bonds remaining. Yea, whatsoever infirmity is in them, no sin dissolveth the bond, it makes not an annullity of the duty; for as gold is gold, though it be smeared over with dirt and filth, so are they thy parents, whatsoever their lives and manners be. Think with thyself, how their love made them bear with many natural infirmities of thy childhood, and not to neglect thee for the many untoward carriages of thy youth, and not to cast thee off from them. And think what duty now should bind thee unto. If they, for their perfect love, and upon some hope of comfort many years after, did pass over all, how much more thou in duty and in lieu* of thankfulness for that which thou enjoyest from them? Children must not be like flies (as Plutarch) which slip along the glass where it is smooth, but catch hold of it where there are any scratches or flaws; they must turn away their eyes from their infirmities, and forget their hard usage, if it have been any, and not be undutiful for that, because they have their being and education from them. Take heed of Ham's curse, and seek Shem's blessing, by not seeing their infirmities, but covering and performing duty to them; accounting it to be a sin to be repented of, when they cannot find their hearts so cheerful in their duties as they ought, because of their parents' infirmities.

A servant his master. The second rule of nature, the ground or other pillar of God's reason against this people. For the meaning, it is plain the duties here required are in the general the same for the most part with the former, though not in every particular. The first is reverence, and this both inward and outward; to join them together.

Doct. Servants must give all reverence unto their master, all inward good affection and estimation of them, and all reverent respect in gesture and speech, Eph. vi. 5; 1 Tim. vi. 1; Eccles. x. 20. It may be applied to masters, for the king is but a great master, and the master a little king. The outward in words, as not replying unreverently, Titus ii. 9; not speak-

ing their infirmities to others, as 1 Sam. xxv. 17; giving them all reverent speech and submissive gesture, as 2 Kings v. 13; not despising them, as Hagar did Sarah.

Reason 1. Because God hath made them reverend, in that he hath communicated unto them part of his excellency and dignity, that is, his lordship and dominion, making them his vicegerents and lords over their family; therefore they ought to reverence them.

Reason 2. Because his commandments are spiritual, and reach to the inward man, and without it were all outward but hypocritical and counterfeit, which is abominable. And this without the outward is imperfect, if it may be supposed it may be without it, and so cannot be acceptable.

Use 1. This is to let servants see their sins past or present, when they have or do carry themselves un-reverently towards their masters in heart and outward man, in eye and tongue, to their faces and behind their backs. They are all guilty of the breach of the decree of the Most High, and indeed all; for where shall we find a servant anything near performing the carriage he ought to his master and mistress? That he hath a base thought, opinion, and estimation of him, appears by his speech and carriage; his speeches so void of reverence, nay, his answers full of contempt, his eye and carriage so full of scorn and disdain. Hagar despising Sarah, looking scornfully upon her, which must needs argue unreverence in the heart, for by these things many a man well knows what is in the privy chamber of the heart, and by this outward pulse thus beating, may we discern how the inward parts are affected. For he that will speak so frowardly, and look so scornfully and doggedly, as many will, it must needs shew he hath no reverence, but his heart is full of despite and contempt; and he that will speak so to his face, and in his presence, what will he to others behind his back, and in his absence? Where is the fear and trembling Paul calls for? Where is all the honour Peter exacts, when ye will thus bound them often, thus disdain them; when ye will answer them frowardly, or murmuring when their backs are turned; when you tell their weakness not to your fellows but to neighbours' servants, whereby their estimation is impaired. Think you the apostles call for these in vain, or shall such things go unpunished? Assuredly no; for when the apostle saith to servants, to encourage them that are good, Eph. vi. 7, 8, 'With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free;' did he not mean the contrary, and would have you to understand, that whatsoever evil thing a man doth, that shall he receive of the Lord, whether he be bond or free? So expect it in this particular; see then that, unreverent and contemptuous servants, expect you to receive from the Lord some fearful thing, and let it be a restraint in

* Qu. 'lien'?—ED.

you of such irreverence in the things spoken of, or the like. But of this sin masters are often the causes of it, and they that bring it upon themselves.

First, Because they have been such servants to their masters, and so have lived in it ever since without repentance; even then when God recompenseth them home, yet they will not remember their own sin, but are still brawling with their servants, and so it is God's just retribution; whereas, if they would repent of that they should better reform this: Eccles. vii. 21, 22, 'Take no heed to all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thy own heart knoweth that thou thyself hast also cursed others.' It may be applied to this, though it carry somewhat more: that a master, when his servant revileth him, or useth him irreverently, should remember even this sentence to make him penitent and moderate.

Secondly, Because they have remitted of that ancient severity in their government, which we hear men, that can remember times that are past, speak of; not having those straight eyes, nor hard hands over them as they ought; not so sharply correcting them as the offence and nature of a servant requireth, so that they little reverence them, for they fear them not, because they forget that of Prov. xxix. 19, 'A servant will not be corrected by words, for though he understand, he will not answer.'

Thirdly, Because they bring them up too liberally for diet and apparel, and so, when the belly is full, and the back fine, the master is not so regarded. A servant is like in this thing to a horse full fed and pampered, he will cast his rider; like to Bucephalus, Alexander's horse: while he was bare-backed he would carry any man, but if once he had his trappings and furniture, none, or hardly Alexander himself. It is the complaint of many that servants are thus insolent to themselves and others. Many, though not all, are the causes of it themselves, somewhat there is in the nature of a servant and other things, for they bring them up so delicately, as Prov. xxix. 21, 'He that delicately bringeth up his servant from a child, shall have him become his son at the length.' Whatsoever their fare is, their apparel is far exceeding; a servant going better than a man of his master's place and wealth did some few years ago. And though they will not allow it themselves, yet they can be content, their friends or themselves, if their fortune be allotted unto them, should provide it for themselves. And if, when they are thus gay without, they use them as Hagar did her mistress, when she was big with child, is it not just with them? A great cause of this is taking of apprentices with great portions, and so as *mulier cum dote*, is *imperiosa*, so they and their friends. The cause you must have such portions with them, more than in former times, is this, because they must thus be maintained more than in former times. But better it were that you had less and kept them more meanly: better for you you should have more rever-

ence and respect; better for them, for thus you bring sin upon them for the present, and in future time just contempt, as they have contemned you.

Use 2. To persuade servants to use their masters with all reverence and good respect that may be, they must fear them and reverence them. Nature itself hath taught it, and heathen servants hath performed it, as in Naaman's servants; how much more should religious Christian servants, and the more Christian or religious, the more they ought to perform this duty, not only not to contemn and despise, but to reverence them with all the reverent carriage and speech that may be; and that not outward only, but inward, for God requires more than nature. His law is spiritual, and he will have all inward and outward respect, the heart as well as the tongue; and the outward will not be, or not continue, or if so, yet not accepted of God. Yea, he that wants this, it can never be expected the other of obedience, &c.; and let him who looks and hopes to be one day a master, and to have his servants such as he would, be now such a servant as he should: Eph. vi. 8, 'Knowing that whatsoever good any man doth, the same shall he receive of the Lord, whether he be bond or free.'

The second duty of servants is obedience; for whom men fear, them they obey.

Doct. Servants must give unto their masters and governors all obedience; hence it follows, because they must fear; and whom men fear, them they obey when they command. This proved, Eph. vi. 5, Col. iii. 22, Titus ii. 9. And this obedience, if it be such as Christians ought to perform, it must neither be clipped nor counterfeited, not in some things only, nor in show to the eye: for the first, Col. iii. 21, 'in all things,' that is, in all lawful things, whether they be liking and tasting unto him, or otherwise, though never so disliking, for he must pleasure his master, Titus ii.; for the second, Eph. vi. 5, 6, Col. iii. 22. Singleness of heart is required, and eye-service forbidden.

Reason 1. Because they are bound either by indenture, or condition, &c., then they must obey.

Reason 2. Because they are maintained by them, and learn, and get that under them they may live by hereafter.

Reason 3. Because, if in only things they like they obey themselves, not masters, as in obedience of children.

Reason 4. Because in this obedience they serve God and Christ: Eph. vi. 5-7, who looks in the heart and singleness of it. And though outward and eye service may be for thy master, and may blear his eyes, yet not the Lord, who, as he cannot endure hypocrisy or imperfect serving immediately, so not in that which is mediate to man.

Use 1. To let servants see their sins past or present; not obeying and doing the things their masters command, but only such things as they please; and when they do, they clip their service and perform it by

halves, and do it in hypocrisy and to the eye, and so go no further than nature, who teacheth a man only to save himself as near as he can from any harm that may ensue when his master is displeased, or to seek to get somewhat, if he have hope of aught, by seeking of his favour, and so seeming willing to do any service unto him; but they must know that, as Bernard, *si in hoc obedimus, non autem in illo, fractus est nummus*, this obedience is like clipped coin, and will not pass for good payment before God. Though thy master let it pass, and be content to put it up, yet God will call thee one day to an account for it; and though thou canst keep it close from the one, yet thou canst not conceal it from the other. And as we see in money that is clipped, or a piece of gold that wants a little of its weight, makes it refused in payment, so the want of obedience in any one thing, unless thou repent thee in regard of God, and make amends to thy master for it, shall make God to refuse, and not to regard the rest of thy obedience, because he requires it to be whole and entire. Ay! but say thou doest all, yet it is in the eye, and in presence or sight, murmuring when he is gone, or regarding not: then saith Bernard, *falsus est nummus ejus, plumbum habet non argentum, dolose agit sed in Dei conspectu*. This obedience is counterfeit; instead of silver, it is lead; he dealeth deceitfully with his master, but he doth it in God's sight, whose eyes no man can blear or beguile. Such servants, let them know, though they may have their masters' favour, because he can find no fault with them, and can see no further than their outward and open behaviour, yet they shall never have but God's displeasure, that regardeth the heart more than the hand; the affection more than the action; and the manner of doing it more than the deed. So that they, when they have received their master's wages or his yearly allowance, or what other matter, of no great moment for the most part, he shall think good to bestow on them, they have, as Christ said of the Pharisees, who did all their works only to be seen of men, they have received all their reward, they have all they desired, and all they deserved; they can look for nothing at God's hands for their labour. And yet they shall have a reward from him without true repentance, *lege talionis*; such servants, who shall perform them such hollow, hypocritical, and eye service, if ever they come to be able to keep any; or if this fear them not, because they think they can hamper their servants well enough, and being privy to their own corruptions, they will provide for them; yet let them see what follows, they 'shall have their portion with hypocrites,' as Christ said of the bad servant, who played revels in his master's absence, Mat. xxiv. 51.

Use 2. This may persuade and instruct servants to obey their masters, and to obey as they ought, in things though disliking, though he do not oversee or can come to knowledge of, and perform whole and sincere obedience to them, knowing that to obey them is to obey

the Lord, and *nummus iste obedientiæ, ut Deo debitus, ita Deo solvendus*, saith one. As thy master constraineth thee to obey him, so thy God hath commanded thee; and it must be paid and performed, not according to thy master's power, but according to God's precept; not so far as thy master can urge thee, but as far as God requireth of thee, and he is *sapiens nummularis*, imò *ipsa sapientia, cui necesse habemus reddere hunc nummum obedientiæ*. He can easily discern, if thy payment be anything faulty or wanting. Learn, then, to obey in all things; thy master's will and command must be thy rule and square of thy actions, and not thy own fancy or pleasure. Remember that of Paul, they must labour to please them in all things, Titus ii. 9. *Interest enim hoc*, saith Bernard, *inter conjugium et servitium*, that howsoever the wife is bound to obey the voice of her husband, yet he is likewise to have regard of her pleasure; therefore is that Gen. xxi. 12, 'And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice;' for in Isaac shall thy seed be called. But in this service there is not this *vicissitudo voluntatum* required, for that were to set master and man almost on equal terms. The master is not bound to regard his servant's mind, but he to observe his master's pleasure; and therefore though the master may be somewhat cross and crooked in his commandment, yet the servant's obedience is not straight in God's sight, when it swerveth from that which he requireth; he must, then, serve and obey in all things. And as thus, so not with eye-service, but as faithfully behind his back, as if he were present. That which Aristotle said should not only be true, *Oculus domini impinguat equum, vestigium domini impinguat agrum*, the master's eye makes a fat horse, and the master's footsteps a fertile field, as contenting themselves with eye-service, sight obedience. But Christians must learn that of Chrysostom, God is *ἐργασίας*, an overseer of their works, and a rewarder of them, and so perform them as lawfully and exactly, when none is by to take notice of it, as to do them in the sight and presence of others. They that shall thus in conscience of God's will serve them, as if they served them* in their persons, though their masters reward them not, yet will God; and if they deal liberally with them, God's reward shall be never the less, because they serve the Lord Jesus, Eph. vi. 8. The servant shall have his reward, as well as any other in their place of obedience. Christ will make him his freeman, 1 Cor. vii. 22. God shall bless him with good servants, and obedience here, and make him partaker with the good servant hereafter, Mat. xxiv. 46, 47, that is, partaker of his kingdom.

But here may be moved the same doubts and questions, which were in the obedience of children. First, if God and my master command diverse things, whom

* Qu. 'him'?—ED.

must I obey? God; for the reasons before, and that of Christ: Mat. xxiii. 8, 'One is your Master, that is Christ;' that is, chief and principal, who must first and especially be served. But yet, thou that art a servant, take heed thou make not an opposition, when there is none, yet at least not in thy obedience, though there may be in his command, only to shift off his service, and to ease thyself, or for other sinister respect; for this know, that thou mayest do things at his command, which haply he commands not lawfully, and which thou couldst not do lawfully without his command. Instances will make the point more evident. For thee to withdraw thyself on the Lord's Sabbath from public exercises is unlawful; but thy master commands thee to stay at home, either whole or part of the day. I see not but thou mayest do it, and without sin. The master may command it without sin, if he dwell far from neighbours, as in the country, for the preservation of the things God hath given him; and if nigh unto neighbours, yet for his children, who either must be troublesome to the congregation, as too many are, and hinder many from hearing, or must be kept at home, which cannot be without danger, if some one of discretion be not with them. Here he may lawfully command, and thou lawfully obey, which thou couldst not do without; but he may do it unlawfully, when he hath no such occasion; yet thou must do it, and may, so he employ thee not about servile works on that day, and in that time. The reason is, because the Lord's day may be sanctified privately. And public exercises are not of absolute necessity in the sanctifying of it; for then prisoners and sick persons, and such as lie lame, should not be able to sanctify it. They only are of necessity when they can be had without apparent breach of some other commandments. And yet mayest thou make this unlawful to thee, when, if thou be left at home, thy master and mistress are gone to church, but thou art with a child in thy arms, or without gazing at the door, or gadding abroad, or having thy companions coming to thee, and spendest thy time profanely, when thou oughtest, so much as may be, to spend it in reading the word, meditating on that thou hast heard in the forenoon, or former time, or such like; and in this thou must take heed how thou settest God and thy master one against another. Another instance: thy master commands that is unlawful for him to bid, not for the thing, but his affection. Thou must obey, having first wisely and humbly sought to turn thy master from such a sin, as betwixt David and Joab's numbering of the people, 2 Sam. xxiv. 2, 3. But the thing he commands is unlawful, as well as his affection, I mean not simply, but by circumstance or consequent; yet thou mayest obey, as being an officer's clerk to receive more fees than is due, being extortion, or a nobleman's bailiff his extreme rack rents, providing that in humility thou shew thy dislike of it, seek to reform it, or do it with sorrow and grief while thou

art bound to it, and get thyself rid of such a service so soon as thou may. But if he command thee any thing simply that is sin, as to swear for his gain, to lie for his commodity, to deceive, to steal, or any such things, thou mayest not obey, and yet not rebel, but suffer.

Quest. 2. If the magistrate and my master command diverse thing, whether must I obey?

Ans. The magistrate, *ut supra*, and for the reasons there. Besides, if it carry not any excuse, neither is it any plea in law, My master bids me do it. It must needs follow that the magistrate must be obeyed. It would not excuse Absalom's servants, their master bade them kill Amnon, for which he was glad to flee, for the power of the master is but subordinate to the magistrate. Thy obedience, then, to thy master hath this restraint, because it cannot be lawful. But say the magistrate commands me that which doth marvellously redound to the hurt of my master, whose good am I bound to procure? If it be very profitable to the commonwealth, a public good must be preferred; if not prejudicial to it, so there be no contempt of the magistrate and his authority, he being content to bear the penalty, if it be executed and exacted from him, I see not but he may prefer his master before, as in the case of children, and instance of Esther.

Quest. 3. My master and my father are opposites, whether must I obey?

Ans. I answer as before in children; there is somewhat besides in those who are born servants, Exod. xxi. 4.

Quest. 4. My master and my husband, as the case may fall out in the meaner sort (who are to be instructed as others), or my state requires this of me, wife and children, but my master another.

Ans. I answer, his master. The master is to be obeyed, because he ought, Ps. xv. 4, 'not to change though he swore to his hurt.' The equity of it stands for any covenant; that must be preferred before his profit; and if before his own, then his wife's or husband's. For the man, see an example in Jacob, who would not labour for his own family, but obey his master, Gen. xxx. 30. For the woman, if she be a servant born, and given in marriage as the manner was, still she was to obey her master, Exod. xxi. 4. If she be a servant by covenant, and consent of her husband, during the time of her covenant, she is to obey and keep the conditions of the covenant, for he for the time hath remitted his authority.

The third duty of servants is submission, that is, to their reproof and corrections; for those men whom they fear, they will suffer both at their hands.

Doct. Servants must submit themselves unto their masters, to be controlled and corrected by them, whether they do it justly or unjustly, whether deservedly or not; they must fear them, and therefore suffer from them. When God allows the master to reprove and correct his servant, as he doth, Prov. xxix. 19, then it must imply that his servant must

suffer it: 1 Pet. ii. 19, 'For this is thankworthy, if a man, for conscience toward God, endure griefs, suffering wrongfully;' Tit. ii. 9, 'Not giving cross words one for another.' Hence is that, Gen. xvi. 9, 'And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.' The example of Abraham's servant is commendable, Gen. xvii. 23; his servants submitted to circumcision, and by proportion the example serves for this purpose.

Reason 1. Because, if it be for well-doing in conscience, it is thankworthy; and if it be borne with meekness, the Lord shall give a man the more reward, 1 Pet. ii. 19, 20.

Reason 2. Because they are called to this, 1 Pet. ii. 21. This is the cross that Christ hath called them to take up and bear after him; this is the cross that God hath annexed to their calling, as every calling hath some cross or other, and for the wrong that is offered them, God, as St Paul saith, Col. iii. 25, will right and revenge them, &c.

Use 1. To reprove many and most servants amongst us, who go not so far as nature itself would teach them, few so far as religion doth teach them; for some cannot so far subdue their crooked natures to submit themselves to their masters, so far as they can do, no otherwise, because it is in vain to struggle with the yoke when a man cannot slip it or shift it off. But if some come to this, yet can they hardly suffer with patience hard measure, though they suffer deservedly, whenas natural equity doth condemn him that doth otherwise.

And be it that some can thus subdue themselves, yet is it no more than the heathens and publicans will do; it is but *canina patientia*, a dog-like enduring, saith Bernard, such as God will not accept, when either he dare not whine, or hath done some foul fact and deserved it. But if they have not, or think they have not deserved it, how ready are their answers! How soon will they turn upon their masters, and take the rod by the end! And if they be rebuked, they murmur; if they be corrected, they either will resist, or clamorously complain, or wickedly seek revenge. Let these know and see their sin, and look for a recompence from the Lord; for, saith St Peter, they have lost their thanks, it is not thankworthy if they had suffered for evil. What, when they will not? Undoubtedly, let them look from God, which rewardeth every man. They shall have their recompence from him if they repent not; it may be in this life with the like (if not, in the life to come), with wicked and lewd servants. But of this sin, if we may inquire the causes of it, we shall find in many to come from the parents and friends, either in their education, bringing them up cockeringly, never using them to reproofs, to the rod, and to the yoke, but as my young masters and such as never should come to serve, so that, when they must to it, by no means they can apply themselves unto it, but in it endure and suffer nothing, not so

much as sharp words, but no blows, deserved or not. But this is not all their fault, for it is seconded with as bad when they are in service, and find some hardness, and as they only think sharpness; they, remembering the fondness of their affection, complain to them, who do not, as they should, correct them soundly and send them home again, but go to their masters and expostulate the matter for them, extenuate the fact, aggravate the master's hard dealing, upbraid him with what he gave him with his friend or child, and so animate them that they will be in nothing sufferers after, or never without grudging and repining. Another cause is in the master, either because he was such, and is such, because he hath not repented, and so it is God's retribution, *ut ante*; or because he hath been too remiss to let faults many and little escape without reproof and correction, that when he would for greater he cannot subdue them; or passed by some greater faults in some other of his servants for some sinister respect, as because he would not be accounted cruel and severe, which in the justice of God and the cankered nature of another servant is paid him home, because he never feared to be accounted cruel of God, and such an one as hates his servant; for that will hold in servants, Prov. xiii. 24, 'He that spareth his rod hateth his son; but he that loveth him, chasteneth him betimes,' and so being ashamed in a licentious and corrupt age to be accounted hard and strait, he hath shame laid upon him by a rebellious servant, as we may apply Prov. xxix. 15, 'The rod and reproof giveth wisdom; but a child left to himself bringeth his mother to shame.' A third cause is in the magistrate to whom the master complains, as he may and must in a desperate cause, who by the servant's friends or means he makes to him, will either reprove and check the master, which he ought not to do, though there be some small cause, nor, if great cause, yet not before the friends or face of the servant, and little or not at all reprove or not severely correct that servant, by which not only he is made more bold against his master, but even other servants are animated against theirs, and the masters utterly discouraged to seek any help from them.

Use 2. To admonish all servants to subject and submit themselves unto their masters, to be reproved or corrected by them as well unjustly as justly, not answering crossly, or rejecting their stripes. If they suffer justly, it is not thankworthy for a Christian, when a natural man will do the same; for nature teacheth that it is no hard dealing when they suffer evil that have done evil before. Then, as Christ, 'except your righteousness exceed,' &c., so, except your subjection exceed that which a natural man will perform, you shall have no thank from God, no reward. How then must you exceed it, if not only this, but even when you are wrongfully afflicted, reproved, and chastised, in truth or in your apprehension of things, if for conscience sake towards God you endure grief? 1 Peter

ii. 19. Obedience and patience are unsavoury unless God be the cause, and it be for conscience.*

But how far must we suffer? I answer, so long as he kills not, or dismembers not; but if wrongfully, he be corrected, he may expostulate and defend himself in humility and meekness, his master giving him leave, as Job xxxi. 13.

The fourth duty of servants is faithfulness, for those whom men fear, to them are they faithful if they trust them with anything.

Doct. Servants must perform all faithfulness to their masters; that is, they must not themselves diminish or hinder their estate, neither suffer it, so much as possibly they can withstand, to be hindered by other, but by all means uphold, maintain, and increase it to the utmost of their power. This is manifest: Titus ii. 10, 'Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.' Where, as faithfulness is expressly required, so the contrary is forbidden, and manifested wherein that doth consist by the contrary, in maintaining and not diminishing his master's state and condition. This Christ teacheth by the faithful and evil servant, Mat. xxiv. 45, 48, &c.; as also in the parable of the worldly-wise but wicked steward, Luke xvi. 2. Thus Jacob played a good servant, Gen. xxxi. 38, 39; in this he was a good servant, though faulty; 1 Sam. xxv. 14, 15, 17; Joab also, 1 Chron. xxi. 3.

Reason 1. Because the commandment requires it of every man, one to another in common justice. Thou shalt not steal, not diminish another man's substance; nay, maintain and increase it, in the affirmative, then much more a servant.

Reason 2. Because the master's family is as a little commonwealth, as that is a great family. Now as all subjects are members, and ought to labour for the common good, and be faithful to the prince, so every servant is a member, and must be faithful unto the whole body.

Reason 3. Because they are put in trust often with part or his whole state. Where there is trust, treachery is intolerable.

Reason 4. Because by this means they shall adorn the doctrine of Christ which they profess, Titus ii. 10.

Use 2. To let servants see their sins, that they have not been faithful, but unfaithful to their masters. Unfaithful, *first*, by hindering his profit and diminishing his state; either spending his master's goods riotously at home with his fellow-servants, as he, Mat. xxiv.; or abroad, as the prodigal son, upon harlots and wicked persons, playing and dancing, drinking and dicing, and such like. The former of servants accounted no sin, the latter but a small sin; and yet neither of them inferior to robbery by the

highway, and in divers circumstances greater. And such a sin, without recompence to his master, and repentance in the sight of God, shall have his just recompence from God, and shall never be forgiven him; for if he that deceives another, or defrauds and oppresses him, shall not escape, he less that deals so with his master.* But say he spends it not, but convert it to his own use, and enrich himself by it, he is more bound to make restitution, or let him suspect that of Augustine shall be true: † The sin is not pardoned unless the theft be restored; and as long as he keeps it, he keeps God's curse with it, prosper he never so well for a while; and if he leave it to his, that it will be a spark to burn up his house and substance in his sight; he shall leave the curse of God with it to his wife and children, when he is burning in hell for it and other sins. Yet if many be free from this kind of unfaithfulness, yet how few can wash their hands from the other, not upholding and increasing their master's state and condition. The apostle forbade not only stealing and pilfering, but commands all good faithfulness, that they by all means possible should increase it by all their diligence, skill, and speech. Whenas they have been slothful and negligent, when they have by their carelessness lost their master somewhat which might honestly have been had, or not prevented some loss by their wisdom and forecast if they saw it coming; yea, when they have murmured to break their sleeps or mend their pace, to bear the heat in the day, and the frost in the night, for their master's special advantage and honest gain, they have not performed this faithfulness in all these things. Look upon your reckonings, your guilty consciences, and know you that if God will recompense your wrong to your master, Col. iii. 25, he will much more recompense you for them if you repent not. Now the cause of this unfaithfulness (to say nothing of God's retribution and servants' corrupt hearts) is to be found in some, because they do not take strait accounts of their servants, but do it negligently or seldom, by which he is emboldened to spend, or enabled to shift, when his account is to be given.

Secondly, In others, because they pass over apparent unfaithfulness in some of their servants without due correction and punishment, and so other of their fellows and themselves are heartened to the like, when they have no fear of God, nor feel nothing from their masters after their deserts.

Thirdly, From parents, that allowed them to spend, and brought them up idly, before ever they bound them; and from many a master, who would be content his eldest servant should keep good fellowship and company, and spend of his own, to bring them cus-

* Many for the sickness-times have in God's rolls long records against them, yea, great indictments they must plead guilty to, for which some of their fellows have answered already.

† Non remittitur peccatum nisi restituatur ablatum.—August.

* Insipida et insalsa omnis tum obedientia, tum patientia, nisi omnium quæ agimus vel patimur ipso sit causa.—Bernard.

tomers, by which the rest have their teeth set on edge in their corruptions; and God's hand is against them to punish them by others, when they had no care of the former.

Fourthly, Because they had no care to take such servants as are religious and towardly, and such as know how to be faithful; nor yet to teach them any religion when they have them, that they might learn to be faithful of conscience, and not for other sinister respect; and so when they have no care, with Abraham, to teach their servants to be faithful with God, no marvel though they be unfaithful to them, in their states, bodies, children, and in all things.

Use 3. This may instruct and persuade servants to perform faithfulness to their masters for the time to come, and to repent, make them recompense for that is past, if they see their sin; if in mis-spending their master's goods at home or abroad, if by negligence losing him commodity, or by hindering of it, or for want of diligence not advancing it, sorrow and mourn for that is past, as it is a sin against God and man, and make thy master amends by a double care and diligence in thy service, else make account that thy sin stands upon the score against thee for a judgment to come. And if thy unfaithfulness hath been so great, that thou hast appropriated his goods unto thyself, look (whether thou be in his service or out) that thou make him recompense, and give him his own again; make him restitution, or else all shall not be accepted of God while thou hast his goods in thy hand; look how may pence or pounds, so many witnesses against thee; yea, so many as call for a curse upon the rest of thy substance, thou either hast, or may have. And for other servants, let, if not conscience restrain them, yet this, that thou must make restitution, or never have remission before God; besides, the guilt and gall of thy conscience, if thou go not asleep to hell. Finally, let servants in all things shew all good faithfulness, specially such as have any taste of religion, that you may adorn the doctrine of Christ; that you make not the wicked scoff at your profession, and the good justly tax you of hypocrisy, Chrysostom, *Hom. 16 in Tim.*, hath these words; If not otherwise, yet as servants obey and respect their masters, so let us the Lord. They expose their lives for their ease, it is their work and study to care for their masters; the things of their master they care for all the day, but a little part for their own. Would God we could thus exhort upon as good ground and true, sure it is, and so it should be; and thus faithful should every one be, and if you be, look for God's blessing by like servants, and a reward hereafter with the good servants, if you be such of conscience, and for the Lord.

His master. As we have seen the duty and fear, so we must see the parties to whom it is due to be performed. To their master, whatsoever he may be, so he be their master, it skills not, to him must they perform it.

Doct. Servants must give this fear, and perform all these duties to him that is their master; be he what he may be, or let them be what they can be, yet while they are servants, and they masters, they must perform it; say he be in birth, in parts, in graces, in religion, inferior to them, say he be cruel and churlish, a very Nabal, say he be profane and irreligious, an atheist or heretic, yet they must fear, and in fear perform these duties to them. This is that the apostle speaketh, 1 Peter ii. 18, and 1 Tim. vi. 1. To what servants speaketh the apostle? To such as did believe, and were come to the knowledge of the truth. Of what masters? Such as yet were enemies to God and his truth, loved not, knew not, had not tasted of the truth. Laban was an idolater, yet did Jacob give him faithful service, and all duty; yea, a churlish and deceitful unconscionable master. Potiphar was an heathen, yet Joseph feared him, and served him faithfully. The prophet never forbade Naaman his service to his master, after he was become a Jew, that is, a servant of God, 2 Kings v. 23. Here too may we apply that, 1 Cor. vii. 20–22,* not to deny service, but to alter the manner of service; before for fear of masters' displeasure, now for conscience of God's command; before their masters only, now Christ in their master.

Reason 1. Because (as was noted in children out of Chrysostom), it is due to their place, not person; as *Non principi, sed principatui*, so *Non magistro, sed magisterio*. The fear is due, not to his person, and so, good or bad, high or low, gentle or churlish, but to his place and authority, as a master, which he may be, of what quality or condition soever he be, and from them as servants, whatsoever their persons, and quality, and gifts may be.

Reason 2. Particularly for such as are religious, that they bring not dishonour upon God's name and doctrine, 1 Tim. vi. 1, but may honour him.

Reason 3. For both, because it shall be more respected of God, the less it is deserved by anything in thy master, for then it is done of conscience, and for God, as a good work ought to be.

Use 1. This will condemn the doctrine of the Church of Rome, howsoever bragging itself to be apostolical, yet holds it but few of the apostles' doctrines, which it hath not either corrupted, or taught something to the contrary. And in this point most directly to Peter and Paul, forbidding fear and faithfulness to be performed of servants to their masters, and them who put them in trust. Symachia saith, *Instit. Cathol. Tit. 46, sect. 74*, that all keepers of forts, and all other vassals and slaves, are freed from the oath of subjection to their lord and master, he being an heretic, affirming that by it, he is deprived of his civil power he hath over his servants; the ground of the unfaithfulness of Sir William Stanley in yielding up Daventer, an act approved and commended by Cardinal Allen.

* He speaks to those who are free, not to bind themselves to such.

How unlike are these spirits to the spirit of St Peter and St Paul, who will have faithfulness to the good and bad, to the infidel as well as the believer; shall not that be verified of them? Mat v. 19. But they will say, heresy is a greater sin than infidelity; first, I answer, not as they make heresy, *ut ante*: secondly, be that true of Augustine: *Sanata vulnere infidelitatis, sed gravius percussa vulnere idololatrie*; yet all heresy is not idolatry, neither can this, if it be, destroy the knot and bond of this duty, which is not faith nor the foundation of divine religion, but a politic title, having force and strength from the law of nature, which is not to be dissolved by heresy, not contrary to it. And the apostle's reason will be here, as well as in infidelity, it will make the name of God and his doctrine ill spoken of. But the truth is, this is but a shift of theirs, for they teach no faith to be kept with such, and so no faithfulness with such as are heathen or infidels. If we may gather the less from the greater, Vladislaus (he was, I take it, the king of Hungary and Poland), in a battle against the Turks, had the better hand, so that the Turk* offered to yield to any conditions, whereupon, Vladislaus and the Turk swore to articles of agreement; but presently a legate came from the Pope,† and urged Vladislaus to set upon the Turk again, near vanquished already, telling him that the Pope had power to dispense with his oath, which he attempted, though sore against his will. Then the Turk cried out, *O crucifixe, crucifixe, vide gentem tuam perfidam*: O thou crucified, thou crucified, take notice of thy treacherous people; and so bestirred himself, that he overthrew Vladislaus, which hath ever since turned to the greatest detriment of all Christendom. Out of this, by proportion, we may see it is but a colour of their distinction of heresy and infidelity.

Use 2. To reprove all such servants as think they owe no fear nor duty, or less fear and duty to their masters, because of some defects in them, or some excellency in themselves: if he be base born, and they of worshipful parents; if he be irreligious, and they have somewhat or more taste of piety; if he be poor, so when they came to him, or impoverished after, &c. But they must know that none of these will dispense with omission of any duty. Is he their master? If they give him not all respect, they sin against his place and dominion; and so against God, that hath given it him. If God had allowed only rich men, or religious men, or good and courteous men, to be his vicegerents in the family, then it were somewhat; but he hath given this to the rich and the poor alike, he hath lightened both their eyes, the good and the bad hath the seal of the commission alike; therefore they who do not alike reverence their masters, one as other, are guilty of sin before God, and shall have no reward from God, because he doth it not in conscience to God's commandment, but for sinister respect, for

which they may receive their reward from men, but a heavy one from God.

Use 3. To persuade servants to fear and do all duty to their masters, whatsoever they are, one or other. He that is well born must forget his father and his father's house, and look not upon his master whence he came, but what he is; he that is religious, remember he must adorn his profession, and look not upon his master what he is of himself, corrupt and profane, but what God hath made him, his own vicegerent, and his master; and think what unworthiness soever be in thy master, yet that thou art most unworthy to do him any disgrace, or to deny him any duty. Remember that what is due to him, it is not to his person, but place; indeed not to him, but God, and to him in God's stead; and the more unworthy he is of any duty, the more readily thou performest it, the more reward thou shalt have from God; yea, for the present it is a special proof of true grace in the heart; for as it is Rom. v. 7, 8, so every one will obey a great and a good master. But that is true obedience when the master is neither great nor good; or great, and not good; or good, and not great; for so have good servants and holy men done in times past unto their masters.

If I be a father, where is my honour? Here is the application of the former ground and rule to himself and them; not speaking in general, but applying it particularly, teaching in his example what is the best and most profitable kind of preaching, when application is joined with doctrine. Vide Heb. xii. 1.

If I be a father. Here is first the fatherhood of God to be considered, and so he is in two respects: of his creation and election. Out of both we have somewhat to learn.

Doct. Men in regard of their creation being so the sons of God, ought to honour him, and do him service and obedience; thus much the Lord's reasoning imports and enforceth. It is manifest also by that: Deut. xxxii. 6, 'Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?' Thus much David prayed: Ps. cxix. 73, 'Thy hands have made me, and fashioned me, give me understanding, that I may learn thy commandments.' This shews he ought to pay so much to God.

Reason 1. Because by all laws, human and divine, of God, nature, and nations, a man owes as much as he hath received, and ought to repay it as it is due, and is called for. Therefore owes a man all he hath unto God, and ought to pay it to the service of his Creator, unless he will be accounted a thief, and an ungrateful man to him who hath bestowed so great things upon him; for he hath received from him his being, that is, his body, with all his senses, and his soul, with all the powers of it: then is he debtor to pay all these.

* Amurath, the second of that name. † Eugenius IV.

Reason 2. Because, as nothing else, so man is not born with all perfections; he hath many things perfect, but many things wanting, which must be perfected afterwards. Now it is a rule that he must give the complement and perfection who hath begun the work or given the beginning; therefore it is that every effect looks to the cause, to receive from it his last perfection. The trees search for the sun, and stretch their roots into the earth which brought them forth. Fishes also will not out of the waters which bred them. The chicken no sooner out of the shell, but shrouds itself under the feathers of the hen, and follows whithersoever she goes. The little lamb, after it is born, seeketh to the dam's teat, and if there be a thousand sheep of the same wool and colour, it knows the own dam, and will follow her whithersoever she goes; as if she said, Here I received that I have, and here I seek for that I want. Then ought reasonable man not to do less than unreasonable creatures, but being not perfect, seek to him, and serve him that made him, that he may receive perfections.

Use 1. This will serve to confute the dream of libertines and Valentiniens (of which not a few in our days), who have the name of Christians, but not the thing, who think that the gospel and Christ being come, men are not bound to obedience as before. Whether the gospel bind or no, that will follow after in the next point, for this that men are still bound, and by the law, for all the gospel to obey, appears plainly, because the reasons are the same to us now which were then to them. Receive they not now all their bodies and souls, all the members and parts, all the faculties and powers of them, from him? and as they have those beginnings, must they not have the proceedings also and perfections from him? If any have not, let him go out free, he is bound to no such thing; but if all men have, then is every one bound, even by the law, now in time of the gospel, as before. God's reason stands thus now, If I be a father, if I have made thee, and created thee, honour me; if thou hadst that thou hast elsewhere, I challenge it not; if thou canst have anything from others without me to perfect thy defects and supply thy wants, I challenge no such thing; but if not, then give me my honour. Know thus much, that the law requires honour to God as a father in regard of creation, which, if it be a continual work of God for all times, and to all men, then it follows that now as then.

Use 2. To teach men, and every one, if there be no other reason, that this requires of all obedience and honour to God, because they are his; he their father that made them. For if a man build the house, whose turn must it serve but the lord's that built it? If he plant a vineyard, who shall gather the grapes but he that planted it? If a father beget a son, whom shall he rather serve and honour than his father which begat him? And if this, then how much more to him that is the Father of fathers, and of all things in earth

and heaven? It is heard from many men when they reprove others for some dishonouring of God, and often but as they think. It is not for your profession. Doth it become a man of that zeal you make show of, professing so greatly as you do? If they speak it that they are more bound, it is true; but if that they themselves are not bound, and more than they can perform, it is false; for wherein have they dishonoured God by the profession that thy creation binds not thee to do or from doing? Set faith and repentance aside, things invisible not commanded in the law, what is it thou art not bound to, either for piety or honesty; and that by the creation? For the law holds fast there, and creation only binds to all such duties. For even as the heathen man* saith, A man can never return so much to his father as he ought; how can he to God, who hath given us more than all the fathers in the world? And, if to dishonour a father be a vile crime in a son, what is it to sin and rebel against God, who is father so many ways? Let every man then bethink himself of this, and see in himself how many things he hath to move him to honour God, though he never look without himself; body, soul, all the faculties, and powers, and parts of both, because his hands made them. And if the axe may not boast itself against him that heweth with it, Isa. x. 15, how may it against him that made it? How may man dishonour his Creator? If not the axe against the hewer, how the heart against the master? Shall those hands made by him, those eyes enlightened by him, that tongue made, and made speaking by him, dishonour, provoke, and revile with oaths and blasphemies? If they do, know that as all things are possible with him, and like easy to him, he can destroy them as easily as he made them; in a word, both. Oh, then, let those hands work the works of God, let those feet walk the paths of God, those eyes delight in the ways of God, and that tongue speak the praises of God, and that whole man honour him that hath made it; for thus he calls, 'If I be a father, where is my honour?' If I have made you, where is the service you do me? Amongst men a chapman of credit pays as much as he received, and he would scorn not to be accounted a good paymaster; and yet such deal nothing so currently with God, neither when we look for so much from God. Man will not give God so much, give him ourselves, and that we have received; one will give him his heart, another his body, not his heart; another will part both with him, as if he created not both as one, as if his title be not as great to one as to another, or to the whole as to part. He is the Father of our spirits and the Father of our bodies. Or if thou wilt give one, and not the other, thou condemnest thyself by the one for withholding the other; for his right is in this respect to both, and must have both, and be honoured in the whole. But why pay they as much because they would receive

* Aristotile.

more, and have not yet enough? So in this no man is perfect, though he have received much. And why hath not God made him perfect? Verily it was, as one said, not because he was covetous and niggard, but because he was loving and bountiful, knowing that it was good for him to be such an one; not that he should be poor, but humble; not as always needy, but as always looking up to him, and remembering to honour him with that he hath given him, that he may receive that he wants, and further perfection. Pay then thy debt, and pay it to receive more, that thou mayest be perfect, and think he speaks to every one. If I be thy Father, honour me; remember me thy Creator in the days of thy youth and age; even as one saith, so often as thou breathest, so often thou oughtest to remember God. And seeing thy being is ever in one, so thy thankfulness should be ever both for thy ever being. And as Chrysostom, thou wilt say, Lord, keep me as the apple of thine eye; he will answer thee again, Keep my commandments as the apple of thine eye; so thou wilt come to God and say, Lord keep me, for thou hast made me; I am thine, and the works of thy hands. God will answer thee then, Keep the words of my mouth, and so honour me, for thou art the works of my hands.

Doct. The election of God, by which he hath freely chosen men to be his sons and to be heirs of eternal life, binds them to obedience, service, and honouring of him. So the Lord reasoneth here, If I be a father, if I have adopted and chosen you for sons, where is my honour? He challengeth but that he hath title. To this purpose is that Eph. i. 4, 1 Peter i. 17, Mat. v. 16.

Reason 1. Because his choice and adoption is so free, for it is without any merits or deserts of man; of his own free will and pleasure, Eph. i. 5, long before there was any merit of man, for it was before he was. It is ancients than the world, it is coeternal with God himself; for as he is from all eternities, so he hath loved his from all eternity. Then free and most frank is this choice of men to be sons. Now benefits, the more free and undeserved, the more they bind men to perform thankfulness for them; so in this. And this is that God would have for it. Honour him.

Reason 2. Because it is so rare a benefit, not all, not many, but few of many, Mat. xx. 16, 'few chosen.' Benefits that are rare are precious, *rara, chara*, and so deserve and exact more. Whenas then God amongst so many nations of barbarous men, and in such a multitude of condemned men, hath called a man to so happy a condition, that he should be in the number of those who are chosen his sons, and to inherit eternal life, the benefit being so much the greater, as the number is smaller, must needs bind to this duty.

Use 1. This may serve to stop the mouth of desperate wretches, that make the doctrine of God's decree an occasion of carelessness, and from it take liberty to dishonour God; that reason if they be elected they are sure to be saved, whether they live well or

ill, and so *e contra*; whence they give all liberty to themselves, and live licentiously, and dishonour God. Of these I would demand whether they think the former testimonies and this particular preface was written by the Spirit of Christ? If they say no, they shew themselves in the state of reprobation, whatsoever God hath decreed of them. If they say it is, then let them compare the spirit they speak with, and this Spirit by which these are written, and see themselves not to be led with the Spirit of Christ, which cannot so contradict itself. It requireth duty and reverence, service and honour, because thou art his; thou wilt give none, because, if perhaps thou beest, thou needest not; if not, it is bootless and doubtful. In this thou determinest not to honour God, but to dishonour him. Tell me this, thou that art a father and disposest of all thy goods in secret before ever thy son knows how, or hath inquired, and used means to know how; if he should set light by thee, and carry himself undutifully towards thee, as if he would give thee an occasion to give all away from him, if thou hadst not done it already, wouldst thou not think it a marvellous preposterous and impious course? And yet this is that which thou wilt do with God, like a desperate miscreant, not knowing whether God hath purposed thee salvation and heaven, which he hath disposed and made his will of in secret; yea, not taking so much pains to search and inquire by the book of God, and the notes in it, whether thou be in the number, but ere ever thou seek after it, to know whether thou be in his book, so wilfully beavest thyself as if thou meantest to make him alter his will (if it were possible) if he were purposed to deal well with thee before. But know thou, if he were purposed to disinherit thee, yet thou oughtest to honour him because he is thy father; and this without all consideration of heaven and hell. Much more if he have elected thee, and thou be his son this way too, oughtest thou to honour him; and know, that if thou beest his, no such thought can possess thy heart long, less allow thy mouth to speak it boastfully in a secure and careless course of life; what may come from a man of a troubled mind and in temptation, this is not to this purpose, but the other can never be. Nay, know that God disposeth all things sweetly and orderly to bring a man to this end, if he have once chosen him; as a father that aims at some state of life for his son, as to make him a lawyer, or a divine, he trains him up so, and brings him up in learning, and studies, and directions.

Use 2. This should admonish every one who, by a divine search, findeth himself the son of God by adoption or election, or thinks himself is one, to remember what he is, and what it requires of him, even to honour God as a father. The former binds, but this binds more, as a twofold cord; the law because of our creation, the gospel for our election and redemption: 'We are no more servants, but sons,' Gal. iv. 5, 6. But must we the less serve him, or not? This were a

gallant gospel indeed. Nay, we must the rather, because sons, Mal. iii. 16. We must not change our service, but the manner of our service, for he hath made us to serve him: Luke i. 74, 75, 'That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.' Not as servants for wages, but as sons in a more honourable kind of service, with a free affection, in no mercenary manner, otherwise this binds us more than before, and to do more if it were possible than the law requires. If the other, though free, yet not so rare, do bind, how much more this so rare a benefit should bind us! In the first, he gave me to myself; in the other, he gave himself to me. To whom I owe myself for my being, to him I am more indebted for giving himself to me;* more is then due unto him, and more must we endeavour. If our being, and being men, require it of us, what this being sons, without which it had been better we had never been, yea, a thousand times? If his bounty in creating us, what his mercy and love in electing us? The world, though peevishly and corruptly it upbraids those that are God's, and in some sinister and corrupt affection challenges more of them, than of others towards themselves, than towards God; yet those who are indeed God's, must think such speeches are goads to prick them forwards to more. For God hath done more for them, therefore more is required of them; yea, more than they think they ought to perform. Every one must argue as David, see 2 Sam. vi. 21: 'And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.' It will not serve and go for current, if God's children elected be not more diligent to honour him than others.

Where is my honour? We have seen by what right God requires this; we must see now the thing. It is honour, which is indeed childlike, and filial fear, to obey and serve him for love, rather than fear, as sons do their father; and of this I will thus speak: first, that men must give it to God, the sons to the father; secondly, how it differs from the servile fear; thirdly, the effects of it, that it may be known, whether had or no, and if not, it may be sought; if had, it may be joyed in.

First, That men must give it unto God.

Doct. The children of God, that is, his sons and daughters, ought to honour him, that is, to serve and obey him; to do the good he commands, not for fear of punishment, or hope of reward, but for the love of good, and righteousness, and his goodness and mercy, willingly and of conscience. Hereto may we apply that Psalm cxxx. 4, and Rom. xii. 1, and 1 John ii. 1, inferred upon the second.

* In primo dedit me mihi, in secundo dedit et se mihi, cui debeo me propter me; debeo plus quam me propter se.—*Uer.*

Reason 1. Because else they cannot be sons and daughters, whose nature is to obey their parents, and do them all service of love. Fear is servile, if it flow not from love; and the honour which comes not from love is not honour, but flattery, a formal fawning.*

Reason 2. Because if they obey him and honour him for hope of good, and fear of evil, and punishment, it is self-love that moves them, not God-love, nor the love of righteousness. Now if men require more, nor account not of this, when self-love hath the sway, and men seek themselves, how should God, and why should men, expect it from him? One blesses God because he is powerful, another because he is good to him, another because he is simply good in himself, Psalm cxviii. 1. The first is a servant, and fears; the second is an hireling, and looks for gain; the third is a son, and loves his father.†

Obj. There are many promises of good things for obedience, and threats of evil for disobedience. Are they made to servants, or written for them alone, or also for sons? If sons, why may not they look to them, and for them do service?

Sol. Without question, whatsoever is written is for sons, not servants, or principally for them, yet is it not acceptable to God when it is done for these, for nothing proceeding from hirelings or slaves can be acceptable. Why, then, are these written? Namely, to help them in it, not to be the principal mover of it. *Vide James ii. 8.*

Use 1. This proves that many men's works and obedience are not the honour of God, nor things acceptable, though according to the law and things commanded (which in another are his honour, and accepted of him), the end or motive not being good and right as it should.

The second thing to be observed, is how this childlike and filial fear differs from the other servile fear, and that it doth in divers things.

The first difference is in respect of the object, that is, of that which is feared, that is, sin. The one fears sin as it is sin, and because it is sin; the other only the punishment of sin, and not sin at all, but in regard of the punishment. The former curbs the action only; the other the affection. The one liketh and loveth sin, but he dare not commit it in regard of the danger that may ensue of it; the other hateth and abhorreth sin, and would not commit it though he might do it without danger at all, as Prov. viii. 13. 'The fear of the Lord is to hate evil,' Ps. xcvi. 10. And because it deals with the affection, it is called a pure fear, Ps. xix. 9. 'The fear of the Lord is clean or pure,' for it purgeth the heart, as faith is said to do,

* *Servilis est timor quamdiu ab amore non manat, qui de amore non venit honor, non honor sed adulatio.—Bern. Cant. 83.*

† *Est qui confitetur Deo, quia potens est, est quoniam sibi bonus est, est quia simpliciter bonus est, Psalm cxviii. 1, 19, primus servus est et timet, secundus mercenarius et cupit sibi, tertius filius est et diligit patrem.*

Acts xv. 9. The other is a melting fear, but this is a purging and refining fear.

The *second* difference is in their grounds. The one is grounded only upon the wrath of God, and for his justice; the other regardeth them, but specially his mercy and goodness, Ps. cxxx. 4, Hosea iii. 5. The filial fear, to offend God in regard of benefits past; the servile, for evil to come. See the difference plainly, Jer. v. 22–24, 'Fear ye not me? saith the Lord: or will ye not be afraid at my presence, which have placed the sand for the bounds of the sea by the perpetual decree, that it cannot pass it: and though the waves thereof rage, yet can they not prevail; though they roar, yet can they not pass over it. But this people hath an unfaithful and rebellious heart; they are departed and gone. For they say not in their heart, Let us now fear the Lord our God, that giveth rain, both early and late, in due season: he reserveth unto us the appointed weeks of the harvest.' If you will not have this filial fear, yet at least shake not off this servile dread; if not fear in regard of good I have, yet of evil I may do them.

By these two (for the present) may every one examine himself, whether he hath a servile or a filial fear. If thou fearest as a child, thou hatest sin as sin, because it is sin; thou art like a man that loathes a meat, and therefore would not eat of it. If only a servile fear, thou loatest sin for the punishment, not for itself indeed, but the sequel: like a man that hath a mind to eat of something that the physician hath forbidden him, and is hurtful, and abstains only because he dares not touch it for fear of further inconvenience. If thou hast the childlike fear, it is not the outward work that dislikes thee, and external act of sin only, but even the desires, motions, and affections, for it is pure. That dart is fear which pierces and kills the very desires of the flesh.* If the servile only, then the outward work only and practice of sin is feared; if a filial fear, then it will grieve thee to offend, nay, to be provoked to offend so good and gracious, so merciful and loving a Father, who hath been ever so gracious and good unto thee. But if but the servile fear, then only when thou feelest his hand, or fearest an imminent danger, or hast the fresh remembrance of a judgment which is but new taken from him, for which a child of God must and ought to fear; but then are not these the principal causes of fear in him, for these he fears, and flies sin, but principally for the other. If a filial fear, thou art afraid to offend in lieu of thankfulness for thy being and preservation, and all thy manifold blessings received already; if a servile, only for fear of evils, or hope of that which is to come. It is the whip, the scourge, and the rod, that causeth the hypocrite as an ass, a fool, and a slave, to forbear and leave sin: but it is love, conscience, and obedience that maketh God's children willingly to abhor it.

* *Ista sagitta timor, qui configit et interficit carnis desideria.—Ber.*

(Nazianzen), if thou beest a slave and a servant, stand in fear of the whip or the scourge; if an hireling, work for thy wages, expect thy reward; but if, over and above all these, thou beest a son, do good, because it is thy duty to please and observe thy father, from whom thou hast received so much good before.

The *third* difference of these two fears is this: The one is a loving fear, and the other is a hateful fear. The first is joined with love, such as good subjects bear to good princes, and ordinarily children bear to their fathers. The second is joined with hatred, such as servants bear to their hard and cruel masters. The one would, if they could, withdraw themselves out of God's government, and get out of his sight, as Adam, Gen. iii.; as a fugitive servant, as Hagar, Gen. xvi.; the other would not willingly away from God, but submit himself unto him, and seeketh as he can to press nearer and nearer, as far as he dare, with due reverence of his Majesty, like the prodigal son who came home to his father, and yielded himself willingly into his hands. And therefore it is a true saying, that after sin the wicked are troubled, they cannot get themselves far enough from God; and the godly are troubled, they cannot come near enough home to him: the one is afraid of the losing of God, the other is afraid of God's finding of him. Of that, saith Augustine, in 1 John iv., it is called *castus timor*, a chaste fear. It is one thing to fear God lest he send thee to hell, another lest himself depart from thee. That fear is not chaste, because it comes not from the love of God, but from the fear of punishment; but this is chaste, because it comes from the love of God, whom thou delightest in;* so that this filial fear agreeth with the love of God's majesty, yea, it riseth out of love. A man is afraid to offend one that he loveth, but the servile fear is joined with the deadly hatred of God. And so, as it is said, whom they fear they hate, and they desire he may perish whom they hate.† So it may be said of this, that by it he is not *homicida*, a man-slayer, but *Deicida*, a God-slayer, wishing there were never a God to punish him.

The *fourth* difference of these two fears is in their continuance, which is manifest.

First, If we consider them in divers subjects, for the one is but for a brunt, like lightning that giveth a flash and is gone, and comes in an instant, never seizeth upon the soul, nor dwelleth in the heart. For instance we may take Pharaoh, Exod. vii.–x.; so Ahab, when Elijah had summoned him, he fears, 1 Kings. xxi. 27, but soon after he goes fearless to Ramoth-Gilead, 1 Kings xxii. 26, 27. The filial fear is permanent and constant, as the causes of it are, Isa. xi. 2, Prov.

* *Aliud est timere Deum ne te mittat in Gehennam, aliud ne ipse à te recedat; ille non est castus qui non venit ab amore Dei, sed ex timore ponæ, iste castus est quia venit ex amore Dei quem amplecteris.—August. in 1 John iv.*

† *Quem metuunt oderunt, et quem oderunt perisse cupiunt.*

xxviii. 14; for it is no natural work, but a supernatural habit.

Secondly, If we consider them in one subject, the one outlasteth and overlives the other: 1 John iv. 18, 'Perfect love casteth out fear,' that is, servile fear; but Ps. xix. 9, 'The fear of the Lord is clean, enduring for ever,' that is, filial fear; when it comes it casts out that, because it brings with it assurance of God's favour. It remains still, having the less pain and trouble with it the longer it lasteth, and the more forward it cometh to perfection. And this fear is so lasting that it remains after this life; not that the blessed shall fear either lest they should offend, for they are then without danger of falling; but in regard of God's power, and his incomparable and his incomprehensible graces, there shall be a reverent dread, and yet delightful, such as the angels have now in heaven, as angels fear, Isa. vi. 2-4, when they are in the presence of God; for, as we reverence a great man in regard of his place, though he bear us no evil will, nor we expect any evil from him, so, no doubt, the holy saints and angels in heaven in regard of God. Though they neither fear to lose him, because they cannot fall from him, nor to offend him, because there is no danger to displease him, yet they reverence him still in regard of his majesty, which they can neither sufficiently admire nor adore.

Now, further, by these two differences, as by the former, may every man examine himself, whether he hath a childlike or servile fear.

As by the first, whether thou lovest or hatest God for fear. Wouldst thou flee from God when thou hast offended? Couldst thou wish he were not? If thou desirest that either he knew not thy sins, or could not or would not punish them; then thou wouldst that God were not, when thou desirest he were ignorant, or impotent, or unjust.* And hence thy wretched heart, under this fear, even hates God. Thou hast but a servile fear. But canst thou yield thyself to God, and draw near to him, fearing to be forsaken of God, being willing to yield thyself into his hands? This is filial fear. There is, saith Augustine, an unchaste, adulterous woman, who feareth her husband, but she feareth him because she loveth her naughtiness, and therefore his company is not delightful, but burdensome unto her; and loving evil, she is afraid of his coming, lest he find her so. There is a chaste woman, she loveth and affecteth her husband, and liveth with him in good sort, and would never have him out of sight. Now ask them both whether they fear their husbands. They will say they do; there is the same answer, but not the same mind.† Ask them why, and that will put the difference. The one answereth, lest he should come and find her, and find out her lewdness and lightness; the

other, lest being present he should depart, and lest he should love her less, and by any offence of hers be estranged. As he much misliketh the former woman, so mislike thyself if thou fear God in that sort, and carry thyself so to God in this sort, as thou wouldst thy wife should be affected unto thee.

By the second, is thy fear momentary, soon come, soon gone? Dost thou not fear always? Then fear thy fear it is not true. If thou hast overcome thy servile fear, and dost not fear still, thou canst not have true fear; for as love expels one fear and casts it out, so it causeth another, and that such a fear as is never afterwards extinguished. Though the act and working of it be sometime more fresh than others, yet the habit is never lost.

The third thing touching this filial fear is the effects of it. And these I reduce to these heads, such as awful and dutiful children have, and so may well be so resembled.

The first is a desire to know his will and pleasure, to find it out, and a delight in doing of it. As a child will be desirous to know his father's mind, that he may not offend him, and be ready to do it of himself when he hath found it; hence that Ps. cxii. 1, 'Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.' See it by the contrary, Job xxi. 9, 14, 'Their houses are safe from fear, neither is the rod of God upon them. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.' Ps. xxv. 12, 13, 'What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth.'

The second is a suspicion and jealousy of particular actions, lest they should do that unawares which might be offensive to God. A good child, if he doubt to do aught that he thinketh his father will not like of, he will first ask the question, whether he will have him do it or no, and let it alone till he know his mind in the matter. So a child of God, he will be careful to try all his works by his will and his word, and to abstain till he know what his good will and his pleasure is. Thus was Job jealous of his children, Job i. 5, so of his own wife, Job ix. 28. Therefore the Spirit commends him for a man fearing God, and such as none was like, yea, as the devil could find no fault with him, Rom. xiv. 5. He will be fully persuaded it is God's will before he do it, 1 Thes. v. 21; not enough to say, I do not know it unlawful; better debar ourselves of some lawful things, than do one unlawful, Eccles. v. 5, 6.

The third is a wary shunning and avoiding of things he knows will offend, as an awful child will hardly be drawn or wooed to do aught that his father hath expressly forbidden him, or that will displease him, as Jacob to lie and deceive his father, Gen. xxvii.; or if he be drawn, yet if his father come suddenly upon him, and find him about it or beginning it, he will stay

* Deum tua peccata vindicare aut non posse, aut nolle, aut ea nescire, vis ergo Deum non esse Deum, qui vis eum aut injustum esse, aut impotentem aut insipientem.—Bern. de temp. 68.

† Una vox, non eadem mens.

his hand soon and be ashamed of himself. So the man that fears God will not be wooed and urged to those things that he knoweth cannot but offend God. So Joseph, Gen. xxxix. 9, 'There is none greater in his house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' Neh. v. 15, 'The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shokels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.' Or if because of infirmity or strength of temptation he be violently carried away, yet if he shall but once seriously think of the presence of God about him, it will make him for shame to stay, or break off the practice of sin, as in David: 2 Sam. xxiv. 10, 'David's heart smote him, and he said, I have done very foolishly.'

The fourth is a grief and a fear to see aught done by others that may provoke God to wrath, as a good child will be loath any of his brethren or any of the servants should do aught that may anger his father, if it be but the disquieting of him. So a true child of God will be vexed to see others take such courses as may be offensive to his heavenly Father: so that 2 Peter ii. 7, and David, Ps. cxix. 53, 136, 139, 158. Such are commended and marked, Ezek. ix.; as they are condemned, 1 Cor. v. 1, who do contrary.

The fifth, a trembling at the wrath and anger of God declared for sin either in word or deed.

First, in word; at God's threatenings either against himself or others. As a child quaketh and trembleth at his father's chiding, though it be with some others, so do the children of God commonly when they hear the wrath of God denounced against others; so is it, Isa. lxvi. 2, Ps. cxix. 161, 2 Chron. xxxiv. 27, Jer. xxvi. 18, Hab. iii. 16.

Now, secondly, if at his word, how much more at his rod; if, when he speaks, more when he beats themselves or others. As a child, if he see his father to take the rod in hand to correct any of the family, he standeth trembling and quaking, he feareth lest he should have a wipe by the way, so the child of God feareth, as before God's face, when he seeth the hand of God upon others, as when he feeleth it upon himself: David, 2 Sam. vi. 7-9; the church, Acts v. 11, Ps. cxix. 119, 120, Hab. iii. 16.

Now, these being the effects, and, as it were, the fruits of this filial fear, it shall be good for a man to examine himself by them whether he have it or no, for by the fruits you shall know it. It is to be feared that if men will do this seriously, but a few of those who call God father every day will be found to have this filial fear, and so his sons indeed. The first fruit is a desire to know and find out God's will, and then to do it; but, alas! how many have we that refuse to seek after the knowledge of his ways, like those,

Job xxi. 14? But say some will search the word, yet it is only to furnish themselves with matter of discourse, and not to find out that which may serve to order and direct their lives; they are a curious kind of men, and, as Seneca saith, *scholæ non vitæ discitur*, they study school quirks and not points of practice. Others are sorry many times that they lighted on more than they looked after, as the young man, not answered to his mind, was sorry he had asked, Luke xv. 23. Bernard hath observed of his experience, *Cant.*, ser. 74: many, saith he, have I known made sad upon the knowledge of the truth, because they could not so pretend ignorance as before. Or if not this, but with the son in the Gospel, say, and do not, or defer as Jonah, or do as Balaam, bless, when he would have cursed; so they, their hands go against their hearts. These, and such like, must needs be void of this fear.

The second is a jealousy over his particular actions. But how many run headlong into all actions, never regarding what warrant they have for them, that though never so many make doubt of them, and the lawfulness of them, yet, all is one to them; as they know nothing for them, so they know nothing against them; and they either do as Peter, Luke xxii. 49, 50, who cut off Malchus's ear before he could hear his answer, or as Prov. xx. 25, do things first, and examine them after. These are far from this fear, for where it is, there, if any doubt arise about an action that seemed indifferent before, he will be jealous of himself and walk the surest way, when he knoweth he may do or abstain without offence, but he is in some suspicion of the other, he will rather be sure to go on a good ground, than hazard the incurring of God's displeasure though he lose somewhat, yea much, both of his profit and pleasure, knowing the fear of God is opposite to this manner of walking; and so it is made, Eccles. v. 1. 5, 6.

The third is a careful avoiding of known sins, and things that will offend. But how many give liberty to their flesh, run with a full swing into the practice of sin, and never care to return out of it again; who vaunt of this fear, and yet often vaunt of their sins, and never shame at them; nay, sooner shame and blush to be a man noted to have a care to avoid the common sins of the age. How have these men any child-like fear? Will they account that their children do lovingly fear them, when they run into all or many things they know will displease them, and are ashamed to be accounted more than ordinarily dutiful? Questionless, no; then let them be their own judges, and shall, for they tell us they have no fear, if that be their fear, Prov. viii. 13.

The fourth is a grief to see others offend. But many boast of the fear of God, and yet they delight and take pleasure in the sight and hearing of other men's sins, never caring nor regarding what others do, so they be not like them. They can daily see many Laodiceans, neither hot nor cold, amongst us; many Ephesians,

that have lost their first love; many Jebusites, idolaters, amongst us, and swarming amongst us. These they see, and yet they sigh not at it, nay, either take pleasure or make profit by it, it is but a boast. They are void of the filial fear of God, because they have no care whether he be honoured or dishonoured, pleased or displeased; as if a child could endure his father's dishonour, if not be revenged of them for want of power and such like, yet will he mourn and sorrow, How should I bear my father's dishonour? And if these, much more those who seek to draw others to sin, swearing, whoring, drunkenness, and such like; they can have no true fear of God as children.

The fifth, trembling at his judgments threatened or executed upon others. Many say they fear God, and yet they can hear the wrath and judgments of God denounced against sin, and it may be the sins they practise, yet are never a whit moved at all, but go as they came, as if the word were but wind. As Jer. v. 13, their hearts melt not, nor they mourn not, nay, when they see God's judgments upon others, they censure and condemn them, but fear nothing themselves; nay, often when they are in the same condemnation, if they be not in the same punishment. Sure it is, they have no child-like fear at all, they are worse than the beasts, yea, senseless things, who tremble at his voice; and they shew themselves children of wrath: only the children of wrath are fearless of wrath,* as St Bernard speaketh.

If I be a master, where is my fear? The application of the second rule of nature. We must speak of God's Lordship, then of the fear he requires for it. He is a Lord in respect of his creatures, either generally or specially: first, generally, *jure creationis et gubernationis*, by right of creation and government; secondly, particularly, *jure pacti et redemptionis*, by right of covenant and redemption. First, *jure redemptionis*, Exod. xx. 2, 1 Cor. vi. 20; secondly, *jure pacti et conventionis*, by right of covenant and agreement. Those who live in his church have 'made a covenant with him by sacrifice,' Ps. l., and have bound themselves by oath to serve him, and have covenanted to be his people, Jer. xl. Here he means both, but not of the whole in both, but only of government and covenant, for the other in the former; and by these he challengeth obedience and service, as by the former, for that which is required under honour, is here under fear, the same thing, but differing in affection and some circumstances as before. But first of his government and jurisdiction, in respect of his blessings and preservation.

Doct. Men, in respect of God's government over them, ought to serve and obey him, being under him as subjects are under their lords and princes, by whose authority and laws they enjoy their lives and liberties, increase in state and riches. So under God, he preserving, protecting, increasing them and their states

* *Soli filii iræ iram non sentiunt — Bern.*

himself. If I be a master and lord, and you enjoy these things by me, where is my service and obedience? This is proved by Isaiah i. 2, 3. That of the devil in accusing Job, chap. i. 9, 10, shews that God's government requires this, and his answer to his wife, chap. ii. 10, also shews it. That of David, Ps. lxxi. 6, is pertinent, and that of Jer. v. 24.

Reason. Because this is no less benefit than the former of creation, for that was once done, this is always, and as it were every day, after a sort. God creates man anew, ever preserving that he once created, shewing in this no less power nor love than in the other; and if for that obedience is debt, for creating in a moment, how much more for a continual preservation?

Use. This may admonish all men, that as their creation before, so their continual preservation under God's government, his lordship and dominion over them, requires all the service and obedience they can perform, because they are his subjects and servants, he their master and lord. All sovereigns and lords look for all fear and obedience from such as they govern, protect, and whose good and peace they procure; all masters from servants they feed, and clothe, and govern; and this they yield unto them; how much more all men to God, who is King of kings and Lord of lords, their sovereign and lord of all, and over all? Therefore all, high and low, kings and subjects, male and female, bond and free, rich and poor, owe this to him, and are bound unto him for it. For kings rule, the great ones govern, the rich prosper, the poor live by him, yea, all are under him, he preserveth and governeth all. Whatsoever privilege one man hath above another, yet there is no privilege in respect of God. If the king reigned without him, if the noble ruled without him, if the rich increased without him, it were somewhat; but when none of these, all is by his providence, and from his power, which makes him say to all, 'If I be a master or lord, where is my fear?' The king is great but in respect of his subjects; nothing greater in respect of God than another, as the earth is but a small mote or point in respect of the heavens. The rich are wealthy in respect of the poor, but, but poor compared with the king's treasure, more poor compared with God. So that, be they all great, and as high and as rich as may be, yet their crowns and coronets, their honours and riches, their states and lives, are in his hands. And as a ship in one day upon the sea would perish without a governor, so would all these in a moment come to nought without him, his government, protection, and providence. See then how every one that acknowledgeth God his lord and master, and feeleth indeed his government and providence for good, ought to serve and fear him. If thou dost not believe that God moves all thy members when thou dost move, thou art not worthy the name of a Christian, saith one, for St Paul hath taught it, Acts xvii. 28. But if thou dost believe it, that thou receivest such

from him, and yet darrest provoke and offend him, I know not what name is evil enough for thee; so for this, if thou acknowledge not all is from God, through his providence, and from his care, that thou art as thou art, thou art not worthy the name of a son or servant; but if thou acknowledge it, and yet shakest off his fear, and performest not obedience to him, what name is bad enough for thee? nay, what punishment is sufficient for such an offence? What then, if for life and continuance, how much more for a well and wealthy being, when men's portions are made fatter, and their state better, both than in former times, and also than thousands others; God's providence and care more to them, their obedience and service should be more to him. And yet it is a lamentable thing, my eyes could cast out tears for it in secret (as the prophet), to see many men risen of nothing, when they had little, were diligent and careful to serve and obey God in themselves, and in their families, and those who belong to them; but after that God's government was more good to them, and they prospering better by it, I know not how, such is the corruption of our nature, they serve him now far less in them and theirs. And yet it is thought excusable, as if a subject, who lived under his king, and that only lived without wealth, or honour, or advancement, or but with a small pittance of these, and then gave him service and all loyal duty, should after, when he had received these in bountiful measure, by his gracious bounty and government, either less respect him or be less loyal, or more rebellious, and think it were tolerable enough, because he is now more wealthy, worshipful, and honourable. But whatsoever he thinks, others would condemn him, and every of these who deal thus with God; then shall they be judged by their own mouth. Oh that they would indeed judge themselves, that they be not judged of the Lord, 1 Cor. xi. 31, else undoubtedly he will judge them, if his; in this life punishing them in those things which have made them by their corruption less loyal unto him, as wealth, riches, honour, friends, and such like, that he may so bring them home again, and let them see how they have wronged him, for great things giving him less. If he do not, the case is more fearful, he means to condemn them with the world. And though they will not now acknowledge they injure God any wise in thus dealing outwardly with him, yet the day shall come, and it is now at hand, when this injury shall be made manifest, and whenas these complaints which are now made by us shall be heard, though men have now their ears so heavy, and their eyes so shut up, and their hearts so fat, that they cannot see, or hear, or understand to be converted and healed. It shall (saith one) be equal and right with God, that those who will not now open their eyes when there is time, and while the multitude of blessings they enjoy by God's gracious government, doth invite them to serve and fear him; yea, I say it shall be just and

right that their eyes shall be opened by the multitude of torments, which must continue for ever. But of you who hear me this day, let me hope better things; nay, let me see them.

If I be a master. God is a master; secondly, by covenant, specially in this place, for he speaks to such as profess him and his worship, and such as were in his church, and had made a covenant with him; as his subjects, he their God and Lord, Ps. l. 5, Jer. l. 5.

Doct. In the church, all ought to obey God, because of the covenant they have made with him; being in that special manner his servants, having covenanted with him, that he should be their God, and they would be his people, Ps. l. 7, 14; Jer. iii. 4, 5; Isa. xlviii. 1, 2; Luke vi. 46.

Reason 1. Because if the former, and for the former reason, more for this, when God hath taken them so nigh to himself in special place; for if all subjects owe duty and obedience, more they whom the king takes into his own house and court, into his chamber of presence. So if all that are in the world be the Lord's kingdom, and ought to serve and obey him, and are bound by his general government and protection, more those whom he hath taken into his church, his house, his court, and his chamber of presence, and employed them to some special service and office about his person as it were.

Reason 2. Because, if they be covenant servants, and that be professed, then must they remember their conditions, for without them no covenant is made, and the condition on their parts is to serve and obey him, and this very common honesty and servility requires of every servant.

Reason 3. Because God took them into covenant, not as men do commonly their servants, then when they were able to do him service, and look before they agree with them what service they are able to perform them. But God (saith Chrysostom) far otherwise; he receives them into covenant when they are able to do nothing, and maintains them long before they can do anything, therefore reason they should do him service when they are able.

Use 1. A reproof of many men, who live more disobedient and rebellious in the church, than thousand heathens have done out of it; who only are God's servants at large, and yet do they outgo them in many things in the outward service and subjection to God, according to the law of nature he hath ingrafted into them. Many sins thousands of them would have blushed to have heard tell of, and been marvellous ashamed only to speak of them without detestation, which these in the church, and for all their covenant, shame not to do, and blush not to brag of them. Questionless, as the same sins are greater in the church than out of it, for ignorance excuseth *à tanto*, though not *à toto*, so the same and greater shall have greater punishment, howsoever they may carry it out for a time; yea, and howsoever some dream all in

the church must needs be saved, though the multitude without be condemned, yet they shall find as it is, Mat. xi. 22, 24; so it shall be easier for those heathen than for them; lesser shall their torments be in hell.

Use 2. To instruct every man in the church, who is God's covenant servant, having made a covenant with him, with the sacraments, and by them; that he ought to serve and obey him with all faithfulness and diligence. So do masters look for from their covenant servants, so will servants of any honesty do with their masters; so God expects, so should they perform. It is not the boasting of their baptism, and coming to the Lord's supper, the renewing of their covenant, that will be profitable unto them, when they perform not their conditions, to renounce the enemies of God, and to serve him. Nay, it will be their shame and greater reproach, because, while they boast of the covenant, they shew themselves covenant breakers, such as common honesty would blush at, the sin of Gentiles who were given up to a reprobate sense, Rom. i. 28. If any man imagine that these set him at liberty, that is, carnal liberty, he marvellously deceives himself. Truth it is, that it is true liberty, for the service of God is most true liberty; but it is not their carnal liberty to do as they list, but to follow the command of God, as the centurion's servants, for they have their press money or soldiers' oath given unto them; yea, and being so nigh brought to him, they owe more service; for their more honour, more obedience. He that imagineth it is an easy life to be a courtier, to be employed about the king's person, in his presence or bedchamber, doth much deceive himself, as ignorant of such things; for though they have more honour, more favour, and obtain many special suits for themselves and friends, yet they have more labour, more watching; yea, more diligence and industry is looked for from them, and they usually perform. So in this, in the church, God's court, there is more honour, more comfort, more suits obtained, but more service required, or at least more bonds of this service, and more reason they should perform it. That Chrysostom urgeth touching virginity of a woman, a virgin and married, may be here applied: that if there be any liberty to mind earthly things, to follow the pleasures of the world and such things, it is to those who are out of the church, not to those who are in it, further than helps them to this service.

Where is my fear? We have seen the reasons why this is due, and why God doth challenge it; we must now see the duty. And this is servile fear. Fear in general is but the expectation of an imminent evil; this fear rises from the consideration of the power and justice of God.

And of this, first, a man ought to perform and give it to God.

Secondly, The effects of it. Of the differences were spoken before.

Doct. The servants of God (howsoever they be servants) even in the church ought to fear him, that is, to serve him and avoid the evils he hath forbidden them, for fear of his power and justice, Jer. v. 22, and x. 7; Mat. x. 28; Ps. xxxiii. 8; 2 Cor. v. 10, 11; Rom. xi. 20; Rev. xv. 4.

Reason 1. Because he is able, as he made them with a word, and the whole world at first, so to destroy them, and bring them to nought with a word, when they displease and provoke him. Now in reason, as natural men (as Tully said) do more regard what he can do to them, in whose power they are, than what he will do with them; for, being able, he may when he will come upon them and destroy them; but being willing and not able, he cannot at his will. So in reason ought all men to deal with God, and towards him.

Reason 2. Because his justice will not suffer him to pass over the breach of his law unpunished, no more than he will or can be unjust; nay, no more than he will not be God, for if unjust, no God; if he let things slip over unpunished, he must be unjust, except in things where men judge themselves first.

Use 1. Then in the church must there be fear of God, namely of his justice and power, and not of his mercy only, contrary to some who think, in the church only men should fear God for his goodness. I answer, that it is true this should be the principal thing for which they should fear; but in the church, though we be all one man's servants, yet we are not all one man's children; yet, if all were so, because of the unregenerate part this ought to be, in that a man is not altogether freed, and made a son, but is partly a servant, &c.

Use 2. Then ought every one in the church to endeavour to know his power and justice, and to acknowledge them; for howsoever it is true that all are alike in the hand of God, and his dominion over all, as the psalmist speaks, yet all do not regard and take notice of it. A great many do not believe, nor are persuaded of them, and that maketh them they fear not God as they should. For as *ignoti nulla cupido*, there is no desire of that which is unknown, so *nulla formido*, there is no fear, for fear riseth not so much out of the outward evil, as it doth of the inward apprehension of it; and therefore not the nearness of the danger, but the conceit of the evil, raiseth the affliction of fear in the heart. Therefore Isaiah saith of some, that they go down laughing to hell, they play merrily upon hell's mouth, as the child without fear playeth upon the cockatrice's den, because they are ignorant what danger they are in. So, then, it is not all who are in his power, and over whom his authority and justice is, but such as know them for present, or how they may feel them after, that fear and stand in awe of him as they should.

Use 3. To teach men, if they have not the spirit of sons, the love of God and righteousness, that for con-

science they will obey, yet at the least, that they endeavour to obey him for fear of his power and justice; as servants, if not as sons. The other is that which is acceptable; yet this is that which God calls for, and men ought to do, even the outward act of God's service for fear of his power and justice. Though I cannot say it hath any promises of good things, yet hath God shewed good, and given blessings to those which have it only: as to Ahab and the Ninevites for their repenting at the fear of his judgments and threatening, to shew how he will much more accept the repentance of his; yea, and to draw on such servants to the like, for that is a special benefit to his church, they be orderly in the outward duty.

The second thing concerning this servile fear is the effects of it, which are these:

The first, that it is *tantum frænum ad equum*, as a bit and a bridle to men, to withhold them from sin, from the wilful practice of wicked things; it is the strongest curb that can be to keep man's corrupt nature from running forth into outrage, if it be surely settled once in them: manifest in Laban, when he pursued after Jacob, Gen. xxxi. 29; and that of Paul, when he sheweth that the want of this maketh the open high-way to the practice of all sin, Rom. iii. 18. And that this should be such a restraint, it stands with reason; because there are two main things which draw men to sin, and the practice of wickedness. The first is, the desire of some good men may get by the committing of it, but this desire is crossed by fear, which is the strongest and most violent affection of all others, and so stoppeth the passage of all other desires; so that it is neither profit nor pleasure that can make a timorous man hardy, nor can master and overcome fear in any man's mind, but it will overcome all desire of them, and no desire of it; nay, not the pleasure of itself; all the pleasure in the world cannot comfort a condemned person, nor banish fear out of his mind, so long as the halter hangeth over his head, so long as he daily and hourly looketh to be drawn to execution. But fear is able to expel pleasure, and the desire of those things we love most; as in Samson and Delilah's lap, when a noise of Philistines and a false alarm was upon him. God's fear expels all other fears, as is manifest by the midwives, Exod. i. 17, Jer. i. 17, Isa. viii. 12, 13. As a stronger nail drives out a less, so the fear of God other fears; the greater fear the less, the fear of hell-fire will carry the mastery of all other fear, Luke xii. 4, 5.

Use 1. We may make use of this, first, to prove many men amongst us not only void of a filial fear, which makes men avoid small sins, and to shun the act of any sin, but of this servile fear, because great sins are small or no sins with them; and they have the very habit of all sin, living in the practice of some one, or many gross and impious sins: whoredom, adultery, murder and blood, oppression and cruelty,

covetousness and usury, swearing and blasphemy, &c.; so that whatsoever they say, we may say, Psa. xxxvi. 1, 'The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.' When, as then, men go on in their wicked courses, and a small pleasure or desire of it will carry them to the fulfilling of the lusts of the flesh, and to all voluptuousness, and practice of all pleasure, a small fear make them commit any sin; and either coveting some pleasure, or thinking to avoid some displeasure of the world, they not only neglect the good, but make no bones to commit sin, and to lie in it. They have not certainly come so far as to have this servile fear, and so they are not sons, no, not servants of God; nay, though they have the shape of men, as Nebuchadnezzar had, yet they have not so much understanding as a beast, less than he had. For as Bernard saith (*Divers. 12*), let us lade and over-burden an ass, and toil him with labour, he cares not, because he is an ass; but if we assay to put him into the fire, or thrust him into a ditch or quarry, he shunneth all he can, because he loves life, and feareth death. And yet these run headlong to hell, and break forth into all kind of impiety, as the horse into the battle, when they know these will work their everlasting confusion.

Use 2. This may teach every man who would keep himself free from the practice and trade of sin, and that neither the pleasures nor displeasures of the world, the delights nor the dreads of it, shall draw him to be enticed, and openly sin, to labour for this fear, by which he shall be able to overcome temptations on all sides. For if he have this fear, a man would never sell himself to eternal torments for a draught of pleasure, or for a million of gold, when it might be said to him, as Joshua xxii. 18, 'Ye also are turned away this day from the Lord; and seeing ye rebel to-day against the Lord, even to-morrow he will be wroth with all the congregation of Israel.' Lo, to-day he offendeth, and to-morrow God will be wroth, and he shall perish in his wrath. Surely no profit or pleasure tendered unto him, would make him incur this danger. And for the other temptation, he would easily overcome it by this, even the fear of men's fear, with the fear of God's punishments, and say haply, as David, though he spoke it more sanctifiedly, Ps. cxix. 161, 'Princes have persecuted me without cause, but mine heart stood in awe of thy words,' if he have this fear, hardly such temptations will assault him; for as Chrysostom, *Hom. 15, ad pop. Ant.* If it be once known and heard that an armed soldier stands watching in a house for the defence of it, there is neither thief nor robber, nor any that practiseth such evil, will come near it; so, when fear is the keeper of man's heart, there is neither the temptation of pleasure, or profit, or worldly fear will set upon a man; but will fly away, or be easily expelled, subdued as it were, by the command of fear. God hath set two schoolmasters over us, *pudor et timor*, shame and

fear, that should lead an ingenuous nature ; but if not that, yet this should, unless we will be worse than beasts.

The second effect of this fear is, that it is *tanquam acus ad filum*, the needle or the bristle to the thread ; that is, that as they go before, and make way for the thread, but abide not there when it is once come, but goes out again ; so this fear first entereth the heart of man, and makes way for love or the child-like fear, that loving fear, first when he is converted ; and it entereth in for this end, to bring or draw in love after it ; and love when it is once entered, casteth fear out of doors, that made entrance before, 1 John iv. 18. This is further manifest by the example of Paul, Acts ix. 8, 6, and Josiah, 2 Chron. xxxiv. 19, 27, so Acts ii. 37, 38, and xvi. 30, Rom. vii. 10.

Reason 1. Because God respects and accepts men to give them grace when they are troubled, and are smitten with this fear, Isa. lvi. 2 ; and it is spoken *exclusive*, none but them. This, then, must needs go before.

Reason 2. Because man's heart is not capable of grace without this ; first, without this it is not fit to receive the impression of God's spirit. It gives no grace, but it makes capable of grace ; as we see fire, though it give the metal no fashion, yet it maketh it liquid, and fit to be cast in any mould ; it maketh the wax fit to receive any impression of the seal. So this fear, though it work no grace in the heart, but leaveth it as corrupt as it findeth it, yet it mollifieth it, and maketh it pliable for God's Spirit to work upon, which before, could not take the stamp of God's grace.

Use 1. This manifesteth that many men must needs be without grace, because many have not had this fear, which is ever before grace, wheresoever it comes ; and grace never comes anywhere, where this usher hath not been before ; it is the fore-runner of grace, as John Baptist was of Christ. As God appeared to Elias, so he approacheth to the soul, 1 Kings xix. 12-14 ; he was neither in the wind, nor earthquake, which rended the earth, and clave the rocks, nor in the fire that devoureth all before it, nor he went not before them, but he was in a soft voice which came afterwards. So is the Spirit and grace of God, it goes not before the servile fear, it is not with it, when it rends the hard hearts of men, and when it melts and mollifies them with the fire of God's wrath ; but it cometh after, and speaketh peace and rest to the soul. Whereas many never tasted of this fear, and shew it by their lives, they have no fear of God ; nay, in words brag they had never no such rentings and meltings of heart ; nay, jest at those which have ; they shew themselves void of grace, of true grace ; yea, many who are not so outrageous, but civil, or rather secure, who, indeed, never felt any such trouble, and fight in them, any such fear or terror ; but all things is, and ever was at peace within. They are men void of true grace and saving grace. They may have the

shadow and similitudes of grace, but no substance and truth of it.

Use 2. This may teach every man that hath this fear in him, to make much of it and nourish it, it being the forerunner of grace, and as it were the harbinger of it, without which, it never appears, as God never comes with grace, unless this apparitor go before. As men, therefore, who desire the prince, and joy in his coming, will rejoice at the coming of his harbinger, and make much of him, so ought they of this fear ; yea, and the greater this fear is, the more rejoice at it, as well as men may rejoice in fear, for the greater grace follows after ; for in the examples of the Scriptures, those who have had most fear and conflicts in their conversion, have been the best men and women, most full of grace. God (saith Bernard) hath two feet, the one of fear, the other of love ; and when he would enter a man's soul, he is wont to send ashore, or step first in with his foot of fear, then after, his foot of love ; and the greater the fear is, which went before, the greater the love is which follows after.

The third effect of this fear is, to make the party it possesseth credulous, apprehending every surmise against him, making him incline to the worst, and forecast the utmost of the evil. As in that fear which the jailer was possessed with, Acts xvi. 27, he apprehended the worst and utmost. In Samuel and Joshua, so in the Ninevites, Jonah iii. 5, therefore it made them apprehend the worst, and believe it would be so.

Reason 1. Because fear brings to mind a man's sins and deserts, even those which were long before committed, and for them makes him apprehend danger, and deeper than indeed it is ; as in the brethren of Joseph, Gen. xlii. 2. No marvel then, if it make them easily believe that such things may fall upon them.

Reason 2. Because they know by themselves that those who are injured and offended, do hate the offenders ; and where hatred is joined with power and might, there must needs be danger of some fearful effect, and so makes them suspect the worse. It is so betwixt man and man, Gen. l. 15 ; so betwixt man and God.

Use 1. This teacheth us that undoubtedly there is a great want of this fear amongst most, because they do not apprehend or believe the dangers imminent, or as great as they be ; but if a little, yet they will not make the worst, but the best of everything. They read often the judgments of God written ; they hear them threatened against particular sins, and it may be their own ; they see them executed upon particular men daily, every moment ; and every morning he draws forth his judgments, yet they hang in suspense, whether he will do with them as they see him do with others before them. They have the root of gall and bitterness, Deut. xxix. 18, 19. How many scoffers have we, who will not believe that hell fire is so hot as the preacher tells them : no hell but in this life,

the gall of the conscience, which they can cure with company and good fellowship. How many have we that think the mouth of God is not so hot against sinners as men speak of, not so grievous as we would make them believe; and though now and then some be smitten, yet that he must for example-sake, to keep some more orderly; but no great fear there needs be of it so long as a man is not outrageous! How many that think repentance is not so difficult as men would make it; for at their deaths, for a little confession and proclaiming of their sorrow, they shall have a fellow pronounce pardon unto them! How many think that death is not so sudden, and so uncertain, as some imagine, few die so; and that they need not much suspect, and fear to be prepared, but they shall have time enough. And for a little good at their death, they hear many preachers not tell of the sins of men in their lives, for that will not be borne, but of their good at their deaths, and include everybody's soul in heaven. But these men are all void of this fear, for if they had it they would be easily persuaded of these things in their souls; yea, they would suspect far more than we could suggest, for so suspicious is fear; and as every affection is prone to the apprehension of those things that feed that affection, as love, joy, hatred, &c., so specially is fear.

Use 2. Particularly, every man may try himself whether he hath this fear or no. Is he like to the sons-in-law of Lot, when their father told them how that God would destroy Sodom? Gen. xix. 14, 'He seemed to them as one that mocked.' So when the ministers threat particular or general judgments, he is but one that mocks; and because of God's patience, after their preaching and denouncing, thou thinkest nothing will come; but say, as some have been heard speaking, the ministers do well to threaten sharply, and speak great words, and tell the people of fearful things, but yet we hope for far better things; fear thyself, because thou canst not fear the things they speak, and believe them, much less apprehend more, never casting the worst, but making the best of everything. This security argueth that thou wantest this servile fear.

The fourth effect of this fear is humility, for fear beats down the pride of the heart, and makes men not stand upon their pantouffles, man to man; not to stand upon terms, as betwixt Benhadad and Ahab, 1 Kings xx. 31, 32. So in this, where the fear of God's power is, the former examples of Ninevites, Israelites, Saul, jailer, sheweth it plainly, as that, Rom. xi. 20, 'Be not high-minded, but fear.' A proud spirit and the fear of God can never agree.

Reason 1. Because they know there is no wisdom nor power against the Lord, and so he is to be crept to, not held at defiance, for common wisdom teacheth those who are in danger of others, and under their power, when they know their power and justice, not to carry themselves proudly but humbly towards them. As in Benhadad; so women and friends, who sue to

judges for their friends, do petition them submissively. (Chrysostom.)

Reason 2. Because it will make every man out of love and liking with all things he hath, and to take no joy in them, or at least no pride in them, when he fears his power who can take them from them in a moment.

Use 1. This, as the former, sheweth that many men are destitute of this fear; they are so highly minded, they stand so upon their terms and prerogatives, in most things, not with men, but God; not in small things, but matters of salvation. They stand upon their reputation and esteem amongst men, whenas God calls upon, and sounds an alarm, not to the ear by us, but to their heart and consciences with us, calling them out of their course of life, as their ambitious, lying, deceitful, covetous or carnal, civil course, and submit themselves to the word and to the means of salvation, forsaking such courses, and living humbly, dealing plainly, walking contentedly, having religious and holy conversations; they fear men will mock and scorn at them, and think meanly of them, say they are become superstitious, or turned precise, or they carry themselves otherwise than becometh men of their place and state, like Zedekiah, Jer. xxxviii. 19; like those rulers who believed on Christ, but of a proud and ambitious humour they were ashamed to profess him, John xii. 42, 43. They thought it too base a matter to yield themselves to be governed by so mean a man, as had none almost but a few fishermen to follow after him; so, standing upon the reputation of their estate and places, they refused to submit themselves to the means of salvation, and continued in their damned estate. How many have we like to these in all places, cities, towns, villages, houses, all full of them; as many as there are, so many have we that yet have not this servile fear.

Use 2. Particularly, every man may try himself whether he hath this fear or no; where this *timor* is, there is not *tumor*, saith Bernard; there this fear hath pierced that bladder, and let out all the wind in it. Thou art grown humble and lowly, and standest not upon the reputation or estimation of men, so thou mayest do what God commands when he calls to any duty; but if thou doest, there is no fear in thee. For instance, thou hast in the time of thy ignorance or profaneness, either when thou wast a servant, defrauded thy master to get a stock to set up by, as is the custom of divers; or, being free and in trade, thou hast deceived and defrauded many men, and the treasures of wickedness are yet in thy house. Thou comest to the church, thou hearest the word, the Lord smites by the sword of his mouth, and calls for this, that thou with speed make restitution; thou wilt not do it, why? Thou standest upon thy credit, for if thou make open restitution, then thou shalt be accounted a fraudulent and deceitful man, and everybody will cast it in thy teeth upon any breach; if

privately, thy credit will so sink, for thou art not able to drive a trade as before, and to maintain thyself, wife, and children. Know this, thou art void of this servile fear while thine heart is so full of pride that it will not stoop to God and his commandment; for if thou fearedst his power and justice thou wouldst not stand upon this reputation with men. Can he not make thy wickedness known to thy shame? and can he not make thee as poor to thy dishonour? If thou didst fear this, thou wouldst never stand upon that. The like may be said of men who make profession of conversion and religion, and yet neglect the duties of it, for fear of the scorns and reproaches of men, and stand upon reputation; they have no fear. But if thou canst be content to hazard thy credit to obey him that gives credit, and honour, and riches to whom he will, and takes them from [whom] he pleaseth, it will prove to thyself and to others that thou hast this fear at least, what else may be more? if not, then the contrary, for there can be no place for fear where the heart is puffed up with pride. To obey God in honourable things, and things to be done without cross or hazard of credit, is but to serve themselves.

The fifth effect of this fear is diligence and carefulness, that is, it will never let a man rest till he have used all the means whereby he may have any hope to escape that which he is afraid of. Instance for the fear of man in Jacob, Gen. xxxii. 6, &c.; manifest in Ahab, 1 Kings xxi. 27, Exod. ix. 20, Acts ii. 37, Acts ix. 6. Ninevites.

Reason 1. Because this fear is credulous, makes a man believe that will come which is threatened, and that such things are not scarecrows; but if they be not prevented, they will come, and suspects often more than is uttered. Now that men believe, they use means to compass it, if good; to avoid it, if evil; if good, hope for it; if evil, fear it, and so seek to avoid it.

Reason 2. Because fear breeds a desire; whether a man fear he shall not enjoy some good he would have, or lest some evil should come upon him he would escape; the desire to have, and the desire to escape is increased by his fear. He that fears neither, may have some desire, but when fear comes it increaseth his desire; yea, as the fear increaseth, so doth this. Now a desire, and a desire enlarged, gives a man no rest till he use the means to have or escape; desire is never without endeavour for it or against it, to use all the means known unto the desirer.

Use 1. This, as the other two, argues great want of this fear, because men are so secure, and use no means at all to avoid God's judgments, here or to come, or use them carelessly and coldly, which must needs prove want of fear. When they hear that no adulterer, usurer, blasphemer, or any that loves and lies in any sin, shall inherit heaven, but shall have their portion in the burning lake, without faith and repentance, which can never be had but by diligent and careful hearing of the word, this they contemn

or regard not; if it come not to them, well; they will not seek after it; if these fall into their mouths, well it is; but otherwise they will never trouble themselves further about either of them. For if they be elected they are sure to be saved, and therefore they will leave all to God's disposition. Thus some say desperately, but more deal thus, and shew plainly there is no fear of God in their hearts or before their eyes, for that would keep another manner of coil in them, and would not suffer them to sleep so securely in sin, never regarding what became of themselves. If they had this we should not need to threaten the wrath of God, nor to excite them to fly from the wrath to come, and by well-doing to seek honour and immortality. And we should need less to do it, or at least we should more prevail with them, for then works the hammer when the iron and metal is mollified and softened by the fire; then the word, when men are softened and mollified by this fear, then the word is most regarded, when the heart is awakened by the present feeling or fear of judgment to come. Questionless the general security that hath overgrown the whole body of our people, that they neither seek to escape the vengeance to come of themselves, nor yet when the ministers of God do with one consent threaten them; though many Johns have preached for a long time that the axe is laid to the root of the tree, yet they come not to enquire what to do, as the people did, Luke iii. 9, 10. Our age, as Chrysostom observed, is like to the old world; our cities, like Sodom and Gomorrah, still secure. The plague of God that was upon our houses and persons hath not awakened them, the sword that was even at our heels hath not made them shake off security and begin to fear. What is this but a fearing of some judgment that will make our hearts to ache, and the ears of posterity to tingle when it shall be told them? According to that of Jer. ii. 19: 'Thine own wickedness shall correct thee, and thy turnings back shall reprove thee; know therefore and behold that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.' Yea, finally (to knit this to our present matter), what proves this else but that the men of our times are so far from the truth of Christianity, howsoever they profess themselves to be Christians, that they are not come so far as yet to be God's servants, worse than servants, yea, than beasts, yea, than Satan, James ii., who 'believes and trembles.'

Use 2. This may teach every man to try whether he have this fear or no. Fear breeds carefulness to avoid that is feared, or is and ought to be fearful. Doth any man hear of the judgments of God sounded out many ways by the words and works of God; is he careless of them for himself, for his family; if he have a charge and possessed with the security of the age, not seeking all means to avoid them, not as the masters of the families, Exod. ix. 20, 'Such, then, as

feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses.' But as Gedaliah, when it was told him by many the danger by Ishmael, he believed it not, and so would not prevent it, Jer. xl. 14, 16, and saith, the Lord will do no such thing, and so will not take the means to avoid them, thou hast not so much as this fear. And dost thou think thyself a good Christian, when thou goest not so far as carnal, natural, yea, heathen men have done? But is any otherwise affected when the ministers threaten, when God thunders, and shews some manifest proof or sign of an approaching evil? Is it to thee like as Delilah's voice was to Samson, 'The Philistines are upon thee,' making thee flee out of the lap of thy pleasures, and all the delights of thy sins, in making thee to seek all means possible to avoid the evil to come, by hearing, believing, repenting, and such like? Then hast thou this fear; which though it be not a purging fear yet is it a restraining fear; not a saving fear and grace itself, yet it makes way for that which never comes before. Endeavour for it, and strive to adjoin the other, that thou mayest begin a servant, proceed to a son, and so at length abide in God's house for ever, John viii. 35.

Saith the Lord of hosts unto you, O priests. In God's accusation we have seen the ground and the reason of it. We are now to proceed to the accusation itself: and here, first, the accuser, God; secondly, the accused, priests; thirdly, the crime. It is not the prophet who accuseth them, who might haply be suspected to have done it on some humour and heat, and some sinister respect; but the Lord himself, which the prophet affirms, to strike more reverence in them to his message, and to affect them to look to their ways; and he is called the Lord of hosts, who can easily punish all their ways, having all at his command.

For the second, the persons accused are the priests, yet not excluding the people, as before the people were accused by name and the priests included; and the priests are alone expressed, not that they sin alone, but being chief and greatest sinners, because the people might extenuate their fault by ignorance and by pleading example of priests; but the priests could have no excuse, and the priests' duty was to reprove others for profaning God's worship, and give examples; and therefore by negligence and impiety teaching the people to be profane they are justly here accused.

Doct. Ministers, as well as others, are liable to be checked and reprov'd by the word.

Doct. Such as the priests are, such commonly the people are; and therefore all are reprov'd in their name.

Doct. The ministers specially, and in general all who have the charge of others (to make the doctrine more general), ought both to teach and do, be an example both in word and deed.

Doct. The sins of every man are so much the more grievous, the more they cross the main end of his

particular calling and profession; as in these priests, which was to see the honour of God duly regarded. For the common people, it is not so much that they make light of God's honour; but for the priest, as it was not to be expected, so not endured, the contempt of God's name a great deal the more grievous sin, because it was clean contrary to the end of their profession; and so in all other men, as treachery in friends, their profession being fidelity. Micah vii. 5-7, Eccles. x. 5, the error or the wrong is so much the more grievous that it cometh from the ruler or judge, who ought to do nothing but just. 2 Cor. xi. 26, St Paul reckoning up his dangers, he reserved the last for the worst, in perils among false brethren. Cant. i. 5, the church accuseth and complaineth only of her own mother's sons, as if they only had offered her the wrong, and yet who knows not what hard measure was done to her in all ages, by tyrants on the one side as lions, and by heretics on the other as dragons? But passing by them, complaineth only of those who seemed to be of the same body; other injuries affected her nothing so much as this. Gen. iii. 12, Job ii. 9, the serpent, the devil doing it, was nothing in respect that the women, their wives, their own flesh, given as helps for them and comforts to them, should be hinderers and destroyers.

Reason 1. Because where a man is bound to the duty by more reasons and bonds, there the breach of it must needs be more heinous and the greater; whenas every one then is bound as a man, more as a Christian, but more when he hath a special profession for it; this threefold cord binding the harder, makes the breach the more grievous.

Reason 2. Because those things come commonly unexpected, and that which is unexpected and unsuspected it cometh always more suddenly, it lighteth more heavily, and is taken more to heart. This made David complain so much of the injury of a friend, as a thing that came so unexpected, and did so pierce him, Ps. lv. 12. And so may God say and complain of us.

Reason 3. Because everything, the further it is out of his place, the more irksome and troublesome it is. As it is a rule in nature that the elements do not weigh heavy in their own places; as in water, a man diving under it finds no weight, but a small quantity in a vessel is more than he can go under; the reason, because before it was in its own place, now it is out of it, in the place of another element: so in this, vice is nothing so offensive when in its own sea and subject as when it is in the place of a contrary virtue.

Use 1. Hence we observe, that as all sins are not equal, so not the same sins are equal when they are performed by several parties, and men of several professions. For instance, ignorance is a sin, but one man's ignorance is greater than another, not of private men only, because their means of knowledge by education, or living in the place of instruction, are or

have been divers, but the ignorance of the minister more than the people; for ignorance is in his proper place in the people, but for the priests and prophets to be ignorant, that should be instructors of others, where ignorance is in the seat of knowledge, here it is the more heinous. And though both shall fall into the ditch, yet more shall be his torments. So for injustice, for a man to be robbed by a professed thief, or to be wronged by a judge. So for deceit, to be cheated by a man that lives by his wits, is not so much as to be deceived by one that he traffics and trades with, who professeth to deal honestly and uprightly. So for unfaithfulness in an enemy, it is not so much as in his professed friend. So the same sins in the church are more heinous than out of it; of protestants than papists, for these profess all against them, but they profess unfaithfulness, treachery, deceit, murders, treasons, against every heretic, because he is *ipso facto* excommunicated, and needs but the pope's excommunication for more declaration of it, and more certainty, as Thomas in *Summa*, and bans upon it.

Use 2. To teach every man, as to avoid all sins as heinous and displeasing unto God, so as more heinous those which are against the main end of his calling wherein God hath placed him. As the minister must labour against ignorance, idleness, suffering his gifts to decay, not increasing his talent, and he must endeavour to search and beat out the simple and sincere sense of God's word and will, and impart it unto the people to bring them to life eternal; for it is a heinous sin for him to be ignorant, or to 'handle the word deceitfully' or corruptly, as St Paul speaks, or to 'wrest' the sense of it, as St Peter speaks, to their purposes. And so as it is Isa. iii. 12, 'They that lead thee cause thee to err.' So the lawyer must not use unfaithfulness or cunning dealing; he must search out the proper grounds of the law to direct his client to proceed warrantably, to see his wrongs redressed, or recover his right; for, for him to spend his time in devising quirks and distinctions which may serve to obscure the truth, and make contentions and suits rather than end any, or to delay his client's cause when he may well haste it and bring it to an issue; and as many do use their cunning to this purpose, it is the greater sin in them. So a physician and a surgeon must employ all his skill to cure; for him to defer, and sometimes to help forwards and then pull backwards again, to make gain of his patient, and empty his purse, and hurt his body, is very heinous, both of them worse than thieves by the highway, making God's ordinance a cover for their theft, not so punishable by human laws, but as culpable before God, and shall as severely be punished. So if a son omit the honour due to his father, or a servant the fear due to his master, [it] is a greater sin: for others to do it to the same men is not so heinous. So it is the duty of a wife to be a helper, that she must endeavour in all things; for, for her to be as Eve, who was given as a comfort to make Adam's life more

joyous, for her to be a broker to bring death, she that was taken from him as part to be shot at him as a dart, to the wounding and murdering of his soul, as Basil speaketh; or for her, who was taken out of his side, to guard and hem in his heart, to be a ladder to the devil to scale the heart of her husband, as Gregory speaketh of Job's wife, was more heinous than when the serpent and devil did it, who were professed enemies, and so now being directly against the end of her creation and calling. And so of all; they are thus to think of their sins, and thus to avoid them.

That despise my name. The sin they are accused of is contempt of his worship, not the omitting of it or the not doing of it at all, but the doing of it corruptly, carelessly, and contemptuously. The name of God signifies, first, himself; secondly, his properties; thirdly, his commands or his authority; fourthly, his works; fifthly, his word and worship, which is here meant, and which they not only omitted, which might be through ignorance or some forcible temptation, but contemned or despised, for many could not pretend ignorance, and at this time there was no persecution to compel them to dishonour God; but many did it out of a base conceit they had of God's majesty, thinking any kind of service would serve the turn. The word signifies to trample under feet, as we do vile things, Mat. v. 13, 2 Kings ix. 33; but did the priests do thus? Ribera answereth, Things are oft said to be done which are intended to be done, because nothing is wanting in them why it should not be done who have a will to have it done.

Doct. Contempt of God's name,—that is, when men do indeed the works of God's worship and service, but do them negligently, carelessly, and contemptuously, thinking if the deed be done it is enough, but how for the manner it matters not greatly;—it is a grievous sin; manifest, that it is here made the grand sin of this people, and these priests, for which the burden is threatened in the beginning, and many particular judgments afterwards. This people did the work of the Lord, brought their sacrifices, but they did it carelessly and contemptuously, brought anything, as thinking it good enough. This was one difference betwixt Abel and Cain, though faith was the main; yet how careful the one was, that thought the best was bad enough: the other, the worst would serve, for he brought a sacrifice, Gen. iv. 3, 4. Hence are the qualities of the sacrifices described in the law, God requiring not only sacrifices, but such as were perfect without blemish, Lev. xxii. 20–23, Deut. xvii. 1. But why this, but to show how he requires the manner of doing as well as the deed, and that he cannot endure corruption here? Hence Saul laboured to lessen the fault, because they saved the chiefest for the Lord, 1 Sam. xv. 15; hence is that Mal. i. 14, which we shall see hereafter.

Reason 1. Because this argues a great contempt of God, and, as we may speak, of his person; for whom

any man is respected either for love or fear, there the offices and duties that are performed about him are done neither negligently nor carelessly, but with all diligence. The wife that loves her husband, the child that honours his father, the servant that fears his master, do their duties with all diligence and care. Where the duties are done of course, and coldly, there is not the respect of the person that should be. So it is in our carriage towards God.

Reason 2. Because it is gross hypocrisy when men do thus perform the act, and yet their hearts and affections are far remote, and so are no living sacrifices, but only dead carcases, such as must needs stink in the nostrils of God; yea, and thus honouring him they do dishonour him, Isa. xxix. 13. St Salvian, speaking of such as worship God corruptly, saith: *Non tam unanimes criminis fuisset ad templum Domini non venire, quam sic venire; quia Christianus qui ad ecclesiam non venit, negligentia reus est; qui autem venit, sacrilegii; minoris enim piaculi reus est, si honor Deo non deferatur; quam si irrogetur injuria: ac per hoc quicunque ista fecerunt, non dederunt honorem Deo, sed derogaverunt.**

Use 2. This being such a sin argues the age we live in guilty of a great deal of sin before the Almighty; his worship is performed, but yet condemned marvelously amongst us. As they brought the sacrifices, so do we the works, but so corruptly and carelessly that he speaks to us ministers and people, 'Ye despise my name.' The word is preached and heard, prayers are made, sacraments are delivered and received, but, alas! so carelessly, cursorily, and customably, that it is but the contempt of them, and the contempt of God in them. How many ministers preach the word but for gain, for vain-glory, for law, and for custom, and not of conscience; as law and customs bind them, when they have gifts and body able to do it oftener to the edifying of the church; some in preaching make it serve their own turn, and serve themselves out of it and not God! How many hearers that hear for law or custom, that being present, sleep, or suffer their eyes to steal away their hearts, or let their souls and minds be possessed with their several fears, joys, pleasures, profits, that they are present in body and absent in mind, thinking yet that is good enough for the Lord. For prayer, how many ministers run it over like journey-works, without affection and zeal, making the people to abhor the sacrifice of the Lord! How many of the people come late, carry themselves without all reverence, sitting gazing, reading, and such like, and there is no fault, all is well enough! The like may be said of sacraments; any preparation, any affection good enough (but of the particulars more afterwards). How many that defer the service of God till they be old, till the even; the morning and fresh thoughts of themselves and servants for the world, for their chapmen, not for God; drowsy prayers, spirits spent, good enough for him! Here I may apply that

* De Gubern. Dei, lib. viii.

of Seneca,* He who defers to be good till he be old, shews plainly he would not give himself to virtue if he were fit for anything else. So of both these and their like, who shew therein the contempt of God's name, thinking anything good enough for him.

Use 2. To teach every man to labour to see and know himself guilty of this sin, to humble himself for it, and to repent of it as of one of his great sins. Now, there is no repentance where there is perseverance in it, when it is not left and the former good done; for, as he verily is wicked that is not just, he is ungrateful that is not thankful, so doth he despise that doth not honour God. The contrary evil is ever where the good is not where and when it ought to be; therefore must every one labour for the good, that is, to honour God; not to do the things and works of his service only, but to do them as his service should be done, being more careful for the heart and affection, which God more respects than the action, thinking not, as hypocrites, anything is good enough, but that nothing is sufficient. As Paul, 'Who is sufficient?' so what is sufficient? What care, diligence, endeavour of the heart, and whole man? It is not the omitting of the worship of God, nor the neglect to leave some things undone, that is only displeasing unto the Lord; but when the act is done, he may be as much offended. As here, the not offering of the sacrifice was not the thing that displeased him; but when the sacrifices were not so qualified as they ought, that he accounted contempt, because it argued contempt. So in this; the quality of the service is that which he accounts contempt, when they thought the deed was enough. The outward work must be done, as the sacrifice ought by them to have been offered. So God hath commanded, so must example be given to others; but the intention, the heart, is that which must make it acceptable unto God, as Gregory.

And ye say, Wherein have we despised thy name? Here is their excuse and defence, in which they add more impiety to their former profaneness. They put God to his proofs, and seem to charge him for accusing them unjustly. They stand upon their defence, 'Wherein have we, &c.?' We have highly thought of thy name, and spoken of thee most religiously; why, then, are we accused? But observe we God's reply.

Ver. 7. Ye offer unclean bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is not to be regarded.

Ye offer unclean bread upon my altar. Here is God's reply to their defence. They who offer polluted things to God, despise his name; but such are you, for ye offer polluted bread upon my altar; where we must examine the sense of three words; first, *altar*; secondly, *bread*; thirdly, *polluted* or unclean.

* Qui ut bonus sit in senectutem differt, aperte ostendit, se nolle virtuti dare, nisi tempus ad omnia alia inidoneum. —Seneca.

First, By the altar. There are some, and not of the meanest, who understand in this place the table of shew-bread that stood in the temple and tabernacle, just over against the candlestick on the north side, and the right hand of it. In the tabernacle there were three distinct places: the tabernacle, the holy place, and the most holy. The table of shew-bread was in the second, whither the priests only came. By the altar then is understood the altar of burnt-offerings, which stood in the outward court, whither both priest and people came, and had like access when the law was read, and their daily sacrifices were offered. And thus doth Theodoret and Cyril understand it upon this place; so that we expound not this by that which is in the end of the verse, but that by this, because we find in the Scripture the table put often for the altar, but not the altar for the table.

Secondly, By bread. Some understand only the shew-bread, as Jerome; some, of bread which was offered with the burnt-offering on the altar, Lev. vi. 20, Num. xxviii. 6; some, not of the bread only, but of the flesh also, or whatsoever thing else was offered there upon the altar, which is the best acceptation, for the word here used signifies not bread alone, but also other victual and meat, as it is used in the word, and as Cyril expoundeth this place, and some other, for the bread of the sacrifice; and especially the prophet himself, ver. 8, when he shews that he meant the sacrifices and meat that was offered upon the altar.

Thirdly, By unclean, what is meant. It is agreed of by most, that it is not anything that is unclean by nature, or naturally; that is, such a thing as is abominable to human sense, as Ezek. iv. 12, 13, nor yet anything that is unclean morally; as all things are said to be morally vile and polluted, that God doth disallow and dislike of; *nullum cadaver tam fœdum aut fœtidum* (as Gregory saith), to us, as the sinner's soul in the sight of God. But it is mystically unclean, that is, in regard of some mystical signification, God having pronounced them typically unclean, to instruct some further matter, that thereby he would inure men the rather to abhor them. And thus are all things said to be unclean which are prohibited in the law ceremonial; and so it is in this place. But these things were either unclean by others, or of themselves: in the first, by touching a dead corpse, or any unclean thing; in the second, either in their kind, as Isa. lxvi. 17, or in quality only, that is, when it comes by some accident, of which Deut. xvii. 1. Of this is meant in this place, as the 8th verse sheweth.

And so here seems to be a double fault taxed by the Spirit of God; one in the people, and the other in the priests, and so a double duty exacted of them. The people's fault was in bringing of polluted offerings, and presenting them unto the priests; their duty was to have brought such as were sound, entire and perfect. The priest's fault was in receiving them at their hands, and not reproving and prohibiting them; his duty was

to have instructed them what sacrifice they were to bring, and to reject that which was unclean, and not according to the law. Now, these sacrifices were to be clean, and pure, and perfect, *ad typum capitis*, to shew the perfect purity of Christ's human nature, 2 Cor. v. 21, 1 Peter i. 17. Secondly, *ad typum corporis*, to shew what they should be who are members of him, and that offer these sacrifices unto God; that they should be 'perfect to every good work,' 2 Tim. iii. 17, and Rom. xii. 1, 3. So that then, besides that which hath been spoken for the sacrifice, we may gather out of the people's fault (comparing outward things with inward) the type with the truth, that seeing God reasons on this sort, if they who bring polluted offerings unto me condemn me, then such as come polluted in themselves much more.

Doct. They who come to the public service of God, and come to offer him any sacrifice, must not be unclean and polluted in their hearts and lives, but must come with holiness and purity; for if their sacrifice must be such, then themselves; and the sacrifices were commanded to be such, because they themselves ought to be such. When God reproveth Israel for it, Isa. i. and lxvi. 3, and Jer. vii. 9, 10, he sheweth what he required of them, and of others. To this purpose is Ps. iv. 4, 5; Gen. xxxv. 2; Joshua xxiv. 16, 19, 23.

Reason 1. Because God else will not accept their service; for he first looks to their person, and then their service, Gen. iv. 4; for the sacrifice doth not sanctify the person, but the person it, as Haggai ii. 13, 14; Prov. xv. 8.

Reason 2. Because else that which God offers and gives to them, is made hurtful unto them; not that God gives any evil, but because they are evil that receive it. As the sacrament to Judas, Christ gave not that which was evil; nor did he, being the physician, give the poison; but Judas being wicked, it became evil unto him; for as the spider and the adder turn good meat into poison, and as a corrupt stomach, abounding with choler and such like, turneth the meat they eat into choler, and the finer the meat is it the sooner turned to corruption, so it is in this thing: Titus i. 15, 'Unto the pure are all things pure; but unto them that are undefiled, and unbelieving, is nothing pure, but even their minds and consciences are defiled.'

Use 1. To reprove all such as have no care to purge and purify themselves before they come unto the house of God to his service, that come without repentance, without preparation, full of their drunkenness, whoredoms, usuries, adulteries, and such like sins. They are more guilty of contempt against the Lord, than if they withdrew themselves altogether from his obedience and house. A man having committed some offence against his prince, and being summoned to appear personally in his presence, if he refuse to come at him, and shun his sight, may well be condemned of contumacy, but not of contempt, for he may do it out

of fear ; and contempt and fear cannot stand together in one subject ; but if he shall confidently come and appear before him, as if he had done no such thing, or not offended him, shew no sorrow for his offence, make no promise of amendment, nay, shall rather stand in it, and with an impudent face avow it, and profess to persist in it, this must needs be judged a gross and outrageous contempt. Now the place of God's worship is his presence ; and he that cometh thither, cometh to look God full in the face, as Cain was cast out from the face of the Lord, Gen. iv. 16. If he come not, he shall suffer as *contumar*, as rebellious and disobedient ; but he that cometh polluted, with the filth of his sin unrepented of, with a purpose to persist, he shall be punished as a contemner. They who refused to come were shut out, but he that came in his old clothes was bound hand and foot, and cast into utter darkness, Mat. xxii. He that is wilfully absent, excluding himself from the society of the saints in the time of grace, shall be barred their company in the time of glory for ever ; but he that presumeth to appear there, with the guilt of his sin on him, shall have a far greater portion in hell fire ; he shall suffer as in case of contempt, like an insolent rebel, that boudeth his prince to his face in his own palace. And in the mean time all their prayers are unaccepted ; yea, they are turned into sin to them, they obtain nothing of God more than he would give them though they never prayed, with which he feeds them but for the slaughter ; yea, and hence we profit not them by preaching, but make them worse ; we are not the savour of life unto them, but of death by the word. They are hardened in their sins ; by this two-edged sword they are daily wounded. Because their sins are not wounded, their persons are, and the more fearfully, because their wounds are not sensible ; yea, by the sacraments, the devil, as upon Judas, so upon them, taketh more sure possession and reigns in them.

Use 2. To teach every one to labour to be holy when he cometh to God's house. Holiness becomes it ; to put away iniquity and sin far from him, when God calls him ; casts off his patched cloak, as did blind Bartimeus, Mark ix. We deal so when we go before princes, as Joseph did, Gen. xli. 14 ; much more we ought to do so with God. Moses and Joshua were commanded to put off their shoes when they approached to God, and were to stand upon holy ground. We are hereby taught, saith Ambrose, Ep. xvi., to shake off the dust, and scour off the soil that our souls and lives gathered by fleshly occasions and worldly courses, ere we come to tread the courts of God's house. There was a laver of brass, Exod. xxx. 18, 19, for Aaron and his sons to wash in before they offered anything at the altar, to shew what we should do, being made the Lord's priests. To this David alluded : Ps. xxvi. 6, 'I will wash mine hands in innocency, O Lord, and compass thine altar.' And this ought we to do, that our prayers may be heard and be

acceptable, that our hearing and receiving of the sacraments may be fruitful unto us ; else, Ps. lxxvi. 18, 'If I regard wickedness in mine heart, the Lord will not hear me ;' and we being corrupt, this must needs be hurtful unto us, unless we learn that wisdom from the serpent, to cast our poison before we come to drink.

Out of the people's fault (comparing outward things with inward, the type with the truth) we have gathered that the people that bring offerings to God, they who perform any service to him, ought to be holy and pure ; for if their sacrifice, much more they. Now out of the priest's fault we may gather, that if they ought to reject unclean and unfit sacrifices, then those also who brought them, being unclean ; yea, they ought to put a difference, and to distinguish betwixt the clean and unclean, to receive the one and refuse the other, as Lev. x. 10 ; and so from the proportion we may gather some observation for our times.

Doct. The ministers of the gospel and New Testament ought to make difference betwixt the godly and the wicked, as much as lieth in them ; to accept and receive the one, and to reject and exclude the other from the public prayers of the church, from the sacred table of Christ. Hence is the command to the church of Corinth, and to the pastor as the principal man, 2 Cor. v. 13 ; Jer. xv. 19. The liturgy of our church commendeth Ambrose, then bishop of Milan, for dealing so with the emperor himself, Theodosius the younger, till he shewed himself sorry for his sins ; so 1 Tim. i. 20.

Reason 1. Because if they under the law, priests and prophets ought to do it, much more they in the gospel. For as many things were then tolerable which now are not, because, saith Augustine, many things are tolerated in the darkness and dawning, which are not in the day when the sun is up ; so must it follow, that that which was not tolerable then, cannot be now.

Reason 2. Because by their continuance and suffering them, and not censuring them, they may by many means be hurtful, and infect the clean and holy, these being more capable of the other's evil, than they are able to communicate their good to them. As health is not so communicable as contagion, 1 Cor. v. 6, then if they desire to keep them whole from pollutions, they must separate the wicked, as shepherds, saith Chrysostom, separate the infected and scabbed from the whole.

Obj. Christ admitted Judas to the supper, a devil, after he knew he had taken money to betray him.

Ans. First, it is denied that he was admitted to it ; but say he did, as to the passover, yet this follows not that a minister must not, as much as in him lieth, exclude the wicked. For, first, this was a hidden sin, not open, but smothered and kept close. Christ took notice of it by his divine power, not human nature. Now the exclusion is for known sins, not secret ;

those must be left to God's judgment, and this cross-eth not the excluding for known sins; and it is probable that our Saviour admitted him to the passover, because his hypocrisy was not yet unmasked; whereas after, when he had unmasked him by giving the sop to him (as St Hilary well observeth), and so made him known, what he was, to the rest, he sent him out of the way, while he celebrated the new passover.

Use 1. This sheweth what manner of men they ought to be, who must exclude and shut out others; if not without sin, yet without open scandal and blame, as St Jerome, *Sine crimine, non sine peccato*. Hence was it ordained that whosoever of the priests or Levites had erred, and been defiled by idolatry in the time of the captivity, or of any of the idolatrous princes, and so became a scandal, should not serve any more in the temple: Ezek. xlv. 10, 12, 13, 15, 'Neither yet the Levites are gone back from me, when Israel went astray, which went astray from me after their idols; but they shall bear their iniquity. Because they served before their idols, and caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of the priest unto me, neither shall they come near unto any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed. But the priests of the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God;' 2 Kings xxiii. 9. And this the church after Christ did observe; for Cyprian, Epist. ii. 1, mentioneth a canon made by him and other of the bishops of Africa, that no bishop or priest that had been ordained in the church, and after either had fallen into heresy, or been touched with idolatry, should be received again upon their repentance, otherwise than as laymen; and Epist. i. 7, he chideth Fortunatianus, who once was a bishop, and had in the time of persecution burned incense to idols, and after came home again to the church, and would have kept his place still. *Audet sibi sacerdotium quod prodidit vindicare, quasi post aras diaboli ad altare Dei fas sit accedere, &c.?* Dares he challenge that office or priesthood which he hath betrayed, as if it were lawful, after he hath served at the idol-stool of the devil, to draw near to God's altar? Novatianus and Novatus made a schism from the church, because one Trophimus, a priest, with some other, were received, after they had fallen for fear in those horrible times. Cyprian answereth, Epist. iv. 2, *Susceptus est Trophimus, sic tamen admissus, ut laicus communicet, non quasi locum sacerdotis usurpet*: Trophimus is indeed received, but admitted only into the place where lay-

men communicate, not into the place of a priest. All teach that such should not be received; for what if Peter and Paul (the example of the one, and the calling of the other extraordinary) were received, yet the equity is great, that those who must judge the leprosy of others, should be free from it themselves, or if they be not, should be expelled as Uzziah, when the leprosy once sprung out of his forehead. And that the church should not receive popish priests to be ministers at God's table, besides that it is like to be hurtful, because the mystery of iniquity works thus cunningly, as they, Ezra iv. 2, 'They came to Zerubbabel, and to the chief fathers, and said unto them, We will build with you; for we seek the Lord your God as you do, and we have sacrificed unto him since the time of Esar-haddon, king of Ashur, which brought us up hither;' to whom answer should be, ver. 3, 'Then Zerubbabel and Joshua, and the rest of the chief of the fathers of Israel said unto them, It is not for you, but for us to build the house unto our God; for we ourselves together will build it unto the Lord God of Israel, as King Cyrus, the king of Persia, hath commanded us.' If they have parts of learning, it were fit they should be employed other ways than in the ministry, to the scandal and hurt of many.

Use 2. To admonish the ministers of their duty, that they would, as much as they have any power in their hands, reject and exclude the wicked, and not receive them (as John would not the Pharisees and Sadducees) till they confess their sins, and so give some testimony of their repentance. But yet this must not be done upon every small infirmity or hidden sin, but for heinous sins, that are contagious in respect of the quality of them, and are scandalous in regard of the openness of them; for hidden sins must be left to the judgment of God, and infirmities must be otherwise dealt withal, mildly, and with less censures, Gal. vi. 1, 3, 4; secret sins secretly reprov'd, Mat. xviii., only public sins to be publicly censured, and the offender to be excluded. And yet not at first, but as in the matter of the leper, so he must not presently expel him the church, but admonish him the first and second time, Titus iii. 10, 11, and then expel him if he persist obstinately in it, this being the last censure and the greatest, as physicians seek all means to cure, before they cut off a member.

Use 3. For the people to learn to submit themselves to the censure of the ministers of the church (as Heb. xii. 17, 'Obey them that have the oversight of you, and submit yourselves, for they watch for your souls, as they that must give accounts, that they may do it with joy, and not with grief: for that is unprofitable unto you'), to do as they say, and be ruled by their censure; and that, first, for their own good, 1 Cor. v. 5, be 'delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;' for even excommunication is the church's medicine: *excommunicatio est medicina*

ecclesia. It casts not off from the whole church, but from a particular congregation or one visible church, to keep him from infecting others, and to recover him from his own corruption. The not yielding is the rebelling against Christ, who hath so commanded his; and not carrying his yoke here, is to deprive themselves of the crown there; yea, when they are cut off from a particular church, to persist and contend, it is to cut themselves off from the whole; whereas to submit and to seek the effect of it is their good, as it was Onesimus his. And as a bone that is broken, if it be well set, groweth stronger again, so is it with them.

Doct. They who have the charge of others, by God committed unto them, are guilty of the offences that are committed by them, if they be not careful to censure them for them; so is it here, Ezek. xxxiii. 8, and ver. 9, 'When I shall say unto the wicked, O wicked man, thou shalt die the death: if thou doest not speak and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.' Yea, the magistrates do sin in not punishing, Neh. xiii. 17, 2 Sam. iii. 38, 39; and for this it is thought that law was made, Num. xxxv. 31, 'Ye shall take no recompence for the life of the murderer, which is worthy to die, but he shall be put to death.' For by that he should give others encouragement to kill, and make also the sin his own; yea, and as the people's sins are the ministers' and magistrates', so the children's sins are the parents': 1 Sam. ii. 29, 'Wherefore hast thou kicked against my sacrifice and my offering, which I commanded in my tabernacle, and honourst thy children above me, to make yourselves fat with the first-fruits of all the offerings of Israel my people?' said the Lord to Eli, when yet his sons only were guilty.

Reason 1. Because every man is commanded to reprove his brother, his friend: Lev. xix. 17, 'Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sin.' If he may not bear with the faults of his friends, less of children, servants, subjects, people, where not only the general charge is in the command, but a special one also, and so the twofold cord binds them.

Reason 2. Because every man is bound to prevent sin as much as lies in him, specially the sins of his charge; but he that reproves not, corrects not, censures not, punishes not, according to his place, prevents not sin; because every one that escapes without these, or some of these, is hardened, and encouraged to commit other sins, and others of the same condition, by him: servants, subjects, &c.

Reason 3. Because they are made keepers of both tables, such as ought to look that both tables should be kept; therefore the command touching them is made the sinews and strength of the other; that if they be obeyed, the other are better kept; if they do

their duty, the breaches of the other are better withstood; and therefore some think the law of the ten commandments was given to Moses, the magistrate, for them all, Exod. xix.

Use 1. It shews the wretched estate of ministers, magistrates, masters, and parents, if they neglect reproof, correcting, punishing, censuring, as their place requireth; they have their bill of indictment increased against the great day, by the sins of other men.

Use 2. This teacheth us that those who have charge of others have a far greater account to make than those who have not; for it is enough for those, if they keep themselves from their own wickedness; the other must be careful to keep others in a good course, and so from sin. The governors must care for those who live under them, the householder for such as are under his roof, the prince for such as are within his realm. It is not enough they serve God themselves, but they must cause others to do likewise, as Abraham, Gen. xviii. 19, and as Joshua, chap. xxiv. 13. The master must look his servant keep the Sabbath; to him is the command, Exod. xx. 10; he must come with his train to the house of God, Ps. xlii. 4; he must prepare himself for the sacrament, and charge his, and sanctify them, Job i. 5; yea, he must correct, censure, and punish, unless he will have their sins fall on him. If he think he have not personal sins enough of his own, let him be herein careless; but he that thinks he hath enough and too many of his own to answer for, let him seek to restrain others committed to his charge by his censures and power, that he may be free from them: which is done two ways, and two things are required of him, that he keep himself free from other men's sins. The first is, to pry and inquire into the lives of those that are committed unto him, into their carriage and behaviour, that he may see what is amiss. It is enough for a private man if he reprove an offender when he seeth him committing sin; he is not bound to inquire and take notice what they do, or curiously to watch over them, but not for a magistrate, minister, &c. He must, Prov. xxvii. 23, 'be diligent to look to the state of his flock, and look well to his herds.' The minister is *episcopus*, a pryer, to signify it is his charge to pry and look to the lives of those who are committed to him; and so ought every particular master of a family, for his house is his diocese, though he may not be *ἀλλοτριος ἐπίσκοπος*, to meddle in another family, 1 Peter iv. 15. It is not enough for them to take notice of things that are offended in the open view, but they must inquire into their secret carriage. Many imagine they are bound no further than to take notice of open sins, and think ignorance of close crimes will excuse them; but such affected ignorance, when they might have knowledge, increaseth the sin; for they might either prevent it or humble themselves for it, as Job; or reprove them, as Elisha did his servant

2 Kings v., and free themselves from their sin. The second thing is, that they have power to punish, when they cannot prevent. It is enough for a private man, when he sees a sin, to reprove, to bewail it, and pray for him that sinned; but not for him that hath charge. He must use the power of the sword, being a magistrate; of the keys, being a minister; of the rod, being a master, or parent; yea and in obstinacy, disinherit: as Abraham cast out scoffing Ishmael and his mother; and expulse his house, as David said he would purge his house, Ps. ci. And without this can they not keep themselves from the sins of others.

Use 3. To teach every inferior, to submit to his superior, or to him that hath charge over him, to be pryed into, reprov'd, or corrected, as their power is. It is profitable to have an enemy prying, profitable to have a child tell us the cloak hangs awry, as Chrysostom; more profitable to have a friend, of whose faithfulness we doubt not, and whose duty must make us bear with him, as with physicians, though they deal with us very homely.

And you say, wherein have we polluted thee? The second reply of this people adding denial to denial; they would not grant that they did so, that they offered polluted bread.

Doct. One sin draws on another; the first, a second, that a third, and both a greater. We may say of sin, as Leah said of her son that her maid Zilpah bore Jacob, Gen. xxx. 11, 'a troop cometh.' We see it in our first parents, in David, 2 Sam. xi., in Asa, 2 Chron. xix. 10, in Peter.

Reason. Because one sin must serve to bolster and uphold another, or else smother and conceal another. This people thought it a shame, having once denied their fault, not to defend it, and stand out to the utmost. But it is manifest in the example of David, of which Basil thus: the devil, seeing that after the doing of it he was ashamed of what he had done, and willing to hide his shameful wound, he made that shame of his a broker to another sin, and so drew him to draw one ulcer over another; while seeking to cover his adultery with murder, he made him an author, and so guilty of both.

Use 1. This ought to teach men not to give place to sin, to any one, great or small, but to resist them all; for, as Prov. xvii. 14, 'The beginning of strife is as one that openeth the waters,' therefore ere the contention be meddled with, leave off. As when a man maketh a way to a current or stream of a river, which (when he hath once let it in to his grounds) he cannot stay again, though he would never so fain, so is the beginning of sin. To give the water passage, is to let the tongue loose, for the careless mind slideth away by degrees till it fall, and he that is not careful of idle and harmless words at the first, cometh soon to wicked and hurtful words at the last (*Greg. past. 3*). The like may be said of other sins. The way to heaven is upward, hard, and difficult; the way to hell is down-

ward. Now he that runneth down a hill cannot stay when he will, or if he set down with himself how far and where he will stay, he is not like to observe it; so in sin, he cannot take up himself when he would, to say thus far and no further I will sin; for the corruption of his nature is as fierce horses, and the devil as the driver; he shall not command himself when he would. Did not David fall from idleness to wantonness, and from adultery to murder; from a filthy sin to a bloody crime? Did not Solomon from excessive buildings, where his sin began, for he was as long again about his own house as he was about God's house, to abundance of wives, and from the love of strange women to the service of strange gods? Did not Asa fall from distrusting God to the imprisoning of God's prophets, and from that to oppressing of his people; yea, from distrusting in God to trust wholly in physicians? And are we better than these? Who was like them in Israel, and what is our strength in comparison of them? It is good, then, that we withstand small sins, and the first.

Use 2. If any be overtaken with sin unawares, let him shake it off with speed, lest he come to bind sin to sin, and so shall he be sure not to escape unpunished. Let him labour to rise out of it, and to stay himself; as Job xl. 5, 'Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.' So say thou, Once I have sinned, but I will do no more; yea, twice, but I will proceed no further. And to lessen thy fault, excuse not thine offence, seek no excuses and pretences to cover or colour it, for that will bring thee to be more entangled; the further and longer, the harder it will be to rise; and the smaller the sin is, the harder haply to rise; for he that falls lightly, he makes no great haste to rise again; whereas he that falls hard and foul, he hastens to arise; so in this.* It is Satan's policy not to draw men to great sins at first, but by degrees, lest they should abhor them, before the conscience be inured and somewhat hardened. As the way to good is by degrees, because of the difficulty of it, so to evil, because of the horribleness and shame of it. And by one sin, if it be lived in without repentance, there is left in the heart a more provocation to sin the same sin again; yea, and a greater proneness than before to any other sin whatsoever of the same quality; yea, and of a step or a degree higher. Hay or stubble, or any combustible matter, dried and heated by the sun, soon takes fire; the resisting of humidity is taken away; so in this. For when temptation is offered to some or other sin, that the conscience shall at first seem to make nice of, the corruption of the heart will be ready to make answer and suggest that he may as well, and as safely, do this as the former; there is no more danger in the one than in the other, and there-

* As one saith, beginnings are with more ease and safety declined when we are free, than proceedings when we have begun; so small beginnings than continuance.

fore that it is to no end to make dainty of the one, seeing he is so far engaged in the other. Therefore he that would be free from greater, when the less hath ceased upon him, let him haste, and by true repentance, as by an *ejectione firma*, cast him out of possession. Take the foxes when they are little, and if not at first, yet as they come in by little and little, cast them out by little and little; and go back again by degrees, as the sun went back in the dial of Ahaz.

Use 3. This may teach every man to account it a mercy and goodness of God to him when he gives a means to prevent his entrance into a sin, or his continuance in it, when he hath slipped aside to any, though but a little one. St Augustine saith that *omne peccatum*, &c. Every sin that God prevented in him, and kept him from committing of it, he accounted no less mercy than if he had pardoned him. And doubtless in this respect the mercy is more; for while that sin was prevented, more and perhaps greater sins were prevented in him. Men are nothing so sensible in this, but it is their corruption, as they are not so sensible of the benefit, being kept from transgressing the law, as getting a pardon after, nor in preventing a disease, as in removing it after. But the mercy is great, whether it be by the voice of a minister, if he open his heart to it, or the voice of a judgment, or the voice of his conscience, or the voice of the Spirit, Isa. xxx. 21. It is a benefit, when a man is settled or secure in his sin, by any of these means to be admonished, as David was by Nathan after he had sinned in numbering the people, and Peter was by Christ after the third denial; though it had been greater if the admonition and prevention had been at the first or second step. So should men esteem it when they are turned, or turning to the right hand or to the left, by pleasure or profit. It is good that God will so admonish them, and prevent this, by whom or howsoever, by public or private means, by good or bad. And let them hearken and obey, and be thankful to the author and the means; as St Bernard speaks,* No word that edifies to godliness, to virtue, and good manners, is to be heard negligently, because there is the way in which is shewed the salvation of God. And a little before, in the same sermon, saith he,† The admonition of the righteous is not to be contemned, which is sin's ruin, the heart's health, and God's way to the soul. And as St Augustine, to the

same purpose, of public hearing and admonition,* Let every one hear as he can, and as he is conscious to himself, so let him either grieve being to be corrected, or rejoice being to be approved. If he find that he hath gone astray, let him return, that he may walk in the way; if he find himself in God's way, let him walk on to the end; let no man be proud out of the way, nor slothful in it.

In that you say. That is, thus think in your hearts, and this is known to God. It is not likely they were so impious to utter their profane conceits of God's service; but as it is Ps. xiv. 1, xxx. 6.

Doct. Not only works and words, but even the thoughts are known to God. The very hearts of men have ears to hear God, and mouths to speak to God. *Corda Deo et aures et os gerunt*, saith St Augustine. As God said to Moses in another case: Exod. xiv. 15, so to the wicked, 'Why criest thou against me?' when haply they speak no word, but only blaspheme God in their hearts, as it is Ps. x. 13.

The table of the Lord is not to be regarded. They ask wherein they have despised and polluted God; in that they think basely of his service, they pollute him in polluting his altar. They who think basely of God's board, they contemn and pollute God, whose board it is. By table is understood not that of the shew-bread, but the altar of burnt-offerings; and so is Ezek. xli. 22.

Doct. Whatsoever abuse is committed in the worship of God, or against the means of his worship, it is held to be done against God himself. Thus answereth God this people, In polluting my altar you pollute me. The means of God's worship with us are the word, sacraments, and prayer, as the law, sacrifices, and sacrament were with them. Now, then, as the contemning of these were the contemning of him, so is it with us. It is that which is, 1 Cor. xi. 27, to be 'guilty of the body and blood of the Lord'; that is, of a heinous offence committed against his person. He is absent, so was God from the sacrifices, yet he was polluted in them, because they were offered unto him. So is it in these sacraments of ours, because he offereth them unto us as signs of himself. Hence it is, Luke x. 16, 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.' And wherefore they more than other men, but for this, because they were the candlesticks that held forth the light, they were they who brought the word to them, and that was it, not for their persons.

Reason 1. Because he that denies God all worship and honour, must needs contemn and despise him;

* *Unusquisque pro modulo suo audiat, et sicut sibi conscius fuerit, ita vel doleat corrigendus, vel gaudeat approbandus. Si se deviâsse invenerit, redeat ut in via ambulet: si se in via invenerit, ambulet ut perveniat. Nemo sit superbus extra viam, nemo piger in via.*—*Aug. in Ps 31, præfat.*

* *Nec ullus omnino sermo qui ædificat ad pietatem, ad virtutes, ad mores optimos, negligenter est audiendus, quoniam et illic iter quo ostenditur salutare Dei.*—*Bern. in Cant. serm. 57.*

† *Si corripuerit me justus in misericordia, id ipsum sentiam, sciens quia æmulatio justi et benevolentia iter faciunt ei qui ascendit super occasum. Bonus occasus, cum ad correptionem justi stat homo, et corrumpit vitium, et dominus ascendit super illum, conculcans hoc pedibus, et conterens ne resurgat. Non ergo contemnenda increpatio justi, quæ ruina peccati, cordis sanitas est, nec non et Dei ad animam via.*—*Bern. ibid.*

but he that contemns the means doth deny it him, for he will have none but by the means he hath appointed, all others are things he abhors. And this we may observe from Micah vi. 6-8.

Reason 2. Because he delighteth to magnify his word, Isa. xlii. 21; and to be magnified above all things by his word, Ps. cxxxviii. 2. Then the contempt of it must needs be the contempt of him.

Reason 3. Because he hath given unto them things that are proper to himself, which argues he would exalt them, and takes their disgrace to himself. To the word it is given to save and to destroy, and to judge; when it is he that doth it by it, James i. 21, John xii. 47, 48. The passover is called Christ, and Christ it, 1 Cor. v. 7, x. 16, xi. 24. Baptism is said to save us, Tit. iii. 5, and such like. It must then be the dishonouring of him to dishonour them.

Use 1. This proves that our times and age are full of many contemners of God, because we have so many contemners of the means of his worship, the word, prayer, and sacraments. To say nothing of atheists that are amongst us, who make a scoff at all things, and make the word man's invention, and such like; to pass by our papists, who account the word hard, difficult, insufficient, the cause of error and heresies; I say to pass by these, in the number of protestants who would go for good Christians, are many who contemn the Lord, there is such contempt from them in the means of his worship; sundry ways and in sundry manners they contemn; they have too much of this light food, their souls loathe it. Some men like the words only in a new teacher, and can never long tie their ear to any, no, not their own pastor; like those that like any meat better abroad than at home, though more wholesome and better dressed. It were infinite to descend to all particulars. How many contemn the word and sacraments, prayer, and preaching, when they have nothing near so much care to prepare themselves to the hearing, or receiving, or performing them, as they have for the coming to their own table!

Use 2. To take heed how we use and account of the means of God's worship, Luke viii. 18.

The table of the Lord is not to be regarded. The reason they thought thus basely of the table of the Lord was because the blood and fat poured upon the altar were things but base and vile in themselves; so they thought of the worship of God itself, not considering for what end God had appointed these things to be done, and what spiritual use they were to make of them.

Doct. The main cause and original of the common contempt and neglect of holy things is because men fix their eyes only on the outward means, and regard not the end and use of them, and the grace and blessing of God accompanying those base means that he hath sanctified in that sort, to all those that in holy and reverent manner have to do with them, as is manifest here. As it was with Naaman, the Syrian,

2 Kings v., who for a time contemned that which God purposed him health by, because he fixed his eyes upon the baseness and commonness of the means, the water of Jordan, ver. 10-12, so do men these holy and spiritual things, because they look but unto the outward things. To this purpose is that where Paul sheweth that neither Jews nor Gentiles regarded the preaching of the word, for that they thus looked upon the outward things: 1 Cor. i. 22, 23, 'The Jews require a sign, and the Grecians seek after wisdom: but we preach Christ crucified, unto the Jews even a stumbling block, and unto the Grecians foolishness.' As if he had said, the Jews look for strange, great, worldly works to be wrought by the Messiah at his coming. They dreamed all of an earthly monarchy, and a worldly estate, such as Solomon's was, which, because they saw not in Christ's person, they would none of. The Gentiles, and specially the Grecians, noted for learning, and the philosophers, busied in the studies of human wisdom, they look for deep matters and profound principles of philosophy; and finding the Scripture written plainly, *ad vulgi captum*, 'not in words of human wisdom,' 1 Cor. ii., for this cause they contemn it as too base a subject for them to busy their brains, and take up their time with; and this made him, in the 21st verse, to call it 'foolishness of preaching,' not *ex animo*, but *ex eorum opinione*; thus much he intimateth: 1 Tim. iv. 12, 'Let no man despise thy youth, but be an example in word, in conversation,' &c., intimating that, without better carriage of himself, his young years would be an occasion to hinder the profit of his ministry; men would be apt to contemn the ministry for some infirmity in the means. This is intimated in as if the means and instrument were more glorious and admirable, good would be effected, Luke xvi. 30, and for the baseness of the instrument they contemn holy things. This is that which the apostle saith that men 'eat and drink unworthily,' 1 Cor. xi. 29, because they put not a difference betwixt this spiritual food, 1 Cor. x., and that corporal food, because they judge not aright of these holy mysteries.

Reason. Because men live by sense and sight, not by faith, they are not able to discern of things that are hidden, but esteem of things as they see or feel them; they, wanting faith, cannot pierce within the veil, and draw, as it were, the curtain to see the excellency of spiritual mysteries in earthen and base vessels, which makes them grow in contempt and neglect, which the apostle shews, 1 Cor. i. 24; for if faith makes that man conceive and understand them, and receive proof by them, it is manifest that the other is caused by want of faith.

Use 1. This may teach us why in, and under the simplicity of the gospel, there is not so much devotion to holy things and the service of God as among idolaters; there is a madding and unreasonable superstition to their idolatrous service, for there is good

reason for it, because under the gospel all outward things are plain, without pomp and glorious shows to the eye, only plain and simple; whereas, in idolatrous service, all things are made glittering and glorious for the outward show, by which the nature of man is marvellously catched and kept, as fishes with baits. It is wondered of many, why idolaters should brag so truly of a multitude as they do, and so many follow after them, when the gospel enjoys nothing so many. The reason is, because here all things are plain and simple, as was said of Christ, Isa. liii. There was 'no beauty in them' for outward things, to make the flesh desire them, therefore they easily and soon condemn them. As God dealt wisely with the church in her infancy, seeing her infirmities, so have they dealt cunningly with his people: he to hold them to himself, they to draw them from the gospel. Because, saith Chrysostom, the people of Israel, who were brought up in Egypt, and had polluted themselves with idolatry, would have sacrifices and ceremonies, so that if they were not permitted unto them they were ready again to fall to idolatry; though God desired a people to worship him in spirit and truth, yet he granted them unto them, dealing as a wise physician, who having a patient sick of a fever, by reason of heat desiring earnestly cold water, and unless it be given him he is ready to seek a halter to strangle himself, or some ways to destroy himself; there the physician, compelled by necessity, gives him a cup of water prepared by himself, and commands him to drink, but forbids him to drink of any other but that; so God gives the Jews goodly ceremonies, but so as it was not lawful for them to use any other. And then were they grieved, saith he, when he shewed his wrath upon them, for making a calf of their earrings, &c. So in cunning and mischievous policy hath the church of Rome, when they saw how the nature of man was affected with holy things, because of the outward means, when simple and base, because the gospel is such they little regarded them; but glorious things were those that affected them, therefore have they fallen from the simplicity of the gospel to that whorish and Babylonish pride they are now in; when it was with her, as Boniface the bishop and martyr said to one that asked whether it was lawful to administer the sacrament in wooden cups, he answered, In times past they had golden priests and wooden chalices; then would they brag of nothing such a multitude as now, when they have wooden priests and golden chalices, since Pope Urban hath made all the ministering attire golden and gay. And so, because they are led by their senses, therefore they are violently carried after this superstition.

Use 2. This teacheth us why, in the church, the means of God's worship, his word and table, are so little esteemed or regarded, because men are so led by their senses; and when the means are base and simple, they think so of the worship itself, as Jerome

said, *putabant altari deesse religionis sanctimoniam, quia deerat adificationis ambitio*, they thought the altar was not to be so religiously regarded, because it was not richly bedecked and adorned. Such are they as give no respect to the word, because the minister is of no great respect, but a mean, plain man, who have not learned more to esteem the earthen vessels for the treasure, but less to account of the treasure for the earthen vessels. Hence many set light by the holy table, because they see nothing here but bare bread and wine, very base and mean elements, such as they use ordinarily to feed on elsewhere; and so, as a fool or a natural, if he light on an obligation or a deed, he maketh no more reckoning of it than of a piece of parchment and a little wax, because he understandeth not the contents and end of it; so in these things, not considering the end and use of them, by whom they were appointed. As there are some who overvalue these mysteries, specially the sacraments, that tie the grace of God inseparably to them, and make the *opus operatum* a matter of sufficient virtue, that ascribe some divine power to the very outward elements, and so bring a divine adoration of them, that of holy mysteries make magical miracles, as the church of Rome doth; so, again, are there many in the church of England that undervalue them, that make no other reckoning of them than as of ordinary elements, and repair unto them as to the bodily food, because they are in nature and substance the same: the doctrine here being the ground of it, they being so dull-sighted they can look no further than that which is object to the sense of them, they can see no end nor use of them more, no secret grace nor virtue in them, and, that which is worse, will not submit themselves to be taught, or if taught, not believe, when *oportet discentem credere*.

Use 3. To teach every one in these actions *sursum corda habere*, and to lift the eyes of his mind upwards, as with his bodily eyes he seeth the outward elements here, so with the eye of faith to apprehend the matter of it, that which these outward things represent to the mind. The word of God for letters and syllables is but the same with other human writings, but it hath another manner of work with it, in regard of the Spirit and grace of God accompanying it, unto those that hear it with a sanctified ear. As we see that ordinary water and *aqua vite* in a phial or glass look both alike, but they differ much in work and effect, because there is a kind of spirit in the one which is not in the other; so the word and the sacrament, though the same in substance with ordinary bread and wine, yet they have a far diverse work and effect with them unto those who receive them with a holy heart and a faithful, in regard of God's covenant (whose seals they are); in regard of the mercy of God, of which they more assure us; in regard of Christ's death, that they represent unto us, and put us in mind of; and in regard of the grace of God's Spirit, that accompanieth them in those

that so receive them for the effecting of these former matters.

Ver. 8. *And if ye offer the blind for sacrifice, it is not evil: and if ye offer the lame and sick, it is not evil: offer it now unto thy prince; will he be content with thee, or accept thy person? saith the Lord of hosts.*

And if you offer the blind for sacrifice. The Lord proceedeth to prove that they despise him and his table, shewing how they have erred both against his law, and the rule of honesty and comeliness, Lev. xxii. 21, 22.

And if you offer the blind for sacrifice, it is not evil. These words are read of some by way of interrogation, 'When ye offer the blind, is it not evil?' Now a negative interrogation ever affirmeth strongly; *q. d.* it is very evil, and yet ye do it. Jerome, Junius, others, read these words by way of affirmation, God continuing to tax their thoughts. You think it not evil, you think it is good enough for God, you make it no fault; and this is the common reading, which is more agreeable to the context; but the matter is not great how we take it, both tend to one end and one effect, both a disliking and disallowing of such sacrifice.

For the sacrifice here spoken of, some understand it only of the sacrifice the priests offered for themselves, Lev. iv. 3, Heb. v. 3. Others for the sacrifice the people brought, which, when they were burnt-offerings, which were all consumed upon the altar, the priests nothing regarded; but the sin-offering to be eaten by the priests, for those they were marvellous careful they might be of the best; and some expound them of the people's offerings in general, whether they were burnt-offerings, sin-offerings, or peace-offerings, or whatsoever. And those words, 'it is not evil,' some take for the people's words, it is good enough for the priests; or it is good enough to be burnt to ashes; others make the priest heartening the people in that practice, which is very probable, God before directing his speech to the priests. In sum, it is like to both, as both are here accused.

The prophet had told them of their base thought of God's table. To this they might haply reply or object; You take too much upon you to see into our hearts, and to censure our thoughts. To this the prophet makes by insinuation an answer, though closely, that he need not to dive so deep; their life and practice taught as much. A man might read the profaneness of their hearts in the uncleanness of their gifts, and their contempt of God in their carriage. The thoughts of men are known either immediately and directly by God alone, Jer. xvii. 10, Mat. ix. 4, or mediately and indirectly; and so man may know them, either as God revealeth them, Ezek. xiv. 1-3, or as men discover them by their actions, looks, or speeches. First, Mat. vii. 16, 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?' Secondly, Isa. iii. 9, 'The show of their countenance doth wit-

ness against them.' Thirdly, Luke vi. 45. In this place the first is understood.

Now, this people are not reproved for bringing no sacrifice, but faulty sacrifice, faulty for quality, contrary to the law, Lev. xxii. 21, 22. Now, what is spoken of their sacrifice may be spiritually applied to ours, that we may make some benefit out of this. The sacrifices of the church in the New Testament are:

First, Men themselves, and that first in life, souls and bodies consecrated unto God's service, both in their general callings and their particular places. Rom. xii. 1, 'Present your bodies a living sacrifice,' not to slaughter them, but the corruption of them, Rom. vi. 6, 13. Now the mortifying of the affection killeth not the man, Ps. li. 17; as the ram, not Isaac, was slain, though he was offered. Read Gen. xxii., Mark xii. 33, 1 Sam. xv. 22. Secondly, in death; in offering their souls to God's hand, Luke xxiii. 46, Acts vii. 59; and their bodies for testimony of the truth, being called to it, Philip. ii. 17, 2 Tim. iv. 6.

Secondly, The sacrifices of the New Testament are something from themselves immediately to God, as praises and prayers, compared to sacrifice, Ps. l. 14, 15; drink-offerings, Ps. cxvi. 31; incense, Ps. cxli. 2, Hosea xiv. 3, Rev. v. 8, and viii. 3, 4. Secondly, to man for God, as alms, Heb. xiii. 16, Ps. iv. 18, Mat. xii. 7.

Now, as their sacrifices signified ours, so their imperfection noteth out ours. The first is blindness, which in the Scripture signifieth ignorance, as Rev. iii. 2, 1 Pet. v. 9, shewing that he detested such service as was done of ignorance without knowledge. By lame, he may mean when things are done without mind and heart, with the outward man, not inward; for fashion, fear, praise, &c. By sick, when it is without spirit and affection; the spirit is gone when it is without zeal, fervency, affection.

Offer it now unto thy prince. The second reason, they have offended against nature and civility. He that offereth the Lord of hosts such things as he would not offer unto a man, which the prince will not accept, saith that the table of the Lord is not to be regarded, ye offer such, &c.

Offer now unto thy prince, captain, or ruler. There was then no king in Israel, for the kingly dignity was extinct in Jechoniah, Jer. xxii., but they only had captains over them, appointed by the Persian king, to whom they were in bondage. As Zerubbabel is called the captain of Israel, Haggai i. 1, and so it is made more offensive, that they used God as they would not do a mean man, not a king, but a captain; and it is as if God had said, Now make trial of the good will of your captain towards you, which is more familiar to you, being a man and inferior to a king, whom, if thou labourest thus to reconcile unto thyself, thou shalt more offend and excite against thee. What an indignity is this then against me, that I should be no more, or not so much accounted of as a mean captain!

How should not this, instead of reconciling me, more displease and provoke me! And what can you look for from me, so mighty a God, to defend and vindicate my glory and service from such indignities, but wrath and displeasure? 'Will he be content with thee, or will it displease him?' as if he said, undoubtedly, it will marvellously displease him.

Or accept thy person, or accept thy face? That is, will he kindly and lovingly look upon thee, and grant thee the things thou desirest? as Gen. xix. 21, Job xlii. 8, 9. So here, will he friendly respect you, and grant your request? No; he will be more offended with you.

In the whole, he answereth, that they might object, that he took too much upon him to pry into their thoughts and hearts, when he did no otherwise than ordinarily he might do, judge their lives by their practices. The point then is:

Doct. The wickedness of the life proclaimeth and preacheth to men the profaneness of the heart, as Ps. xiv. 1, 'The fool hath said in his heart, There is no God. They have corrupted and done an abominable work, there is none that doeth good.' Was not this enough to convince them of impiety and atheism before God which searcheth the heart? So there is another way for man to know: Titus i. 16, 'They profess that they know God; but by works they deny him, and are abominable, and disobedient, and unto every good work reprobate.' And this is enough to condemn them of impiety and profaneness, of contempt of God, want of the fear of God, before man that seeth the outward man only, and must by it judge of the inward. Mat. vii. 16-18, 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? So every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' A good or evil tree is known, not by the leaves or flowers, but by the fruits: * 1 John iii. 10, 'In this are the children of God known, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.'

Reason 1. Because the tongue will bewray the irreligiosity of the heart when it speaketh folly, as James i. 26, 'If any man among you seem religious, and refraineth not his tongue, but deceiveth his own heart, this man's religion is vain.' And Mat. xii. 34, 'O generation of vipers, how can you speak good things, when ye are evil? for of the abundance of the heart the mouth speaketh.' Hence is that Mat. xxvi. 73, 'So after a while came unto him they that stood by, and said unto Peter, Surely thou art also one of them; for even thy speech bewrayeth thee.' Though the tongue may now and then prove a false glass, yet it is then, when it maketh show, not of the worse but

* Non ex foliis, non ex floribus, sed ex fructu arbor bona malavé dignoscitur.—Bern. *Epist.* 107.

of the better, as false glasses do commonly make men seem fairer than they are, and not fouler.

Reason 2. Because the nature of man is so hypocritical, and willing to be accounted good, that if anything be in the heart that good is it will shew itself; nay, though nothing be in it, yet it will dissemble, at least for time and place. So when there nothing appears but evil, and the whole course is naught, it must follow that the heart must needs be stark naught. Many apples rotten at the heart are whole skinned, but if rotten in the outside they have the taint of the heart.

Use 1. This controlleth such rash censurers, as will go further than God's prophet, as will judge of men, not by their lives and their actions, but by their own fancies and conceits, contrary to their actions. If the prophet, a man of that wisdom and revelations, did content himself with their actions, and join issue with them upon their outward carriage, shall these men, who have no such thing, nor any extraordinary gifts to discern spirits, sit upon men's souls, and judge their secrets, and condemn them for hypocrites, and condemn them for deep dissemblers, though they can find nothing in their lives that may argue their hypocrisy and hollowness?

Obj. But do such wise men of the world these things without ground?

Ans. It cannot be, neither is; but they are deceitful grounds. The first is, the strict course of life that the parties take they thus judge; a marvellous thing! different spirits! The prophet condemns men for their dissolute lives, these for the straitness of their lives. Thus if any man do make conscience of sin, he is by them noted as a pharisee, that is, an hypocrite. That as he said, *Non potest esse salvus, qui non vult esse malus; salvus saltem à linguis maledictis*; so it is, 1 Peter iv. 4, 'It seemeth unto them strange that ye run not with them unto the same excess of riot, therefore speak they evil of you.' But as St Bernard said that Balaam, when he thought to have cursed God's people for hire, did bless them again and again, though against his will, so these men more commend than discommend these persons, where they seek so to disgrace them, while unwillingly they heap praises as reproaches upon them; and while they go about to backbite them, against their wills they acquit, because they object good things instead of evil against them, as if they could find no matter of evil in them.

Obj. But, Mat. xxiii. 23, Christ condemns the scribes for strictness in paying tithes.

Ans. But the latter part answers the former, and it sheweth they are hypocrites not for doing the less, but omitting the greater; as the other side, that they are hypocrites who do the greater and omit the less. If they cannot justly challenge them for omitting the greater, they cannot make them hypocrites; nay, haply these that are censured may justly, by Christ's rule, judge their censurers as hypocrites, because they

omit the less, and are altogether negligent in them. For undoubtedly the heart can be sound in neither, that is not in both, Luke xvi. 10. 'He that is faithful in the least, he is also faithful in much: and he that is unjust in the least, is unjust also in much.' It is a sure token of an hypocrite, for a man to live apparently in the practice of any one known sin, though in other things he seem never so strict; for, Eccles. x. 1, 2, 'any one dead fly corrupts the ointment.' But to condemn a man for an hypocrite, in being stricter than ourselves in some cases, and for being nice in matters of small moment, when the whole tenor of his life is otherwise righteous also, it is to condemn him for that which Christ will commend him for at last, when no man shall take his praise or his joy from him, Mat. xxv. 21. But these men thus condemn themselves, for as the heathen, *ut quisque optimus est, ita quemque optimum esse putat*; so, *ut quisque pessimus, &c.* as Helioabalus thought every man dishonest in heart, because he was so himself. So these men think that men cannot without hypocrisy either be nice in small things, or very careful and zealous in greater things, because themselves are not come to that sincerity, to make conscience of them themselves, and therefore if they should seem to do it, they should but dissemble; and they measure other men's consciences by their own. In a word, thus to judge is a most corrupt course; as if a man must needs have it, that the tree is rotten at the root, because the fruit of it seemed to be good, or at least because the fruit of it shewed better and fairer than the fruit of many other trees that grew near it. Then, as Mat. vii. 1, 'Judge not, that ye be not judged.' Else if thou thus judge God's servants, take heed of a censure from him, and, it may be, from those whom thou thus censurest, because, 1 Cor. vi. 2, 'the saints shall judge the world.'

The second ground of these men's judging is some strange judgment that befalls them that seem thus religious and careful. For if one that hath made conscience of his ways be overtaken with any judgment, an unusual cross, or die suddenly, then judge they of him, as Job's friends did of him, that God hath found out his hypocrisy. What would they do if he had died in that misery? And yet might he have done well enough for all that, and did trust in God: Job xiii. 15, 'Lo, though he slay me, yet will I trust in him, and I will approve my ways in his sight.' Thus the barbarians judged of St Paul, Acts xxviii. 4; and so the disciples, John ix. 2. But as men shall not be judged before God for that they have suffered, but done, so men shall not be judged of men; for so Christ shewed by crossing his disciples' judgment, John ix. 3, as also theirs, Luke xiii. 8, 5; as he sheweth not only by this which might come from the malice of Pilate, but from that of the eighteen who perished under the tower of Siloam, for the like may befall to another and themselves.

Obj. But may not a man judge at all by God's judgment?

Ans. Yes, in these and the like cases. If God have foretold such a thing, Num. xvi. 29, 30, when it comes we may judge; or if the judgment befall him that hath been, and so continues, a notorious wicked man, as in Athens, when a beam of the house fell in a banquet, and knocked a professed atheist alone on the head, there is then some ground for our censure, for then the word and work of God meet together; else there can be no certain judgment; because, as it is, Eccles. ix. 1, 2, 'I have surely given mine heart to all this, and to declare all this, that the just, and the wise, and their works, are in the hands of God: and no man knoweth either love or hatred of all that is before them. All things come alike to all: and the same condition is to the just, and to the wicked; to the good, and to the pure, and to the polluted; and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.' And that which is befallen another may befall thee; for it is no faith, but a fancy, whereby any man thinketh himself excepted from any outward calamity, having no promise for freedom. Therefore should no man judge another that liveth outwardly well, by aught that befalleth him, for it may befall him, and that in God's justice, as Prov. xxiv. 17, 18.

Use 2. This tells how it is warrantable to judge and censure of other men, such as are wicked and profane, and yet cry out that any man should sit on them but themselves, and of those we mean who boast of as good and sincere a heart to God as the best, though their lives be not so religious as theirs; yea, when they are profane and notoriously wicked, yet men must judge charitably of them, because they cannot see into their thoughts, and know what there is there. But we answer them, that their lives tell us what lies hid; nay, that which is within cannot be hid, because their lives are such. For, Mat. vii. 18, a man need not dig into the ground to see what the root is, the fruit will easily discover the tree; so is it with the heart and actions; by good actions we may be deceived, because of the disposition of the party, Mat. vi. Alms and prayers by vain glory, or want of sincerity, are not good at all to the doer; but evil cannot be good by good intention, for that which is evil in itself cannot be made good to any for any end. And so evil actions still argue an evil heart, as bad fruits an evil tree; and so it is a very ridiculous thing for men to brag of a sound and good heart, when their lives be as they be. For, James iii. 11, evil words, saith the apostle, corrupt good manners, their own and others, much more evil works good men; yea, they argue the doer corrupt within, for it is not the fruit makes the tree bad, but it is the badness of the tree that maketh the bad fruit; the fruit discovereth the naughtiness of the tree. For as the adder hath a sting before he

stingeth, so are men wicked before they work wickedness; then is it known she hath a sting, and they corruption; for as the mouth speaketh from the abundance of the heart, so the heart worketh from the abundance of the soul; so that lawful for me to judge a common swearer, a known adulterer, a manifest deceiver, an usual drunkard, &c., to have a corrupt heart; for when the earth is broken up, and a filthy stench cometh out, argues it not that there was some dead corpse there? So when men send out cursings, blasphemies, swearings, railings, and such like, that a man should not be able to endure, from whence issue these, but from a dead and rotten soul? These carry about them then the grave and sepulchre of the soul. Now, that which is said of the words may be applied to the works. As a man therefore coming to a tomb, though never so costly, and curiously, or so royally decked, yet if at some vent he apprehend a filthy savour issuing out of it, he knoweth well there is not only a dead but a rotten carcase within; so when a man feelth a filthy and unwholesome scent, either of profane speech, or of dissolute life, issuing from the heart, which is the fountain of both, he must needs conclude, neither is it against charity to censure it, that there is a soul not only dead and buried, but even rotten in sin and corruption. Therefore, let no man delude himself while he would deceive others, to bear men in hand that he is sound at heart, when he is unsound and corrupt in his life, as if a man might be persuaded that it is a vine or fig-tree which he seeth hanging full of crabs and wildings. Nay, it must needs be otherwise; therefore, as Christ said, Mat. xii. 33, 'Either make the tree good, and his fruit good; or else make the tree evil, and his fruit evil: for the tree is known by his fruit.' If thou hate sin, shew it in thy life; if thou fear God, shew it by thy careful walking in his ways, and seeking to please him; if thou lovest the word, frequent the assembly with diligence and devotion, and not carelessly and slippily; if thou think reverently of the service of God, be careful reverently to address thyself to the performance of it. Otherwise know, thy practice proclaims the want of these things; and think not much if others judge thee by that, for they have their warrant from Christ their king: 'By their fruits you shall know them.'

If ye offer the blind. The Lord he requires not all the substance of a man to his service, but a few things, and those not very costly, yet he requires the choice and best in their kind, and they be accounted of better than any others; the best should not be dear to them, nor too dear for him.

Doct. Men ought to offer their best things to God, and to think nothing too dear for him, either to give to him or for him, Gen. xxii. 2, 2 Sam. xxiv. 24.

Use 1. This serves to reprove all hypocrites, such as the world and the church is full of, who offer not the best, but the worst unto God, and think those things good enough, having many things too dear for

him, whenas nothing is too good for their back and bellies, for their pleasures and delights, to serve the flesh and world withal. But generals touch not; for particulars. First, the maintenance of the ministers is the Lord's portion, as not to seek it far off, Mal. iii. 8, for if the spoiling of them be the spoiling of him, then *e contra*. But how many have we that think everything is too much that they have, and any thing is good enough for them! I say nothing of them who bestow all on pleasures, and give nothing to the Lord's portion, who, as they think playing better than preaching, bestow much on players, but nothing on preachers. But I aim at such as account of preaching, and enjoy the benefit of the ministry, and yet a vain man will bestow more on a player in a year, than they in many on a preacher. Alms to the poor is a gift to God, as the Scripture teacheth; but how many have we, I do not say rich churls like him in the Gospel, that will not give crumbs to Lazarus, but, that will give something, but it is alms of mouldy bread, tainted meat, that scarce dogs will eat, or cannot be spent otherwise; whose rust of their silver, and their moth-eaten garments shall be a witness against them, and eat their flesh. Anything is too much for these, nothing too good for their bellies, pleasures, or pleasant companions who delight them, James v. 2, 3. Wretched men had rather give to parasites and flatterers, than to Christ, from whom they have so many benefits.* These shall have of the best, those of the worst; these liberally, those sparingly. If I should tell you that a citizen in the end of the sickness being some few miles from the city, when the plague was beginning hotly, going thither but of pleasure, at his meat would have given a crown for a set of musicians to delight himself withal, when motion was made in the company to give somewhat to the relief of the sick and poor in that town, as men who could not forget the miseries of the poor, from the experience of their own, he among the rest gave but a penny or twopence at the most. I say, if I should tell you of such an one (I say not I know the party and the thing), I know you would all condemn him in your thoughts. But this I say, I know many who will not stick to spend a crown, ten, twenty, thirty, forty shillings, upon one idle journey for their pleasure and delight (which I do not simply condemn), whenas it will grieve them, and they cannot smother it, to bestow in a whole year upon the Lord's Levites and his poor Lazarites, a crown or ten shillings, or the like portion, far inferior to their ability; how are these not reprov'd here? And if these, then those who give to the Lord, not the flower and youth of their age, but to the flesh and devil, and the dregs of their age to God; their strength and health to the world, their weakness and sickness to God. The first fruits are too good for God, though he call for them; the gleanings are good enough. Many have children, some are

* *Miseri homines parasitis et assentatoribus distribuere malunt, quam Christo qui tot sibi beneficia contulerit.*

of good parts, good gifts and towardliness; it is pity they should serve the Lord, and be for his ministry, they are fit to stand before kings and in great places, Dan. i. 3-5; but if any be of no gifts, he is fit for no other use, turn him to the ministry, 1 Kings xii. 31, 2 Chron. xiii. 9, and this must be his refuge against poverty. Many betake themselves to the reading of the word, and come to the church when they have nothing else to do, neither their bellies to feed, nor their backs to deck, nor the world to follow, the weather not for them to walk in the fields, as Luke ix. 59, 61. Many will offer small and petty sins to God, that they have no pleasure or profit by, but retain their main sins which give delight, 2 Kings x. 28, 29; Mark vi. 17, 18, 20; Mat. xxiii. 23; yea, many can be content to part with their outward goods, not inward corruption, but buy out their sins with alms, Micah vi. 6, 7. Now a number of such hypocrites as these are manifestly here reprov'd, that they think things too dear for the Lord, and please themselves, when they offer of the worst unto him.

Use 2. To teach every man to honour God with the best he hath, to think nothing too good for him, and to labour that nothing be dear to him in comparison of him, if he call for it. To take Solomon's advice: Prov. iii. 9, 'Honour the Lord with thy riches, and with the first fruits of all thine increase.' Defraud not his Levites of their portion, thinking it too much that is bestowed on them; for, 1 Cor. ix. 11, 'if we have sown unto you spiritual things, is it a great thing if we reap your carnal things?' and Gal. vi. 6, 'Let him that is taught in the word, make him that hath taught him partaker in all his goods.' And if men be straiten'd this wise, it may be just with God to take their ministers from them. Unless the people bring oil, the light will go out in the temple;* so in ordinary course and God's judgment. Feed the poor with the best, and deal liberally with them, Deut. xiv. 29, Neh. viii. 10. Make them heirs and co-heirs with thy children and kindred (as Chrysostom), when thou art dying and going, though it is far better thou shouldst nourish them living, and before thou depart, *Hom. 25, ad pop Ant.* Remember God in the best of thy days, health, youth, strength, Eccles. xii. 1, Deut. vi. 5. If thou hast children, think none too good for God, to carry God's name, to stand in God's stead, 1 Cor. ii. 16, and v. 20. And if God will have him, if he be as Isaac, freely offer him; the better, the more acceptable to himself. Give God the time that is meet, and he requireth, though it be precious to thee, and may be employed to profit otherwise, Exod. xxxiv. 21. Offer to God the greatest and sweetest sins, nearest and dearest, Mat. v. 29, 30, as Heb. xi. 17; yea, give God the heart, and honour him with outward holiness, Prov. xxiii. 26. In all things be an Abel, not a Cain, Gen. iv.

* *Nisi dederit oleum populus, extinguetur lucerna in templo — Orig.*

The blind. Sacrifices were types both of head and body; and for body, of the persons and service. And thus God rejecting their sacrifices for their blindness, shews how he condemns blindness in those who serve him. And blindness is ignorance, and want of knowledge, Rev. iii., 2 Peter i. 5, 9. And so from hence observe.

Doct. Nothing that is done in obedience of God can be good, or a good work, unless it be of knowledge, zeal, charity, devotion; good intention cannot make it good, if knowledge be wanting, for it is a blind offering. The knowledge we speak of is a general knowledge of the will and word of God, and special knowledge of the lawfulness and goodness of that action, 2 Peter i. 5, 9; Deut. v. 27; Mat. xxviii. 19, 20; Rom. x. 2, 3, xiv. 23.

Reason 1. Because the Lord respects not the outward show and pomp of works (as the multitude and greatness of them), but considers them inwardly, whether they flow from true obedience or no. Now, true obedience is then, when we believe by the word of God, that both he requires such works, and they are those which please him. Now this cannot be without some measure of knowledge.

Reason 2. Because, as he condemns the vain pomp and outward show of hypocrites, so does he all feigned service and will-worship, Col. ii. 23. Now then it is will-worship, not only when things not commanded are done, and men think by them to do God good service; but when things commanded are done, and they know not the command, but for some other respects do them, for as good no commandment, in respect of them, as they not know it. And if things done, which he had commanded, be rejected, as will-worship, Isa. i. 12, because they were not done in that manner he had commanded, though they knew his will, more this; for as they in Isaiah did their works, not in conscience to God, but for some other end, so these cannot, because they know it not, and so it cannot be acceptable. He that doeth a man a good turn, and meant it not, but aimed at himself, profit or glory, or whatsoever, cannot look for any great thanks from him, for whom it fell out so well.

Use 1. This confuteth papists, as touching ignorance, which they much advance and command. Though they be ashamed of the old position, that ignorance is the mother of devotion, yet they accuse knowledge for want of devotion; they practise to keep the people in ignorance, and defend it still to be good. For when we urge the necessity of knowledge for all our actions, and that whether from the word, fathers, or reason, they oppose themselves against all, besides their manifold reasons, for which they have beaten their brains, to prove the people ought not to have the Scriptures in a known tongue, and so not knowledge. When we object unto them, John v. 39, 'Search the Scriptures,' and justly complain of their spirit contrary to Christ's, Dureus denies that this is spoken

to all Christians; for how should (saith he) the ignorant and unlearned search them? We answer, that if Christ had then spoken to the learned only, his exception had been good; but if he preached to the whole people, as then he did, if to all the Jews, why not to all Christians? Let them shew a difference; but if none, but that both Jews and Christians must, by them, have the knowledge of Christ and eternal life, when these are common to all in the church, why not the other? When we urge that, Acts xvii. 11, 'The Bereans searched the Scriptures whether those things were so,' Bellarmine answereth, That was because they doubted whether he was an apostle or no. The matter is not why they examined, but that they did, and are commended for it by the Holy Ghost, that they compared his doctrine with the doctrine of the prophets. Then ought all Christians thus to do, to try the spirits, for now may doubt be made, more than at that time, 1 John iv. 1, and no search can be but by the Scriptures, and knowledge of them. When we urge that Col. iii. 16, then they exempt the ignorant, and say it is not for all, but commend unto us the decree of the council of Trent, who have allowed such to read as have license from their ordinary, upon testimony from their curates that they are humble and devout persons (*Rhemist, præfat.*), that is, none but their pope-holy, devout Catholics; and yet the apostle speaks generally; and if the people be rude, and, as they still object, ignorant, we answer, that is no reason, or of no force to prove they must be kept from the Scriptures. This is the way to make them still rude; this ought not to be so, and that which is a fault in them, can be no argument against this, as if a man should be denied the benefit, not of light, but of salve, because his eyes are sore. When we object unto them the fathers, as Chrysostom, upon the place of the Colossians, and divers other places, or that of him, Hom. 2, in Mat. *et alius*: Hear I pray you, O ye laity, buy your Bibles, the medicines of your souls, if you will buy you nothing else; get the New Testament, the Acts of the Apostles, and the Epistles. To this the Rhemists, *præfat. sect. 14*, answer, that he speaks this as a pulpit-man, not as giving rules in the schools. As if he would speak one thing in the pulpit, another thing out of it, or make the pulpit a place to utter lies. These who thus censure the fathers, no marvel though they often be saucy with Luther and Calvin. But Bellarmine answereth, *de verbo Dei*, lib. ii. cap. xvi., that he spoke that then, because many men were given to be at theatres and stage plays, and other vanities, and never read the Scriptures, no, not such as had understanding; and he exhorteth all, not that he would have all to read them, but that they should do it, which could do it with profit; for he knew he had to deal with those who need such amplification. Mark that Chrysostom is made an orator, no preacher, one that, for advantage, would speak more than he thought. When upon Col.

iii. 16, he exhorts not only in general terms, but specially, Hear, O you worldly men, that have wives and children, he commands you to read the Scripture, and not lightly and slightly, but diligently and painfully. How can they restrain those with any conscience to some, which is spoken generally to all? And for this reason, holds it not now? Have we not plays, they and we, theatres fuller than churches, to the corrupting of the minds and manners of our people? Find we not many, of good capacity, more affected with anything than the Scriptures? Then, as necessary it is they should be exhorted, and read them; and yet, with them, many a man read anything but Scriptures: by all which, as they themselves make gain of them, so they make them and their sacrifices, service and obedience, whatsoever it is, unacceptable unto God, because they are blind sacrifices, specially that, when they teach them to pray in an unknown tongue, where every word must needs be a blind service.

Use 2. To reprove all such as keep themselves in ignorance and without knowledge. Being blind, they will be blind still; they need not that any law forbid them the reading of the Scriptures, they can be a law unto themselves. And whatsoever others can object, that they have against themselves, of the difficulty, the hardness, the obscurity and danger of reading them: or if not that, yet that they must learn from their ministers, that which Duræus, the Jesuit, said impiously, that Christ left pastors to the people, not Bibles, they so practise; for they will not once almost look in them, only they will hear from the ministers, and would to God they would hear constantly and carefully. They might have more knowledge; but while they only hear, they remain still ignorant, and hearing so carelessly, by ignorance they do the things that God hath commanded now and then, but without all true knowledge, and so make them unacceptable to God, when they work by imitation, and often inquire of the lawfulness after the deed.

Use 3. To persuade every man, that hath any desire that his service may be acceptable to God, whatsoever it be, to labour for knowledge, that it may be a seeing sacrifice; for that which the apostle hath, Heb. xi. 6, is here more; if not without faith, then not without knowledge. Now, what servant or child is it that obeys and doth service to his father or master, and knows it is not acceptable, and yet, if he be told what way he may take to have it accepted, will not? So in this, if there be any desire to please him, labour not so much to do, as how to do, or to know what you do; and this not only by sitting at Gamaliel's feet, and hearing the ministers, but by reading the Scriptures and word of God yourselves diligently and painfully; for the apostle so persuades, Col. iii. 16, 'Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing yourselves in psalms, and hymns, and spiritual songs, singing with a

grace in your hearts to the Lord ;' not, as Chrysostom well saith, that the word should be in you, that is, come as a stranger, and stay for a night, a season, and gone again ; but it must dwell in you, and that not sparingly, but copiously and abundantly. Chrysostom's exhortation is not so necessary for these times and this audience, to get them Bibles, for they must have them in their hands and houses ; but to use their Bibles, which most neglect. Therefore, as he, *de Lazaro, Hom. 3*, I again and again exhort you, not only here, to attend to the things that are spoken, but when you are at home, to read the Scriptures carefully, which I use to press upon them that are about me.* If this may prevail a little, more may that of Moses, Deut. vi. 6-8, and that of Christ, John v. 39, and the former of St Paul. But, alas ! how may that complaint of Chrysostom be applied, *Hom. 13 in Joan*, Who is it that, when he comes home, doth anything worthy of a Christian ? Who is it that seeks the meaning of the Scripture ? None at all. We may ordinarily find you at tables or dice, but very seldom at your Bibles.† Doth not he describe many of our Christians, and their families ? and so that, being without knowledge, all they do is unacceptable. Let us labour then for this knowledge, and be not idols in the church, who have eyes and see not. And so much knowledge is required as there is capableness and means.

And if ye offer the lame. Lame sacrifices forbidden signified the dislike that God had of such service as was done by halves, in body, and not in mind ; *è contra*, in hypocrisy, for fashion and custom, and such like.

Doct. Lame service which is done to God, is unacceptable unto him, whether it be done with the body without the heart, or pretended to be done with the heart, when the body goes another way ; when it is hypocritical and dissembling, or by parting or sharing with God, it is abominable, and not acceptable unto him, therefore rejected he the lame sacrifices. The ceremony leads to this substance, the shadow to this body : 1 Kings xviii. 21, 'And Elijah came unto all the people, and said, How long halt ye between two opinions ? If the Lord be God, follow him : but if Baal be he, then go after him. And the people answered him not a word.' This God complained of, Isa. xxix. 13, Jer. xii. 2, Ezek. xxxiii. 31, Acts iv. 36, with v. 1, 2, Mat. vi. 2, 5.

Reason 1. Because all and the whole is his, both body and soul, by his threefold right of creation, redemption, and preservation or gubernation ; therefore he will have all, or nothing can be accepted of him.

* Semper hortor, et hortari non desinam, ut non hic tantum attendatis iis quæ dicuntur, verum etiam cum domi fueritis, assidue divinarum scripturarum lectioni vacetis. Quod quidem et iis qui privatim mecum ingressi sunt non desisto inculcare.—*Chrysost.*

† Quis nostrum, quæso, repetit domi aliquid, aut Christiano dignum opus aggreditur ? Quis Scripturarum sensus perscrutatur ? Nemo sane : sed alveolos et talas frequenter invenimus, libros quam rarissimos.—*Chrysost.*

Reason 2. Because this is to make a false God of him ; for it is a position full of truth, that a true God, as he will not be worshipped with feigned and counterfeit worship, so not with partial worship, but he will have all, or none ; whereas false gods will be content so they may have but a share. But the true God is like the true mother, 1 Kings iii. 26, will not have it divided.

Use 1. This condemneth all presenting of the body before an idol, or in idols' service, under pretence of keeping the heart to God, whether it be done by fear, fancy, or for profit and gain. This is to offer up a lame sacrifice to God, such as he abhors ; it is without any precedent or precept in the Scriptures ; nay, the commandments, precepts, laws, admonitions, judgments of the law and prophets of the Old and New Testament are all against it, commanding to fly idols and idolatry. The companions of Daniel chose rather to be cast into the fiery furnace than to bow to the king's idol. The mother in the Maccabees, and her children, embraced death rather than they would eat swine's flesh contrary to the law of God. Infinite are the martyrs of all times, who have courageously embraced death before they would do any such thing, who had been all very unwise, and fools, if this would have served, and God would have accepted such lame sacrifice.

Obj. But for all this a man may go to mass, and such superstitions, may he not ?

Ans. No more to the one than to the other ; for this is the greatest idol in the world, and for it more abominable idolaters are the papists than any other ; for never any worshipped the thing itself, as they do the breaden God and the cross, but they worshipped God at it, and in it, as their old distinction hath been.

Obj. But we go to make us abhor it, when we see their folly and vanity.

Ans. This were as if a man should go into a harlot's house or stews, under pretence to see and to abhor ; whom shall he make believe that this is his end ? If it were apparent, yet what madness were it for a man to lay himself open to be taken with such a danger ? He presumes of his strength, nay, he provokes God to take his strength from him, and to let him fall into it, as in Peter. This is not the way to abhor it. But as he that would abhor uncleanness, or drunkenness, must not take that course, to go to stews or to frequent taverns, for that is to make him more in love with them ; but must labour for a chaste and sober heart, and that will make him abhor it, so here for a religious and holy heart ; for it is not the seeing of evil that makes men abhor it, but the seeing of good. If men labour for true grace, they shall easily abhor sin ; and in this, as in all others, evil must not be done that good may come. Nay, though never so much good would ensue, yet when God hath forbidden it, when he dislikes it, it must be avoided.

Use 2. This condemneth all profane men who talk

of serving God with their hearts, howsoever they serve him not with their bodies, and they doubt not but God will accept them. The Lord's day is a day God hath required men to do him public service in; how many spend that day either in journeying for some small affairs, or withdrawing themselves upon some small occasion, and yet tell us they doubt not but God will accept their thoughts and their heart, as they ride, or the like; as if he that dishonours God in his body, could honour him in his heart at one and the same time; or, if he could he would accept it. As if he could serve him within, that rebels against him without; as if a child or servant could think to persuade his father or master, that he respected and served him in his heart, when he disobeyed and dishonoured him in all his outward carriage, and did not that he bade him. Nay, the contrary is most true. So for alms, that it is enough to look upon the poor ruefully, and speak mournfully to them, and seem to have affections within, but their goods they bestow upon harlots and vain persons, their labour and strength upon them; and yet they think God will accept their heart, as if a subject should pretend a loyal heart to his prince, and think to be accepted for it, when he gives his goods and spends his strength in a service against him, serving his enemy.

Use 3. Here is condemned all lame service of God, when men will give their bodies, but reserve their hearts from him; they will come before him, and draw near to him with the outward man, hear the word, pray, and offer him praises, and receive the sacraments; but in the mean time their hearts are absent, they are without their soul; for all things are done without understanding, praying and hearing, &c.; they were as good be done in a strange tongue in respect of them; yea, better, for they had the more excuse. Their affections, which are as their hands, either to receive that is offered to them, or to hold up that which they bring to God, are so full of their covetousness and worldliness, of their fears, joys, several pleasures and delights, that they can receive nothing else; but whatsoever is offered them, is as water poured upon a vessel that hath the mouth full stopped, and so all runneth by; or if they receive a little, yet their pleasures or covetousness, or such like, do soon exclude them, or choke them, as thorns do the corn or seed.

Use 4. To teach every man to endeavour, and perform, services to God both in body and soul, as in 1 Cor. vi. 20, seeing his right is to one as well as the other; and the giving of him one condemns a man, for not giving of him the other. If God was so angry with Ananias and Sapphira, that he divided them, because they had divided that which they ought to have given whole unto him, how will he accept a man that shall divide himself when he comes to him? 'Their heart is divided, now shall they be found faulty,' Hosea x. 2; we must bring both body and soul to the service of God, to pray with the mouth and to pray

with the understanding, to hear with the ear and to speak with the heart, for the body hath both *os* and *aures*, to speak to God, and to hear him. Men must give God the bodily presence when he calleth for it; they must come to his service, but they may not leave their hearts behind them, or suffer them to be carried away when they are present, but leave everything, when they come, behind them, that may hinder them, as Abraham did at the foot of the mount; yea, when they would fall upon his service, as the fowls would upon Abraham's sacrifice, Gen. xv. 2, drive them away, and perform all duties with the whole man, that it may be a whole, and so an acceptable sacrifice, 2 Sam. v. 8.

And sick. Sick sacrifices of beasts were condemned, to shew how God dislikes that service that is without spirit and affection, faintly and drowsily performed.

Doct. Sick service God dislikes, when things are performed without spirit and affection, when the duties are done without zeal and fervency, without alacrity and cheerfulness. This was the reason why Aaron and his sons would not eat the sin-offering, because they could not do it cheerfully, Lev. x. 19. He would have all things done cheerfully, fervently, zealously, Isaiah lviii. 13; 1 Cor. ix. 17; Rom. xii. 8, 11; 2 Cor. ix. 7; Eccles. xi. 1.

Reason. Because when things are done dully and coldly by one, it argues little account of God's person, and small desire of the things he hath; but the contrary is, when they are done fervently and busily, when a man sets his heart to the work, as that Dan. vi. 14; whenas the cold and careless performing of these things, argues no account nor love to God and his service; no marvel then though he dislike it, and contrariwise accept it, being done with fervency.

Use 1. This condemneth those who condemn zeal, fervency, and heat in the service of God.

Use 2. To teach every man to labour to do all things in the service and fear of God, with zeal, alacrity, and earnestness; not to go about it as sick men do about the works of their callings, faintly and feebly, but earnestly, whether they pray or preach, hear or give alms, whether for a short time or long. It is not enough that the Lord's day be kept, that the word is heard and preached, that the prayers be made, alms given, and such like, unless they have that affection which God requires, and be done with that sense and feeling, that zeal and fervency, which is fitting. The work is common to hypocrites and profane men, with the children of God; the affection is proper to his own: not that the other have not the natural affection, but that they have not the sanctified affection; their affections are about worldly things, pleasant or profitable; these about spiritual things. As the vain men, or worldly men, are tickled, and marvellously affected with the things they go about, so ought men in the service of God. And though haply it is not to be attained unto, to have as fervent affections to the

things of God, as carnal men have to the things of the world, because they are wholly carnal, these but partly sanctified; they have nothing to hinder them, these have great hindrances and pull-backs, even their own corruptions; yet must they endeavour, what they may, to do everything with all cheerfulness, and even grieve to see them go about their sports and profits, their delight and gain, with greater spirits, and more cheerfully, than themselves about these holy things; yea, let it grieve them that they themselves follow worldly things more eagerly and affectionately than spiritual things, and find greater cheerfulness in the one than in the other. And so things done drowsily and heavily, without cheerfulness, shall not be accepted.

Quest. But what if this affection be wanting; shall a man therefore not do it, or do that which will not be accepted?

Ans. Nay, that follows not; for then should God have no service of the best, who find themselves ever unfit, but only of hypocrites and carnal men, who think anything good enough; but though wants this way be, yet must not this be left off, for so we read the children of God have done. Nehemiah, unfit to pray, yet prayed, chap. i. 4; Hannah, 1 Sam. i. Our Saviour Christ himself, when his heart was full of sorrow (though this was in him an infirmity without sin, though not in us, because of the corruption it draws from our vessel, as new wine put into a musty vessel).

Use 3. To teach men not to defer the service of God till sickness and old age, when they must needs be without heat and affection.

Use 4. To teach every one to whet on one another, and to labour to set an edge on one another, and to stir up their affections, when they are with them, to come to the service of God, specially such as have charge of others, for their charge. As they have any desire that God may have the sacrifice and service that is pleasant unto him, and to keep themselves free from their sins, they should, as Prov. xxvii. 17, 'sharpen,' and Deut. vi. 7, 'whet,' and, in general, Heb. x. 24, 'provoke one another.'

Offer it now unto thy prince. The second reason and proof of their offence, because they had gone against civility and common honesty.

Doct. This is the corruption of man's nature, that he preferreth man before God; loving, fearing, serving, seeking his honour before God's, Gen. xxvii. 12, 2 Kings v. 18, John xii. 42, 43. 'Nevertheless, even among the chief rulers, many believed in him, but because of the Pharisees they did not confess him, lest they should be cast out of the synagogue, for they loved the praise of men more than the praise of God,' John v. 44. Yea, in all things man is more careful of all duties, and maketh it much more heinous to fail in duty to the one, than to neglect and set light by the other.

Reason 1. Because they see and converse with men daily; not so with God. It is the reason why John gave him the lie that would brag of the love of God, when he lived in the hatred of men, 1 John iv. 20.

Reason 2. Because love being the ground of all duties to God or man, and affection to man is natural, to God spiritual, that we have of ourselves, this is the gift of God; therefore mere natural men have care of duties to men, more than to God, because they have this love, not the other. And regenerate men too, because after conversion nature helps us with the Spirit to the service of man; but to God the Spirit only works, yet but weakly, men being more flesh than spirit a long time after conversion.

Reason 3. Because men have a carnal understanding, because they are able to see what they receive from men, but not from God. Hence no good turn from men goes unrecompensed, at least without thanks, but from God many go without thanks. We have carnal eyes to see what men give us, not spiritual to see what God bestows; to see the instrument, not the author.

Reason 4. Because men have perverse and partial judgments; for that which befalleth a man, every one thinks may befall him; but that which toucheth or dishonoureth God, they think it toucheth not their freehold at all.

Use 1. To teach every man to see the corruption of his heart, when he findeth that he is in himself and others more careful of the duties that belong to men than to God; where the slaying of the one troubleth him more than the neglect of the other. In himself he is carefully to live civilly and honestly in the world, to give every man his own, &c.; but in meantime he is careless in the duties of God's service. This bewrays the corruption of his nature, for that he may do by the light of nature, and so have heathen men both commanded and done; and as it is mere hypocrisy for a man to be careful in duties unto God, when he is careless in duties unto men, so the contrary is but mere civility. He that is truly religious, is careful of both; he that faileth in the one, is short of many heathen and infidels; and in the other, he that goes no further, is still but a natural and carnal man. They have carnal affections and understandings, and are men of perverse judgments. We shall find that true of them which St Augustine wrote *de mendacio*.* Mon esteem those sins worst that are most injurious to this life; and again, *Non odimus eos qui nulli molesti sunt*, We do not hate those that live in the practice of sin, be it never so great against God, as long as they are not injurious and offensive to man; from this corruption is it, that men fear man more than God; are more desirous to please him, to keep and recover his favour than God's.

* *Nulla homines graviora peccata aestimant, quam quae huic vitae faciunt injuriam.*—*Aug.*

If a great man be offended with them (as Chrysostom), they will entreat friends, and neighbours, and others, tend patiently many days, entreat humbly once and again, a hundred times, and if he will not be reconciled, they cannot be in quiet; but when they have offended God, they can lie and sleep securely, and take their ease, and follow their pleasures. Shows not this their corruption? From the same corruption is it, that if they receive any benefit from men or by them, they labour to be thankful, and to recompense; but though they cannot but look upon some of God's blessings, they return none to him; as men are liberal in thanks for their feasts and refreshings to the instruments, not to the author. As Basil: As little children that think they have their coats from the tailor that maketh them, and bringeth them home and putteth them on, by reason of their weak conceit. From this corruption is it, that men mislike disobedient sons and bad servants of other men, because it may be their own case to be abused so by their own; and the bad example of others may be a means to effect the like in theirs, when they no ways be like affected, when they are rebellious to the word of God. Masters will be bitter to servants for unthankfulness, negligence, and carelessness of their commodities, whereas they never take notice of their lying and swearing (that brings in gain) of profaning of God's day; because the one concerneth them, and may be means of their danger and loss, and the other nothing so near toucheth them, which maketh God give them over to their corruption, to be more unfaithful to them. To be brief, all hate a covetous man more than a prodigal man, and an oppressor more than a filthy liver; as St Augustine saith, because the one is such as he is more like to injure us than the other, though the other dishonour God as much, and do as much hurt. These and many such things argue directly the corruptions of men, that prefer duties to men before duties to God.

Use 2. Thus ought we to labour against this corruption, and to strive to fear God, to love him above all, to make more conscience of duties to him than to men; to be more grieved with sins that are against him than against others or ourselves, which will never be, unless we get our carnal affection changed, our carnal understanding reformed, our partial and preposterous judgment altered, and get our affection sanctified, our understanding enlightened, our judgment rectified. Then shall we love him and the things he loves, more grieve to offend him than the greatest man in the world, to alienate him than the best friend in the world, and more sorrow for it. Then shall we see him that is invisible as the author of all our blessings, and praise him more than men; then shall we measure sins, not as they are against us, but in themselves, and against God, against whom they are principally committed, and which makes them sins. Not *laesio nostri*, but

offensa Dei makes them sins. Therefore we should hate them, those especially that least concern ourselves, that our zeal may appear to be a severity rightly grounded, and judgment well informed, as David: Ps. lxi. 9, 'The zeal of thine house hath eaten me, and the rebukes of them that rebuke thee, are fallen upon me;' when for his own he saith, Ps. xxxix. 9, 'I was dumb, and opened not my mouth, because thou didst it,' but God's wrongs he could not brook. As Moses for himself was very meek, Num. xii. 2, but God's dishonour, Exod. xxxii., made him exceedingly hot. Finally, let us not be partial, and express it in exacting those duties of man, that we are careless of performing in regard of God, like that people, Philip. ii. 21, who sought nothing but their own profit and for their person, which overthroweth all both in church and commonwealth.

The thing he reproves them for as contemners of him is, that they had offered that to him which they would not do to man and an inferior.

Doct. To offer unto God that which man will not accept, or to serve him as man will not be served, and with such service as he would not serve man withal, is a sin; and the contempt of him, or preferring man and the duties to him, before God and the duties to him, is a sin, Mat. xv. 6, 2 Cor. ii. 20-23.

Reason 1. Not because of the greatness of God's mind, who looks for so great things, for he will be content even with small matters after a man's ability, when there is a willing mind; a cup of cold water, or a widow's mite, or a pair of turtle doves and young pigeons. But because of the baseness of his conceit, who gives and brings such things, who, having more, and being able to bring better things, yet brings them not, as accounting this good enough.

Reason 2. Because it comes from the corruption of the heart. Now such as the root is, such fruit it brings forth; for, as Job xiv. 4, 'Who can bring a clean thing out of filthiness? There is not one.' So of this; and such an egg, such a bird.

Reason 3. Because it is against the royal law, 'Thou shalt love the Lord with all thy heart,' &c. Now as St James in another case: chap. ii. 8, 9, 'But if ye fulfil the royal law, according to the Scripture, which saith, Thou shalt love thy neighbour as thyself, ye do well; but if you regard the persons, you commit sin, and are rebuked of the law as transgressors;' so in this: being against the royal law, accepting persons, any before God, must needs be evil and sin.

Use 1. To teach them to examine their lives and their practices, and to search whether this sin be not in them; that though they be careful of God, as they persuade themselves, yet they prefer man before him, and use him so as they would not use man, neither do, and as they know man would not accept. To give some particulars: they are to carry a present, to keep or recover the favour of some man; will they carry off the worst things they have, such as they cannot well

bestow otherwise? They will not, lest they should gain displeasure rather than favour; and yet for God and the uses he hath commanded, they will offer that which they have no use for otherwise. Are they not then guilty of this? Will any man serve all his youth against his prince as a rebel, and after, in old age, when he is unfit for service, come and proffer him his endeavour and fidelity? He will not, lest he should be punished by him, rather than accepted. Or say he called for his service when he was in health and strength, and he refused to work with him, will he offer it when he is weak and sick? he will not, lest he should be rejected and punished; and yet his youth will he spend against God in the service of sin and Satan, yea, his strength and health, though God called for it and challenged it; and offer himself when he is in age, weakness, and sickness, to do him service; and is he not guilty of this sin? Will a man, when he is in a good estate, in a flourishing and prosperous condition, refuse the friendship and familiarity of another man, and think when he is in misery to have it and enjoy it to his good and comfort? He will not, lest he be then scorned and rejected; as Judges xii. 7, 'Jephthah then answered the elders of Gilead, Did ye not hate me, and expel me out of my father's house? how then come you unto me now in the time of your tribulation?' And yet many men refuse the friendship and familiarity of God, by speaking to him in prayer, and hearing him speak to them again in preaching, when they are in health, wealth, prosperity, and flourishing estates; and think he should not be strange to them when they are in sickness, and trouble, and affliction, never fearing what is threatened, Prov. i. 24-26, 'Because I have called, and ye refused; I have stretched out my hand, and none would regard; but ye have despised all my counsel, and would none of my correction: I will also laugh at your destruction; and mock when your fear cometh.' Are not these then guilty of this sin? And so in many other particulars, which men practise, may they see themselves, if they do not deceive their own hearts, that they are guilty even as this people, and that God speaks to them also, as well as to the Jews.

He that shall find himself guilty of this (as who is he that shall bring his heart and life to this touchstone, that shall not find himself exceedingly guilty this way?) must humble himself, and repent himself for it as for other sins, which stands not in the sorrowing for and disliking of that which is past, but in striving against it for the future time, ever taking this as a rule, for so God intends it; for reproving their corruption by this, he intends it should be their rule to measure out duties to him by that duty which they owe unto man, and perform unto him, because they are naturally more prone to the one than to the other. As he made the love of a man's self the rule of his love to others, because it is more natural unto him by much; so in this, when any man is then about duties to God, if

not otherwise we have a heart to do them in all simplicity, yet, as Chrysostom, *Hom. xvi.*, in 1 *Tim.*, if not otherwise; yet, as servants obey us, so let us the Lord. So as we would do duties to men, do them to God, if not otherwise, and think whether the prince or a man of any worth would accept such things from us. If God send his messengers and ministers to us, bringing glad tidings of peace; think we if the prince should send an ambassador unto us with good comforts and great promises, how would we hear him and strive to it; how use him with reverence and respect; by no means deny him any obedience, much less abuse him in word or deed? So for the ministers, if they were sent from men to men, what faithfulness, care, and diligence would they use? Think when thou art to pray to God, how thou wouldst put up a petition to the prince, with what submission, reverence, attention, and humility. If thou art to come to his table, and called to it, think how, if the prince called thee to his, thou wouldst remove impediments, set aside excuses, come with all preparation as a guest fitting his table. God requires service of thee as his servant; think if thou wert the king's servant in ordinary, what wouldst thou do for the time thy service is required? do that, and wholly that, and little of thy own, the most of the day spent in his. So think if thou beest God's servant, what is required of all the days of thy life, the chiefest and greatest part of it? God requires alms and relief of thee, a portion for his servants and household, his Levites and ministers, and the poor. Do not use them as men do the king's takers, hide the best things from them, and think everything too good; thou knowest he will not then accept thy person, but be angry with thee. So in this, thou wilt say many ministers are wicked and unworthy, so thou mayest say of many takers and purveyors; yet if thou deny to them the king's due, though they shall be punished, yet shalt thou be checked. So in this, look to God, and not them.

Ver. 9. *And now, I pray you, pray before God, that he may have mercy upon us: this hath been by your means: will he reward your persons? saith the Lord of hosts.*

And now, I pray you, pray before God. After the prophet had reproved their sins, he comes to threaten them for them in the rest of this chapter; and these judgments or punishments threatened may be reduced to these two heads: they are either privative, that is, withdrawing God's mercies, ver. 9-14; or they are positive, an inflicting of a curse, ver. 14. The first is double, a rejecting of their prayers and sacrifices, ver. 9, and a rejecting of them who did pray or sacrifice, ver. 10; secondly, a removing of his worship from them to the Gentiles, ver. 11-13.

In this verse is the rejecting of their prayers.

And now, pray. This some take to be an exhortation to repentance, and to seek the Lord, as Zeph.

ii. 8; but some, and the most, understand this *ironicè* by an *ironia*, and think it is spoken in derision, like Isa. xlvii. 12, 1 Kings xxii. 15. So here he commands nothing, but derides them who thought thus to reconcile God by such sacrifices; as if he had said, Long may ye do thus, but prevail nothing at all.

Pray before the Lord. Some read, 'entreat the face of God,' that is, the favour of God; for so is face taken for favour, Ps. xxxi. 16. Some read, 'Pray to turn away the face of God,' that is his anger, as Ps. xxxiv. 16. Some 'before the Lord,' to the Lord himself, or in the place where he sheweth himself, seeking unto him by prayer, Ps. xxvii. 8. And of these this is the most probable.

That he may have mercy upon us. He alludeth, as it is thought, to that, Num. vi. 35, that he would be gracious and merciful unto us, forgive us our sins, and multiply his mercies and blessings upon us—upon us—prophet and people; the prophet putteth himself amongst the rest, as partaker of the same miseries and troubles.

This hath been by your means. Now the prophet layeth upon the priests the cause of this curse that is befallen the people; some refer this to the former part, shewing that they should pray, because they had been in fault. It is true that they ought chiefly to seek to turn to God that are authors of his wrath; but then should this be taken by way of exhortation, not upbraiding. But this is referred of some to the latter, shewing the reason why God will not hear nor accept, because they are authors of this evil, and therefore unfit to pray to God for the rest. This hath been by your means, by your fault hath this evil happened unto us; for it is not so much the fault of the people, who bring such imperfect sacrifice to the temple, as yours, who receive them for gain; and neither reprove the impiety of the people, nor instruct their ignorance, as by your office you ought.

Will he? That is, he will not; the interrogation denies more strongly.

Regard your persons. Will he accept your persons and faces? To accept one's face, is to shew himself courteous and gracious to any.

He will give* to none of you, nor accept your prayers. That which was spoken closely by an irony, and carried the face of a permission or command, that is now plainly and without figures spoken, shewing that he rejected both them and their sacrifices.

Saith the Lord of hosts. He that made all in heaven and earth, and is ruler over all creatures, the mighty Lord. As it were to meet with the base conceit they had of God, preferring every mean man before him.

In the first place, of this covert rejecting of their prayers; and first of the manner, then the matter. The manner is an ironical speech, or speech of derision.

Doct. It is lawful for the ministers of God and for holy men to use ironies, that is, scoffing speeches, de-

* Qu. 'give ear'?—ED.

riding taunts against the wicked; for so is it here by the prophet. So Elijah: 1 Kings xviii. 27, 'And at noon Elijah mocked them, and said, Cry aloud: for he is a god; either he talketh, or pursueth his enemies, or is in his journey, or it may be that he sleepeth, and must be awaked.' Eccles. xi. 9, Isa. lxiv. 12, 13, &c., 1 Kings xxii. 15. Now, examples are warrants, where precepts be not against them.

Reason. Because this is a special means, as to shew a man's detesting of such things, so to draw them to the disliking of such things as they are affected with, or dont upon. Such speeches often more prevail than greater matters, men being more impatient of a scoff than many serious reproofs.

Use 1. This refelleth their conceit, who deny any use of these things, they deny there are any such things in the Scripture, they say they are lies.

Obj. They say that the apostle forbids them, Eph. v. 4; 'neither jesting.'

Ans. I answer, that there is an use of them, and that in the Scripture, as the former examples prove. Neither are they supposed unfitting the majesty of the Scripture, for though it be true that a man speaks one thing and thinks another, yet the manner of his words and speech doth bewray his mind, and that indeed there is no contrariety, for the hearer may easily discern his mind: as in that of Micaiah, 1 Kings xxii. 15; for verse 16, Ahab discerned well his meaning, that he did but scoff at him and his false prophets; so that he speaks as he thinks, not for the very words, but for the matter of the words. Neither makes the place in the Ephesians against this, because it forbids scurrility. When men scoff and reproach others rashly, when there can be no edifying of others, or good to the party, but their malice and disdain shewed, and as well the modest and temperate hearers as the sufferers are offended, which is that which differeth far from these things, we cannot bring these within compass of a lie, unless we make the Spirit of truth a lying Spirit. And in these a man hath no intent to have his words otherwise taken than he meaneth them.

Use 2. This warranteth the use of them, as sometimes our men have done in deriding and scoffing at the folly of papists, at their idols, and idolatrous service, and foolish superstitions; and ever are lawful to be used, when a man doth it not for revenge, or to wreak his anger and wrath upon some person that is his particular enemy, but to reprove and condemn impious and idolatrous worship, and such like.

Now for the matter; and first for that which is general here in the whole: God will not accept their prayers, that is the thing threatened.

Doct. It is a heavy thing and fearful judgment that men should pray and not be heard; that they make long prayers to God, but he will be as though he heard not, but reject their supplications, and they be as men beating the air. It is threatened here: so Isa. i. 15, 'And when you shall stretch out your hands, I will

hide mine eyes from you : and though you make many prayers, I will not hear : for your hands are full of blood.' Prov. i. 28, 'Then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me.' Hosea viii. 13. The contrary is promised as a blessing, and performed as a blessing, and acknowledged as a blessing : Isa. xxx. 19, 'Surely a people shall dwell in Zion and in Jerusalem : thou shalt weep no more ; he will certainly have mercy upon thee at the voice of thy cry ; when he heareth, he will answer thee.' 2 Chron. vii. 14, Ps. cxvi. 1, 2.

Reason 1. Because it is a manifest sign that the persons are out of favour, and he is displeased with them : for the accepting of their prayer is a proof of the acceptance of person, because he first looks to the person, then the prayer ; as first Abel was accepted, then his sacrifice.* And what can be more fearful, though it is not always felt, than to live out of favour with God ? If in the displeasure of a prince there be danger, more of God's, to carry God's mark about with him, as Cain, that he is out of favour.

Reason 2. Because this is the means by which all blessings are obtained, the key that opens and shuts heaven, as Elijah. It opens the right hand of God for blessings, shuts the left hand from cursings.† Now when a man can receive no blessing, neither escape any curse, hath no means for it, because as good be without the means as when they are not regarded, must it not be a heavy thing ? Many things befall many men without prayer, if that be no prayer which is without understanding and affection ; yet they are but common blessings, such as are common to them and other men, yea, creatures unreasonable and senseless.

Reason 3. Because, as one saith, *verè novit rectè vivere, qui rectè novit orare* ; so he can only live well, who can pray well. For as Saint Augustine, out of Saint Cyprian, *quæ implenda jubentur in lege, in oratione poscenda sunt* ; but if they cannot or shall not be heard in praying, where shall they have strength to perform ?

Use. 1. This noteth the senselessness of many men, who, though they pray often, and prevail seldom or never, yet never mourn under it as under a judgment, sorrow not much for it. It may be they can mourn that they have not that they desire, for want of the thing itself, but not that their prayers are not heard. It is that they grieve for, because they receive not from God, but never that their prayers are not received of God. Like him that puts up a petition to the prince, and is little or not at all troubled that he reads it not,

* In sacrificiis quæ Abel et Cain primi obtulerunt, non munera eorum Deus, sed corda intuebatur, ut ille placeret in munere, qui placebat in corde.—*Cypr. de Orat. Dom.* 11.

† Oratio justæ clavis est cæli ; ascendit precatio, et descendit Dei misericordia, *Aug.* Ut nihil sanctum nisi illo sanctificante, nihil potens nisi illo roborante. Prayer the wall of the city. Ita nihil felix, nihil auspiciatum, nisi illo prosperante.—*Cypr.*

but gives it over to another that will smother it ; but his grief is that he relieves him not ; and this appears, because their hearts desire any means else, though never so unlawful, to supply that they want, and to give that which God will not grant ; and if the opportunity be offered, they will not stick to use them, as Saul did the witches, things condemned by him before. Secondly, because if those means be of force, and by them they prevail, their hearts are cheered up well enough, little or not at all sorrowing that he heard them not, not much caring though he did not. Thirdly, if they prevail not by those means, yet never will they return again to God, nor seek from him, if not the things, yet patience and comfort in the want of them.

Use 2. To teach the whole church, and particulars of it, to groan under this, as under a judgment of God, that their prayers are not heard. They ask and receive not, they seek and find not, they knock and it is not opened unto them. And yet they asked things agreeable to God's word, such as in their best understanding are for God's glory and their own good ; yea, and their prayers were made in faith, in fear, and with tears, not doubtingly, rashly, and carelessly, for which men had need to pray they be not imputed as sins to them. I say, they ought to grieve, not so much for the want of the things, as because they are not heard, because their prayers are not received ; as David, 2 Sam. xv. 25, 26.

And now pray before the Lord. It is an irony deriding these, but yet instructing others, as Micaiah, 1 Kings xxii. 15, though he derided Ahab and his false prophets, yet he meant to instruct good Jehoshaphat. And so here, though those were unfit to pray, yet he teacheth others what is a fit time, and when men ought to humble themselves, now when judgments were threatened and at the door.

Doct. Then is it high time and full tide for men to pray and humble themselves, when judgments are denounced and threatened, and are imminent, and not to stay till they befall them, and they feel them. So much our prophet would teach the good by his ironical deriding and scoffing of the bad : Zeph. ii. 1, 2, 'Gather yourselves, even gather you, O nation, not worthy to be loved ; before the decree come forth, and ye be as chaff, that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lord's anger come upon you.' So is the command, Joel ii. 15-17, so hath been the practice of the church and ministers. In Esther there they fast when the decree was out, before the execution, chap. iv. 16, 17. So the prophets, Jer. iv. 19, Micah i. 8, yea, this is manifest in Nineveh and Ahab.

Reason 1. Because the Lord shall have his end, and that he seeks for ; for he threatens not because he would punish, but because he would be prevented in punishing : *penitentiam movult quàm peccatum celestis Pater* (Just. Mart. Apol. 2.), for if he would punish, he could do it without admonishing.

Reason 2. Because it is wisdom ever to prevent an evil; if to withstand the beginnings of an evil, much more to prevent the beginnings. Diseases are with more ease prevented, than, when seized upon a part, removed.

Reason 3. Because if it be not prevented it will come, for if he speaks he will do. He is not as man, 1 Sam. xv. 29, and they must humble themselves, repent, and change, or else it will not be.

Use 1. To reprove and condemn the security of many, who, for all the threatening and menacing of God, yet do not pray nor humble themselves; never take it to be time, till the hand and rod be upon their backs; such as Jeremiah complaineth of, chap. viii. 6, 7, 'I hearkened and heard, but none spake aright: no man repented him of his wickedness, saying, What have I done? every one turned to their race, as the horse rusheth into the battle. Even the stork in the air knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming; but my people knoweth not the judgment of the Lord; preferring even unreasonable creatures and silly birds before them, in their kind more wise than they. Therefore it is that they are ready to reproach and deride the word, specially if the blow come not with it; as Jer. xx. 8, and say as they, Jer. xxiii. 33, 'What is the burden of the Lord?' which is in them either from the root of hypocrisy within their hearts, being always like to Haman: Esther vi. 6, 'When Haman came in, the king said unto him, what shall be done unto the man whom the king will honour? Then Haman thought in his heart, to whom would the king do honour more than to me?' He thought none to be so much in the king's favour as himself; so they think none to be in the favour of God but they. If they see anything upon others, they judge it is justly for their sins, as Luke xiii. 1; but as for themselves, they are God's white sons, they shall never miscarry. Or it is from that trust and confidence they have in their riches and estate, as Prov. xviii. 11, 'The rich man's riches are his strong city, and as an high wall in his imagination.' They are as rebels in a strong city well victualled, well armed, and well manned, that stand out at defiance against all threats, and never will submit themselves; if ever, not till he hath made a breach upon them; thinking he is never able to do it till it be done. And then, when it is too late, could they be content to do it; but it is their folly and madness, losing their opportunity of submitting betime.

Use 2. To teach every one to be wise to know his time, when the tide is full, to humble himself, and betake himself to God; not to stay till he smite, but when he speaketh, Amos iii. 6. When the trumpet is blown, it is high time to fear, and fear makes men fly either to God or from God; from him there is no place to be safe in, for where can he be hid that his hand cannot find him out? It is therefore wisdom to

bide in their place, but to change their manners and minds, so may they change the sentence and thing denounced. Chrysostom,* speaking of the Ninevites, When the judge gave sentence, the guilty reversed the sentence by repentance. They run not out of their city, but staying there, altered the sentence. When they heard their houses should fall, they forsook not their houses, but their sins. This ought men to do, betake themselves to the Lord, by forsaking their manners; this is a wise man's part: Prov. xxii. 3, 'A prudent man seeth the plague, and hideth himself; but the foolish go on still, and are punished.' But where can he be safe, and be indeed hid, but with God himself? Prov. xviii. 10, 'The name of the Lord is a strong tower, the righteous runneth into it, and is exalted.' God must be the sanctuary to them against his own wrath: Ps. xxxii. 7, 'Thou art my secret place, thou preservest me from trouble; thou compassed me about with joyful deliverance.' And in conclusion, this may instruct us and our times. God hath spoken, the trumpet hath been blown, let us fear, and think it high time we return to him, not deferring, lest the next thing be the blow and the judgment, when it will be too late. Think we of that: Heb. iii. 7, 8, 'To-day, if you will hear his voice, harden not your hearts.' Meeting by this with the voice of Satan, saith Basil, who saith, Serve me to-day, and God to-morrow. I beseech you be acquainted with the craft of the enemy; he dares not advise thee altogether and presently to forsake God (for he knows Christians would not endure that), but he deals craftily, being a serpent, and subtle to beguile; he steals upon us for the present, and puts off the next day for God, and when that day comes, still he puts it off to the next.* Therefore the Lord, to meet with that, comes thus calling upon us *to-day*; partly, *quia, qui non est hodie, cras minus aptus erit*: because he that is unfit to-day, to-morrow will be more unfit; and partly for that this is the time, lest judgment do come upon us, and we have no evasion, for we cannot tell what to-morrow may bring forth.

Before God. Though he deride these, yet he directs others, and teacheth them that in prayer they are before the Lord.

Doct. They who pray are before God's face, and in

* Quomodo non mirabile, quod quando Iudex sententiam tulit, per penitentiam rei sententiam solverunt; non enim urbem fugerunt sicut nos nunc, sed manentes sententiam repressere. Audierunt quod ædificia corruerent, sed peccata fugerunt, non discesserunt quisque de domo sua, sicut nunc nos, sed discessit de viâ suâ.—*Chrysost. hom. 5, ad pop. Ant.*

* Mihi hodiè, cras Domino: nosce obscuro inimici dolos; ut omnino à Deo averteris, consulere non audeat: novit enim hoc grave admodum Christianis, verùm artibus insidiosis aggreditur, intelligit autem quemadmodum nos præsens tempus libenter recipimus, omnisque actio humana in præsens contendit et spectat: quamobrem hodiernum tempus nobis furatur astutè, et spem facit crastini, postquam crastinum venerit, rursus malus divisor sibi hodiernum, crastinum verò Domino dari petit.—*Basil. Exhortatio ad Bapt.*

his presence. If they who hear be, as Cornelius said he and his company were, Acts x. 33, 'before the Lord,' to hear one speak in his name, and him speaking mediately to them, more when they speak immediately to himself. Therefore was the ark of God's presence ever in the temple, before which they prayed, and from which they received answer, Ps. lxxxiv. 7.

That he may have mercy upon us. It is that they were commanded to pray for before, and to require or the people.

f *Doct.* In prayer men must not ask what they list, but that for which they have a commandment to ask, and a promise to receive.

Use 1. To reprove all those prayers, and those who frame their prayers not according to God's will, but their own lusts and fancies; whatsoever their vain hearts desire, that they utter before the Lord, and make their requests unto him for it, never regarding whether good or evil, how agreeable or disagreeable to the word, having their own affections the rules of their prayers. Such prayers they would be ashamed to put up to men as they prefer to God, making Christ a mediator for them (if he will do it for them) for things they would blush to desire the help of man in; some praying as Saint Augustine, who confesseth of himself that he prayed to God to let him live a little longer in his sins; so they in their corruptions, desiring still means and opportunities to fulfil their lusts and desires. Some ask temporal things simply, as they, Ps. lxxviii. 18, who asked meat for their lust; who importune the Lord to prosper their journey and endeavour for honours, as Balaam, be the means what may be, who have their prayers sometimes in mercy denied, as James iv. 3, and sometimes in wrath granted to them, as Ps. lxxix. 29-31.

Mercy. That is, be gracious and favourable unto us, and lift up his gracious countenance upon us.

Doct. In prayer, men ought especially to pray for God's favour. The chiefest thing they ought to desire is his mercy and loving kindness, 2 Cor. vii. 14; this is called seeking God's face.

Reason 1. Because this is the fountain from whence all things else come, all good things we receive; for, Rom. viii. 32, 'He who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also?' And the cause of that was his favour and love: John iii. 16, 'For God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Reason 2. Because no temporal blessing, asked never so earnestly, nay, though it be sought with tears, as Esau his blessing, can be obtained till a man have his sins forgiven. Hence Matt. vi. 11, 12, the petitions are joined with a copula as inseparable.

Use 1. This reproveth their folly and error, who pray more for the things of this life than for the favour of God or remission of their sins, 2 Chron. vii. 14.

Use 2. To teach us to pray for temporal things, but specially God's favour and the remission of our sins.

For us. Both prophet and people. He would be prayed for as well as the people, acknowledging, as it seemeth, those things in himself which he reproveth in them, the better to affect them.

Doct. No man is so excellent in the church of God, so endued or abounding with gifts and graces, that needeth not the prayers of the rest. This the prophet sheweth, that he exempteth not himself, but would be prayed for as others. So Hosea xiv., sure including himself. This our Saviour Christ shewed, when, teaching his church in the person of his disciples to pray, he taught them to pray one for another, and taught them they had need of the prayers one of another, Matt. vi. This is shewed by Saint Paul's earnest request unto them, Rom. xv. 30, repeated to the Corinthians, 2 Cor. i. 7, so Col. iv. 3, 2 Thes. iii. 1, and for the saints, Eph. vi. 18.

Reason 1. Because his excellency excludeth him not from the communion of saints, as the excellency, beauty, or proportion of any part doth not exclude it from the fellowship of other members. Now one part of this communion is prayer one for another.

Reason 2. Because his excellency is imperfect, for here all things are but in part, 1 Cor. xiii. 9; therefore he hath need of prayers, as his own, so others', many prevailing more with God than one.

Reason 3. Because the excellency and goodness a man hath is (as Basil, *exhort. ad Bapt.*, brings in some making the objection) *thesaurus servatu difficilis*, a treasure hard to be kept. Therefore, as he said, *opus est vigilia*, we had need to be more watchful; and he adviseth to take three adjutors, *orationem, jejunium, psalmodiam*, prayer, fasting, and singing psalms. Now as for keeping of treasures, a man will use other means and helps, and all little enough; so in this should he be careful.

Use 1. This reproveth those who think they have no need of the prayers of others, but can pray well enough for themselves. Their own private prayer is sufficient; they need not the prayers of others, or the public congregations, as some men think they have no need of public teaching, they can instruct themselves well enough with reading of good books at home; so for prayer: they can enrich themselves of themselves, and need not the helps of others. If any think I wrong men in judging thus of them, I answer, No, because I judge by their fruit and practice. For, when their little love to the assembly of the church appeareth, by their negligent frequenting of them, when prayers are made and the word preached, St Jerome tells me directly, that some think they need not the preaching of the church, some not the prayers, but think they are able enough to instruct themselves, and of themselves to prevail with God, which riseth commonly either from ignorance or knowledge: the ignorance of their infirmities or the knowledge of their

graces, that makes them not desire the helps of others, as Moses took Aaron and Hur with him when he went to pray, being privy to his own infirmities. This makes them disdain others, being puffed up with pride and self-conceit.

Use 2. To instruct every man, be his excellency what it may be, to affect and desire the prayers of others, of the ministers and public congregations, and the people of God; for besides that God is in a special manner there present (the cause why David and his men so desired the temple, Ps. lxxxiv. 1, 3, 7, so men, in desiring them, shew themselves to delight in the presence of God, as gracious children in beholding the face of their father), there is much profit to be had by them. The benefit is not small, O Lord, that thou shouldst be praised by many of us, and prayed unto by many for us.* For a man shall have not only the benefit of the prayers of one or two, but many hundreds; and if one faithful prayer prevail much, James v., how much more many? Thus shall he enjoy the communion of saints, which is a worthy thing, so shall he better increase in the graces and blessings received, and keep that he hath; for the best here, and the most perfect must not imagine himself to be already a burning and shining light within the house of heaven, where, once kindled, there is no danger of any winds to blow it out, but must remember that he is yet in the open air, and must cover and defend the light he carries with both hands, nor be confident though the air seem to be calm; for, sooner than he is aware, if he take away his hand, his light may be puffed out, saith St Bernard.†

Ques. If the prayers of living saints be so needful and profitable, and whose prayers we may desire and entreat, why not also of dead saints? why may not their prayers be profitable to us, and we desire them?

Ans. How profitable soever their prayers may be to us, and how certain soever it may be that they do pray for us, as some think with Bernard, *Ser. ii. in Vigil. Nat. Dom.*, that Rev. vi. 10 doth prove it, because of the answer, ver. 11, yet to desire their prayers as those who are living, is not lawful, because it is without precept or precedent in the Scripture, because it is against reason and the Scripture. For, first, that they know not what we do, nor hear our prayers, is manifest, Isa. lxiii. 16. Again, how should they come to the knowledge of them, they in heaven, we in earth, and dispersed in many several places? As for the answer of the Rhemists out of Jerome

* Non parvus est fructus, Domine, ut à multis tibi gratias agantur de nobis, et à multis rogeris pro nobis.—*August. Confess. x. 4.*

† Sic ardens et lucens nondum in domo se esse confidat, ubi sine omni timore ventorum accensum lumen deportatur, sed meminerit se esse sub dio et utraque manu student operire quod portat, nec credat aeri, etiamsi videat esse tranquillum; repente enim, et hora qua non putaverit, mutabitur, et si vel modicum manus remiserit, lumen extinguetur.—*Bern Ser. iii. in Vigil. nat. Dom. l.*

against Vigilantius, that they are in every place, because they must follow the Lamb whithersoever he goeth, Rev. xiv. 4; if the place be understood of them who imitate Christ upon earth, and not of the souls departed, as it may be, at least it must be understood of all the elect, whereof part are in the church in the earth, then the conclusion must be, they who are upon earth must be everywhere as well as they who are in heaven, which is most absurd. But admit it of the saints in heaven: how is it possible they should be everywhere? Not at one and the same instant, they say; but such is their motion, speed and agility to be where they list, and their power and will is answerable, as well as the devil can be everywhere to work mischief. To which I answer that their comparison is absurd, for the devils by propriety of nature and the Lord's permission, have such passage in the world. So have not the souls of the saints, for they are appointed by God to rest, Rev. vi. 11 and xiv. 13. What rest, if they must be tossed up and down by the breaths of men, some time in England, some time in France, &c.? But say they did, how were it possible they should hear the prayers of all that call upon them at one and the same instant, if they be not in many several places at one and the same instant? And if it be impossible, the prayers must needs be vain. Besides, if it were not, yet in that which papists give their reason for, it is made more abominable, that is, to make way for themselves to the favour of God, even as by nobles and great men we procure access to the king. *Numquid tam demens est aliquis, &c.* Is there any so mad, saith Ambrose in *Epist. ad Rom. cap. i.*, or so careless of his life, that he will give the honour of the king to a nobleman, to procure him access to him, when he shall be guilty of treason when he cometh before him? And yet they think they are not guilty of treason to God, who, under pretence of seeking God by saints, do give unto the creatures the honour of God the creator, and (forsaking the Lord) worship their fellow-servants. And though there be (saith he) some reason why they should make way to a king by his nobles and pensioners, because he is a man, and knows not who are fit to be trusted with the commonwealth; yet unto the Lord, who knows all things, and knows the worths and worthiness of men, there needs no spokesman, but only a holy mind. Thus far he. But to add to him that this thing is without precept in Old or New Testament, confessed by themselves. Eccius grants not in the Old, because the fathers were then in *limbo* (a good reason against him), and the Israelites were marvellous prone to idolatry. Not in the New, lest the Gentiles should return to their idolatry, and lest the apostles should be too vain-glorious and ambitious if they had commanded it; and so a great difference and strong reason why we may pray to saints living, but not to saints departed.

For us. He separates not himself from this church for all the corruption of it in priest and people; he

forsakes not their assemblies, but communicates with them in their service and sacrifices.

Doct. Men ought not to separate themselves from a visible congregation or assembly, a visible church, for the abuse of it, and the corruption of it, it being not in fundamentals. As here the prophet did not, neither read we of any prophet who left the church, but in most corrupt ages remained there, reproof and threatening them, praying and mourning for them, but not forsaking them. It is that, Ezek. ix. 4, they are noted, as St Augustine observeth, that mourn for the corruptions of the time, not who separate themselves from the church. In the New Testament we find not Christ nor his apostles to forsake the church, but remain in it, though marvellous corrupt, teaching, reproof, correcting, mourning for it. So of the pastors of the six churches of Asia, their corruptions noted, and their angels bidding with them. To this purpose is that Heb. x. 24, 25, 38, 39.

Reason 1. Because no man ought to separate himself from the true church of Christ. Now, such is an assembly professing the true faith, notwithstanding other corruption; for as holiness, if it might be supposed without true faith, cannot make a true church, but false doctrine and error in the foundation overthrows it for being a church, so *à contra*, corruptions in manners cannot make it no church, when true faith is taught and maintained.

Reason 2. Because separation and excommunication from a particular church is the most heavy and greatest censure of the church; which as no man should incur by his evil behaviour, so no man ought to inflict upon himself for the corruptions of others, who haply deserve to be separated themselves.

Use 1. To condemn all those who withdraw themselves from our assemblies, because of corruptions amongst us, crying out of those who will remain among them, to the benefit of the good that is there to be had. But to such an one I say, as Augustine answered Petilian,* that he did not well to leave Christ's heap of corn, because the chaff was in it till the great winnowing day, and that he shewed himself to be lighter chaff, driven out by the wind of temptation, that flew out before the coming of Christ the winnower. What folly is it for a man to leave the jewels and plate in the gold-finer's shop, because of the iron tongs and black coals! What warrant have they, whenas Noah left not the ark for all the unclean beasts!

Use 2. To teach every man not to be so offended for the corruption of the times, as to separate himself from the church for them. If they had loved peace, they had not broken unity, saith Augustine.† And in

* Non habes quod objicias, frumentis Dominicis paleam urque ad ventilationem ultimam sustentibus, à quibus tu nunquam recessisses, nisi levior palca vento tentationis, et ante adventum ventilatoris avolasses.—*Aug. contr. Petilian.* cap. i. 18.

† Si amarent pacem, non discinderent unitatem.—*Aug. contr. lit. Petilian.* lib. 24.

another place, a vessel of honour ought to tolerate those things that are vile, and not therefore to forsake the house of God, lest himself be cast out as a vessel of dishonour, or as dung.* That certainly which is, 1 Cor. v. 18, 'Put away from yourselves the wicked person,' is to be understood of those who have authority, which if they exercise not is their sin, not mine or thine. Shall I forsake the good, and the church where I may be safe, for their evil? *Nec quisquam sine consensu cordis sui ex ore vulneratur alieno.* Let no man then separate himself; for why should a good, pure, and sound member separate itself from those that are corrupt, and cut itself off, both to make the whole worse, and to lose to itself the good it might have by abiding?

For us. The prophet who had the least hand in the sins, and was the least cause of the burden, he fears, and as it were mourns, and seeketh how to avoid it, when the priests, who were the cause of it, are secure and careless.

Doct. It often falls out, that the faithful mourn, and fear the plagues they foresee, when they who have deserved them sleep securely, and rather provoke God still: Micah i. 8, 'Therefore will I mourn.'

This hath been by your means. Here is the reason why God will not accept their prayers, because they are authors and principal causes of the evils and sins amongst them.

Doct. The prayers of hypocrites and wicked men, whether ministers or magistrates, or private men, whether superiors or inferiors, cannot be profitable to the church, nor others for whom they pray, nor accepted of God. This is manifest here, as also by that, where the prayers of the wicked are rejected, with divers such places. This the Lord taught, when in his law he commanded that the priest should first offer for himself, Lev. iv. 3, and Heb. v. 3.

Reason 1. Because they are not profitable for themselves, neither shall be accepted, much less for others. Not for themselves, Isa. i. and lxvi.

Reason 2. Because they are in God's sight abominable, Prov. xv. 8; such cannot prevail with him.

Obj. Balaam prayed for the people of God, and was heard for them, and yet he was a wicked man, Num. xxi. 19, 20.

Ans. A truth it is, St Augustine so answereth Parmenio (contr. Epist. Parm. lib. ii. cap. 8), proving they ought not to separate themselves, as they taught, because men are polluted. But for the example I think we may say, Balaam was not heard, saving his judgment, because he certainly never prayed; he did prophesy indeed in a certain form of prayer; therefore that speech of his is accounted a blessing, because he did ominate and foretell happy things which would be-

* Vas in honore sanctificatum, debuit tolerare ea quæ sunt in contumelia, nec propter hoc relinquere domum charitatis Dei, ne vel vas in contumeliam, vel stercus projectum Dei domo sit.—*Aug. contr. epist. Parm.* lib. 3, 5.

fall to the people of God. But he never prayed indeed, for his heart went against it, it was utterly against his will; who, for the wages of Balak, would rather have desired to curse, only he was compelled to it by the Spirit of God. Therefore he was not heard, which prayed not; but the Spirit of God, which in the good worketh the affections, and suggesteth words, did only put such words into his mouth, for any good that should come by them to the people of God, as for the terror and destruction of Balak, who had set himself against the people of God, to shew him, that not they before him, but he should fall before them.

Use 1. This sheweth the folly and the vanity of the reason of some popish and popishly affected, who plead for lenity, connivance, and impunity, because the king and his children, the realms and dominions, may enjoy so many prayers from them unto the Lord; their Jesuits, and priests, and all would pray for the state. The argument is of force, to urge a state to use kindness, and to entreat lovingly, and to speak comfortably unto, those both ministers and people, that are truly religious, as Darius did well conceive it: Ezra vi. 9, 10, 'And that which they shall have need of, let it be given unto them day by day; whether it be young bullocks, or rams, or lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests that are in Jerusalem, that there be no fault; that they may have to offer sweet odours unto the God of heaven, and pray for the king's life, and for his sons'; for they often stand in the gap, and keep away much evil, yea, they prevail for much good. One of these is better than a multitude of others (as Chrysostom, of wicked and godly, *Hom. 26, ad pop. Ant.*, as one precious stone is better than a thousand pebbles). And that breeds but confusion and subversion of all, when we desire multitudes, as they do in theatres, and not an honest and good multitude. It is, I say, of force for the good, but not for these wicked hypocrites and treasonable priests and Jesuits, and all such, specially understanding papists, who have given up their name to antichrist, whose prayers cannot profit the king and state; who, if they pray, pray but as Balaam blessed God's people, against their hearts; who, if they could pray with their hearts, yet should never prevail, nor be accepted, being as they are. And to them we may use that of Tertullian (*Apolog. cap. 34*).^{*} Be thou religious towards God, who wouldst have him to be favourable to the emperor.

Use 2. This teacheth the fearful case and condition of that church and state, where they who should stand in the gap and breach before him to turn away his wrath lest he destroy them, are men themselves who provoke God's wrath; of whom it may be said, as Ezek. xiii. 4, 5, 'O Israel, thy prophets are like the foxes in the waste places; ye have not risen up in the

gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Undoubtedly that state must expect a judgment from God, besides that it is one itself, when God takes away good men, such as were the chariots and horsemen of Israel, their defence and preservation, who prevailed more by their prayers, as Moses, *Exod. xvii.*, than all the host did by their spears, specially when their successors are wicked and profane men, that provoke God to wrath by their wicked lives. It goes hard with the church when her good prophets are by God forbidden to pray for it, as *Jer. xiv. 11*. But yet if they remain with them, though they cannot prevail at one time yet they may at another, but more hard when he takes them away, when they are without hope of having them to stand up for them again, but worst of all, when they are such as are of lewd life, who thereby provoke God against them. Therefore these both should be mourned for, the loss of the one and the succession of the other; for the former are, as the king said, the chariots and the horsemen of Israel; the latter are the chariots and horsemen against Israel, for, not being with it, they are against it. Of good ministers we may say as *Ps. cxxvii. 4, 5*, as are the arrows in the hand of the strong man, so are they who are her good ministers. Blessed is the church that hath a quiverful of them; here is her prosperity and peace, hence is the ruin and overthrow of her enemies. And on the contrary may we say of wicked ministers, whose prayers shall never be heard for the church, but rather against it.

Obj. This granted, then, have we a warrant to separate ourselves from the church or congregation where a wicked minister is, for why should we join with a minister that God will not hear?

Sol. The Donatists made the same objection to Augustine (*loco prædicto*); to which the sum of his answer is, that when they pray with the congregation they are heard, though for their own wickedness they deserve to be rejected, because of the piety and devotion of the people who join with them; whence I collect, that though the minister speak the words, yet they are not his prayers only, but the prayers of the church. As in another case, though the minister deliver the signs, yet it is not his sacrament but Christ's, and so may be profitable notwithstanding the corruption and insufficiency of the minister; so in this. For this must be understood, that in the congregation some one must conceive a prayer for all the rest, lest in a multitude there should be confusion and tumult, if every one should in his own words utter his prayer in the church; therefore, the minister he is the mouth of the church. If he be a faithful one, he shall be heard together with the church; if otherwise, not he, but the faithful people, who speak to God by his words. But you will say, then, what loss have we if the minister be wicked? I answer, many ways; because the corruption of men is such that as they like

^{*} *Esto religiosus in Deum, qui vis eum imperatori propitium.—Tertul. Apolog. cap. 34.*

the word and sacrament worse because they dislike him that brings them, and find not such joy and comfort in them as by his hands they like; so they cannot be nor are not so affected to join in prayer with a man they like not, or think not well and reverently of, to whose person they have just exceptions, so their prayers are not as they should be, neither he with that spirit and affection utters their petitions to God which might affect their hearts to more zeal in prayer. Besides, they want the benefit of his prayers in private, who should mourn for them and pray for them when they are following their necessary affairs, or their convenient pleasures, or are living in their sins; be a Moses to hold up his hands for them, a Job to sacrifice for them; as Jer. xiii. 17; or as Paul, Acts xx. 31. All which a good and faithful minister will do; but he that is not will be as careless and secure as he can be, and never do it, or, if he should, yet not be accepted.

This hath been by your means. The sins of the people are imputed to the priests, because they taught them not better, nor reproved them of this. *Ante*, ver. 7.

Will he regard your person? He will not; your office, and place, and dignity in the church shall not make him receive your prayers.

Doct. As God, to elect and call men, and to give them the promises and possession of heavenly things, is moved by no outward privilege or dignity of the flesh, so to hear their prayers and to accept their service, is he not moved by any dignity of person, any virtue of place or office, nor by outward privilege, if faith and holiness of life be wanting. Here it is apparent in these priests, not accepted for all the dignity of their office. Cain was the first born, and had that privilege, yet for all that God received not his offering, but Abel's, Gen. iv.; so betwixt the pharisee and publican, Luke xviii. 10, &c.; as betwixt the rich men and the widow, Mark xii. 41-43.

Reason 1. Because he is no acceptor of persons, Acts. x.; that is, for any outward thing, for he accepts for inward. It is borrowed from judges, who, being corrupt, are swayed not with the uprightness of the cause, but with the person, his place, his honour, his riches, and such like, which being denied in God, shews why he accepts not the wicked.

Reason 2. Because he looks not, as man looks, upon outward things.

Use 1. This will serve to check a corruption in our times, and not in ours only, but that which hath ever been in all ages; great men, nobles, and princes, wealthy and worshipful personages, persuade themselves, and so are soothed up by their flatterers that a little thing from them is greatly accepted of God, a few cold prayers, a little devotion, a careless hearing, shall be accepted from them, though they never trouble themselves for the true fear of God, and to work righteousness; whereas first, in reason, there is more due to God where he hath given more. But why

should he accept less from them, because they are great? As if he were an acceptor of persons, or as if they were or could be great in respect of him.

Use 2. Let no estate hinder a man from this service, for the best excuseth not, the meanest makes us no less acceptable.

Ver. 10. *Who is there even among you that would shut the doors, and kindle not fire on mine altar in vain? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.*

Who is there among you? Here is the rejecting of them and their sacrifices threatened, which is the main point in the verse; but in the former part, as divers of the learned do so take it, he returns unto his former expostulation, reproving the priests for their ingratitude and corruption of his worship. And then it will be read, 'Who is there among you that will shut the doors; or do you kindle fire on my altar for nothing?' And some expound it that the priests would not so much as shut the doors till they had their wages paid, others that they did nothing in God's service but they were rewarded for; God arguing their unthankfulness to him by his bounty to them. But others take the words as they are here read, both more agreeable to the original, as also more squaring to the present matter, to shew how he rejected them and their sacrifice, when he wisheth that somebody would shut the doors of the temple, or that they would offer none at all, and so keep out the priests that they could not come to sacrifice anything upon his altar, which he did so distaste and dislike; and so it is, I would rather you should not offer at all than as you do.

For the particular words. 'And kindle not fire upon mine altar,' *q. d.* that ye might not come to offer upon mine altar, kindle not my altar, so in the original, a *metonymia*. 'In vain,' *id est*, to no end, the word signifieth, freely, Job i. 9; for nothing, so unjustly without cause, Ps. lxi. 5; so scot-free, without punishment, Prov. i. 11; to no end or purpose, Job ii. 3, Prov. i. 17; so here.

I have no pleasure in you. The former is a wish, this is the reason of the wish. All is in vain, and to no end, because I like not you, and will none [of] your sacrifices. He shews that he esteemed not these offerings, not from the nature, but from the mind of him who did offer them. If he were endued with piety and holiness, God would accept his offerings and service; if otherwise, God would take no delight in them for all their offerings.

Neither will I accept an offering at your hands. These offerings he simply refuseth not, being things he had commanded, but because they were offered by them; *q. d.*, I am so far from accepting at your hands these corrupt and imperfect sacrifices, that if they were never so perfect and agreeing to the laws of men prescribed, yet I would not accept: you please me

not, your gifts and offerings cannot be accepted of me. Here is first a wish, and the reason of it; he wished that they would offer no sacrifices to him at all, rather do him no service than do it as they did.

Doct. The Lord had rather have no service done unto him of the sons of men, than to have it done carelessly and negligently, corruptly, and not as he hath commanded it. So is it manifest from this place, as from that Isaiah i. 11–13, and lviii. 1, 2, and lxvi. 3; Mat. vii. 22, and vi. 1, 5, 16.

Reason 1. Because this argues contempt of God, and, as we may speak, of his person; yea, oftentimes more contempt than not to do the works of his service at all; for where any man is duly respected, either for love or fear, there the duties and offices to be performed unto him are done neither negligently nor carelessly; as the child that honours his father, the servant that fears his master, do with all diligence and care their duties. Where they are done coldly or cursorily, there is not the respect of the person that should be. Again, duties may be omitted without contempt, as of ignorance, not knowing what a man ought to do; of infirmity or an erroneous conscience, because he thinks he may not do that which he cannot do in all perfection; but to do them carelessly, and that wittingly with corruption, can have no such excuse, and so more contempt.

Reason 2. Because the Lord hath no need of the sacrifice and service of men; a man cannot be profitable to him, as he may be to his neighbour. It is nothing to him that thou art righteous, that thou prayest, or performest any other service unto him. Job xxii. 2, 'May a man be profitable unto God, as he that is wise may be profitable to himself?' Therefore he, as a rich king, values not the gift, but the mind of the giver; he looks more to the manner of doing than the deed; he respects more the heart than the hand, the inward affection than the outward action. No marvel, then, if he had rather have nothing, than carelessly and corruptly done. And this made him esteem more of the widow's two farthings and mites than of the rich men's treasure. God rather hears a pure conscience than prayers.*

Obj. Better Christ be preached anyways than not at all, Philip. i. 15, 16, 18.

Sol. It is better in regard of others who have the benefit of it, and to whom by such leaden and stony conduits God conveyeth the water of life, as a gardener doth water to his plants; but it is not better in regard of them who do it, for it maketh their condemnation more grievous. Judas preached condemnation to himself, and yet no doubt converted some, as the rest did. Noah was glad he could get some to build his ark, himself and his sons being no workmen fit for it, but it profited them not a whit that built it, as good never have done it.

* Deus puram magis conscientiam exaudit, quam preces. — *August. contr. lit. Petil. Donat.* lib. ii. cap. 63.

Use 1. This may teach us what to judge of our church-papists, who for fear of law, avoiding of loss, for escaping of imprisonment, do resort to our congregations without conscience and care, they are worse than those who do refuse to come, than open recusants; for if to come to church for a show, to profane God's worship, and to do it rashly for sinister respects, and in hypocrisy, be worse than not doing, then they are greater offenders in coming than others in abstaining. The Shechemites were greater sinners, with Hamor and Shechem his son, in taking the sacrament of circumcision for profit, and satisfying their pleasure, and to make a prey as they thought of Israel, Gen. xxxiv., than the other Gentiles who refused it. So in this; they come to church for advantage or profit, or saving of that they have; then is it better they should not come at all. Nay, not so, but it is less evil, not more good. The goodness is that they labour to be instructed in that they ought, and to know how they ought, and to endeavour to come with care and conscience, as is required. In the mean time, he that abstains and comes not, is less evil than he that doth come carelessly, &c.

Obj. Why, then, should magistrates compel men to the service of God, when he shall make them sin, and sin more than if they abstain?

Ans. The magistrate may not compel any man to do evil, that is a thing simply forbidden of God; but he may compel a man to do that which he may sin in doing of it. Things that men do are of three sorts: good, and commanded; evil, and forbidden; indifferent, and neither commanded nor forbidden of God. In this last the magistrate ought to have a special and tender respect to the conscience of his subject, though it be erroneous, specially when they are things of no moment; the doing of them little profits the church or commonwealth, and the omitting of them doth prejudice it nothing at all. For the other, he is not to respect the erroneous consciences of men, as not to suffer them unpunished for evil doing, though they should pretend conscience in it;* so is he not to abstain from compelling them to that which is good; for that evil is adjoined to it, it is not his fact that commandeth, but comes from their infidelity and corruption who are commanded, of which he cannot be accused when he hath carefully endeavoured that they be duly and rightly instructed and informed; for when he may say, The things I require are commanded in the Scriptures, I have done my best endeavour that you may know the truth, and not perish, and I will not cease for hereafter to persuade, and exhort, and command you. Do you need the Scriptures? Confer

* Ad fidem nullus est cogendus invitus, sed per severitatem, imo et per misericordiam Dei, tribulationum flagellis perfidia castigari. — *August. cont. lit. Petil.* lib. ii. cap. 38. And again, Si quæ igitur adversus vos leges constitutæ sunt, non bene facere cogimini, sed malè facere prohibemini. — *Ibid.*

with the ministers, pray God to open your eyes ; he hath then done his part.

Use 2. This teacheth the fearful condition of such as only do and perform the service of God but marvellously carelessly and corruptly ; they hear the word, they make prayers, they receive the sacrament, but they are no more acceptable unto God than if they did them not at all. God saith unto them, as a father to his child, and a master to his servant, seeing them scrambling over their duties and business without care and respect, I had as lief you did them not at all. Now what would we think of him that should never pray, never hear the word, never receive the sacrament ; would not every one think he is an odious man to God ? Verily such, and more odious, if it may be, is every one that doth these, but without care, of course, without conscience ; they hear the word, but without profit. God had rather have them away, than come to church to deride his word, to sleep or talk, there to profane his worship. So they pray, but not with their hearts, but with their lips ; their hearts are taken away with their pleasures, profits, and delights. As Hosea iv. 11, he esteems of them as well when they pray not ; they receive the sacrament, but without preparation, without understanding what they do ; most unworthily they intrude themselves to the table of the Lord. God had as lief have them away ; their room were as acceptable to him as their thronging, as his without the wedding-garment at the feast of the king, Matt. xxii.

This is their fearful condition : he that hears is as though he heard not, he that prays as though he prayed not, he that receiveth the sacrament as though he did not ; and so of all the service of God ; he is as acceptable to God in not doing them as he is in doing, and *à contra*, as odious.

Obj. Then a man had as good not do at all ? and so, while you reprove one thing, you open the gap to another, from carelessness to profaneness.

Ans. If any man do gather so, it is his collection, not my assertion. He, like a spider or toad, gathereth venom and poison from sweet flowers and wholesome herbs. If a master should tell his servant doing his business negligently that he had as lief he did it not, will he reply then he will not ? If he do, shall he not for such contempt be beaten with more stripes ? Nay, a servant that would avoid that, and receive any wages and reward, will seek to correct his error and reform his corruption ; so in this.

Use 3. This ought to instruct us that have any desire to be accepted in our service of God, and not to be rejected, as if we did neglect it altogether, to do it with all care and diligence, and in the best manner that may be. Do we must. And then not to lose our labour, and have no respect nor reward, we must endeavour to do them as they ought to be done : hear with an honest heart, to profit ; pray with a fervent spirit, to prevail ; use the sacraments in knowledge

and due preparation for them ; these and all other parts of his service as he requireth, else we are in a strait, as the lepers were, 2 Kings vii. 3, 4, without the walls of Samaria. If they enter the city, there is death ; if they sit still, there is death also ; so we, if we do not, we displease ; if we do, and not as we ought, we displease also. They had a third way, to go out to the enemies, wherein their difficulty was the greatest ; but we have a third, wherein our comfort is the most, to do them as he requireth of us.

Obj. But some will object, ' Who is sufficient for these things ? ' And this is but a cold comfort in a thing that nobody can do, and therefore we were as good to do nothing at all, for who can do things as he requireth ?

Ans. I answer, we have a merciful God to deal with, who in Jesus Christ accepteth our affections for actions, our beginnings for perfections, 2 Cor. viii. 12 ; and upon this ground we must do our endeavours to do it in the perfectest manner that we may, that we may be accepted, and not abstain. It is a rule indeed in matters indifferent, which are left to our choice, to refrain from them, because our weakness will bring forth some sin in the doing of them ; as in exercises and recreations, when they cause us to swear, curse, fret, and lose our time. But in other things for which there is a commandment, and our own experience teacheth that we cannot do them without defects and infirmities (as we cannot hear the word with that faith we ought, but wandering thoughts, and sometime envious, covetous, ambitious desires creep into our hearts), yet must we do, and not abstain ; our imperfections hinder them from being perfectly good, but not from being accepted, while we condemn our imperfections, and desire to do better. And as the high priest, Exod. xxviii. 38, did bear the iniquity of the holy things, so, though our holiest offerings and works of righteousness have defects and wants, blemishes and stains of our corruptions, our high priest Christ Jesus will acquit us of them, and procure us favour and acceptance in the sight of God.

I have no pleasure in you. The reason of his wish why he could desire they rather should not do him service than do it ; and this carrieth the contrary, I dislike you, I am angry and displeased with you, remaining in your sins and corruptions.

Doct. The Lord hath no pleasure in ungodly men, such as commit and continue in sin and transgression of his law, but he is angry and displeased with them ; so is it here : Ps. v. 4, ' For thou art a God that lovest not wickedness, neither shall evil dwell with thee ; ' and Heb. x. 38, 2 Sam. xv. 26 ; hence it is that he is compared to a consuming fire, even to his own, Dout. iv. 24. Therefore to shew his anger towards those who should transgress, how great it is ; when he gave the law, he descended with fire, and the whole mountain burned about him.

Reason 1. Because the Lord hates iniquity, Ps.

xlv. 7. Now, then, as men who hate any liquor do dislike the vessel that it is in for it, yea, sometimes grow to hate and abhor it; so the Lord hating sin, dislikes the sinner, yea, sometimes grows to hate him, Ps. v. 5; not the nature he made, not the man, but the wicked man, because sin cleaves so fast to him as they cannot be parted; as when the scent will not out of the vessel, he hates both. As Saint Augustine saith, God hates iniquity; therefore in some he destroys it by damnation, as in reprobates; in others, he takes it away by justification, as in the elect.*

Reason 2. Because as every one delights and takes pleasure in his like, which makes the angels rejoice at the conversion of a sinner; and men rejoice and account it a glorious thing to have children like themselves, and take the more pleasure in them when the succession is like to prove like; so God, in those that are most like him; because, saith Cyprian, then the divine gentry, by their actions and practices, may become more famous; then must he be displeased with these, because they grow more unlike him, and like to Satan his enemy.

Use 1. Anger then simply in itself is not a sin, but as it is mixed with other perturbations and vices, seeing God is angry; as Christ was often, and very vehemently, John ii. 13, 14, 17; and whensoever he corrected and reprov'd sin, he shewed himself in his words very angry, Matt. xxiii. 13; so hath Moses, the prophets, apostles, and all the saints. Therefore Lactantius saith, *sine ira peccata corrigi non posse*, sin cannot be corrected without anger; for the sight of sin is so horrible in itself, that he that is a good man cannot but be offended, moved and angry with the sight of it. And he that is not moved at it, either allows it, or doth not much detest it, or is willing to avoid trouble in correcting of it; hence the repressing of anger is a sin, being a great sin not to repress, and that irefully, the sins which are under our charge, as old Eli; for God hath given anger to the spirit of man, as an edge to a weapon, that when it is needful we may use it, saith Saint Chrysostom.† This, then, we ought to do, imitate these examples, and be angry with sins, and correct them to our power: but, Eph. iv. 26, this place doth not simply forbid anger, but corrupt anger, by which we offend God. Now anger is vicious and corrupt, first, if a man be angry rashly for no cause, or for small cause, Matt. v. 22; secondly, if a man be angry for private injuries, not for them as they are sins offensive to God, but injuries to himself; thirdly, when the anger that should be against the sin is against the person, and turned to his brother; and this is that there forbidden, and it is thus under-

stood: be angry, but not without just cause; be angry not for private injuries, but vices, as they are against the law of God; finally, be angry not with your brethren, but with their corruptions, and this is hence warrantable.

Use 2. Seeing God will be angry with all, both elect and reprobate, for their sins, and most displeased with them, this should persuade us not to be secure, but to pass our lives in the fear of the anger of God. To this one thing bend we all our endeavours and powers, that we sin not, and so provoke the anger and displeasure of God, for of this we may be sure that God's word shall be fulfilled: Ps. lxxxix. 31, 32, 'If they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with strokes.' Wrath and displeasure follows the sinner, as the shadow the body. But if God spare, and be not angry, that is, shew it not, *Magna est ira non irasci*,* it is a sign of greater displeasure. The master that respects his servant corrects him for a small fault; if he let him alone, it may be thought he doth it till great faults be joined to it, and he may either punish more, or cast him out of his house; so in this.

Neither will I accept an offering at your hand. Because he is displeased with them, therefore he will not accept their offerings, nor their service and prayers.

Doct. The person of a man must first please God, before his prayers, his offerings, or any other work that he doth, can be pleasing or acceptable to him; that is, before reconciliation and justification, they are unaccepted. It is hence manifest, because he rejecteth their offerings, being displeased with their persons. Hereto belongs that, Gen. iv. 4, and that Prov. xv. 8, 'The sacrifice of the wicked is abominable to the Lord: but the prayer of the righteous is acceptable unto him.' Hence Isaiah i. 13, 19, 1 Peter ii. 5, 'And ye, as lively stones, he made a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus.' Heb. xiii. 6.

Reason 1. Because all works are made acceptable to God by faith, as all things are made pleasing to men by the light; so Chrysostom; and without it nothing is, Heb. xi. 6. Now faith is that which makes the person accepted, for by it we are justified, Rom. v. 1, and made the sons of God. Rom. iii. 26.

Reason 2. Because before they are strangers, Eph. ii. 19, yea and enemies, Rom. v. 10; now things done by strangers are not greatly grateful, but by enemies they altogether distaste us.

Use 1. This confuteth the papists, who made good works the cause of our justification and reconciliation to God, whenas they cannot be good, so they cannot be acceptable, before we be reconciled and acceptable in his sight. How do they then justify us and reconcile us? for that which must justify and reconcile

* Chrysostom in Mat. hom. 17.

* Deus odit iniquitatem, itaque in aliis eam perimit per damnationem, ut in reprobis; in aliis admittit per justificationem, ut in electis.—August. ad Simplicianum, lib. vii. quæst. 2, Col. 630, tom. 4.

† Quasi gladio aciem, sic menti nostræ iræ acumen imposuit, ut eo cum oportet utamur.—Chry. hom. 6, de laudib. Paul.

another, must needs itself be in favour; for as that is true of St Augustine, *Opera non precedunt justificandum, sed sequuntur justificatum*, so that is as true, whensoever they come they are not acceptable in themselves, because they are imperfect; our evil works are perfectly evil, and so deserve to be cast out of favour, but our good works are not perfectly good, and so cannot procure favour of themselves.

Obj. If any object, as some of our papists stick not to do, that we are justified by works, because by faith, for faith is a work;—

Ans. I answer, faith is not our work, but God's in us, John vi. 29. Again, though having received faith we do believe, yet it is not faith, or the work of it, that doth justify us, but the righteousness of Jesus Christ apprehended by faith; for as a hand that hath taken a treasure doth not enrich us, but the treasure; and it is not the mouth receiving the meat, but the meat that doth nourish us; so in this. And being thus justified then we work, and our works are acceptable, because we are first accepted in Christ.

Use 2. To stir up every man to the trial of his estate and himself, whether he be indeed reconciled to God or no, whether justified or no, that if he be not, he may labour and endeavour to be; because while he is in that condition, whatsoever things he do, as they are but *splendida peccata* (Augustine), so they are altogether unacceptable to God, whether he hear, or give, or receive, or pay; a heavy condition of a servant, that do what he can, yet he cannot please.

Quest. But haply thou art desirous to know whether thou art reconciled or no; and if not, how to come by it.

Ans. I answer thee, if thou hast true faith, then shall this be like the salt, 2 Kings ii. 21, which healed the spring of waters; and of it may be said as there.

Use 3. This comforts God's children, who are justified in Jesus Christ, and so accepted in his sight; their works, their sacrifice, and worship liketh him, howsoever they are done in imperfections, and in many great weaknesses, and are not so fully with their whole soul, mind, and heart, as they should be, but carry the touch of man's corruption, and are not able to abide the strict and straight judgment of God; yet because they proceed from them who are accepted in Christ, they please him, and the imperfections are pardoned in Christ, and they taken for pure and holy, Prov. xv. 8, 1 Peter ii. 5; as a little thing done of a child is more acceptable, than much done by a servant.

Ver. 11. *For from the rising of the sun, unto the going down of the same, my name is great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name is great among the heathen, saith the Lord of hosts.*

From the rising of the sun. Here is the second part of withdrawing God's mercy from these Jews.

And this is the removing of his worship and word from Jews to Gentiles, set down by a comparison of dissimilitude betwixt Jews and Gentiles. The proposition of the Gentiles, and their great care and respect of his worship, ver. 11; the reddition of the Jews, and their corruption and carelessness of his worship, renewing the former expostulation, vers. 12, 13. In this we are to consider the worship of God, and the circumstances of it. In it we consider, 1, the ground of it, 'my name is great,' repeated in the beginning and ending of the verse for more certainty of the thing; 2, the matter, 'incense and oblation;' 3, the manner and quality of it, 'pure,' opposite to the Jews' profane and polluted service of God. The circumstances: 1, persons, 'Gentiles;' 2, place, 'everywhere.'

Now for the meaning. The papists have wrested this place, to establish the doctrine of their mass, but how absurdly, shall appear before we have ended with the verse; in the meantime we will search the true meaning of them as they lie in order.

For from the rising of the sun. These words express the place, some expound them in the time present, and these either take them absolutely thus: the Gentiles, though they have no knowledge of God but by nature, as much as they may learn out of the great books, the heavens and the earth, and the revolutions and changes of them, by the rising of the sun, and the going down of the same, yet they offer unto God oblations in their kind; thus Montanus. But this cannot be, because of the quality of the sacrifice following; for it is said to be pure, which could not come from them in that dim light they had. Or conditionally, that the Gentiles would offer a pure sacrifice, if God did reveal himself to them as he hath to the Jews. But the words are so absolutely spoken, they cannot thus be taken.

Others, with more general consent on all sides, take them in the future tense, or time to come; that the time should come when the Lord should translate his worship from the Jews to the Gentiles, and then should they bring holy offerings. And this is after the coming of Christ, who should take away the ceremonies, and abrogate the form of the Jewish worship, and bring in pure and spiritual sacrifices.

Now by this is noted the place, that is, through all the whole world: Ps. cxiii. 8, 'The Lord's name is praised from the rising of the sun, unto the going down of the same.' Not that it should be at one time in all places of the world, for that never was, nor shall be; but, as among the Jews, so in the whole world, before Christ's coming, the greater part of them were wicked idolaters and profane men, Isaiah xvii. 6 and vi. 13; but successively, now in one place, now in another, it shall be spoken and preached in all the parts of the world before Christ's second coming; Mat. xxvi. 13, Ps. ii. 8, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.'

My name shall be great. Here is the ground of God's worship. The name of God, signifying diverse things, in this place, may be taken either for himself, as a man's name is put for his person, Acts ii. 21, or for his excellency, majesty, and glory, as name for fame, Exod. xxxiv. 5, 6, Philip. ii. 9, Gen. xi. 4.

Is great. Not that God is great or less, *magnum et parvum sunt ex iis quæ ad aliquid* (Aristotle), but shewed, or declared, or acknowledged to be great, as the word *sanctified* is used, Mat. vi. 9, and the word *justified*, Mat. xi. 19, James ii. 21.

Among the Gentiles. The persons, by condition Gentiles, or nations, taken sometimes generally for a company of people consisting of many families gathered together, Isa. i. 4, John xi. 52. Secondly, more particularly for all people besides the Jews, all infidels, God's people being taken from among them only, Isa. xlix. 6. And so it is amongst those who were not God's people before, amongst them whom the Jews accounted fools, and did extremely hate; spoken, as it were, to provoke them to make more care of the worship of God, according to the denouncing, Deut. xxxii. 21.

And in every place incense shall be offered unto me. The matter of this offering or worship is first said to be incense, by which is understood prayer, invocation and thanksgiving, as Ps. cxli. 2, 'Let my prayer be directed in thy sight, as incense; and the lifting up of my hands as an evening sacrifice.' Rev. v. 8.

Secondly, It is said to be an oblation or offering, by which is not understood the Levitical offering abrogated by Christ, neither the sacrifice of Christ upon the cross, which none can offer but he, and which only was to be performed and offered upon the cross before the gate of Jerusalem; nor the sacrifice of the mass, as shall after appear. But by this is understood a man's self: every faithful man with all that he hath; for every one of God's ought both to consecrate himself to the spiritual worship of God, and as it were, sacrifice himself, and also offer up the sacrifice of prayer and praise, and of repenting, justice, alms, and other things pleasing to God, Rom. xiii. 1, 1 Peter ii. 5, Heb. xiii. 15, 16, Ps. iv. 6, and v. 19. And of this Irenæus, Tertullian and divers other understand this place.

Pure. Not simply without spot, Isa. lxiv. 6, but as the church is called holy and without spot, Cant. vi. 9: first, in regard the person offering it is in Christ, and as his person hath his obedience and righteousness applied and imputed to it, so his obedience hath Christ to cover the wants of it, Heb. xiii. 15, 1 Peter ii. 5.

Secondly, In regard of inward sanctification, the ground of it, the party being regenerate by the work of his spirit; and so every action in him, part holy and good, and well-pleasing to God, as coming and proceeding from his spirit, though having a taste and scent of our infirmities, as water passing by a pipe or channel, Rom. viii. 26, and xv. 16, Acts xv. 9.

This, though a threatening, yet is according to that, Deut. xxxii. 21, and so a kind of provocation to the Israelites, provoking them from the example of the Gentiles, with a holy emulation in piety and the worship of God. The Jews embraced not sincerely the worship of God, but putting it as it were from them, the Gentiles received it.

Doct. When one church maketh not account of the truth and worship of God, or doth reject it, another shall embrace it.

From the rising of the sun unto the going down of the same. The Lord, though he had shewed much mercy and goodness upon the Jews, he is not emptied by it, but hath the like in store for others, the Gentiles.

Doct. The Lord is marvellous rich in mercy, and liberal in giving his goodness to the sons of men, neither weary in giving, nor ever wasted with giving; manifest from this example, and James i. 5, 'If any of you lack wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.' Rom. x. 12, 'For there is no difference between the Jew and the Grecian; for he that is Lord over all, is rich unto all that call upon him.' he gives, at all times, Luke xxii. 12; his ability is great, Eph. iii. 20; the effects prove it, giving more than they ask; to Abraham, for one son desired, he gave a seed as the stars in the heavens. To Isaac, Gen. xxv. 21, 22; to Jacob, Gen. xlviii. 11; to Solomon, Kings iii. 11. *Uberior est gloria, quam precatio* (Ambrose, *in loc.*).

Reason 1. Because he is Creator, and Lord of all, and by creation they are his sons, he their father; therefore, as a father he will provide for all his their portions, as Abraham did, Gen. xxv. 6; yea, and such is his care, that he cannot endure their want. Now they are in themselves continually wanting. Though he give one thing, they have need of another; as a ship and a net that must still be mending.

Reason 2. Because it is agreeable to his magnificence and greatness to deal thus liberally, as it is agreeable and cometh a prince to deal according to his magnificence and greatness.

Reason 3. Because it might be manifest the things they receive come to them not for their deserts, or the merit of their prayers, or any things else, but of his love and mercy, when he dealeth so bountifully.

Use 1. Prayers are not meritorious, James i. 5.

Use 2. If any want, he himself is cause of it. *Ibidem*, 'to all men.'

Use 3. An encouragement to ask.

Use 4. To learn to be liberal and not weary of well-doing, Gal. vi. 9, 10.

From sun rising to the sun setting, in all places and nations, is the worship and word of God propagated.

Doct. The church, under the times of the gospel, and since Christ, is not as it hath been, limited to one nation, as to the Jews, Ps. cxlvii. 19, 20, John iv. 22; but those limits are plucked up, and it is enlarged to

all the Gentiles, not one or two nations of them, but to all the world.

Use. This overthroweth the church of Rome, who limit the church which is enlarged by God, affirming that to be only the catholic church which is at Rome, or which is subject to the Romish tyrant. How then is it to all nations, are all subject to it? How catholic, when it is but a particular church? What is catholic but universal? Now to speak thus, the *Roman Catholic* church, is to say, the *particular universal* church, which in any reasonable man's ear is most absurd.

Obj. But sometimes particular churches were called catholics.

Ans. So they were; but then as Augustine, Cont. Epist. Fundani. cap. iv. Every church did it, and no one church assumed this prerogative unto itself more than another; neither was catholic opposed to particular, but to heretical. The catholic faith was accounted the true faith, and the catholic faith opposed to heresy, and the catholic church to heretical churches: and in this kind the Church of Rome can least challenge it to itself, for it is least catholic, being in many things heretical.

The Jews corrupting and contemning the worship of God, the Gentiles are called; through their fall, salvation is come to the Gentiles.

Doct. God, by the sins of man, takes occasion to work good to others, and to magnify his mercy and goodness; so here, by the sins of the Jews, he bringeth good to the Gentiles, and glory to his own name.

Reason 1. Because he may take from the wicked any just occasion of accusing his providence and government, because he suffers sin to be, that could prevent it, which, indeed, is a sin in him that doth it not, who is bound to it; but it is not so with God. The physician is not to be accused when he maketh his patient sick, to bring him to health; less here God, not making him sin, but letting him alone to his own corruptions.

Reason 2. Because he is most wise, good, and powerful, and would so manifest himself, by bringing light out of darkness, good out of evil; for to make good, or to work good by good, would nothing so manifest this. To make some excellent work of pure gold is no great thing; a slender artizan and a small skill will do it; but of base lead to make pure gold is admirable alchymy: so to bring good out of good is *humanum*, but good out of evil *divinum*.

Obj. Why, then, should any be punished for sin, or why should not men sin, that the goodness of God may be more magnified?

Sol. Such two objections were made to St Paul, Rom. iii. 5-8, where also his answer is to the first, ver. 5. This is most absurd, for then should God judge unjustly, which no man may suppose, that he

which is the judge of all the world should be unjust, and addeth, *absit*, which he useth often when he speaketh of things, which should not once be thought, and which the mind of a holy man ought to abhor once to think of. To the second he answereth, ver. 8, 'whose damnation is just,' shewing that such an error is so far differing from his doctrine that he condemns both it and the teachers and suggesters of it; for good is not an effect of the evil, that it of itself brings forth any such thing, but that comes by the wisdom, power and goodness of God. He hath given man a law that he must follow, and not do other things upon expectation of effects; for a man may be condemned for the evil, whatsoever effect it brings forth by the goodness of God, as Judas. And if any man thus reason, it is as if he that had been sick of some desperate disease, which, when he is cured, and the skill of a physician grown famous by it, he will again surfeit to fall into the like disease, that the physician might be more famous; or as if poor men and beggars should resolve still to be in need and to beg, because that might magnify the bounty and magnificence of the rich.

Use 1. When we see the hatred and malice of men to profit others by their persecutions in word or deed, so that they are made more zealous and careful, more upright and entire, there is no excuse for men, nor thanks to them to be given, but the glory is to be given to the Lord, who thus turns things and makes good out of evil. Persecutors unto the martyrs, saith St Augustine, are as the hammer is to gold, as the mill to wheat, as the oven to bread, as the furnace to metal, profit them, work them, and purge them; but no thank to them, it is not out of the nature of them, but from the skill of the goldsmith, the baker, &c.; for they would consume the gold with the dross, the wheat with the chaff, and bruise them in pieces, if he did not temper and moderate, and use them for the good of them. So it is in this Rom. viii. 28.

Use 2. We are in the latter days, wherein iniquity hath got the upper hand, and sin doth abound. It is matter of grief and trouble if we consider what they are, and what of themselves they bring: the wrath of God, his rod and plagues; yet are they or will be less troublesome when we consider that God can and will turn them to his own glory and the good of his church. To converse among venomous creatures, to have to do with rank poison, is fearful and troublesome, as they are simples and in themselves; but when they are once skilfully tempered by the art of the apothecary, when the physician's skill hath made a just and good composition of them, then, though it be not altogether toothsome, yet it is not so troublesome nor hurtful unto men. So in this.

Use 3. For imitation, to teach us to endeavour to make good out of evil, and by the sins of men, our own, or others', take occasion to glorify God the more, or to help and profit ourselves or others, by our own sins, or others under our charge; to be humbled both

* Catholic, saith Augustine, Epist. xlviii. *ex communiione otius orbis.*

to repentance, as also to true humility and lowliness of mind, as Paul, 2 Cor. xii. 7, 21; in the sins of others, not to triumph over them, but to bless the mercy of God and magnify his goodness, that he keeps us from the like, who have no less in us the seed of them than they have, accounting ourselves as much beholden to God for keeping us from those sins as if we had committed them, and he had remitted or pardoned them to us; as Augustine.

My name is great. Here is the ground of all the worship of God which follows. Being smitten with a reverence and persuasion of his greatness and majesty, they worship and serve him.

Doct. The ground and foundation of all true and sincere worship of God is the persuasion and acknowledgment of his greatness, and the want of it cause of contempt of God and of his worship. What maketh men's persons admired and sought to but this? When they are accounted great, and men conceive so of them. This is manifest by that Ps. civ. 1-3, &c.; Jer. v. 22; Rom. xii. 1, conferred with chap. xi. 33-36, when Pharaoh would give no leave to the people of Israel to worship God nor fear his word himself. He said, 'Who is the Lord?' Exod. v. 2, Mat. vi.

Reason. Because greatness draws honour and reverence of itself. The heathen allege why they worship the host of heaven, because God hath given them such majesty and beauty. Chrysostom tells them it was their corruption that they went not higher to see God's greatness.

Use 1. This discovers unto us a notable and devilish policy of Satan, when he would breed contempt of God and his worship, then brought he in images and image-making into the church, that under the shapes and forms of base creatures he might wipe out of the minds of men the greatness and infiniteness of God, and impress in them some base conceit of him, that their hearts might think but basely of his worship and service. It is a most easy thing to condemn God in an image, saith one. *Facillimum est, contemnere Deum in imagine.* They persuade men that it is to help devotion, as Jeroboam would make the worship of God easy unto the people, by setting up two calves in Dan and Bethel, 1 Kings xxii., but as he made it to be abhorred, so these make God's worship not to be regarded, and men more cold in it.

Use 2. This may teach us the reason of so much corruption in the worship and service of God, want of knowledge and persuasion of the greatness and infiniteness of God. Hence are additions and detractions from it, for if they were persuaded he were infinitely wise, and only wise, who needed no counsellor nor adviser what is fit for his service and worship, then would they never have so many inventions and traditions of their own, on which they doat, more than they love that he hath commanded, as men doat more on their own children than they affect others. From this it is that they either omit or condemn his worship and

the parts of it, or they perform them only of course, for fashion, and *pro forma tantum*; hence they prefer man before him, seeking rather to please man, fearing rather to offend man, as if he had more rewards or punishments than God to confer or inflict.

Use 3. To teach us, to the end we may worship him aright, to labour to be instructed and to know his greatness, and be persuaded of his infiniteness in wisdom and knowledge, and power, justice, mercy, bounty, and such like. And this is to be had by looking into his works, by studying his word, and by obtaining his Spirit.

Among the Gentiles. They who were not his people, nor beloved, neither had anything that could deserve love, but rather hatred, are chosen and called of God.

Doct. The election and calling of God, whether of a few or many, whether a nation or particular men, it is free, and without desert, of mercy without merit.

And in every place. Here is the place where the service of God is to be performed, and spiritual sacrifice to be offered unto him; not upon the altar, or in the temple, but everywhere, all places being indifferent, circumstances regarded.

Doct. The Gentiles and church after Christ, under the gospel, are not tied for the worship of God, for prayer and invocation, and such like, to the temple and synagogues, or in private worship to look towards the temple, where there were visible signs of God's special presence. Now they may pray everywhere, and worship God in every place, John iv. 21, 23, 1 Tim. ii. 8, only this generally hath this restraint; prayers and worship may be performed in all places, but not all kind in all places; public prayers in public places, and private in private. For the first it is manifest, 1 Cor. xi. 18. Church is there taken for a public place, because of the opposition, ver. 22; which thing is apparent through all established churches that have been or are, as the histories of all times shew they had open places and meetings for their assemblies and service of God, except in time of persecution. For the second, see Mat. vi. 5, 6, prayer in the closet. So Gen. xxiv. 63, prayer in the field; Mat. xiv. 23, prayer in a mountain apart.

Reason 1. Because then the ark of God's presence and his mercy-seat was in the temple, but now all such ceremonies are removed; the substance being come, the shadows are gone. And now is he everywhere with his presence where he is sought for, as he then was, but had limited them to that place to seek him.

Reason 2. Because every one hath a temple about with him wheresoever he is, 1 Cor. vi. 19. *Quest.* Had not they so? *Ans.* Yes; but God had limited them.

Reason 3. Because the public place is most fit for public, both for order and comeliness, and private for private, because a man may more freely confess and mourn for his sins, and he may be more fit, being

freed from the occurrences of eye and ear, by which the frail heart of man and his mind is drawn away.

Use 1. To shew the error of those who think a public place better for their prayers than private, when indeed the church is as private as any other, when a man is alone; and then a public place is more excellent for the worship of God, when the congregation is assembled for that purpose. When they are together, a man hath more helps, more incitations and provocations, being more affected, one kindling another, as two burning coals or billets, their prayers more forcible and effectual; otherwise when they are severed, one place is as holy as another, a man's closet and chamber fitter by much than any other, for the reasons before. And a superstitious opinion of the place will make a man's prayer more unacceptable, both because that affection crosseth the flat assertion of God here and elsewhere, and again establisheth the ceremony, and denies the coming of Christ.

Use 2. A direction to every man to perform the worship of God everywhere; to lift up pure hands unto God in all places, performing public worship in public places, and accustomed times, serving God as is said of Anna: Luke ii. 37, 'She was a widow about four score and four years, and went not out of the temple, but served God with fastings and prayers night and day;' which was *sine omissione, non sine intermissione*, saith Beda; and private service in their private places; as God bestows private blessings privately upon men, as remission of sins, and requires no witness. Is it not absurd, whereas God confers benefits on us, he is content to do it privately, yet we will never worship God but before witnesses, and for ostentation's sake? saith Chrysostom.* Hezekiah turned himself to the wall and prayed.

Use 3. A comfort for all those who by any occasion may be excluded from the public assemblies and places of God's worship, whether unjustly excommunicated or cast out of the church, as he was that was cast out, John ix., or otherwise hindered by the violence of man or the hand of God; yet wheresoever he be, in every place may he worship God, and God will respect and accept that worship from him. He that found out the once blind, now seeing, man, though cast out, will be found when he is sought, though out of the temple and church; he that was found of Hezekiah in his bed, of Paul and Silas in the prison, of Jonah in the whale's belly, of Paul upon the sea, and in every place where they held up pure hands unto him: he is the same still, and will be found of them that seek him aright, every where. Princes have their times and places out of which, if

they be taken and petitions put up, they that do so offend, and for favour carry displeasure. Sometime they are like to Ahasuerus, Esther iv. 11; sometime as Darius, Dan. vi. 7, 8; but God is ever ready to hear.

Incense shall be offered, and a pure offering. The matter of this worship.

The papists affirm, that by this can be understood nothing else but the most holy sacrifice of the body and blood of Christ, offered in every place in the sacrifice of the mass. We understand it of spiritual sacrifices, not real. Whether is most probable we must inquire.

Obj. 1. They, to overthrow ours and to establish their own, say, the word used for offering, *mincha*, signifies an external sacrifice, which was made of oil and incense, and so no spiritual sacrifice.*

Ans. 1. To this I answer, that then it cannot be the sacrifice of the mass, which consisteth not of any such things, but of the forms of bread and wine.

Ans. 2. Again, it is false which they say, for it is used for spiritual sacrifice, Ps. cxli. 2.

Obj. 2. But, secondly, spiritual sacrifices were amongst the Jews, and he speaketh of a sacrifice which was not amongst them; therefore it must be understood of the mass, for he speaketh of a new sacrifice.

Ans. It is answered: Here is never a word of a new sacrifice, but of a pure one. Not making the opposition betwixt new and old, as if they in the Old Testament had never used these sacrifices spoken of, but that they did not so frequently, neither relied upon them so much as upon their external outward sacrifices. But the opposition is betwixt the Levitical sacrifices which were offered in one only place, and for which God was offended that they were so corruptly offered, and the clean sacrifices among the Gentiles.

Obj. Thirdly, It is called a pure sacrifice. Now that cannot be of spiritual sacrifices, when ye say all the works of the godly are imperfect and impure as a menstruous cloth, and only the sacrifice of the mass is pure.

Ans. To this is answered: That the worship of God, performed according to his word and will, in itself is pure; and though there be many infirmities and spots in the faithful, and in their manner of offering of them, yet, because they offer up spiritual sacrifice by Jesus Christ, who by his blood hath purged his church, that he might make it without spot, and so their sacrifices, they are pure, Heb. xiii. 15, 1 Pet. ii. 5. And as for their mass, it is most impure; and to have it pure, they require the devout and religious intention of the priest, which, being wanting, makes it impure.

But that this cannot be understood of the mass, and the sacrifice in it, is thus proved: We would de-

* Bellarm.

* Quomodo non absurdum, ut in quibus nos ipse beneficio afficit, solo testimonio nostri contentus sit: nos autem in quibus ipsum collimus, alios testus queramus, et ad ostentationem quicquam faciamus.—*Chrysostom hom. 21, ad populum Antioch.*

mand of them, whether they take these words properly or figuratively. If properly, then this place must needs be understood of legal worship, and so doth not pertain to the New Testament; yea, then, must they offer incense in the mass as well as bread. If figuratively, then is the mass a metaphorical and figurative sacrifice, and not a true, real, and outward sacrifice, as they say it is? But if they will take the first metaphorically, and the latter properly, besides the monstrous absurdity of it, see what follows. The word signifies a sacrifice made of flour, oil and incense, a breadden sacrifice, Lev. ii. 1. Then overthrow they their transubstantiation; for if they offer bread, it is not his body. Finally, that this cannot be understood of the sacrifice of the mass, is apparent from circumstance of place and person; for this may be offered everywhere, that not, but upon an altar only; this by all the Gentiles, that by priests only.

By this, then, we understand only spiritual sacrifices of the New Testament, as it is usual with the prophets to set them out by the names of the sacrifices of the Old Testament, that they might more familiarly shew to them of this age, that the Gentiles are called to the true religion.

Incense shall be offered. He sheweth that the Gentiles, called and converted unto God, will worship him.

Doct. Those who are effectually called and truly converted unto God, must and will worship him, be careful and zealous of his worship and service. Isa. xxvii. 13, 'In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Ashur; and they that were chased into the land of Egypt: and they shall worship the Lord in the holy mount at Jerusalem;' Isa. ii. 3, 1 Pet. ii. 9; see it practised, 2 Kings v. 17, 'Moreover Naaman said, Shall there not be given to thy servant two mules' load of this earth? For thy servant will henceforth offer neither burnt-sacrifice nor offering unto any other god, save unto the Lord.' Acts xii. 41, 42.

Reason. Because this is the end of their calling and conversion, Luke i. 73. Now everything tends to his proper end, and is carried to it by nature, as a stone is to his centre, and fire to his sphere.

Use 1. Hence we may gather why so many, and the most, are so little careful for the service and worship of God, being either neglecters or contemners of it. They are men uncalled, unconverted; called they are by the sound of the word, Mat. xxii., but not effectually called and converted; and therefore no marvel if they worship him not, neither be careful for his service, when they are forward enough for duties to men; yea, and by this may we judge them not to be called, when everything else hath his time, and they are careful and diligent about the duties of civil honesty, and the works of their worldly callings, and

can find no time for the service of God and his worship, and think every hour or minute too much that is spent in offering up incense to the Lord. Their calling in the week-day will not afford them time to pray unto God, unless it be to mumble a few prayers when they are washing their hands, as papists or other like, or putting on their apparel. But upon the Lord's day, the service of God must permit them unnecessarily to do things that might have been before, or may be done after, or have no necessity to be done at all. All the persuading a man can use, yet shall he not prevail in a week to persuade them to spend some hours in reading and praying, in keeping the books of their conscience in good order, whereas upon the Lord's day no persuasion needeth to make them keep at home and be busy in their account of the world. Ever against the service of God they object their calling, their children, their wives, profits, pleasures, and such like, but never the service of God against them. Do they not shew they are uncalled, unconverted.

Use 2. To instruct as many as are called and converted, how careful they ought to be of the worship and service of God, yea, to shew and seal up their calling by this. Peter's wife's mother delivered from her fever, presently administered unto Christ. When Elijah did but cast his mantle over Elisha, 1 Kings xix. 19, 20, he ran after him to serve him. They must then remember God's end, and not defeat him of it. They must remember what they were, and see his mercy, what they are, and acknowledge his bounty, who hath of bond slaves made them free, of servants sons. If he had but delivered them, all a man could do were little enough; more, that he hath thus advanced them, Therefore must they do him the more honour, and be more zealous of his service and worship; and if they be upbraided for it, they must answer as David did, 2 Sam. iv. 21, 22, 'Then David said unto Michal, It was before the Lord, which chose me rather than thy father and all his house, and commanded me to be ruler over the people of the Lord, even over Israel. And therefore will I play before the Lord, and will yet be more vile than thus, and will be low in mine own sight, and of the very same maid-servants, which thou hast spoken of, shall I be had in honour.'

Incense and an offering. By the real and outward sacrifice of the Jews, he understandeth the spiritual sacrifice of the Gentiles and church under Christ.

Doct. Under the gospel, Christians are freed from all outward and real sacrifices to be offered immediately to God, and of them are only required spiritual sacrifices, as their souls and bodies, their prayers and praises, their repentance and alms, Rom. xii. 1, Heb. xiii. 15, 16, 1 Peter ii. 5, Philip. iv. 18, John iv. 23.

Reason 1. Because their priesthood is only spiritual, therefore is his sacrifice only spiritual. Such as the priest, such his sacrifice: 1 Peter ii. 5, 'And ye, as

lively stones, be made a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.'

Reason 2. Because all those outward ceremonies were shadows and types, now the body and truth being come, they are abolished.

Reason 3. Because ceremonies and sacrifices were given the church for her infirmities, and only as a help to keep her from the corruptions of idolaters, till she had received the Spirit of God in a larger sort and measure. St Chrysostom compares the church to a wife, and God to a husband, and thus expresseth his purpose.* If a man have a wife wantonly disposed, he confines her to some certain places, to her chambers and private rooms, that she may not gad abroad at her pleasure, and appoints her eunuchs and chamber-maids diligently to attend to her, that her honesty may not be suspected; so God dealt with the Jews, Hosea ii. 19, that people was much inclined to adultery of false worship, therefore God shut them up from other nations, and made them dwell alone in Canaan, and kept guard upon them with rites and ceremonies, as so many pedagogues, that their faith to him might not be suspected; but now when God had given his Holy Spirit by Christ unto his church, he removed from her the custody of ceremonies.

Obj. Our bodies are real sacrifices, so are our alms.

Sol. The first is not outward, the second is not immediately offered to God. And the sacrifice is not the thing given, but the affection, as appears by the difference which Christ put betwixt the widow and the rich rulers, in their offering to the treasury.

Use 1. Then are there now no external real priests, such as were under the law, because no external real sacrifice; he who took away the sacrifice, took away the sacrificer. And as he was the end of the law, that is, of the moral law, because he was the consummation and perfection of it, working and perfecting that the law could not, so was he the end of the ceremonial law, as death is the end of all living creatures, because by it they cease to be so; so Christ their period, for by him they are abolished. And if they, then the priesthood, he being the last external and real priest; for otherwise the word *ιερεὺς* is never used in the New Testament, but either to Christ in respect of his propitiatory sacrifice, or to all true Christians in respect of their spiritual sacrifices, and never applied to any

* Si quis uxorem habet propensam ad impudicitiam, eam certis locis concludit, cubiculis et conclavibus, ut ei non liceat vagari, pro arbitrio; addit præterea eunuchos, pedisequas et ancillas qui eam diligentissimè custodiant, ut fides ejus non amplius esset suspecta: ita Deus cum Judeis, Hosea ii. 19, verum ille populus admodum fuit infirmus ac debilis et ad adulteria idololatriæ ultra modum proclivis; Quare Deus eam separavit à cæteris nationibus, et in terra Canaan seorsim habitare voluit, à ceremoniis et ritibus undique cœu à pedagogis custodiri; ut fides ejus non esset amplius suspecta: ita ut maritus, sic Deus cum jam Spiritum sanctum per Christum ecclesiæ donavit, custodiam ceremoniarum ab eo removit.—*Chrysost.*

ecclesiastical order or function of men, as we commonly take the word, for a sacrificer; but as by the etymology of it, it signifies an elder, a presbyter, or priest.

Use 2. To meet with a generation that lives upon the earth, who, being careless of God, his worship and service, as he hath prescribed and commanded the same, do pretend that if he would require such sacrifices as were in use under the law, they would be at any cost with the Lord, like those hypocrites, Mic. vi. 6, 7, 'Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, and with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall I give my first born for my transgression, even the fruit of my body for the sin of my soul?' when they could not endure what is told them. Verse 8, 'He hath shewed thee, O man, what is good, and what doth the Lord require of thee? surely to do justly, and to love mercy, and to humble thyself to walk with thy God.' Anything but that they should do they pretend to be willing to do, like children, who like any manner of education but that their parents would bring them up in; if in a trade, oh if they might follow their book, anything but that they should, and their parents would have. So with these; they know not, or will not know their own heart, which is naturally irreligious, and never will like that is commanded, but would go a-whoring with their own imaginations; and ever will like that they may not have, or will not be accepted, when they condemn that they have; and not respecting these, they cannot but condemn that is otherwise enjoined, as Luke xvi. 30, 31, he said, 'Nay, father Abraham, but if one come unto them from the dead,' they will amend their lives. Then he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead again.' They are like to a woman, to whom one making love, and desiring her person, she disliking his, answers him she will give him anything but herself, her riches, jewels, bracelets, and such like, only to put him off, because she sees he desires her person only; and the other, if he would desire, she would soon deny him.

Use 3. To teach us how we ought now with all diligence and frequency perform these, and offer these sacrifices more than they. These were common to us and them; they were burdened with others, of which we are eased, which were chargeable and toilsome, Acts xv. 10. As, 2 Kings v. 18, it was with Naaman; his servants came and spake unto him, and said, 'Father, if the prophet had commanded thee a great thing, wouldest thou not have done it? How much rather then when he saith to thee, Wash, and be clean?' So say I. If he had laid that burden also upon us, ought we not to have done both? how much more when he hath eased our shoulders? And if we

should not, how should we be justly condemned of unthankfulness? The wife that newly married had a wise and strait husband, knowing her frailty and infirmities, and therefore set a watch over her, and appointed servants to observe her, till her affection and faith were settled, when she ought and did honour, and obey, and love him; if he free her from them, and set her at liberty from that grievous bondage and tedious thing, will she then honour him the less? Questionless she ought not; but if she do, as the corruption of all is to wax worse by liberty, then is she condemned of unthankfulness the more. So it is with us.

Incense. The worship, prayers, and service of the Gentiles is resembled by this, not only familiarly to shew to them of that age, but to teach that their service, works, and worship is acceptable unto God, as such things are acceptable to the smell and senses of men; for in them God took no delight at all, neither could do, his nature being spiritual.

Doct. The works of God's children, their worship, service, and spiritual sacrifice, is delightful and acceptable to him, as sweet perfumes are to the smell of men.

And a pure offering. It is opposed to the Jews' sins, who offered unto God polluted and imperfect sacrifices, not such as they ought, and such as were according to the law; but now their offering shall be pure.

Doct. The works, actions, and worship of such as are truly called and converted are holy and pure. Thus prophesieth Malachi, that the Gentiles converted unto God, their works and worship of him shall be a pure offering. Thus St Paul speaks of the offering of the Romans, chap. xii. 1, that it is holy. Jude calls their faith most holy, ver. 20. There were a few in Sardis truly religious and converted; their garments were undefiled, Rev. iii. 4.

Reason 1. Because they are done according to his word, now they walk by that rule; things before they did at random, now they know his will, and after that they do. And it is a rule that worship performed according to the word, in themselves are good and pure, as the sacrifices which were according to the law were pure and clean for the matter of them.

Reason 2. Because the parties are holy; they are a holy priesthood, 1 Peter ii. 5. Now a good thing done in matter* by holy men, must needs be holy.

Obj. But how can they be holy when there is *eadem ratio totius et partis*; and the church for spots is compared to the moon? Cant. vi. 9.

Ans. This is answered, that he is so, because he is in Christ, and hath his righteousness imputed to him, both to his person and his obedience, 1 Cor. i. 30, *et non radiis solaribus, sed ipso sole amictus*, Rev. xii. 1, as the church is said to be clothed with the sun, Heb. xiii. 15, 1 Peter ii. 5.

Reason 3. Thirdly, because of his inward sanctifica-

* Qu. 'in matter, done'?—Ed.

tion, the ground of it, the party being regenerated by the works of the Spirit, and so every action is in him part holy, and good, and well pleasing to God, as coming and proceeding from his Spirit, though having a tang and taste of his infirmities, as water passing through a pipe or channel, Rom. viii. 26 and xv. 16.

Use 1. This teacheth what to judge of the works and worship of all that are uncalled and unconverted; not only of heathen and infidels, but of unbelievers in the church. They must needs be impure and unholy, else were it nothing that is here affirmed of these after their calling. And indeed needs must it be, for, Titus i. 15, 'Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled.' So far is it that they should be *merita preparatoria*, as some papists speak of them; for unholy things cannot please him, less procure or deserve good things from him. Though they do the things for matter good, yet a good thing is oftentimes marred in the handling, and more when they are done by some men, and such men.

Use 2. Secondly, this proves that men's callings are free, without deserts, when the things that they do before, even their best, are impure and unholy, such as God shewed his great patience in that he did not confound them for them; and more the riches of his mercy, that for all them, yet he called them.

Use 3. This comforteth every one that is truly converted unto God. His works and worship is pure and holy, and so accepted of God, even then when he carrieth the body of sin about with him, Rom. vii. 21; when in himself he finds many infirmities; yea, and when his heart tells him that his best work is not without the taint of his corruption; yea, and when his heart may misdeem him; as Jacob's did, lest his father should discern him; so his corruptions. Yet then is he pure and holy, and so pleasing to God, because he is in Christ, and he and his obedience hath put on the fair robe of Christ's righteousness, which is not a scant garment, as Bernard saith, but one that reacheth to the heels, and covereth all the parts of the soul, as Jacob had Esau's garment; and as if he looked upon us in ourselves, he should see nothing pure, so in him all things appear as he is; yea, and because he is sanctified by the Spirit, those corruptions that often hinder and ever taint the best actions, God accounteth not theirs; nay, he saith they are not theirs, as long as there is a work of the Spirit in them striving against them, and grieving at the sight and sense of them. That which Bernard speaketh of envy, Thou feelest it, but agreeest not to it; it is a passion in thee that God one day will heal, not such a sin as he will condemn thee for; so may we say of others, for they are not theirs; for, 1 John iii. 9, his regenerate part sinneth not, nay, it abhorreth that the body of sin hath done and worketh in him. Mark the words, saith Bernard; he doth not, but suffereth them unwillingly to be done in him, as that, Rom. vii. 17,

'Now then it is no more I that do it, but the sin that dwelleth in me.' It is done indeed in me, but not of me, while I consent not to it.

Use 4. To teach every one that would have his offering pure and his service holy before God, to labour for true faith in Christ and the sanctification of his Spirit. By the first he shall put on Christ, by whom all his deformities shall be covered, all his sins and infirmities, as the deformities of the body are by a garment; by the second he shall resist and fight against the flesh, and be grieved at the sense of the evil in him, and so the regenerate part not consenting, but hating and striving against it, that bad dye and tincture which the best actions receive from the corruption of the flesh, God will not account his, nor impute to him, nor reject his service and work for it; but, 2 Chron. xxx. 18, 19, 'The good Lord will pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary.'

Ver. 12. *But ye have polluted it, in that ye say, the table of the Lord is polluted, and the fruit thereof, even his meat is not to be regarded.*

But ye have polluted it. This verse and the next is the second part of the comparison touching the Jews, and their great profaning and corrupting of his worship, which is set down first, generally, then in particular; and this, first, in thought, in this verse; secondly, in word; thirdly, in deed, ver. 13.

For the general, *but ye have polluted it.* Wherein first, the person; secondly the sin, *you*, with an emphasis; you whom I have chosen of all nations of the earth, whom I have beautified with so many benefits, and so strangely preserved, Deut. iv. 32-39, and many places of that nature. Again, you who profess yourselves in special manner to be my people, that you should thus use me, who ought rather otherwise to have honoured me, it is in you the more heinous, to me the more grievous and offensive.

Polluted it, or my name. Their sinful act, not that God's name is, or can be polluted by man's sins, more than the sun can be by a dunghill; but this is spoken, first, because they polluted those things which he had appointed to be highly revered, and set his mark or his name upon them, 1 Cor. x. 28, and xi. 27; secondly, because God did so esteem of it in his acceptance, Acts ix. 5, Mat. xxv. 40; thirdly, because they did as much as lay in them, in their endeavour nothing was wanting on their parts, Heb. vi. 6, and x. 29.

In that ye say. The first particular, their inward thought; ye thus say in your hearts, in your minds, you despise my name, my worship, and service. A base conceit of the worship of God; God's table, that is, his altar is polluted, is not greatly to be regarded, as the words following shew. Now they contemned God's altar, saith St Jerome, because it was plain and

rude, not decked with gold and riches; and the offering, because it was burnt to ashes; Montanus, because it was served with fat and bread, things base and vile in themselves; Palutius, because the heathen had polluted it; but the former is more probable.

And the fruit thereof. By it understanding the offering that was laid upon the altar, which made St Jerome translate it, *quod super ponitur*. And of this offering, one part was for the priest, the Lord's minister, Lev. vi. 17; and this they thought was not to be regarded; having come not to regard the worship and service of God, they esteem not of his ministers.

In the person, the emphasis is double; first, that they upon whom he had bestowed so great things; secondly, they who made such show of his service, should condemn it.

Doct. It is nothing so great and grievous sin for men who have received small things and blessings from God to condemn his name, and be careless of his service and worship, as for those who have received great things from him, and upon whom he hath bestowed more excellent favours; and God takes it nothing so heinously from the one as from the other, manifest here, and Isa. i. 2, 'Hear, O heavens; and give ear, O earth; for the Lord hath said, I have nourished and brought up children, but they have rebelled against me;' and v. 4, 'What could I have done any more to my vineyard, that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes?' 2 Sam. xii. 7, 8, Mat. xi. 23, 24.

Reason. Because the one hath less, the other more, causes why they should honour him and be careful of his worship; every benefit and favour deserves it, the least meriteth it, much more many and great ones; where then the most and the greatest are, there the contempt is the most heinous.

As the husbandman, the more labour and cost he bestows upon his ground, the greater harvest he expecteth; when for equal pains and cost, he looks for equal fruit; as Luke xiii. 7-9, 'Then said he to the dresser of his vineyard, Behold, this three years have I come and sought fruit of this fig tree, and find none: cut it down; why keepeth it also the ground barren? And he answered, and said unto him, Lord, let it alone this year also, till I dig round about it, and dung it: and if it bear fruit, well; if not, then shalt thou cut it down.'

Use 1. Then the contempt of God's worship and service that is in this city, is far more heinous and grievous than of any other place in the land besides, because God hath bestowed upon it more favour, and greater things than upon any other; more wealth, greater strength, more honour; for it is the wealth, and the strength, and the honour of the land; he hath crowned it with much honour and loving-kindness; he hath given it the gospel, the watering and planting of Paul and Apollos, more abundantly than any part of the

land besides; he hath freed it from the plague, he hath delivered it from the sword, which should have been first in the confusion if the enemy had had his wished-for day; however it flatter itself in the strength of it, the wealth of it would in that day have made it a prey. He hath done this, and many more that I cannot speak of, and yet the contempt of God's worship, name, and service, is in all, from the highest to the lowest. Like magistrates, like subjects; like minister, like people; like masters, like servants; parents and children, rich and poor, bond and free, all contemners of the worship and service of God, which is the more fearful and heinous sin, because of the riches of God's goodness, his bounty and blessings; and he takes it more heinously, that when he will visit the land with another judgment, the sword or any other, as it was the first in the plague, it shall be in the other; unless it repent, and grow more zealous for his service and worship.

Use 2. More particularly, there are many particular men in this city and elsewhere, who are careless of the worship of God, and do indeed pollute his name, and think it no fault in them, because they are above others in wealth, above them in worship or honour, exceed them in wit and learning. These are the men, if a survey be taken, who are less frequent in prayer and in hearing, most careless, both privately and publicly, of the worship and service of God; either not doing, or so doing, as, if they do anything, God is more beholden to them, than they bound to him; as if God's favour, and the fruits of his love, were faculties and dispensations to bear them out in dishonouring of him, and polluting his name. Nay, let them know it, if they do not; or, if they will not now, they one day shall to their cost, that their carelessness and contempt is more heinous than of others, and he so takes it. They shall find these contrary, the eyes of God and men; in men's eyes a little thing in them that is good, is great; a great evil, but a little; not so with God. And when every man shall give his account (as he shall one day), it shall be far easier for the unlearned than for the learned, for the base than honourable, for the poor than rich. The benefits of God, specially these general ones, are not always proofs of his love; but they are ever provocations of obedience and honour from men; that, if they answer it not, as they have received more here, so they shall have more hereafter. Why do they deceive themselves, or suffer themselves by flatterers to be deceived? We will make but them judges, and they will give sentence of themselves. What is that courtier worthy of that receives abundance of favour from the king, and requites him with contempt or treason? So of a father and his son, of a servant and his master, &c.; will they not take it more heinously, and shall not all their benefits and favours increase their faults? And are not God's ways just, more equal, and far above the ways of men. Then let me speak to you rich men, &c. I beseech you, be

deceived no longer; you ought to be more religious, and more careful than others; I pray you correct your error, and begin to be more careful, lest you be forced to condemn yourselves when it will be too late.

You who profess yourselves in special manner mine, and specially profess my worship.

Doct. It is a far more grievous and heinous sin, for such as specially profess the worship and fear of God, to contemn his name, and not regard his worship, than for those who make none or very little show of it, and God takes it more heinously from them; so here, and Micah ii. 6, 7, Mark xiv. 37, 2 Peter ii. 21.

Reason 1. Because he doth it of knowledge, and goes against his knowledge; whereas the other, as is probable, doth not so; for his profession argues he knows what is to be done, and what ought to be done. Now sins against knowledge are more heinous, the other more excusable; as a man professing an art, a fault in this work of his art is more foul than in another man's work. Religion is the profession of God; and every religious man, in this that he takes up religion, professes that he knows the will of God, saith Salvian.*

Reason 2. Because it is here, as it were, out of his place, where the thing is lighter, and not so offensive; an element in his place not so heavy, a spot upon a foul garment not so uncomely; an element out of his place, a spot upon the purest garment, is the sin of professors.

Reason 3. Because these things come commonly unexpected; and that which is unexpected and unsuspected, it cometh more suddenly, it lighteth more heavily, and is taken more to heart. This made David complain so much of the injury of a friend, as a thing that came so unexpected, and did so pierce him.

Use 1. To instruct the minister, whose sins and contempt of God's worship he ought specially to dislike, to reprove, and lay load on. It is his part to dislike and reprove all, to check every man's sin, and every man's carelessness of God's worship and service; but no men's sins, no men's negligence and corruption in the service of God, ought to dislike him so much and be so earnest against, as the sins and carelessness of those who, by some special profession, come near to God. The minister should be like affected to his Master, the servant to his Lord. What God most mislikes, that ought they. It may be he may find these more kind, liberal, and respective† unto him; he must nevertheless reprove, and, if need be, use sharpness. The physician that finds men kind to him, and to honour him, when they are in health, will nevertheless, when they are fallen into a disease, use sharp medicines, and it may be sharper to them than others, that he may the sooner and sounder

* Religio scientia Dei est, ac per hoc omnis religiosus, hoc ipso quod religionem sequitur, Dei se voluntatem nosse testatur.—*Sal. ad. eccle. Ca. lib. ii.*

† That is 'respectful.'—*Ed.*

restore them. It is the sign of a false prophet, when his mouth is not filled, to prepare and proclaim war; and when it is, to cry all peace: Micah iii. 5, 'Thus saith the Lord, concerning the prophets that deceive my people, and bite them with their teeth, and cry peace; but if a man put not into their mouths, they prepare war against him.'

Use 2. To admonish all such as come nigh unto God by special profession, that they endure the words of reproof from the mouth of the minister, if he deal more sharply with their sins, covetousness, usury, envy, quarrellings, pride and vanities; and particularly for the sin in hand, for their cold prayers, sleepy attending, negligent or late coming, the omission and remission of their care publicly, but specially privately, in the worship and service of God; they must not grudge and go away discontented, saying, He knows me well, he might have forborne this; I have been an old professor and an old disciple. Hast thou? then is thy sin the greater, and God is more displeased with it; and so ought his ministers less to spare thee, and thou the rather to take it from them. As Moses said, See, Israel will not hear, then how will Pharaoh? I wonder not many times to see common Christians and carnal men to distaste reproofs, when I find professors so disliking them. But as their sins are the greater, sin compared with sin, their reproofs should be the sharper, as in diseases.

Use 3. To teach every man to consider of his profession which he makes of God's service and fear, and thereby to know he is more bound to procure God's name to be honoured, and in himself and his to be most careful for his service and worship. His profession requireth he be more devout in prayer, more watchful and diligent in hearing, and in every duty whereby God is immediately worshipped and glorified, more careful. This his profession requires of him; which, if he perform not, he must know, that as every sin he committeth is more heinous, so his carelessness and corruption in the service of God, is much more intolerable and heinous in the sight of God, than his who makes no profession. Thou seest a man who is but a state-Christian and professor withdraw himself and be negligent to come to the place of God's worship, thou dislikest; and yet occasion of friends, pleasure or profit, will sometime draw thee aside from it; thy sin is far more intolerable than his. So of sleeping; thy nod is worse than his half-hour's nap. For to thee Christ saith, as to Peter: Mark xiv. 37, 'Sleepest thou?' And so in every duty of God's worship. We are then far worse than ethnics, because we ought to be better, because our profession and manners are repugnant, and we are not what we profess ourselves to be.*

Obj. Then better not profess at all.

* Ideo Ethnics deteriores sumus, quia meliores esse debemus, quia pugnatus professionem nostram moribus nostris, nec sumus id quod profitemur.—*Salv.*

Ans. Admit thy conceit; but what is gained by it? Paul saith, Rom. ii. 12, 'For as many as have sinned without the law, shall perish also without the law; and as many as have sinned in the law, shall be judged by the law;' and Christ, Luke xii. 47, 48, 'That servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required, and to whom men commit much, the more of him will they ask.' There was one had two sons, Mat. xxi. 28; he that said he would not and did, was commendable. Do thou like, and it shall be well with thee, but otherwise thy not-profession shall also condemn thee, and if it be less, yet if thou perish, thou hast gained little. The best is to profess and also perform with all care the service of God, then thou shalt be blessed in thy deed.

Have polluted it. The act of these persons, the Israelites, the polluting and corrupting of the worship of God. And here is the cause why God will take his worship and word from them: they polluted and corrupted it, and made no account of it.

Doct. The profaning of God's name, that is the corrupting and contemning of God's word and worship, is that which procures God to take it away and remove it from a people and land, as here, and Isa. xxix. 10-14, Jer. vii. 13, 14, 'Therefore now, because ye have done all these works, saith the Lord, and I rose up early, and spake unto you, but when I spake, ye would not hear me; neither when I called would ye answer; therefore will I do unto this house, whereupon my name is called, wherein also ye trust, even unto the place that I gave unto you and your fathers, as I have done unto Shiloh.'

Use 1. This teacheth us to behold God's just judgment upon the Church of Rome, which was once a famous light and a flourishing church, but it grew both to contemn the word of God and to corrupt his worship. It preferred the church above it, yea, the Pope, holding he might dispense with the word of God; so Gratian, specially the New Testament, so Panormitan. The church can make moral precepts mutable, so Gratian, with infinite such like. The worship it hath corrupted by unwritten and lying traditions, by such a burden of ceremonies, as never any superstition had; by the precepts of men, and such like. That God hath dealt justly, he hath taken from them his word, and left them in palpable darkness more than Egypt, 2 Thess. ii. 11. And now are they as a man out of his way, and yet thinks he is right: the further he goes the more he is out of the way, and no hope of returning, because he persuadeth himself he is in the right way.

Use 2. This may make us fear that the day of the mourning for the gospel is not far, at least in God's

justice and his dealing with others ; because, though corruption hath not seized upon his worship, yet contempt of the word is everywhere.

Use 3. The church, and the chief in it, the magistrates, are here admonished, if they desire that the gospel and his worship should abide amongst us, that they take heed it be not corrupted nor contemned, which is the very life and breath of the church, the vital spirits, which, being corrupted, bring death to the whole. They ought to make laws against error and heresy, superstition and other corruptions, and severely to execute them against whosoever dare privately or publicly, secretly or openly, sow any cockle with the pure wheat of God's word, and labour to keep it in as much sincerity and simplicity as may be ; labouring to keep the fire upon the Lord's altar, the lamps burning in the temple, and the Levites unforsaken ; labouring for the maintenance of the faith which was given unto the saints, Jude, ver. 3 ; correcting and punishing all contemnors of it, who or howsoever, lest God do remove it from us.

Use 4. To teach every man, as he desireth there should be peace and truth in his days, so to repent of his corrupting, polluting, or contemning of this, whether before or since his calling, and now to labour for his part to keep it in integrity and purity, to have it in all honour and high esteem ; that if God for the general do remove it, yet his sin be not a provocation to it. The removing of it will be grief enough, more when he shall be guilty himself as a procurer of it. As sickness and trouble is heavy, so more when a man is guilty by his own intemperancy or miscarrying of himself, by surfeiting and such like ; he hath brought it upon himself, and pulled it with his own hands upon him. So in this.

In that you say, the table of the Lord is polluted. This is the first particular, their thoughts, according to the phrase often used in this chapter ; whence it is not only manifest that the Lord knows the thoughts of men and the things they do in secret, but he reveals them to others ; his lieutenants upon earth, his ministers, and magistrates, to reprove, or correct and punish.

Table polluted. They contemned the table because it was but rudely built, and the offering because it was burnt to ashes, Jerome.

Doct. The thing that makes men condemn holy duties and the worship of God, is because they look too much upon the baseness of the means. *Vide* ver. 7, *ut ante*.

And the fruit thereof, even his meat not to be regarded. The priest's part ; they thought anything would serve them ; contemning God's worship, they contemned the means of his worship.

Doct. The contempt of God's worship and the contempt of his ministers go together ; they are in one people, one age, one place, the fruit of the altar and the meat of it despised together. So it is here, so

1 Sam. ii. 17. It is all one, whether the cause be just and they justly despised or no, 2 Chron. xxxvi. 14-16, Neh. xiii. 10, 11.

* *Reason 1.* Because all the honour and account that the ministers can have or look for is for their work, for the worship and service of God they perform amongst them, 1 Thes. v. 12, 13. Now, if their work once grow into contempt and disgrace, they needs must ; which was the reason why Demetrius pleaded so hard for the honour of Diana, for their own gain and honour, knowing that they were honoured for her who, if once dishonoured, would make them to be dishonoured, Acts xix. 24, &c. So in this of the true worship.

Reason 2. Because the corruption of man is such, that when he should respect the minister for his work, the chest for the treasure, he respects the work for the minister, the treasure for the chest. Therefore, if he once grow to dislike him, he will dislike it.

Use 1. This noteth the cause why the worship of God and his service is in these days in that contempt that we find it to be in all places. It is amongst us still ; God hath not taken away the ark of his presence, but it is in small account, little esteem and reverence. It is no marvel, seeing the Lord's ministers are in such contempt as they are ; what difference or distinction soever men can make of them, yet herein they differ not, but are all in contempt. No sort nor condition of men, no men of any profession in the land, are anything like near in the like general contempt and disgrace that they are ; by courtiers and countrymen, by citizens and men abroad, by rich and poor, by old and young, they are, as 2 Chron. xxxvi. 16, marked, despised, misused. Is it then any marvel if the worship of God be contemned ? When the ambassador is contemned, the embassage will and must be worse liked of ; when the physician, the physic he brings. Nothing that Micah can say or do can be liked ; Ahab dislikes his person. And again, *à converso*, this lays out unto us why the ministers are in such contempt, the worship itself is in contempt. They are deprived of their double honour in the most part, because they most honour not the word and worship of God. Whenas the message of David sent by his servants is misconstrued by the Ammonites, then are his messengers abused, 2 Sam. x. ; so when the worship of God, then the ministers. These are two twins, as it were, the contempt of the one, and the contempt of the other ; it is hard to tell which first comes forth ; haply some may think the one, some the other, as with the twins, Gen. xxxviii. 28, &c.

Use 2. This must instruct the ministers of God, if they have any desire that the worship of God should be had in account and reverence, and not in contempt ; that they carry themselves wisely and discreetly, sincerely and soberly, both in the work of their ministry and in other carriage of their life ; that they give no just cause of contempt of the word, but that they may

rather adorn it. So St Paul persuades both Timothy and Titus, and in them other ministers, for his charges were not personal nor temporary, 1 Tim. iv. 12, 2 Tim. iv. 5, Titus ii. 7, 8; for if all must so live and carry themselves, that the gospel of God may be well spoken of and his worship regarded; if servants, Titus ii. 10; if women, even young women, verses 4, 5; if all professors, Titus iii. 8; much more ought preachers: they ought so to handle those mysteries and worship of God, that they may strike reverence and esteem into the people; so to carry themselves, that they may get account and estimation to themselves, and so to the worship of God. For when the ministers of God handle the word simply and profitably, and other parts of God's worship with great reverence, and when they practise it carefully, then will it be better affected and revered of others; but when they handle them corruptly and carelessly, when they are not the same men in their lives they seem to be in the pulpit, they make the ordinances of God to be out of request, and to be loathed, as Eli's wicked sons made men abhor the offering of the Lord, 1 Sam. ii. 17, both by their using of it, and carriage of their lives; for even wholesome meat men loathe an unwholesome or sluttish housewife's or cook's dressing.

Use 3. This may admonish all those who contemn the ministers of God, who do scoff, deride, and disgrace them most, who seek most that the worship of God should be had in honour, whatsoever profession they make outwardly, it is yet manifest they have no inward love to religion, nay, that they contemn and despise the worship of God. They may use the works of his service, and perform worship for the outward act, but it is without any love and reverence to it; but as the heathen man would have his tyrant to seem religious, that his people might fear him, because they might think the gods would help him if they should rebel or rise against him, so these, for one sinister respect or other.

Doct. It hath been a continual portion of the ministers of God to be contemned and not regarded, to be basely thought of and spoken of, though in this place it may seem to be a just judgment upon these; yet the best and most sincere ministers have been no better esteemed or regarded, 2 Kings ix. 11, Jer. xxix. 26, Acts ii. 13 and xxvi. 24, Mat. xi. 18, 1 Cor. iv. 9-14.

Reason 1. Because it befell Christ, who was many ways evil spoken of, John x. 20, Mat. xi. 19, then no marvel if his ministers and members be in the same condition; for, Mat. x. 24, 25, 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master is, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?'

Reason 2. Because the ministers of God must deal with and reprove the sins of men, and not spare them,

but threaten them for them. Now when they are, as Basil speaketh, like physicians, who make war, not with their patient, but with his disease and passion, so not with them but their sins; they think he is their enemy, and maketh war against them, therefore they speak evil of him.

Use 1. To teach us not to be offended, if we find now many mockers and scornors of the ministers and ministry, many who regard them not, but contemn them, and raise up all manner of evil speeches against them. It is no new thing, for there is none under heaven. It was prophesied it should be, 2 Peter iii. 3, 'mockers,' 2 Tim. iii. 3, 'despisers of them who are good,' and therefore still will be. While the accuser of the brethren doth rule in the air, and is prince of this world, and doth rule in the children of disobedience, he will make them mock and despise, contemn and slander, and oftentimes such as would make reasonable men afraid, lest their slanders should be found false; yet that troubles them not, because they still hope it will make for their advantage, he instructing them, who taught Machiavell.* Slander one confidently, and somewhat will stick to him. If that be true which Tertullian writeth, *Adversus Gent. Apol.* cap. i.,† nothing is worse than to hate men whom they know not, though they deserve to be hated. What is it then that they should slander men whom they know not, when the thing deserveth great honour?

Use 2. This must teach the ministers patiently to abide the base conceits and opinions of men. It is no new thing; if they did it to the green tree, what will they do to the dry? If to those who have lived before, more to these. It is that whereunto they were appointed, 1 Thes. iii. 3. That of Christ will be true, Mat. v. 11, 12, 'Blessed are you when men revile you and persecute you, and say all manner of evil against you for my name falsely. Rejoice and be glad, for great is your reward in heaven: for so persecuted they the prophets which were before you:' which, if any incur not less or more in his portion, he may fear and suspect himself whether he be Christ's or no, seeing Christ so speaketh: Luke vi. 26, 'Woe unto you, when all men shall speak well of you; for so did their fathers to the false prophets.' He may suspect himself rather false than true. That of Plinius Cecilius, which he was wont to set upon his schools, may be applied; *Sciamus eum pessimè dixisse, cui maximè sit applausum.* We know he that hath most applause, hath made the worst oration.

Ver. 18. *Ye said also, Behold, it is a weariness! and ye have snuffed at it, saith the Lord of hosts: and ye offered that which was torn, and the lame, and the sick; thus ye*

* *Detrahe audacter, et aliquid adhærebit.—Machiavell.*

† *Nihil iniquius, quam ut oderint homines, quos ignorant, etiamsi res meretur odium.—Tertul.*

offered an offering : should I accept this of your hand ? saith the Lord.

Ye say also, Behold, it is a weariness ! The second corruption here reproved is outward pollution, which is double, in speech and gesture. The speech some expound as spoken by the priests, taking up the breast or shoulder of a carrion sheep which was his due, Lev. vii. 31, 32, See what I have for my labour; but the priests themselves had a hand in this sin. This speech is expounded as if it were spoken by a crafty dissimulation and arrogant bragging. See how I am wearied with carrying this weighty sheep, when a man might have blown it over; or they say, they are marvelously weary with carrying so weighty and tidy a beast upon their shoulders, and that they might feign it by their gesture: they shew it by panting, and fetching their breath deep, and drawing of it short (Montanus). Some expound, what a toil is this that we spend all in the service of God; the complaint of the people, that they were at great toil and pains, and excessive cost and charge in God's service, as over-wearied with labour, and eaten out and undone with expenses, especially coming so raw and bare home, and therefore God was to content himself with it, though worse.

You have snuffed at it. Either you blow and pant, as tired with bringing a tidy beast; still their arrogant dissembling continued: or by a disdainful and contemptuous gesture, you shew your unwillingness to serve God, and how vile and tedious it is to you. It is the gesture of one refusing a thing with disdain and contempt, as Ps. x. 5.

Saith the Lord of hosts, who is most good and pure, and a powerful and just revenger of all such wickedness.

And ye offered that which was torn. Their practice and dealing, their sacrifice, faulty two ways; they brought blind and lame, or, if any good, not their own. First, in manner of getting of it, it was such as was stolen. Some expound *raptum*, spoiled and wearied with beasts, *raptus ex ore lupi*, which was dainty among the heathen, as finer meat and the tenderer; so Calvin. If by chance a sheep or other beast were wearied,* or so, they would be content to bestow it on God. But this is not like, for sacrifices were brought quick, not dead. But *raptum*, rather *furto et rapina quæsitum*, as Lyra; they brought such to God as was gotten by evil means, thinking to stop his mouth, as man's, with part of the booty, Ps. l. 21.

Behold, it is a weariness ! The complaint of the people, thinking too much of that they did in the service of God.

Doct. Hypocrites, natural and wicked men do think all time too much, all pains too great, all cost too chargeable, spent upon the service of God and his worship, Amos viii. 5, Isa. lviii. 3; for it carrieth a kind of repentance in them, for that they had done all that in the service of God, when they aimed not at his service, but their own profit. This is that which

* Qu. 'worried'?—Ed.

was in Judas: John xii. 5, 6, 'Why is this waste?' murmuring at it, and made a good colour for it, that he might also infect others, pretending it for the members of Christ, against the head, by which he brought the disciples into the same sin with him, Mat. xxvi.

Reason 1. Because love is the ground of all duties, especially of the cheerful, ready, diligent performing of them, and the cost which men think nothing too much of where they love: parents to their children, the wife to the husband. Now, no natural and wicked men have the love of God, or can have it, for it is a supernatural gift; therefore no marvel if they deal thus.

Reason 2. Because the motives of these duties, and the manner of doing them, are the benefits received, and the blessings and rewards to come upon them that do them so. Now natural and wicked men want spiritual eyes to see God, the giver of all that they have, and the reward for things to come, and what profit the service of God brings to them; then no marvel, though they think all too much.

Obj. Micah vi. 6, 7, here are hypocrites that thought not great things too much for God.

Sol. This they offered, but they never did it. It may be a question if God would have taken them at their word, whether they would have performed or no; for many promise largely that are short enough in performing. But admit they would, yet that they would not have done it for any service to God at all, but only for a safeguard to themselves and their sins. The prophet threatened them with the judgments of God if they did not return from their sins. They thinking to save themselves, and keep their sins, which were so dear unto them, offer thus liberally, and it may be would have given so; but it was not for God, but themselves. As the mariner in a storm or danger, and the traveller when he is beset with thieves, will cast away liberally.

Use 1. This teacheth that there are a great company of men in the church who are but mere natural men at the best, but hypocrites in the church, seeing so many find, and profess themselves to find, such tediousness and weariness in the service of God, thinking the time too much, the pains too great, the cost very burdensome, weary of Sabbaths, and the times and places of exercises, can be content to serve with ease, but not with any strictness, or, as they account it, inconvenience, a little labour haply, but no cost without grudging. To whom the Sabbath, when it cometh, is like to a bad guest, whose departure is far more welcome to them than his coming; so is the end more acceptable than the beginning, and every hour is a day till it be over. Others think it was ordained for their ease and refreshing from their labours, and not for God's service; and therefore think it too much to give the whole day to God, too much to hear twice, but intolerable they should be bound to make care of it in the whole, in private besides the public service. Many masters are there who think much to give to God

a whole Sabbath, who will not remit their servants a piece of one of the six days. Many a servant who can be content to toil himself more that day with the works of pleasure and the works of Satan, than in the week with the works of his master, but thinks everything too much for God, as Chrysostom. What commands doth the devil lay on man! how laborious! how grievous! Yet the difficulty is no impediment to his commands;* but here a little thing hinders, and they think all too much. How much more shew they themselves wicked men, who, like Judas, find fault with others care or cost in the service of God, and draw others with them into the same opinion, to think it is too much, when it is short of that that is expressly required.

Use 2. To teach every man, when he finds any such weariness in the service of God, his heart thinking too much of his cost and pains, to censure it in himself as a relic of the natural man, whether it come of himself or he be drawn unto it by others (as the disciples were by Judas); and to humble himself for it, for it cannot be good coming from this, and men cannot gather figs of thorns, nor grapes of thistles; to judge it to come from this, that his love is imperfect, as his knowledge is but in part; or from this, that he hath not the feeling of God's love, his bounty, and mercy towards him as he ought, neither knows the fruit of this service.

Use 3. To teach every one to labour against this corruption, and to withstand it, that it seize not upon him, seeing God taxeth these for it; for wherefore else but that we should avoid it, and never think either pains, or time, or cost, too much in his service and worship? For which purpose two things must we labour for: one, the love of God, for nothing will we think enough then for him, as Jacob and Shechem; another, delight in the duties, Isa. lviii. 18, Ps. cxxii. 1, John vi. 34. Give me a man that delights in anything, and all is not enough for it.

And ye have snuffed at it. Their gesture, which, as it noteth their unwillingness, so taken as some do take it, for panting, then it signifies their arrogant dissembling, by which they made show as if they had brought most excellent sacrifices, when they were nothing, and brought nothing but wild and base sacrifices to God.

Doct. It is a grievous sin for men to make show of great care and diligence in the service and worship of God, and indeed do nothing less. Men cannot abide it, specially an upright and plain dealing man, Prov. xxix. 27, much less God that is righteousness itself, Ezek. xiv. 7, 8, Isa. lviii. 2, 8, Ps. v. 6, Acts v.

Reason 1. Because it is gross hypocrisy, and so abominable unto the Lord, who, as he is a most simple essence, most holy and pure, cannot endure such doubling.

Reason 2. Because offences which are done openly, and committed apparently, do not so much offend a generous and valiant mind and man, as when they are done by craft and dissembling: the reasons, because the former argues the audaciousness and impudence of the actor, the latter the great contempt and irrision of him which is so provoked.

Use 1. This will convince many of gross sin before God, who make such show of great service of God, and yet do nothing less. To say little of papists, as of monks, who commend their manner of worship or services, who brag that they are continually in prayer, that they rise in the night season, with the hazard of their health, to keep watch for the salvation of others, and waste their bodies with watchings, fastings, and other exercises; yet they think it skills not much what manner of prayers, how without affection, being but, as Basil speaketh, like the lowing of so many oxen, though they be never so barbarous, yet God will accept. As the Pope provided for his idle and unlearned priests by his canon, *quod verba Dei non debent esse subjecta regulis Donati*. To say nothing, I say, of their show of service, nor of the lay papists who make great show of great service by the account of their prayers upon their beads, when few of them understand what they say. To say nothing of these who are without; and so what have I to do to judge them? How many have we within, who are here convinced of sin, because they make great show, and yet do nothing less? Many make great show of serving God in prayer, others in hearing of the word, and therefore some panting, and blowing, and sweating about such things, but do nothing less; because it cannot be they can make account of preaching who regard not prayer, nor they of prayer who reverence not preaching, because he cannot delight to hear God speak, that delights not to speak to God, and so *à contra*. And as Bernard said betwixt prayer and fasting, so say I of this; prayer obtaineth the power of fasting, and fasting the grace of prayer; this strengthens that, and that sanctifieth this.* Finally, they who come to the service of God, as Ezekiel speaketh, shall be answered as he saith, for they make show and do not.

Use 2. To teach every man to take heed of hypocrisy, and making show of diligence and devotion in the service of God, when there is no such thing in the heart; for that will not go current with God, but will be severely both censured and sentenced by him; as amongst other things, it was in this people one principal cause of removing the worship from them, so of gospel from us; for in shows, and colours, and pretences may he deceive men, but he cannot God. That which St Jerome saith, *ad Rusticanum*, Epist. iv., *Honor nominis Christiani fraudem facit magis, quam patitur, quodque pridet dicere, sed necesse est; ut saltem sic ad nostrum erubescamus dedecus*. So is it

* *Oratio virtutum impetrat jejunandi, jejunium gratiam orandi: hoc illam corroborat, illa hoc sanctificat.*—Bernardus.

* *Quæ diabolus imperavit, quam laboriosa? quam gravia? nec difficultas fuit ejus mandatis impedimentum.*—Chrys. hom. 19, ad Pop. Ant.

true in respect of men; but it cannot be so of God, who sees the inward parts, Heb. iv. 13; but such deceit shall verily suffer from him, who cannot endure hypocrisy; for such sons and servants he cannot endure, who will say and make great show, but do nothing. Therefore ought every one, if not to be as the windows of the temple were, wider within than without, yet to be no more in show than they are in truth, and to labour to do everything they may make show of.

And ye offered that which was torn. Their practice, and here the first fault of their sacrifice, that they brought none of their own, but such as was gotten by unlawful means.

Doct. Things taken from others by deceit, violence, oppression, and wrong, are not fit matter for sacrifice to God, to be given to the poor, to good, religious, or charitable uses; this is reprov'd in these. Heretofore the commandment: Deut. xxiii. 17, 18, 'There shall be no whore of the daughters of Israel, neither shall there be a whore-keeper of the sons of Israel. Thou shalt neither bring the hire of a whore, nor the price of a dog, into the house of the Lord thy God for any vow; for even both these are an abomination unto the Lord thy God.' Isa. lxi. 8, 'I hate robbery for burnt-offering,' Luke xi. 41, Eph. iv. 28.

Reason 1. Because every man ought to offer unto the Lord of his own, not others'; now only all that is a man's own, which is gotten and had by lawful means; that which is gotten by unlawful means is another's, not his.

Reason 2. Because this were to make God partaker of the sin, as much as in them lies, and whereunto he should be accessory, if he should accept any such thing, as receivers of stolen wares.

Obj. Luke xvi. 9, 'And I say unto you, Make you friends with the riches of iniquity; that, when ye shall want, they shall receive you into everlasting habitations.' Then, is it lawful thus to dispose of a man's goods, though gotten by iniquity?

Ans. Christ indeed calls them riches of iniquity, which he shews not of riches unjustly gotten, but of those which are lawfully gotten, seeing the doctrine we have taught is true. They are called thus, as some think, because they are *inequalitatis*, unequally divided, or because they were gotten by the sins of the grandfathers, or great great fathers, or because they are matter of sin and iniquity; not that they are either such of themselves, nor by God's ordinance, who hath made them, *remedia humanæ miseriæ, non instrumenta voluptatis et superbiæ*, but they are such by the corruption and infirmity of man; as wine, good and neat, put into a musty cask, will in time smell mustily like the vessel, so that as often as a man drinks of it, he saith it is musty; so riches, good of themselves, yet possessed by a corrupt heart, grow evil, that thou mayest call them wicked riches, because they are causes of wickedness, as the apostle speaketh of evil times. And so Christ calleth them here, not persuad-

ing them of the riches they have gotten by iniquity, to offer sacrifices unto God on the altar of the poor, or any otherwise to procure favour from God; but persuades them that those riches which men commonly so use to pride, or voluptuousness, and other sins, that they would use well to procure favour, and good will unto themselves both of God and man.

Use 1. This serveth to shew that many men's sacrifices and liberality is unlawful, and no ways acceptable to God, because it is of such things as are evil, gotten by unlawful means. Such is the liberality and hospitality of many men in the country, maintained by oppression, racking of rents, dispeopling of towns, and such like. Such is the liberality of many citizens, who in many years get together a great deal of wealth by fraud, oppression, the cursed trade of usury, and at their deaths leave a little to religious or charitable uses; frank at their deaths of that they cared not how they came by it in their lives, things which are not their own, but other men's, of which they ought to have made restitution, as Zaccheus did, Luke xix. 8; and out of the remnant have given to good uses, when a mite had been better, and would have been better accepted than a million without it; and for which now, though the loins of many bless God for that they left, yet they are burning in hell for it, if that be true of Augustine, *Ep. liv. Macedo*, as true it is, according to the analogy of the Scripture. If the thing for which the sin was committed may be restored, and is not, the man doth not repent, but dissemble; but if he deal truly, the sin shall not be remitted, unless restitution (if it may be) be made.* And one thing there is which is yet more unacceptable to God, and justly reprov'd, that they leave behind them for such uses moneys to be employed by usury, by their companies and other, wherein they are like to lewd voluptuous men, who having lived in wantonness all their lives, leave their goods, and make their bastards their heirs, that their shame might never be put out, but that they might be like Absalom's pillar to all posterity; so these, that their infamy might remain, and that their reproach be never put out. If that conceit of some were true, that Paul's glory increaseth as the number of them increaseth who are won by that he writ, I should then think that both their glory increaseth who get their goods well, and have left it to good uses by lawful means; and their woe and torment, who got it by unlawful means, and left it by unlawful means to increase for the benefit of others. But I have no such warrant; only I say, if restitution made passage for salvation to come to Zaccheus's house, non-restitution makes passage for condemnation to come to these men, or they to it.

* Si res aliena propter quam peccatum est, cum reddi possit, non redditur, non agitur penitentia, sed fingitur; si autem veraciter agitur, non remittitur peccatum nisi restituatur ablatum, sed, ut dixi, cum restituti potest.—August. *Epist. liv. Maced.*

Let no man think I speak this to discourage men from doing good, but to direct them to do good after a good manner, and to free myself from participating in future sins of such men, remembering how confidently Augustine speaks it : *Illud fidentissimè dixerim, qui ad se confugientem quantum honestè potest ad restituendum non compellit, socium esse fraudis et criminis.*

Use 2. To inform men for time to come to do that they do and offer to God, to do it of their own, not others'; such as they lawfully come by, not by unlawful means. David, that holy man of God, would not offer to God of another's, not taken by violence from him, but though he would give it him freely, haply fearing lest it would not be so acceptable when it was not of his own, though not gotten unlawfully, 2 Sam. xxiv. 24; so should every man do that would have his offering acceptable to God; they ought not to take from one to give to another, but of their own to give to God, either mediately or immediately; for men may not do evil that good may come of it, Rom. iii. 8. Thou art lying upon a sick-bed, it may be thy death-bed, which is the time when men distribute things of moment and perpetuity. Think with thyself, that after death comes judgment, Heb. ix., and know that thou must give an account of thy goods, how thou hast got them, and how thou hast left them. Therefore, if thou hast oppressed, or wronged, or defrauded any by any means, make him restitution to the full; and if thy ability be such, more than full; and of the rest give to the poor, and to good uses; for if thou thinkest the giving of these will excuse thee to the Judge for the other, thou deceivest thyself. It were as if a thief, being arraigned for a robbery, should think to answer the judge, and escape sentence of death, because he gave much of it to the next poor he met; so in this, for the Lord hates robbery for a burnt-offering; and if thou wouldst have a blessing, Eccles. xi. 1, 'cast thy bread upon the waters,' and leave it to be employed lawfully, though less benefit come to the poor, and a shorter time, not by that which is odious to God and man; for an usurer is a reproach amongst men, God casting that shame upon him; for how canst thou answer Christ at that judgment how thou hast left thy goods?

Now these Jews, bringing such sacrifices of such things as were thus corruptly come by, did it to appease God's displeasure against them for the sin, and thought so, as it were, to stop his mouth, whence some gather this point not unnaturally.

Doct. It is the custom and false conceit of a natural man to think he may make God a friend, or pacify him with part of that he hath wickedly gotten, or by some outward thing, as his riches, and substance, and other ceremonies; as here, and Amos ii. 8, 'They lie down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their God.' It is spoken of idolaters, in respect of their idols, yet it serveth to shew the nature of men,

who, in their corruption, think no better of the true God than a false God, Micah vi. 6, 7. To this purpose may we apply that, Deut. xxiii. 17, 18, for God's forbidding insinuates the proneness of man's nature to it, as in all the commandments.

Reason 1. Because God appointed sacrifices, and propitiatory sacrifices in the law of the outward things, and they neither learning more nor looking forward, nor seeing that it was not these which did appease God, but that which they signified, still relied upon them, and so thought that outward things would do it; and in proportion natural men from them.

Reason 2. Because they think corruptly and wickedly of God, that he is as themselves, or as a corrupt judge, who will be reconciled by gifts, not caring how it is come by, so his hand be filled.

Reason 3. Because it must be needs a vain and false conceit to imagine that should appease him, when it is a means to bring the sin to remembrance, seeing God knows what it is, and how it was come by, as well as himself.

Use 1. This may let us see the notable policy of the Church of Rome, who seeing the nature of man to be such, as that they both think to appease the wrath of God, and would thus reconcile his favour, rather than with true repentance and turning to God, to the end they may keep a multitude still with them, and not a little enrich themselves, have taught them that with such bodily exercises and temporal things they may appease God, and buy out their sins, as the building of chapels, monasteries, religious houses, appointing of masses, buying of pardons, and bestowing upon the church, whether living or dying; nay, if they be not able, or careless of themselves, others may for money purchase such things for them. Hence it is that the church (as they call it) is so glorious and rich, that is, those churchmen, that, as St Jerome said to Heliodorus, *Epist. 3*, they add money to money, and stuff their purses, and purchase women's goods by flattery. They are richer monks than they were seculars, and possess wealth under poor Christ, which they had not under wealthy Satan; they are rich in the church, who were beggars in the world. And in another epistle, contrary to all men's opinions, they die very rich, who lived under a profession of poverty.*

Use 2. To overthrow the carnal conceit of natural men, who live in their sins, in their impenitency, and think by alms and some such things, or outward works, to satisfy God for other sins, and often for those sins by which they got them. Many men, when they spend the whole week in sin, think to make amends

* Nummum addunt nummo, et in marsupium suffocantes matronarum opes venantur obsequiis: sunt ditiores menachi, quam fuerunt seculares; possident opes sub Christo paupere, quas sub locuplete diabolo non habuerant, et suscipit eos ecclesia divites, quos inundus tenuit ante mendicos.—*Jerome ad Heliod., Epist. 3*, and *Epist. 4 to Rustic.* Contra omnem opinionem plenis sacculis moriuntur divites, qui quasi pauperes vixerunt.

for all by acting some outward work of his service on the Lord's day, and think that their outward and customary serving of God in the morning and evening, *pro forma tantum*, should satisfy for the sins of the rest of the day. And many, when they have spent all their life in sin, think by some dole or some gift to satisfy for all the rest, that the ministers can speak more of their gifts than of their sorrow and repentance; as one saith, *sperans aut placaturum pro peccatis, aut placiturum non obstante peccato*. But to such I say, as Prov. xxi. 27, 'The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind.' They shall find they have trusted to a broken reed.

Use 3. To teach every man not to let natural reason deceive him, to make him to trust to any such natural or worldly means, thereby to reconcile God to him, or to appease him. These things can no more do it than oil will quench the fire. Such a consuming fire is God, that these will rather kindle his wrath. And if he be deceived that would think to quench fire by that, then must he needs be that shall think by this, which is matter for the wrath of God. He should learn to know that those outward things are not the most acceptable sacrifice to God. That which is acceptable is, Ps. li. 17, 'The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.' He that receiveth this from God, may have comfort that God will accept him, as a physician that directs a man to the only restorative.

Obj. Daniel iv. 24, 'Redeem thy sins by alms-deeds.'

Sol. It is answered by some that by sins is here understood the punishments of sin, and they think that works, proceeding from faith, prevail not a little with God to lessen and mitigate temporal punishments. But it is not like; seeing he spoke to such a king who could not work anything by faith at all. But the word is not here *redeem*, but *break off*. If it were properly so taken, then might men not only redeem the punishment of their sin, but the sin itself, which opinion is not held. Again, if it be a redemption, it is not to be made before God, but in recompence to those whom he hath hindered; and the prophet speaks not here of the forgiveness of sins, as the old Latin, *forſan ignoſcet Deus*, but of the prolonging of his peace and prosperity, as Tremellius hath it. Finally, the words are *break off*, turning from wicked ways, and seeking God's will; and whereas thou hast been an oppressor of the poor, and an afflicter of men in misery, shew thy repentance by dealing mercifully with the oppressed, and having compassion on them, as Zaccheus, Luke xix. 8.

Ver. 14. *But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the*

Lord of hosts, and my name is terrible among the heathen.

But cursed be the deceiver. In this is contained the last judgment against this people, and it is positive; as before he had threatened the taking away of their goods, so here to inflict some punishment upon them. And in this we observe, first, the judgment; secondly, the sin; thirdly, reasons whereby they may be persuaded the judgment shall come; if they repent not themselves of their sins, and perform their vows.

But cursed. As woes in the Scripture, Mat. xxiv. and Isa. v., and elsewhere are twofold, so are curses; first, temporal, sending of outward evils, Deut. xxviii. 15-17, 20-22, or turning of good things to hurt, Ps. cix. 7, and lxix. 22; secondly, spiritual, most fearful, Rom. i. 28, Mat. xxvii. 5, 2 Thes. ii. 10, 11.

The deceiver. The sin is general, thus expressing the nature of an hypocrite, that he is a deceiver, one that carrieth himself craftily, who casts and fetcheth about in his mind how he may deceive both God and man, and who deals craftily with the Lord.

Who voweth a male. The particular sin, vowing, and not paying, when he is able to perform; having a male, that is, one without blemish, such as the law required. Here is thought to be *epitheti eclipsis*, as in Isaiah i. 18, *wool for white wool*. But some understand by male a perfect and absolute offering, the use of the word being such in divers authors. Now the vow here spoken of is either the general vow of their circumcision, or else their particular, when willingly they vowed a thing, being not tied unto it by any law, and dealt deceitfully in that, which should make it the greater sin.

And sacrifice a corrupt thing; a weak and feeble, so a corrupt thing: as it were repenting of their vow, they bring unto him a corrupt, vicious, and unlawful sacrifice.

Doct. The Lord is able, and will not only withdraw good things from men that dishonour him, and live profanely and wickedly, but will inflict much evil upon them, and punish them with all kind and variety of curses. As here, so 2 Chron. vii. 13, Deut. xxviii. 16, 60, 61. This he shewed in Eli, 1 Sam. ii. 8, &c., and ii. 12, 13; in David, 2 Sam. vii.; in Nebuchadnezzar, Dan. iv. 30. The trials of Job shew what he can do when he will punish.

Reason 1. Because in blessing he can deal thus; not only take away the evil, but shower down many blessings upon them; so in cursing, for these are the two arms of God, his mercy and justice; neither is shorter nor longer than the other, unless he be unperfect; these are his treasures, or he hath treasures of both, neither fuller nor emptier than the other.

Reason 2. Because he is a true God, and so infinite in all things. He is not as the false gods of the heathen, who had little, even their great god Jupiter, who they thought would be soon drawn dry if he should punish much and many; if send abroad apace his

revenging arrows, his quiver would be empty. Not so with God, whose mercy is a treasure inexhaustible; so his justice, not as the sea, but as the fire, the sun (Chrysostom).

Reason 3. Because it more manifests his displeasure, and men are more sensible of it, to be humbled by it either in truth or hypocrisy.

Use 1. To stand in awe, and fear God; to fear to displease or provoke him, who can not only take from us that we have, but bring the contrary upon us, many, and strange, and grievous plagues. Men we fear, and avoid to provoke them when they are of power, and yet often we hold them at defiance, because we know their worst is but to take our place, livings, credit, or liberty from us, at the worst but our lives, and can then not hurt us; but God can go further; not only deprive us of that we have, and all that is dear to us, and take away life, but lay crosses infinite upon us in this life and the life to come. If men, much more he is to be feared, Mat. x. 28. If Jacob was afraid of Isaac's curse, Gen. xxii. 12, much more of God's, being real things, and not verbal; for so is man's only; he is but the mouth of God, and sure they are they will light where he will lay them.

Use 2. To instruct every man who finds God's judgments that he is deprived of any good thing he hath, to humble himself, and seek to God, and search his own ways, that he may turn unto him, lest he bring curses upon him; for as it is both just and usual with God, when men profit not by the less judgment, to bring greater, as a father, when his son bows not with a twig, to beat him with a greater rod, so it is when men turn not to him by his private* judgments, to bring positive curses upon them; as princes, who first withdraw their favours from traitors, confiscate their goods, restrain their liberty, and after lay upon them some fearful punishment. Hath God then taken anything from thee that thou hadst, or that was beloved of thee, as thy goods, children, or any such thing? think seriously of it, and impute it not to secondary causes, though they may be greatly faulty, but look unto the Lord, and turn unto him; think not to make it good again, or recover thyself, but think of the other curses God hath threatened, and know these must come, if the other do not reform thee, yea, though he love thee. Physicians that desire the health of their patient, if they can, will haply recover it by enjoining them abstinence, and fasting, and a strict diet; if not, they will to purging, bleeding, and such like; so with God: much more if he hate thee.

Use 3. If thou be freed from any curse, be not secure, he hath variety of curses.

The contempt of his worship he hath threatened with the deprivation of it, the taking of it away. Now, it may be thought, this would not much trouble them who thought it a weariness, and could haply be content with it, and in their corruption account it a bless-

* Qu. 'privative'?—Ed.

ing; he therefore threateneth the punishing of it with positive curses and plagues.

Doct. The contempt and corruption of God's worship and the means of it, as of the word and sacraments, and such like, sacrifice and prayer, the Lord will sometime punish with the taking of it away, and sometime with it and other fearful curses and plagues, both spiritual and temporal, which, as it is here threatened, so was it performed to this people, who are now not only without the means of his worship, but are under many fearful judgments, as any nation in the world. It is that was threatened, Deut. xxviii. 47, 48, 2 Chron. xxxvi. 16, 17, Matt. xxi. 43, 1 Cor. xi. 30, 2 Thes. ii. 11, 12, 1 Sam. ii., Eli's sons; Acts xx. 9, Eutychus.

Reason 1. Because most men find no judgment in it at all, to be deprived of that they love not, as they account that no blessing to have that they delight not in; and so, as in this, they will never be drawn to see the mercy and favour of God, so not in that his justice and displeasure, that they might come to the sight of their sins. Whenas, then, those judgments open the eyes of their mind the better, and clear their spiritual sight, the Lord doth it more to torment them and affect them.

Reason 2. Because these being most sensible, men are by them usually made more careful of his service, either in hypocrisy, as Ahab, and Saul, and others; or in truth, as Manasseh.

Use 1. This may teach us a point which few men have thought of, but many have felt it, the cause why God hath so afflicted us with the plague and pestilence; his curses have been upon us. Many have haply thought of many sins of their own and others, but few have thought of this sin, that therefore it was because the word was contemned amongst us, and his worship corrupted by us; such weariness in his service, such great shows, and nothing indeed; such offering of sick, lame, and blind unto the Lord, such offerings of corrupt things unto him. If this be true, that such are accursed of God, then the other must needs be certain. The Philistines had the ark of God's presence, 1 Sam. v.; but because they used not it as they ought, therefore, ver. 6, they were smitten. So had the men of Bethshemesh, 1 Sam. vi.; but because they used not it as they ought, therefore the Lord slew among them fifty thousand and threescore and ten men, ver. 19. The gospel, the means of his worship, as the ark of his presence, hath been amongst us, but we have not used it well, therefore hath the hand of God been heavy upon us, as upon the Philistines; the number the Lord hath slain, hath surmounted the number of them of Bethshemesh. If it were just upon them, it is so upon us; and though this be removed, yet we cannot but fear that the curses of God hang over our heads still, seeing this sin is not repented of nor amended amongst us.

Use 2. This serveth to meet with the corruption of

those who could not, nor cannot be wakened with the former judgment, and think it a blessing rather than a curse. Whether they delight in popery or profaneness, they affected a superstitious worship or a loose life, they would be without controlment, and so take themselves not to be hurt, because that is but as they desire, that the word and worship of God should be gone; yet let this fear such an one, that the mouth of the Lord hath spoken it, he is an accursed man, and all the curses of God hang over his head; he is so in the decree of God, and he shall be so in the execution. What a fearful condition is he in, that is in ease and prosperity, sitting at a rich banquet, lying in a bed of down and ivory, having what his heart could desire, and yet having over his head a sharp sword with the point downward, hanging by the smallest hair, ready with every blast and every touch to fall upon him! How if he had thousands more, he that hath these curses over his head (as Isaac said, 'I have blessed him, and he shall be blessed'), God hath accursed him, and he shall be accursed.

Cursed be the deceiver. The parties upon whom this curse must fall, they are accounted deceivers; they deal deceitfully in the service of God, not serving of him as they are able. There are two parts of this deceit described, or it is made to consist in two things. The one, they serve him not as they are able; the other, for a time they make a great show, and promise piety and great duties of holiness; but eftsoon repent themselves and had rather omit it altogether, or perform it negligently, because it will be with some cost and expense of their goods; that he fears he should be a poor man if he should be faithful and constant in the service of God. For the first, it is said he hath a male; for the second, he voweth, and sacrificeth a corrupt thing.

For the first,

Doct. He that dealeth deceitfully in the Lord's service and worship, that is, that serveth him not as he is able, either for his outward goods and parts, or for his inward gifts, or any such thing, when he looks for a blessing from God for his service, he shall be accursed: 'Cursed is he that hath a male, and offereth a corrupt thing.' Jer. iv. 22, it is made a sin that procured destruction upon the land, that they served God not with their best wisdom. Hence was the curse upon Cain, Gen. iv. 3, 5, Hag. i. 2-6. And Solomon is taxed that he bestowed twice as much time in building his own house, as God's house; and Acts v.

Reason 1. Because he contemneth and despiseth the Lord, either thinking he cannot know what he doth, and how he dealeth with him; or that he is unjust and will not punish it, or thinking basely of him, that this is good enough; and therefore no marvel if he contemn him and accurse him, as 1 Sam. ii. 30.

Reason 2. Because he goeth flat against the main scope, and the end of the law; now whereas any breach

of the law serveth the curse, Gal. iii. 10, how much more he that goeth against the full scope, which is to love the Lord with all his heart, mind, and strength?

Use 1. This teacheth many a man what he may expect from God for his service he doth to him; not a blessing, as he hopes and flatters himself, but a curse, because what he doth, in what part of it soever, he knows well, and God knows better, that it is not as he is able, neither for the faculties of his mind, for the powers of his body, nor for the portion of his estate. For the body, many a man and many a woman pretend they are not able to sit so long as the public prayers and service of God are in hand, or they cannot stand and endure thrusts and heat, their bodies are weak and sickly; when they know, and God knows better than themselves, that they can sit longer about a matter of pleasure or pride, when they can endure more thrusting and heat for a matter of profit. They have a male in their flock, and offer to the Lord a corrupt thing; they are deceivers, saith the prophet, and from the mouth of the Lord accursed; for their minds, they pretend they are not able to sit attentively without sleeping in prayer or hearing, they are not able to conceive of the things delivered, they are not bookish to understand what they pray, but mean well; they have no memories to keep that is good when they have heard, whenas they know, and God knows better, that they, as Bernard speaketh (*tractatu de gradibus humilitatis*), can *vigilare in lecto*, when they do *dormire in choro*, they can, as Micah ii. 1, 'Devise iniquity upon their beds,' or as they, Prov. iv. 16, 'Who sleep not unless they have done wickedness,' or as the shepherds, Luke ii. who watched in the night for their own flock, that they have wit and skill at will for the world, which if they would cause their ear to hear, as Solomon speaketh, and set themselves to it, might conceive, and their memories are able to keep evil things; whenas one chest will hold gold as well as iron, if it were put in, and one wax the impression of a golden seal, as well as of lead. These have a male, &c., for their state; they pretend they are not able to give more than they do, which is little, God wot, to the poor, or to the church and maintenance of God's worship, whenas they know, and God knows, they can bestow much more on their pleasures, on harlots, and wicked persons; oftener feasting sycophants, flatterers, and lewd persons, than the members of Christ. Some that have borne place, being known to have had more players, the corrupters of youth, and oftener at their table than they had the poor and preachers, the converters of souls, and their ability would bear that well enough. These have a male, &c.; and that shall be true, Isa. xxix. 15, 16, 'Woe unto them that seek deep to hide their counsel from the Lord, for their works are in darkness, and they say, Who seeth us? and who knoweth us? Your turning of devices, shall it not be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or the

thing formed say of him that fashioned it, He had no understanding? The world sees it, and mocks, and jests, at it; God sees it, and will judge it. These are deceivers and dissemblers of the world, and one day shall be uncased, when to their sorrow they shall hear the curse.

Use 2. To teach every man to labour against this deceitful dealing with God, whereby he shall but deceive himself, and cannot deceive God himself, because he shall lose that he looks for, not God, who seeth and knoweth everything, and, Gal. vi. 7, 'Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.' If Jacob was afraid when he went about to seek a blessing, lest his blind father Isaac should discern him and his deceit in dealing with him, and so he might get a curse where he thought to have had a blessing, Gen. xxvii. 12, how ought men to take heed and fear to dissemble or deal deceitfully with God, even the all-seeing God, but to serve him with the best things we have, for faculties of mind, &c. Let us be Abels, and not Cains, Gen. iv., if we would be blessed with the one, and not accursed with the other, serve him with our best affections, best spirits, best time, best instruments. David was at a great *quære* with himself: Ps. cxvi. 12, 'What shall I render unto the Lord for all his benefits towards me?' as thinking he had nothing good enough; so should we think and so perform, that we may be blessed and escape the curse.

Now it is said, he is accursed that hath a male and offereth a corrupt thing; if he have it not, the curse is not belonging to him, but God will accept that he hath.

Doct. They who are God's, when they serve him, though they ought to bring males unto him, that is, that which is perfect; yet if they have it not, and are able to bring nothing but that which is imperfect, God will accept it notwithstanding, as it is here; so Micah vii. 18, and Mal. iii. 17, Num. xxiii. 21, 1 Kings xv. 5, James v. 11, and yet Job iii.

Reason 1. Because of that, 2 Cor. viii. 12, 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.' God respects the mind more than the gift, as in the widow's mite, and the cup of water; so doth he the mind rather than the service, for it profits not him, nor he stands in no need of it. And the willing mind is, that a man with all his heart would do more if he were able, which God seeing, he accepts that they have.

Reason 2. Because they condemn and dislike their imperfections themselves, and judge themselves for them; then, 1 Cor. xi. 31, 'If we should judge ourselves, we should not be judged;' yea, as Rom. vii. 17, while they thus condemn it, it is not accounted theirs; as Bernard of envy. Thou feelest it, but agreest not to it; it is such a passion as God one day will heal in thee, but not condemn thee for.

Use. It affords comfort against the temptations of

Satan, who sets forward our discouragement for the little good we do.

And voweth and offereth, or sacrificeth a corrupt thing. The second part of their deceit; they made great show and promise of great things they would do, but they repented themselves, and they omit them altogether, or perform them very corruptly.

Doct. He that dealeth deceitfully in the Lord's service and worship, that is, maketh great shows and promises of great duties of piety, but after when he finds it more costly or painful, or crossing to his affections than he thought of, repents and doth it not, or doth it carelessly and corruptly, when he looks for a blessing, shall find a curse; so here, and Deut. xxiii. 21, Num. xxx. 3, 6, Eccles. v. 3, 4, 5, Mat. xxi. 28-32, Acts v.

Reason 1. Because he robs and spoils God, as it were taking or keeping from him that which is his; for, vowing it to God, he hath put it from himself, made an alienation of it, put it out of his own right into God's, whereas it was his own before, Acts v. 4.

Reason 2. Because they serve not God but themselves, as children who can be content to please their parents in things liking unto themselves, but not in other; please themselves, not their parents, so in this; and shew that they prefer all those things before God, which to keep, they will break promise with him.

This may teach many men that they may justly look for the curses of God upon them and theirs, if they be not upon them already, because they have so often vowed and promised great care and diligence in the service and fear of God, and performed very little or none at all to him; sometime in health, sometime in sickness, sometime in danger, sometime in deliverance, they promised great things unto the Lord, but they have played the cozeners with him. It was but to serve their own turn for the present, nothing they have performed, or nothing as they ought and promised. To say nothing of necessary vows, how carelessly they are found every way performed, as the vow of baptism, when men live more like infidels than Christians, at the best but as Jews, resting in the outward ceremony; or but outwardly civil and honest, never labour for any inward sanctification, any sincere holiness, any conscience of God's will; offer fleeces for the flesh, and skin for the beast: the vow of parents promising to bring up their children in the fear of the Lord, as was commanded, Eph. vi. 4; but they take only care for the body, not for the soul, and to ongraft God's fear in them. Such as Augustino confessed to God his father was, who troubled not himself, saith he, how I prospered in thy service, or how chaste I were, only his care was that I might be eloquent, and learn to speak well; * so they for worldly

* Quis crescerem tibi, aut quam castus, dummodò essem disertus ut discerem sermonem facere quam optimum et persuadere dictione.—Aug.

things. Thirdly, the vow of married parties, who made a covenant before God, and to him, Prov. ii. 17, which is broken by many means, amongst many who think the covenant unviolated, if they commit it not outwardly and actually; whenas wanton words, and looks, and lusts break it.

To say nothing of these, for which many have either the curses of God, or have them hanging over their heads, but voluntary vows; men in some trouble or sickness renew their vow of obedience, as Israel, Hosea vi. 1, 2, but when that is once past, either they do not care for keeping it, or think they are discharged well enough, if they do a few days hear the word, or perform some one or two good duties, and after give over again, unlike David, Ps. cxix. 106, 112. The prophet tells them they are accursed, better it had been for them never to have vowed it at all; for though without it it is a sin, yet now it is the greater sin.

Use 2. To teach every man to take heed how he vows anything unto God, for often in the vow he may deserve God's curse, and often in the breaking it. In the vow, *first*, when it is of unlawful things, Acts xxiii. 12, then it is the bond of iniquity; *secondly*, when the party vowing is not able to perform it, either simply, or not without a sin, as popish single life, Mat. xix. 11; *thirdly*, when a party vowing is an inferior, and doth it without the consent, or contrary to the mind of the superior, Num. xxx. 6, 9; so papish children, contrary to parents' minds, enter their rules; *fourthly*, when it hindereth a man from the duties of his calling, as those who leave their calling and goods to profess wilful poverty, or become friars mendicant, 1 Cor. vii. 22; *fifthly*, when there is put holiness in it, and it is made meritorious. If it be faulty in these or any the like, then is sin committed in the making of it, and so a curse followeth it; but if not, then the curse followeth the breaking of it. When then it is so hard a thing to vow, and not to have sin cleave to it, if there be any fear of sin, there will be rashness avoided in it; and if there be any fear of the curse, they will not be so rash, lest they provoke God, Eccles. v. 1.

Use 3. To teach every man, when he hath vowed, to be very careful for the performance of it, and let neither cost nor labour, profit nor pleasure hinder him, for he shall lose more by the breaking of it than he can gain. The sin of breaking a man's vow or promise ought to make men afraid to do it. Men fear perjury and abhor it; this is no less, if Christ may be believed, Mat. v. 33. But if not the sin, yet the curse, and to avoid it make good that thou hast spoken to God. I suppose many men in the time and heat of the sickness vowed great things to God, if they were preserved, and if God would return in mercy to the city, that they might in safety follow their callings again; for I cannot think but that most men, specially when God came anything nigh them,

were affected and touched for the present, which usually brings forth such thoughts and such motions. If any were not, I think their case is marvellous fearful, to be in the fire and no relenting. Then you that did, remember your vows, and see where is the performance of them; it may be sought for, but not easily seen, or seen in a very few. And what is to be expected but these curses, and more heavy than we have had! If your children or servants, all the time you are correcting of them, and holding the rod over them, promise to learn their books better, and do their work more diligently, whereupon you spare them; if they after deal deceitfully with you, will not your displeasure be doubled, and your anger be increased, and you think lawfully too? Think God's ways are more equal and just. If thou wouldest avoid this, then do as David said and did: Ps. lxi. 13, 14, 'I will go into thine house with burnt-offerings; and I will pay my vows, which my lips have promised, and my mouth hath spoken in my affliction.' If a man vow when he is in custody or restraint, that when he getteth liberty, he will go and dwell in a place where the word is; if the word go from thence, he is not bound, Ruth i. 16, 17. Again, in cases of necessity, as a man bound to abstain from wine, yet if physicians counsel it for his health, he may use it, as Jer. xxxv. 11; yet so, as he have a special eye to the main end for which his vow was made, as suppose Timothy, 1 Tim. v. 23, to abstain, yet for his often infirmities he may drink.

For I am a great king, saith the Lord of hosts. There is God's first reason, why they ought not to corrupt his worship, and deal thus deceitfully with him; his greatness and power, who is able to punish them for evil doing.

Doct. Men ought to obey God, and to avoid evil and corruption, as generally and in all things, so in his worship, for fear of his power and justice, *vide* ver. 6, 'where is my fear?'

And a great king. It is the kingdom of power, not grace; he by his power is absolute king, great, and the greatest.

Doct. The Lord he is the absolute king of all men and angels, and all creatures in the world, they are all his subjects; so is he here called a king, and that, 2 Chron. xx. 6, Dan. ii. 21. This his commanding of all creatures sheweth, and their obeying, Ps. civ. 4, Isaiah xxxvii., Joshua x. 12, 13, Exod. xiv. 21, Mat. viii. 26, Dan. iii. 6.

Reason 1. Because he hath created and doth sustain all, it is reason he should be their king, and they his subjects.

Reason 2. Because else there would be no order, but all confusion, Lactantius (*de falsa religione*, lib. i. cap. 3) he gives this as a reason for the order of things, because there is but one God that governs all. For as in an army, if there were as many generals as there are bands, companies, and wings of the battle,

it could neither be instructed nor governed, because every one would stand upon his own wisdom and counsel, and such dissension would rather hurt than profit. So in this world, if there were multitudes of

governors, if God were not the sole king and governor, there would be nothing but confusion and disorder.

Use. Uses of this we have before, ver. 4, 'The Lord of hosts.'

CHAPTER II.

And now, O ye priests, this commandment is for you. If ye will not hear it, nor consider it in your heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not consider it in your heart. Behold, I will corrupt your seed, and cast dung upon your faces, even the dung of your solemn feasts; and you shall be like unto it. And ye shall know that I have sent this commandment unto you, that my covenant, which I made with Levi, might stand, saith the Lord of hosts. My covenant was with him of life and peace; and I gave him fear, and he feared me, and was afraid before my name. The law of truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should preserve knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are gone out of the way; ye have caused many to fall by the law; ye have broken the covenant of Levi, saith the Lord of hosts: therefore have I also made you to be despised and vile before all the people, because ye kept not my ways, but have been partial in the law. Have we not all one father? hath not one God made us? why do we transgress every one against his brother, and break the covenant of our fathers? Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem: for Judah hath defiled the holiness of the Lord, which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doth this, both the master and the servant, out of the tabernacle of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, and covered the altar of the Lord with tears, with weeping, and with mourning; because the offering is no more regarded, neither received acceptably at your hands. Yet ye say, Wherein? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy companion, and the wife of thy covenant. And did not he make one? yet had he abundance of spirit. And wherefore one? Because he sought a godly seed. Therefore keep yourselves in your spirit, and let none trespass against the wife of his youth. If thou hatest her, put her away, saith the Lord God of Israel; yet he covereth the injury under his garment, saith the Lord of hosts; therefore keep yourselves in your spirit, and transgress not. Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

VER. 1. *And now, O ye priests, this commandment is for you.*

The parts of this chapter are curses and judgments, threatened against, 1, the priests; 2, the people. In the first verse is noted the preface to the priests.

He applieth his doctrine to the priests.

Doct. It is the duty of the minister, not only to teach general doctrine, but to deliver that which may concern every man, and every state and condition of men, specially being his auditory and charge, to apply things to several estates of men; so is it here, as Rom. xiii. 7. So, reproof to whom reproof, judgment, mercy, encouragement, or terror to whom it is due and belongs, Ezek. iii. 17-20.

Reason 1. Because he is the Lord's steward of his household, to dispose to all his servants their due portion: 1 Cor. iv. 1, 2, 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.'

Reason 2. Because if they deal thus faithfully, their reward shall be great at the coming of their Lord and

Master. If otherwise, their recompence shall be fearful, Luke xii. 42-47.

Use 1. To condemn those who teach only general things, general duties of Christianity, or general points; and speak, as it were, in the clouds, never applying the doctrine to any particular, to no men, no conditions, no state; who deal so, as civil honest men would be ashamed to do, defraud men of their portion. In the ages wheresoever they lived, they would be accounted the best ministers, and the only men; but being unfaithful servants, Luke xii. 46, 'The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.'

Use 2. To stop their mouths who say, The minister is beside his text, if he speak and apply anything in particular to men's particular states and callings. It is a strange thing men can endure that for the body they cannot for the soul; nay, that which for the body is complained of, as dishonest and unfaithful when it is not done, they cry out of it, if it be done to the

soul. In the body, for the health of it, men can endure, not only prescription, but application of physic; yea, of sharp, bitter, and biting things. If they send for a physician who feels their pulse, discerneth their urine, and conceiveth of their disease, and yet fall only to discourse of the excellency of physic, and other diseases, and never come anything to theirs at all, they would haply judge him a great scholar, but no wise man, nor fit for a physician, and haply call in question his fidelity. But for the soul, if the spiritual physician apply anything, if it have any sharpness in it, if being with them, and living among them, and seeing their estate, he touch them, and apply it to them, he is accounted no wise man, haply a busy and indiscreet fellow. The physician takes not the way to save their bodies, and he is cried out on: the minister takes the way to save their souls, and he is cried out of. The physician that will prescribe, and see his patient take it, and come to see how it works with him, is much commended for his honesty, care, and fidelity; but if the minister do the like, he is busy and meddling; but he that will please men, is not the servant of Christ. And these must know, when he deals with their particular sins, out of a general text, he hath his warrant enough, such as shall acquit him.

Use 3. To teach the hearer to endeavour to apply that he heareth delivered to himself, and to learn what is for him, and that to apply to himself; for if the minister, 2 Tim. ii. 15, must study to approve himself a workman that needeth not to be ashamed, dividing the word aright, then shall the hearer approve himself a workman that needeth not to be ashamed, receiving the word aright. They must therefore apply it to themselves. The minister's application may discharge himself, but not profit them, unless they will apply and keep it. The patient, if he take not, and endeavour to keep the potion prescribed and brought, by smelling of vinegar or the like, labouring against the bad humours of the stomach, shall have little profit by the physic, but rather hurt; so it is in this, they must hear all, and labour to retain all; but learn that especially which concerns themselves, places, and conditions. One man should not so greedily receive that which toucheth another man, and let pass that which is to him, or apply that to others which is to himself, but every man that which is for himself. He never proves a good scholar which is busy to learn other of his fellows' lessons, and neglecteth his own; nor he a good Christian that can take out other men's duties, and not his own, not know what is for him.

O ye priests. It may seem he goeth too far in dealing with the priests, who were the greatest men the time had, except their ruler, who then was no king, and Malachi but a mean man, as other the prophets were, and yet he dealeth with the priests, not excepting the high priest himself. Besides, this corruption was the personal fault of the people, and the

priests might excuse themselves, as not to be reproved for other men's faults; yet he deals with them.

This commandment is for you. The reason why they are reproved, because the charge hereof was by God laid on them. God had commanded them to look to this; he is thought by this, to cut off every excuse which might be made against his reproof, either why they have not done it, or why hereafter they should not do it. As for the people, they might say, they were bare with their long journey and cost of building, and they were grown old, and if they were not tolerated thus to do, they would bring nothing at all, and his worship would fall to the ground. The prophet answereth, that God hath commanded, and therefore they are to do it, whatsoever come of it.

Doct. Whatsoever God commandeth men, or calleth them to, that they must obey and do; whatsoever inconvenience may follow of it, they must shut their eyes against them all, and put their hand into God's hand, to be led by him whithersoever he will; so with these. Abraham obeyed God to go out of his own country when God called him, not objecting the inconveniences, Gen. xii. 4; and when to offer up Isaac, not objecting, as he might, if he had consulted with flesh and blood, infinite things against it, Gen. xxii. Hereto is that Exod. xxxiv. 23, 24, Lev. xxv. 20, Gal. i. 16.

Reason 1. Because all inconveniences in the world will not excuse the fact, man's disobedience; it may sometime lessen it in man's reason, but not defend it in God's judgment.

Reason 2. Because God is able either to take away those inconveniences, or to make them turn to his own glory, and the advantage of man, who in a sincere conscience doth obey him. And he will do so; as in Daniel, and the three children.

Use 1. To reprove all those who refuse to obey those things they are taught and shewed, that God hath commanded, because of some inconveniences they foresee will follow. They shall haply be debarred of their pleasure, or deprived of their profit, or be discountenanced of great ones, or derided of inferiors; therefore they will not be religious, nor professors, nor reform their manners, nor be careful of their lives, and seek to make conscience of their ways, as if God cannot bring these upon them for evil, as well and more than man for good. Or as if these had not befallen men in their disobedience, as well as those who have obeyed him. As if these can excuse a man when he shall come before the judge, or he shall not be stripped naked of them all, and be left alone to answer for his disobedience. Men are taught they ought to deal plainly and truly with others in weight and measure, to speak truth, and not to lie, and such like. They see then they shall not grow rich as others, and be esteemed of as others, as they think; and, therefore, they choose rather by such means to grow rich, than to obey God; as if their coming into the world was

only to get riches, and not to honour and obey God. Teach them to be liberal unto the poor for good causes, and to make them friends with the riches of iniquity, Luke x. 9, and that God will give them use for it, they will answer or think as the widow of Sarepta did, 1 Kings xvii., they have little enough for themselves and theirs, and they fear to want before they die, or not to leave enough for theirs, as if that they left behind them were theirs, and not rather that they sent before. As princes have more use of that they send by their harbingers, than of what they leave in their standing houses, so should they have more profit by that they give before, than that they leave behind. Persuade them to make restitution of that they have wrongfully taken from men, or else God will not justify them but condemn them, Micah vi. 10, 11; they see they shall call their names in question, they pretend slandering of the gospel. To these I say, Saul disobeyed God, as he pretended, to sacrifice to God, or to have that he might, and not for private use; but it excused him not, he lost his kingdom for it. Let them take heed they lose not the kingdom they say they hope and look for.

Use 2. To teach every man, when he hath a commandment of God, to obey, and not to cast at the inconveniences to hinder himself from obeying; for he that will look at such things shall be like him, Eccles. xi. 4, 'He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap;' he shall neither sow any obedience, nor reap any reward. If he see no inconvenience imminent, and obey, it is not much worth; for he pleaseth himself rather than God; but if there be, it is the more acceptable. As disobedience in small things is more offensive, because the obedience was easy; so obedience in great things, and when there are great inconveniences, is more acceptable, because it is harder. Therefore, if God command, we must shew ourselves the children of Abraham, and of the faithful. What though inconveniences will follow? what though the world shall condemn us, and the wicked flout us, and the devil and our own flesh set themselves against us? Deny thyself, as Abraham did, and thine own reason; dispute not of the commandment of God, but obey, and commit the event to God. Worthy is that saying of Luther,* to be written in the tables of our hearts: He that hath God's word for what he doth in any calling, let him believe and go boldly on, and no doubt God will give a good issue. If God command them, and they see great inconvenience, pass and mount over them all by thy faith, as Abraham did, and believe, Gen. xxii. 8. God will give an evasion, and thou shalt have occasion to say, ver. 14, 'In the mount the Lord will provide.' And as Philo, when he pleaded the cause of his nation, being brought to a great exigent, before Caligula, said,

* Qui habet certum Dei verbum in quacunque vocatione, credat tantum et audeat, et dabit Deus, invid dubito, secundus exitus.—*Luther.*

It cannot be but that God's aid is near, when all men's help faileth us.

This commandment is for you. The care of God's service, to see it be done as it ought, to direct the people, to reprove their corruption, to refine their corrupt offerings, belongeth to the minister, of which I have spoken in the former chapter.

Ver. 2. *If ye will not hear it, nor consider it in your heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not consider it in your heart.*

If ye will not hear it. In the matter of this curse we consider, first, the exception, which is triple, to hear, and apply, and give glory to God. The sum is, repentance; unless they will consider things well, and enter into their hearts, and return to do things worthy their place, and fitting their calling, these things must come upon them; so that without this, these must come, nothing can hinder it.

Doct. 1. There is no means to keep away or turn away God's judgments, but repentance: Rev. ii. 5, 'Except thou repent.'

In the particulars, the first is, to hear; they were the ministers of the assemblies, such as were able to teach others, why should they hear? or what need of hearing? Yet they must hear.

Doct. 2. They who have knowledge and understanding of the word of God, and the mysteries of salvation, ought still to hear it from others; hence it is required of these. And hereto belongs the often rehearsing of that sentence; 'He that hath ears to hear, let him hear,' as often in the Gospel, and Mat. xiii. 9, 43; 1 Peter ii. 2; Heb. vi. 1; Acts xiii. 42, 43, and xvii. 32.

Reason 1. Because, by this means, there may be added to their knowledge, faith and the persuasion of their heart of those things they know and conceive in the brain; and so they may have a sanctified knowledge and a conscience of the practice of things they know, Rom. x. 17.

Reason 2. To bring to mind those things which they know and believe, for they often forget or think not of them, even then when they have most occasion either to practise or to receive benefit and comfort by them, 2 Peter i. 12; either natural forgetfulness or passion hinders. As in a great disease, a physician himself may have oblivion of his art and the things good for him.

Reason 3. To stir up their affections, and to work upon them to the greater love of good things and hatred of evil, even of particular sins, 2 Pet. i. 13, 2 Tim. i. 6.

Use. To teach men to examine themselves hereby after hearing, and as often as they hear, whether they are good hearers or no, which is not only if they have got more knowledge than they had, and gone away

more wise, as a scholar from his master ; but if they have their hearts more fully persuaded of the promises of the gospel, and say with the Samaritans, John iv. 44, ' We now more believe, having heard Christ himself.' As they who, having a promise of a prince of some great matters, or the relation of some great good done for them, at the second or third hearing of it are made more joyful and more stedfast to believe it, so with them ; if they find themselves put in mind of many duties they knew before ; but affection blinded them and passion overcame them, and now make more conscience of the practice of them. As they who knew some meat dangerous to their health, yet affection would not let them abstain ; after they have heard a physician speak, go away with resolution to be more careful of their diet ; yea, their hearts are inflamed with a greater love of good things, with more zeal for the glory of God, with more hatred of sin, who go away, as Naaman the Syrian did from the prophet, with a resolution to serve no god but the God of heaven ; not his old gods, his belly, or his purse, or his lust, the world, sin, or any other.

Nor consider it in your heart. The second thing in the exception, the considering of that they have heard. The word is *put* or *lay* it upon your heart, an Hebraism signifying to attend diligently, and to set a man's heart upon that which is spoken, or to lay it surely up.

Doct. It is required that men do not only hear the word, but that they ponder and consider it, lay it up in their hearts, and set their hearts upon it, by marking, applying, and diligently meditating or recalling. To this purpose is Deut. vi. 6 and xi. 18, Ps. cxix. 11, Col. iii. 16.

Reason 1. Because it is a right treasure, and gold, Ps. xix. 10, Rev. ii., and therefore not only to be sought for as treasure, but to be laid up in the best and chiefest chest and treasury.

Reason 2. Because it is a sword whereby a man may defend himself and offend Satan, Eph. vi. 17. No man having his enemy always and in every corner lying in ambush for him, seeking to spoil him, will be without his sword, but carry it ever about with him.

Reason 3. Because it else will never be profitable unto them for salvation, nor fruitful in them to glorification ; for if it be not engrafted in them, it will not save them, James i. 27 ; and if it take not root it cannot do it, no more than the seed that lieth upon the bad, stony, or thorny ground.

Use 1. This is to reprove all careless hearers, who hear and retain nothing, never lay it up ; their memories are as sieves, whereout the water runs as fast as it comes in : Luke ii. 18, 19, ' And all that heard it wondered at the things that were told them of the shepherds, but Mary kept all those sayings, and pondered them in her heart.'

Use 2. To shew the reason why so little profit comes by the word ; because it is heard but not kept, not laid up, often not received, either because it is a strange

thing, Hosea viii. 12, or else because they are so full, that it is water poured upon a full vessel, and passeth all by ; they are so full of their worldly pleasures and delights, profits and desires, or it stayeth not with them, as physic doth no good that is not kept ; and to use Christ's comparison, Mat. xiii. 33, leaven put in, not hid, not remaining, makes no change.

Use 3. To persuade to hear with all diligence, and lay it up with all carefulness, and seek it may, as it were, take root in us : Heb. ii. 1, ' Wherefore we ought diligently to give heed to the things which we have heard, lest at any time we should let them slip.' James i. 21, ' Wherefore lay apart all filthiness and superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls ;' the word that is *grafted* in you.

To give glory unto my name. Here is the third thing in this exception, to do things worthy or fitting their ministry or calling ; they may thereby glorify his name, that is (this being made opposite to that which was in the former chapter of polluting his name), they may make his worship to be regarded and honoured. These priests must not only hear and lay up the word and commandment, but also obey and do it, if they will escape the curse and enjoy the blessing. And if they be careful in their place to reprove, teach, direct, to reject their corrupt sacrifices, then should his worship be uncorrupted and kept pure.

Doct. 1. Men must not only hear, and believe, and lay up the word of God, but they must draw it forth into obedience and practice, if they would escape the curse or enjoy the blessings either in this life or the life to come. So much here, and James i. 25, Rev. ii. 26, ' And keep my works.'

Doct. 2. The ministers of God, if they be careful in their places to instruct what men ought to do, to reprove when they offend, to direct them, and reject them and their sacrifices when they are not as they should be, God's worship will not be corrupt, but kept very holy and pure. So here. This is manifest by the dedication of the seven epistles to the churches, to the angels of them, because they being faithful, there would be no such carelessness and coldness ; hence are the charges given to Timothy and Titus by St Paul, 1 Tim. v. 21 and 2 Tim. iv. 1, and that 2 Tim. ii. 2. All the time Eli was young, and able to look to the worship of God, being faithful, it was pure, and the offerings of God regarded, 1 Sam. i. 2 ; so of Jehoiada, 2 Chron. xxiv. 2 ; hence that Acts xx. 28, ' Take heed therefore unto yourselves, and to all the flock whereof the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' Hence is that of Hege-sippus in Eusebius, while the apostles lived, and they who heard Christ teaching, the church remained a pure and incorrupt virgin ; but when that age was past, error and corruption was spread abroad.

Reason 1. Because, while they are faithful and watchful, the envious man will not sow his tares. They who have desire to corrupt the purity of doctrine and worship of God will not shew themselves, or obscurely or fearfully; and if they do, yet they will be soon pulled up and the growth of them prevented.

Reason 2. Because the people shall by their diligence be armed by instruction to discern and withstand corruption from without, and be excited against their own coldness and carelessness, which naturally would come upon them, as naturally men think anything too much, and everything good enough, for God's service, unless they have remembrancers to the contrary.

Use 1. Then most commonly, if not always, by the corruption and contempt of God's service and worship, we may gather the negligence, carelessness, and unfaithfulness of the ministry in every church, and *à contra*, for such people, such priests, such followers, such guides. Travellers will hardly go before their guide, but follow after him. It may sometime fall out otherwise; but that happeneth, as many a careful master hath corrupt servants, though he have never such care over them, because his neighbours do not carefully and straightly bring up theirs, so from the neighbour parishes; but where the ministers are jointly faithful, they have not that corruption which otherwise would be.

Use 2. To teach as many as desire and love the pure worship of God, that it may continue and not be corrupted, to do what is in them for their places and condition, that there may be continued a faithful and painful ministry. Private men to use private means, to pray that the Lord of the harvest will thrust out still more and more labourers; others in their place to speak and advance laws and ordinances for that purpose; for if old and faithful Eli be any way disabled, and his successors be Hophni and Phinehas, given to their bellies, to idleness, to profaneness, and yet they may carry it out as they, with little or no check, and not be compelled to other carriage, how shall not the offerings of God and his worship be contemned? If wolves be among the flocks, and the shepherds be asleep and watch them not by night, in season and out of season, how should they not be spoiled? The nature of man of itself will be careless enough of the service of God, how much more if they have corruptions, nay, if it want encouragers, but find bad and corrupt examples.

Use 3. To admonish the ministers, seeing that upon them depends the purity or corruption, the honour or contempt of the service of God, as they have a desire that he whose they are, whom they serve, and who hath taken them so nigh unto himself, may be honoured of his people, and have pure and holy worship performed unto him, so to be faithful and diligent in their places, to teach and instruct, to

exhort and persuade men unto them. As they ought to give the Lord no rest for his people, being his remembrancers, so not them for him, being messengers; for if they be careless and negligent, as the people will grow corrupt, so they will like themselves in their corruption. For men who carry their sins away unrepented will take themselves not to sin, and so no glory should be given to his name. How unfaithful should that servant be, who, for sparing himself a little, will let his master's honour fall to the ground! So that minister. Be they as watchful as they can, they shall find that this corruption will seize upon men, and settle upon them if they wake them not; how much more, if they sleep, will the enemy sow tares?

I will even send a curse upon you. The curse in general, which is not for their sin so much as for their impenitency; for so the coherence sheweth, and this his long patience towards them.

I will even send a curse. For the contempt of his worship comes many plagues and curses upon men. *Vide chap. i. 14.*

Upon you. Though his priests, and dear to him, yet that would not save them.

Doct. No person can be free from the judgments of God if they sin, be they never so near unto him either in place or particular profession, or in general profession of his word, as it is manifest here; so Num. xx. 12, Lev. x. 1, 2, Eli and his sons, 1 Sam. iv. 2, 2 Sam. vi., Uzzah, Luke i. 18, 20, Acts v.

Reason 1. Because, when he cannot be sanctified in them he will be glorified, Lev. x. 3, that is, he will justify himself and his justice, when he spares not such as are nigh to him. For as it was the greater manifestation of Solomon's justice that he put a murderer to death, and a great one, Joab, so the more that he put him to death at the horns of the altar, 1 Kings ii. 31.

Reason 2. Because he might either purge their present condition, or prevent their future sins, and keep both them and others from presuming; what better means than sharp medicines, and severity and punishing? Deut. xiii. 11.

Use 1. Then, from the judgments of God upon men of a special or general profession, may not a man condemn the profession, because this proves the professors not to be such as they should be; as many are ready to condemn the ministry, and the profession of piety, from some judgments that happen unto them that are in the profession. Admit that the judgment argue the corruption, yet must it not condemn the profession or the place.* If you see an unworthy

* Si videris sacerdotem indignum, non ob id calumniari sacerdotium debes, neque enim calumnianda res est, sed ille solum meretur onerari convitiis, qui tanto bono abutatur. Non enim si Judas proditor fuit, hoc Apostolicæ professionis crimen, sed unius tantum viri mens improba fuit: et medici quidem multi carnifices sunt, qui pro medelis venenum propinant, nec tamen artem vituperari, sed qui arte sua iniquus

priest, you may not presently slander the priesthood, but him who abuses it. If Judas were a traitor, it was his own fault, and not to be laid to the apostolical profession. Many physicians are murderers, who poison instead of curing, yet I condemn not the art but such as abuse it; many mariners make shipwreck, yet we condemn not the art of navigation, but their badness; and men's minds, who, in such things must needs be occupied, should rather exercise themselves to meditate of the justice of God, and to justify him that spares not sin, no, not in those who are most nigh unto him, giving a purgation, as it were, to his own house, as David said he would do to his, Ps. ci.; and laying the fault where it is, not upon the profession, but the person. In this Job's friends were better than many, who of the two, when they could not sound the depth of God's dealing, they accused him rather than his profession, that he had been but an hypocrite in it; and as not another's profession, so never his own, where he finds God's judgments in it. As many men draw near to God, and take some holy profession upon them, and think then all should be safe with them, and then fear nothing, which, when it befalleth unto them, begin to condemn their profession, as the Jews, Jer. xlv. 15-18; so they. But as the Jews never considered their present corrupt service of God, nor their by-past corruption and idolatry unrepented of, ver. 21, whereby they might have seen that it came upon them for that, not for their profession; so with these.

Use 2. To teach all, who draw near to the Lord, either by some special office in the church, or profession of his word, not for that to presume to live in any sin, as if that should be his sanctuary; for if others have been smitten, as it were, at the horns of the altar, why should he think to escape? Nay, he shall the less escape than another further from God, because he hath these examples, and hath not feared; nay, he ought the rather to labour for more holiness the nearer he comes to God, and to avoid even the less corruptions,* for the Lord will less bear it in them, for he will be sanctified in them that draw near unto him, if not by their holiness, yet by his own justice in punishing them more sharply, to the end, that as the wax, the more nearer it approacheth to the fire, so much more the heat of the fire approacheth in melting of it, so the holiness of God may better be known in uncasing of such hypocrites, or hypocrisy approaching to him, and so he may be the more glorified of the people in such judgments.

And will curse your blessings. The first particular curses, in cursing their blessings already bestowed on them, which is either by taking from them the power abutitur: et nautæ quamplures navigia amiserunt, nec ars navigandi tamen, sed eorum perversa voluntas, jure damnanda. —*Chrysostom.*

* 1 Peter iv. 17, And for profession, as Salvian, of a particular sin, yea, of all. Licet gravè in omnibus, præcipuè in iis tamen quæ in consimili crimine etiam professio sanctitatis accusat.

they have to nourish, and he hath by his ordinance given unto them, or else so that they shall not be comfortable unto them, or else in making them turn to their hurt.

Doct. 1. Then doth God curse men, when they have abundance of outward things, and have not the comfort by them, which happens either by his taking away the staff from the creature, or the strength from the eater: Micah vi. 14, 'Thou shalt eat and not be satisfied.'

Doct. 2. All creatures have the power to help, nourish, and comfort man, and to preserve his life, not of themselves, but from God and his blessing. Meat without him are fitter to choke than feed, as clay to put out eyes, John xi., rather than to give sight.

Use 1. This teacheth why the rich, as well as the poor, must pray, 'Give us the day,' &c.; and those who have abundance, as well as those who want.

Use 2. Not to trust and rely upon them, when we have them, and use them, for, Luke xii. 15, 'A man's life consists not in the abundance of things which he possesseth.'

Use 3. Not to fear or distrust when our means are never so small, nay, wanting; because he that can by the means, can also help *without* them, where he hath himself denied them, and man not by his fault deprived himself of them: so much is that of Mat. iv. 4, 7. There is another remedy in the hand of God, who, though he give not food, can prolong the life of man with his beck and will, and word only. He that could make the garments of the Israelites last longer than by reason, or in their nature they could, can make the life of man, which is more excellent, to last.

Yea, I have cursed them already. An amplification or confirmation by way of correction, shewing how they had not profited by his judgments, though they were upon them, and had been long.

Doct. The judgments of God profit not the wicked, but rather of themselves make them worse; they benefit not by them, but grow worse and worse; they diminish not their sins, but add to them. The experience of all times in the church sheweth it, Isa. i. 6, Jer. v. 3, Pharaoh and his servants, Saul and his court.

Reason 1. Because they are ignorant and blind, not knowing who smite them, nor why, neither the author, nor the end, nor the cause. Like the purblind Philistines, 1 Sam. vi. 9, who would rather impute it to chance than the hand of God, and so think some other cause than their sin, and some other end than their forsaking their sin.

Reason 2. Because they are like to the servant in the law, Exod. xxi. 5, 6, that when he should have gone out free, yet so loved his wife and children, that he would remain a servant for ever, and with a public disgrace. So these love their sins, that they had rather be servants still, and under affliction and judgments, then part with their sins, which makes them impute that they suffer to anything rather than their

sins, find out some other causes and so blind themselves. Like men, when they have surfeited of some meat, when the physician comes to them, had rather hazard their health, than tell him what is the cause, lest he should forbid it them.

Use 1. To put a difference betwixt the good and bad, God's children and the wicked, who often happen into the same judgment and affliction together, as chaff and wheat into the same sieve, gold and dross into the same furnace, yet are they diversely affected in it and by it. God's children are made the better, more near heaven, more holy. As trees when they are pruned and lopped from their water boughs, do grow higher, and bring forth fruit more plentifully; so he increaseth the more, and is more excellent. As the ark of Noah, the more the waters of the flood increased, the higher it was carried, and came nearer to heaven; so they. But the wicked are more hardened, as the smith's anvil or stithy.

Use 2. This may teach us, that nothing but the word is able to win men unto God, and to bring them out of their sins and corruption. The benefits and the blessings God bestoweth upon men, and the judgments and curses he layeth upon them, may prevail with a man already converted, as he that knows the use and end of all, but not before, Deut. xxxii. 15, 2 Chron. xxviii. 22. They may prepare men for the word, they may open the ear that a man shall attend to the word, Job xxxiii. 16; they may, as fire, make a man pliable for the hammer of the word, that it may work upon them, 2 Chron. xxxiii. 12, 13, 18.

Use 3. To teach men, not by their affliction, but by the fruit of their affliction to discern themselves, whether God's people or no: Isaiah xxvii. 9, 'And this is all the fruit, the taking away of his sin.'

Doct. 1. God's judgments not regarded, men not profiting by them, they are forerunners of greater, warning-pieces of more fearful plagues, Hosea v. 12-14, Amos iv. 2, 11, Isa. ix. 12-14, Lev. xxvi. 18, 21.

Because ye do not consider it in your heart. The reason of this curse, because they had not applied themselves to the word, and it to them, but had rejected it, and made light by it.

Doct. 2. When the word, and admonitions by the word, are rejected, then followeth the rod of God upon their backs: Micah vi. 9, 'Hear the rod.'

Ver. 3. Behold, I will corrupt your seed, and cast dung upon your faces, even the dung of your solemn feasts, and you shall be like unto it.

Behold, I will corrupt your seed. The future judgments prophesied of, two in this verse, famine and reproach. Thus hath God decreed to punish those; but before he will execute, he makes it known to the prophet, and tells him what he will do.

Doct. 1. When the Lord purposeth to bring a judgment upon his people, he communicates his counsels with his prophets and ministers.

I will corrupt your seed. The first judgment in

this verse is, famine; for the seed corrupted that it can bring forth no fruit, must make that, must cause famine.

Doct. 2. For the iniquities of a land and people, the Lord will lay dearth and famine upon them, even for their sin, and for this in special, for contempt of his worship and word; so here, and 2 Chron. vii. 13, 14, Lev. xxvi. 19, 20, Ps. cvii. 34, Ezek. v. 16, 17, Amos iv. 4-6, and viii. 8, 13.

Reason 1. Because this, when many other things prevails not, is a means to make men retire, and return to God by repentance. As the instance in the prodigal son, Luke xv. 16, 17.

Reason 2. Because, as St Chrysostom speaks, they who blaspheme God, deserve not the use of those creatures which glorify him; because the son which reproaches his father, is unworthy of the ministry of servants.*

Reason 3. Because it is just with God to starve their bodies, who, by the contempt of the word, starve their own souls, as Haggai i. 4. God called for a famine upon the people, because they contemned his house, and decked their own; so in this, the soul being his perpetual house, where he would dwell for ever, and their bodies their own clay houses and momentary.

Use 2. To inform men's judgments, who, when such judgments are upon them, do ascribe them to second causes, as to the wind and weather, to the disposition of heavens and earth, or to the cruelty of men in hoarding up and making a dearth, as the sick often imputeth his disease to his meat, or bad diet, or taking the cold, and such like, and never to their sins, as the cause of it. These may be the means, and so thought of; and as in health and prosperity there is somewhat to be given to them as means, so in this. But the principal is their sins, thus provoking God, thus shutting heaven and opening it against them; either by drought making a dearth, as in Judea, or by moisture making a famine, as in England, or howsoever else it comes, yet the cause of it is man's sins, and the iniquities of the people; out of the church, sins against honesty and the second table; and in the church, both those, and sins against the first table, contempt of God's worship and word.

Use 2. To teach us in our land and time what we may expect, as by the course of God's dealing, adding famine to pestilence, before he bring the sword and other destructions. As princes do with rebels in a walled town, or entrenched in a fence, cut off their provision and victuals to make them yield; so the sins of the time abounding, as it was prophesied of the latter times, and the contempt of the word being marvellous great amongst us, even among all sorts of all degrees, if it was just with God, for sending a famine

* Indigni sunt uti creaturis Deum glorificantibus ipsum blasphemantes, quoniam filius contumelia patrem afficiens, servorum ministerio fungi non est dignus.—Chrysost. Hom. 25 ad pop. Antioch.

upon Israel three years, year after year, for breaking their faith with the Gibeonites, and not regarding their word they had passed to them, 2 Sam. xxi. 1, what will it be with God to send it so upon us, who have so often broken faith with him, and contemned his word and his promise? Are not they unworthy of the creatures of God, which glorify him not in their places, who do daily blaspheme his name and word, and make it to be evil spoken of? Are such sons as condemn their father and regard not his command, unworthy of the help of any of his servants? Let us sit judges in the general, and we will give sentence against others that it is so. To us Nathan the prophet speaketh, We are the men. Therefore, what expect we else, nay, what can we expect better? And if we have not been bettered by God's hand, as Daniel called the pestilence, it is better we fall into the mercy of insensible creatures than into the cruelty of unreasonable men.

Use 3. To direct men, when they are under such a judgment, and God sends cleanness of teeth and scarceness of bread, not to quarrel with the means, and complain of this and that, but for a man to quarrel with his own sins, and consult not with flesh and blood, which will make him accuse the means, but with the oracle of God, which will make him accuse himself, and let him see where the sin is, that it may be reprov'd, and he humbled, and the land cured. David took this course, though it was long before he did it, to inquire of the Lord the cause of their famine in the end of the third year, and understanding why it was, and that the satisfying of the Gibeonites.

I will corrupt. The word signifies to rebuke, *i. e.* I will with a word of my mouth destroy it.

Doct. God is able with his bare word to bring judgment and destruction upon a whole land and people; if he but speak the word, they shall soon come to nought and perish. He that is powerful in the voice of the people, by the sound of rams' horns, to the overthrow of the walls of Jericho, Joshua vi., can be powerful by his own word to overthrow whom he will. Or thus, it is as easy for the Lord to punish and destroy men, as it is for man to speak a word, Jer. xviii. 6, 7, Ps. civ. 29.

Reason 1. Because he made all things with ease and with his own word, Gen. i. Now, it is a far lesser thing to destroy thousands than to make one. A man can more easily overthrow whole cities in shorter time than build one house; sooner sink a navy than make one ship.

Reason 2. Because he is Lord over all, and hath all creatures at his command, being Lord of hosts. Now, how easy it is for princes to destroy their enemies, or those they hate and are displeased withal, when they are of a great command.

Use 1. To teach men not to rely or put confidence in man or any creature. There is in itself that which might keep men from it, being well thought of and considered; because they are in themselves mortal

and mutable, very uncertain and deceitful. But more, when this comes to be considered, that God can so easily destroy them, with a word, or blowing upon them, which to trust and put confidence in them, will certainly procure him to do; and, which done, will make a man marvellously ashamed that he hath put any confidence in them.

Use 2. To let us see the fearful condition and the danger wherein they stand, who live, by reason of their corruptions and iniquities, out of the favour of God, who can easily destroy them and the things they have or are beloved of them, with a word, with a blast. If it be so in respect of men to live out of the favours of kings and princes, who have their limited powers, who are but men, and have their breath in their nostrils, as they have, what is it to be out of God's favour, by whose breath they stand and live, and who, withdrawing his breath, they come to nothing? If he be so able, why doth he so suffer them? It is from the abundance of his patience, not want of power, which abused by them, increaseth his wrath and their sins, and will make that he will come the more suddenly and heavily upon them. The heavier the weight is that is hung at the clock, the wheels run swifter, and the hammers strike sooner and smarter.

Use 3. To teach every man to take heed how they offend or displease God, as they love themselves, or anything they have, seeing he can so easily destroy both one and other. Men are apt to make the power of great men either a bridle to restrain them from offending, or a spur to make them do the things they command, even when they are unlawful; for who are we, say they, to withstand so great men? Were their faith as good as their sense, they might see there were cause to say so of God, and would know it is a far more fearful thing to fall into the hands of God than into the hands of men.

And cast dung upon your faces. The second particular in this verse for laying shame and ignominy upon them.

Doct. 1. God makes men, ministers, and others, to be had in reproach because of their sins.

Even the dung. These priests had thought to have gotten love, estimation, and credit, by bearing with the corruption of the people, not reproving them for their sacrifices they brought, and their carelessness in God's service; but this God will turn to their shame.

Doct. 2. When men think by unlawful means to get credit, honour, and estimation among men, the Lord he will turn it to their shame and reproach. So here, and so with them who built Babel, Gen. xi. 4, but it was their confusion. To this we may apply that general, Ps. cxii. 10; hereto belong the examples of Haman, Esther vi. and vii.; and of Herod, Acts xii. 21; of Pilate, John xix. 12, 'From henceforth Pilate sought to loose him; but the Jews cried, saying, If thou deliver him, thou art not Cesar's friend: for whosoever maketh himself a king speaketh against Cesar.'

But see what Eusebius reports,* We are not to be ignorant, that the same Pilate who was interested in our Saviour's death, fell into so great calamities shortly after in the reign of Caius, that being driven by necessity, he slew himself with his own hand, and became himself the revenger of his own wickedness.

Reason 1. Because this will manifest his power, that he can beat them with their own weapons, overthrow them by their own inventions.

Reason 2. Because he is jealous of his glory, and to suffer this would obscure it. It is against the honour of a prince to let a subject grow by rebellion: it argues either injustice or impotency.

Use 1. This may shew the folly of those men, whether they be private men, or men in place, magistracy or ministry, who think by unlawful means to reconcile favour unto them, to get a good name, estimation, or credit. These men we may compare to him whom Jerome against Heliodorus speaks of, out of the fable, that when he could do no good to be famous for, or so famous as he would, he set Diana's temple on fire; and when none accused him for the sacrilege, he went raving up and down the streets himself, crying that he kindled the fire. And being demanded by the Ephesians why he did so, he answered, Because I could not get fame by doing well, I would get it by mischief: *ut quia bene non poteram, male omnibus innotescerem.* But it was his shame and ruin; and so may these look for, though they may prosper in it for a while; as they in building of Babel, yet shall they fall by it. And that they would stop their mouths withal, will be the means to open them the wider, specially if ever there fall a breach betwixt them, they will shew them directly, that they gained not by their courses, and the contrary to that will follow, which we read of David, 2 Sam. vi. 22.

Use 2. To teach every man to take heed how he seeks reputation and name by bad courses, or by any the least unfaithfulness and sin. Every man is desirous of a good name, and it is more to be desired than silver and precious things, Prov. xxii. 1. If any man would have it, let him labour for it by lawful means, and by well-doing. If he seek it by forsaking his uprightness, and sincerity of his place and profession, I may say, as 2 Kings ix. 31, 'Had Zimri peace, that slew his master?' So, had such a one credit, that left his honesty? And God shall do to him as here is threatened. A man may haply build up his house by oppression, and usury, and cruelty, but in a few successions, in a few years it comes to nothing, holds not in the third heir. A man may seek to rise like Haman, and be aloft a while, but he shall be cast down. A man may get a name a while, but it will not

last long, partly because it is *vana, quia vani sunt filii hominum*, because it is not in himself, but others,* as wares put up in a broken bag, as a treasure laid up in another's mouth, not locked in a chest, nor made fast with bars, as Bernard hath it; and partly, because God will cast dung into his face. The best glory is for well-doing; that is in a man's self, not in another's power, 2 Chron. i. 12; that is laid upon a good ground, that is certain and unmoveable. It is from God, and those who have his Spirit, *vera gloria est à Spiritu veritatis*. True glory is from the Spirit of truth.

Dung in your faces. The Lord had honoured these priests very high, they had dishonoured him; he threatens marvellously, and the more to disgrace and dishonour them.

Doct. The more God hath honoured and advanced men, either in church or commonwealth, if they dishonour him, he will dishonour them, and lay the greater disgrace upon them. So with these priests, none more honoured with God than they; no greater disgrace than here is mentioned. Now this is proved in the example of Jezebel, 2 Kings ix. 37; of Jeroboam, 1 Kings xiv. 7-10; of Eli, 1 Sam. ii. 27-36; of Capernaum, Mat. xi. 22, 23; manifest in the Jews, who were the mirror, now the wonder of the world. It was once spoken of with admiration, now the byword.

Reason 1. Because, according to their privileges abused, so are the sins of those who have the greater or more in number. Then God giving or rewarding according to their sins and works, must needs receive more disgrace and dishonour.

Reason 2. Because his judgments in them will be more perspicuous, and strike a more awe and fear in others, and more shall take notice of it, because they are more in the eye, as a beacon upon a hill, as a captain or lieutenant in a band; and so the more shall glorify his justice and fear his power.

Use 1. If thou seest men lifted up to honour and high place, do not envy them, for if they be good, there is cause to rejoice, Prov. xx. 2; if they be wicked, and abuse their privileges and high places, there is cause to sigh, but not to envy, Prov. xxix. 2, because they are not far from a disgrace, a public one, a great one, answerable to their honour. The clouds that obscure the sun are lifted up, but poured down again. Who would envy men upon an high pinnacle, ready to be cast down? who a man walking upon the ice, where it is ten to one every hour his feet will slide, or it break, and he be utterly cast down to the bottom of a pit, specially if some secret fire be kindled on it, or the beams of the sun shine hotly upon it?

Use 2. To teach those whom God hath advanced and honoured more than others with any privilege of knowledge, wisdom, authority, or credit, not to think that those privileges were given them that they might

* Neque illud à nobis ignorari debet, eum ipsum Pilatum, qui Servatoris neci interfuit, in tantas calamitates incurrisse, ut necessitate adductus, sibi propria manu mortem conscisceret, suorumque scelerum ipse vindex extiterit.—*Eus. Hist. lib. ii. cap. 7.*

* Merces congregatus in saccum pertusus, ad thesaurum in alieno ore constitutum, quæ arca non clauditur, nec seras habet.—*Bern. de adventu domini, serm. 4.*

be the Nimrods of the earth, and fight against God, and his cause, and his church, and dishonour him, and think to carry it away without dishonour from him; nay, they shall be more dishonoured and more vile than any others. For the greater grace sinners have received, if they sin, their punishment shall be so much larger (Chrysost.).* Mighty sinners shall be mightily tormented (Jerome ad Heliod.).† It were good all that are above others would write it in their houses, and every place where they come, and keep it in their hearts. And such as are above others in their places in the church, would remember that, Mat. v. 13, 'Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.'

And you shall be like unto it. Or, it shall carry you away; meaning that he would add confusion and destruction unto their shame.

Doct. Shame and disgrace brought upon ministers, magistrates, or any other by their just desert and default, by their careless carriage and dissolute life, is but a forerunner of confusion and destruction, which usually followeth, unless it be prevented by repentance. So is it here: Mat. v. 13, 1 Sam. ii. 30-32, with chap. iv., 1 Sam. xv. 30, Jer. xxiv. 9, 10.

Reason 1. Because this argueth a great height of wickedness, and that men are settled much in it, when shame shall not shake them from it, and rouse them up. For whereas to a man of any honesty, or that hath any spark of goodness, his name is of more account than his goods; and that touched, more affects him than the other taken away. Now touched in this and not affected, argues his desperateness and dishonesty.

Reason 2. Because when God hath smitten men in things that are so near unto them, and ought to be so dear, and they return not, it is just with him to proceed unto their persons and themselves.

Use 1. To teach us, when we see men in contempt, ministers, magistrates, and others, to judge of it as a forerunner of some fearful confusion and destruction. If they be unjustly, without their default, then is it of a general judgment upon the church and land, it being also a judgment itself; if justly, for their dissolute and corrupt lives, then is it a forerunner of a judgment to them of their confusion and destruction. As it was in the time of popery, when the clergy was come to the height of wealth, yet they were in the wane and ebb of worship and respect; nay, in shame and reproach, because, as in the morning, the nearer it is to the rising of the sun, the more light is in the air, and the more are deformities and things out of order espied; so as the gospel drew nearer, they that were like Baal's priests, for deceiving the people, in con-

tempt, with not affecting them to make them return from their idols to the living God; therefore shame and confusion came upon them, as we have seen. So of others, if they be in contempt, &c.; and as of them, so of magistrates, and other particular men. For as a sickness, caused by man's misdieting of himself, or otherwise by his default, and not speedily cured, is a forerunner and procurer of a greater disease, so is it in this case.

Use 2. To teach every one that is in any reproach or contempt, whatsoever he is, to think of it as the harbinger of confusion and destruction, if he be not affected with it to repentance. Therefore should he labour to lay it to his heart, and be humbled for it, and reformed by it; he should be occasioned by it to search his ways and his conversation. If it befall him for righteousness' sake, he hath wherein to rejoice; if for his infirmities, and unjustly from those who reproach him, yet he should see whether it is not justly from God or no, for that may be justly from him, which is unjustly from them. But if, indeed, justly, for his dissolute and loose life, then is not to be expected anything but the confusion and destruction of his person, unless that make him to humble and reform himself: for when hard and bitter words prevail not, then masters go to beating and punishing with blows. So doth God.

Ver. 4. *And ye shall know that I have sent this commandment unto you, that my covenant which I made with Levi might stand, saith the Lord of hosts.*

And ye shall know. The prophet proceedeth to the causes of this condemnation. These are three: the first is, because they had neglected their care of God's worship, not of any ignorance, but against their knowledge; for they knew that the duty belonged to them, and the commandment was to them. For thus it is to be read, 'For you know.'

Doct. 1. Their sin is the greater, and deserveth the more punishment, who have the knowledge what they ought to do, and yet follow their corrupt affections, than theirs which know not.

Now the knowledge here spoken of is of two things: of their duty, and what they ought to do; and of their dignity, and what God had bestowed upon them. And both makes their sin the greater, because they are gone against their own knowledge and God's kindness. That though God had bestowed great blessings upon them they had forgot it, though they knew it, and were unthankful unto him.

Doct. 2. Unthankfulness is a sin, when men do not answer God's love as he hath had care and dealt liberally with them; vide chap. i. ver. 2.

I send this commandment unto you, that my covenant might stand. They must perform that is their parts, or else he would perform no covenant with them.

Doct. 3. God will not, neither is bound to perform covenant with man, to give him anything he hath promised, whether spiritual or temporal, of this life or

* Quamto major gratia, tanto amplior peccantibus poena.—Chrysost.

† Potentes potentior tormenta patientur.—Hieron ad Heliod.

that is to come, unless he perform his covenant and conditions. The covenant of God is either general or special. The general, either legal or evangelical; all which requires the conditions to be performed on man's part, if he would have God perform, or else, &c.; Lev. xviii. 5, Gal. iii 11, Mark xvi. 16, 1 Sam. ii. 30, 2 Chron. xv. 2.

Reason 1. Because their not performing frees him from his promise, and binds him not to perform it, to give such good things to such unworthy fedifragies, covenant breakers; not to give, as it were, the children's bread to dogs.

Reason 2. When they perform, he will, because he is most faithful that hath promised, and can neither lie nor deceive, he being true, and truth itself.

Obj. 'For what though some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome when thou art judged,' Rom. iii. 3, 4. Then will he perform when man doth not.

Ans. That will not follow from this, which is manifest thus: The apostle asketh the question, Whereas many of the Jews were unfaithful, and covenant-breakers, whether their infidelity should abrogate and make void the covenant of God, that he should shew no fruit of it among them, and, as man, should break his promise, and perform to none that which was promised to all. He answereth, that cannot be; but howsoever the greater part of them had broken covenant, with whom he might justly break, and would, yet his covenant should have his full force and efficacy; though not in all, yet in the nation, because there was ever some good men among that people, who believed the promises, and lived uncorruptly and holily; therefore in them, and to them, should that be performed which was promised; shewing that the wickedness of a multitude shall not make the promise of God void, and of none effect; but he will perform them to the believers, and they who perform conditions, though they be but a very few. And so the place makes for the point, not against it.

Obj. Many enjoy God's blessings, and never perform the condition, but live wickedly and profanely.

Ans. They enjoy not the blessing of eternity, neither ever shall; and as for temporal things, they may enjoy them, but not any blessing by them. It were better for them to be without them; for they increase their sin, and are but fed and sustained by them for the slaughter, as the damned are, by God's power, to endure his wrath and punishment.

Use 1. If in our observation we find that many promises God hath made are not performed to ourselves or others, as there are many other things which may be answered for clearing and acquitting the truth and fidelity of God in this kind, especially in temporal things, he gives spiritual, an ounce of which is

better than many a pound of the other. And if he breaks not that promiseth silver, and gives the greater sum in gold, so not God. If he promise deliverance, and gives patience under the cross, which is better for the sufferer, he still performs, because such things had those exceptions. And so in many other things, but this especially; when the good things promised are not performed, the cause is in ourselves and other men why they are not performed, and not in God, because we perform not conditions. And this being, makes us, not him, covenant-breakers, who have made ourselves incapable and unworthy of his blessings, and so have freed him from his promise, by our breaking with him. Now he that is freed cannot break covenant, though he do not the thing before covenanted.

Use 2. To let us see the folly of those men who think to have God's promises performed unto them, and him to keep covenant with them; and in many things make no doubt but he hath done, and in future times assure themselves he will, when they neither have done, nor yet endeavour to keep any covenant with him. If the former be true, do they not deceive themselves? And are they not, though how wise soever in other things, yet in this stark fools? For if he be a fool that, because he hath the word, or the bond of a good man, one able, and that never broke, for the payment of a thousand pounds at such a time, and such a place, but upon condition he perform such a service, or effect such a work, to lay his whole state and his whole condition upon that, that it will be performed in the same time and place, and yet he never go about to perform the conditions at all, or as it should be performed, were he not a fool? Sure in all your judgments he were very unwise. And yet, alas! how many fools and unwise men have we who deal thus, lay all upon God's fidelity, and perform nothing themselves at all. As if God must needs perform, because he had promised, and could not be faithful unless he did perform, when they keep no condition. Many a man, deluded by Satan and his own secure heart, persuades himself God hath been merciful unto him, and forgiven him his sins, though he never came truly to see sin, nor to sorrow for sin, nor forsake and reform his corruptions, wherein true repentance consisteth, and which is the condition on man's part, i ever he would have God take away his sin, and put them out of his remembrance. Many one thinks God had performed his covenant of temporal things, because he is in the midst of abundance, and hath his barns full, and his bags full, and everywhere finds he increaseth, though he never made any conscience of his ways, and the works of God, but at best lived but civilly, and kept his credit with men, and sees not that he is deceived, and sees that these are but things that are common things, wherewith he is but fatted for the shambles, and such as are reserved for his evil. And for time to come, many doubt not but they shall obtain great things in this life, and that God will give

them honour, and favour, and riches, and abundance, though they never keep condition with him. Fools and blind, who know they cannot live except they eat, not reap except they sow, not recover health except they use physic and the means appointed, and yet think, without performing the grand means and condition with God, they shall have what he hath promised! And so haply they may; but as Israel had a king in God's wrath, and quails in his displeasure, and as the physician gives his patient liberty to eat what he list when he is out of all hope, and despairs of ever recovering him, many a man persuades himself that God will save him, though he never was able to perform the condition of the law, neither ever endeavoured to perform the condition of the gospel. Truly this is not to believe, but deceive himself with an opinion of faith, he neither having the knowledge of the promises, the ground of it, nor works the answerable fruits of it, and so hath but a vain, foolish, and dead faith. But he shall know his folly, when God shall manifest unto him that he is not bound to perform promise, because he never kept condition.

Use 3. To teach every man that hath any desire that God should perform covenant with him, to endeavour to perform conditions with God.* He must first seek to know what they are God requires of him, and then do them; for without that he cannot do. And his searching for knowledge must not only be for the general, but for the particulars of his place, what command is sent to him, and then faithfully do it, that God's covenant may stand. We must repent, believe and obey the gospel and commandments of God; for it is godliness that hath the promises, and shall have the performance. Let such a one remember 1 Tim. iv. 8, and Prov. xxi. 21. Yea, he may assure himself that if he apply himself to that which God requireth of him, and he hath covenanted for, he shall be sure to find him that hath been a willing promiser, a most faithful performer; for *parum erat promissio, etiam scripto se teneri voluit*, Aug. in Ps. cxix. And so no good thing that he hath promised shall fail, but shall all be made good, Joshua xxii. 15.

My covenant with Levi. Here is the honour and dignity he had bestowed upon them, having made a special agreement and covenant with them.

Doct. The Lord hath specially honoured his messengers and servants, the priests in the Old, and the ministers in the New Testament; for he hath not only made the general covenant with them, 'I will be their God, they my people,' but hath made a particular and special agreement and covenant with them. So here, and Num. viii. 13, 14, 'Thou shalt set the Levites before Aaron, and before his sons, and offer them as a shake offering to the Lord. Thus shalt thou separate the Levites from among the children of Israel;

and the Levites shall be mine:' 1 Sam. ii. 28, 'And I chose him out of all the tribes of Israel to be my priest, to offer upon mine altar, and to burn incense, and to wear an ephod before me; and I gave unto the house of thy father all the offerings made by fire of the children of Israel:' John xv. 15, 2 Cor. iii. 6.

Reason 1. Because they are of his privy council, and know his secret: Amos iii. 7, 'Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.' Privy councillors are specially honoured, and have a particular covenant made with them.

Reason 2. Because they are his messengers, his ambassadors, 2 Cor. v. 20, they are specially honoured, and new sworn, a new covenant.

Use 1. No reason why the great and rich men of the world should condemn the ministry for their children as too base a thing, and not fit for their sons, whenas God hath thus honoured it, and taken them so near unto himself. In respect of which, Amos, who was believed to be the brother of Azariah, the king of Judah, thought it no base thing his son should be a prophet, neither Christ himself to be a preacher.

Use 2. This may be a caveat for men to take heed how they abuse or injure the ministers, who are so near unto him, and whom he hath thus honoured; certainly they ought to honour him, though it go against the hair and stomach with them, as with Haman, because he would have them honoured; but if not, but they abuse and disgrace them, and use them as the Ammonites did David's servants; let them take heed they stink not in his nostrils; for if princes be tender hearted and stone* affected, with the injuries of their common subjects, and will revenge them, what will they do for their counsellors, their ambassadors? And yet mean men will now abuse them in words, and condemn as far as they can for the law of man, if they sing not *placencia*, if they teach cross to their humours; but their portion is with the Lord, and so is theirs who so abuse them. And one day they shall both know whether is better to reprove and lift up his voice and spare not, or to spare and reform nothing.

Use 3. It may comfort the minister against contempt when he is faithful, yet to be still so, and bold, remembering his honour God hath given him, which is better than all the honour man can afford. And though men may think their faithfulness may hinder them from honour, as Balak said to Balaam, Num. xxiv. 11, 'Therefore, now flee unto thy place; I thought surely to promote thee to honour, but lo, the Lord hath kept thee back from honour;' yet it is not so, for that is the true honour which God gives, and will give, and no man can take; and they ought, as it is, 2 Cor. iii. 12, 'seeing they have such hope, to use boldness of speech.'

Use 4. This may teach what manner of men ministers ought to be, how sanctified, of what purity and

* Cum dominus promittit, ne dubites; sed illa fac, per quæ tales attrahere poteris promissiones. — *Chrys. hom. 25 ad pop. Anti.*

* Qu. 'sore.' — Ed.

integrity, seeing God hath taken them to be so near unto himself; therefore ought they to be careful that offer them to God, and they that receive them when they offer; and when they receive, not for favour, or money, or kindred, or any such thing. A man will be marvellous careful whom he commendeth, but for a common servant, to a mean man his friend; more to a prince, most to be so nigh to him. If the steward of a house be permitted and trusted to admit such as are fit, how careful will he be! If the president of a prince's council to take in such as are able men, how vigilant and inquisitive will he be, that they be such as be competent for the place! So should it be in this; the like care should be had, and woe unto him that hath not. And men that are in the place ought to look marvellous carefully to their conversation, and to keep themselves holy. It was taught, Lev. xxii. 2, 10, how unblemished the priest should be; for if the whole people must be holy, more they. And if they must be careful of their offering and sacrifices, more of themselves. And if they be not, then ought authority, like Ashpenaz, Dan. i. 3-5, to choose out the most unblemished, and look to them, and suffer not them to be good fellows, gamesters, and such like.

Covenant with Levi. They took not this calling to themselves, but were chosen to it of God, and he made the agreement and covenant with them.

Doct. None may take this calling upon them, to be God's ministers, God's messengers, and to meddle in these spiritual things, which are proper to the ministers, but he that is called of God, and with whom God hath made this covenant. The affirmative infers the negative. Hereto belongs that Num. i. 51, and xvi. 10, and iv. 15, 20; Ezra ii. 62, 63; Heb. v. 4. This made the apostles ever avouch their calling, Gal. i. 1, James i., 1 Peter i. 1. Hereto is that Rom. x. 15. There are three kinds of callings, when men are called by men, and not by God: as first, all teachers; secondly, of God by ministry of the word, all ordinary ministry; thirdly, by Christ immediately, as apostles, Gal. i. 1. The first to be abhorred, the third to be admired, the second to be expected of all in an ordinary planted church, Rom. x. 15. The calling is double, or hath two parts: the first, inward ability for gifts, and aptness for mind, willingness, and ability; the second is outward, the calling by man, and the church. Hereto belongs the descriptions of a bishop and ministers, set out by St Paul, 1 Tim. iii. 2; whereto else may it tend? If every one may intrude himself into the church and the calling, without the call of it; and that 1 Tim. v. 22.

Reason 1. Because it is a sin unto them who shall, and a curse belongs to them for meddling with things that are holy, when they are not separated and appointed for them. They are thereby liable to God's judgments, as was Uzzah, 1 Chron. xiii. 10, and Uzziah, 2 Chron. xxvi. 18, 19.

Reason 2. Because else the church should be too

much burdened; for whenas, 1 Tim. v. 17, 'the elders that rule well are worthy of double honour,' therefore many, for ambition and ease, would challenge the ministry, and take it upon them for the honour's sake.

Reason 3. Because, 1 Cor. xiv. 40, 'Let all things be done decently and in order.' Therefore must there be a calling and choosing of them by the church; for the other is to make all confusion and disorder.

Use 1. This serves to confute all Anabaptistical dreams, who condemn all ordinary callings, vocations; and think that every man may at his pleasure, and when he list, take this calling, and those ecclesiastical functions upon them. For if this be sound and true, that must needs be false and corrupt, that any should take any part of this calling without warrant from God, and besides the order that God hath appointed. Yet I deny not but there is a difference where a church is not yet planted, where every one that knows Christ may preach him, and labour to gain others that are ignorant of Christian religion, and are not to look for an ordinary ordination. For then is he chosen by the silent suffrages and voices of those who hear, and that is his calling; yet is he not to refuse the ordinary calling, if after it be to be had. But when a church is already planted and established, because all things must be done in order, then is required an apparent ordination by voices or imposition of hands, that trouble and confusion might be avoided. Neither do I deny, but sometime there is an extraordinary function, as were the prophets, not of the Levitical stock, not ordained of the priests, which God stirred up, when ordinary ministers could not reform the corruptions of the time; but what he did extraordinarily, is to be admired rather than imitated. For we must follow the prescript rule that is given us, which is, that every man have his ordinary calling, which is from God, by men.

Obj. 'Now, brethren, I beseech you, know ye the house of Stephanus, that it is the first-fruits of Achaia, and that they have given themselves to minister unto the saints,' 1 Cor. xvi. 15.

Ans. The meaning is not, that they called themselves, but that they set themselves apart to the ministry of the saints, in the purpose and resolution of their own hearts, and not contemning or neglecting the calling of God by the church.

Use 2. To let private men and women see their danger in meddling with those things which are proper to the minister, when they have not a calling to it. If Uzzah, if Uzziah were smitten, how shall they escape? Whether they can pretend the authority of the church, as in the Romish Church they can, for women to baptize, yet shall they not escape for excuse of necessity; it will not serve, because that is not from God, but it is from man's folly or ignorance. If it be objected, that it is not then a sacrament which is given by them, when they have no authority to deliver a

sacrament; I answer, Yes, for the seal is the prince's, though some other than the lord-keeper set it to by some indirect dealing. And though such a minister sin in dealing with the word and sacraments, yet are they such to the hearer and receiver. Again, that which St Augustine* hath in his second book against Petilian; they are true sacraments though they are not true ministers, because what they give is not their own, but God's.

Use 3. To teach every man to be sure that he hath a calling of God to the ministry before he take it upon him, that he may be able to say, as Jer. vii. 15, 'I have not thrust in myself for a pastor after thee, neither have I desired the day of misery; thou knowest that which came out of my lips was right before thee.' His calling is his inward gifts and conscience, ability and care to use them; and the outward calling of the church, 1 Tim. iii. 10. For without this may he not do it, though he be never so excellent, as it is dangerous for him to meddle with this without the other. And if his gifts be inferior to many, or as it may be but in his own sense, yet if it be the judgment of others, he may not by modesty or shamefacedness refuse, though at first he may profess what he thinketh of himself; yet if they will not change, then must he yield and submit himself.

Ver. 5. *My covenant was with him of life and peace; and I gave him fear, and he feared me, and was afraid before my name.*

My covenant was with him of life and peace. The dignity bestowed upon these priests, consisting in the special covenant, is here amplified by the parts of the covenant. First, on God's part, which is double, a gracious promise of life and peace, and a faithful performance.

My covenant was with him of life and peace. That is, I covenanted with him, and took him into favour, and made a league and agreement with him; and by my covenant I bound myself to give him first life, that is, length of days here on earth. St Jerome's opinion of the life of grace here, and of glory hereafter, is not greatly probable, hardly any instance of the like interpretation, and that peace following after, not so to be understood of spiritual peace, but of an outward prosperity in this life; and so they who incline to Jerome in the former understand it. And it must needs be, according to that which is, Num. xxv. 12, 13, 'Wherefore say to him, Behold I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of the priest's office for ever; because he was zealous for his God, and hath made an atonement for the children of Israel.' For the covenant of peace is expounded by the perpetual priesthood. And in other places the branches of this covenant are set down in

the abundance of outward things, by the offering and other means, both to the priests, Num. xviii. 8-20, 26, 30, and for the Levites, Num. xviii. 21, 24, 31.

And I gave them him. God's performance. As I promised him these things, so I did very certainly and assuredly perform to Aaron, and Phinehas, and others, who did perform conditions and covenant with me, and will do to as many as shall so deal also with me.

For my fear. Now he comes to the second, containing the conditions performed by Levi, and these are the fear of God, and humility. Some read it, 'I gave him my fear;' which is true, and agrees well with the doctrine of faith, for the fear of God is the gift of God, Jer. xxxii. 40. But the words are otherwise, 'I gave him these for the fear wherewith he feared me.' Because he believed my word, and honoured me in his place, and looked to my worship in himself and others, I honoured him, and gave him these things.

And was afraid before my name. Junius readeth it, 'He was destroyed for my name,' i. e. for not honouring my name, Num. xx. 12, 24, 28. But the whole speech here is against it; for he intending to set forth the care which Aaron and his sons had of the worship of God, and to commend him rather than tax his infirmities. It is rather, 'he was humbled before me,' he walked humbly and lowly, and did all in humility, not lifting up himself either for his high calling or for his faithful service, the parts of the covenant which is the priest's dignity. And first on God's part, and first his promise.

Doct. Long life and the length of days is the blessing and gift of God, that which he promiseth and performeth to all those who fear him and walk in his ways. Prov. x. 27, 'The fear of the Lord increaseth the days; but the years of the wicked shall be diminished;' and xvi. 31; Exod. xx. 12; Deut. xxv. 45; 1 Kings iii. 14, 'And if thou wilt walk in my ways, to keep mine ordinances and my commandments, as thy father David did walk, I will prolong thy days.' Ps. xci. 16.

Reason 1. Because God will be glorified by his in this life, as the psalmist, 'I will not die, but live, and declare the works of the Lord.' Now the longer they live the more they may glorify God; then it is a blessing.

Reason 2. Because it is a blessing to help many, and to draw many unto God in this life; but that is done by living long, seeing it is so long before a man comes to be able to do either, many of his years and days spent before he be fit for it.

Obj. But many of the children of God die untimely, and live not long; how then is this true?

Ans. This is not simply a blessing, as if he were happy that lives long, but as a symbol or sign of God's good favour and love. If, then, he shews his love to some rather by taking them out of this life, than by prolonging their days, he doth the rather perform his

* Vera sacramenta licet non veri ministri; quia dant non sua, sed Dei.—*Aug. lib. ii., cont. Petil.*

promise than break it. A man promiseth ten acres of ground in one field, and gives him an hundred in another, he hath not broken his promise. So if God have promised long life, that is, an hundred years here, and after not give it him, but gives him eternity in the heavens, he hath not broken his promise; for it being not promised as a blessing and happy thing in itself, but as a sign of his good will, which is greater sometimes to be taken out of this life; as Jeroboam's good son was, that he might not be infected with the sins of his father's house, and not afflicted with the sight of those horrible judgments that were to fall upon that graceless family; which was no ill bargain, to be taken from earth to heaven, from the conflict to the triumph, from the battle to the victory, from men to God, and to the company of his angels and saints.

Use 1. This is to admonish old men to be thankful unto God for his mercy in preserving them so long, and lengthening their days, specially if they have been found in the way of righteousness, Prov. xvi. 31. If they have feared God and walked uprightly and humbly before him, it hath been his blessing upon them and mercy to them; otherwise it hath been but a curse unto them, for they have but lived to heap up wrath against the day of wrath, and to make up a greater measure of their sins, that God may make a greater measure of vengeance. So that it had been better for them never to have been born, or else to have died so soon as they were born; for the longer they live the more sins they commit, and the greater shall be their torments. But greater shall be his glory that is found in the way of righteousness and in well-doing, because he hath more glorified God. And he ought still to use this as a blessing of God, that he may glorify him more, and fit himself more for him and for his service, imagining that as old age is a blessing, so is it a bond that he should perform; as Ps. lxi. 17, 18, 'O God, thou hast taught me from my youth even until now; therefore will I tell of thy wondrous works; yea, even unto mine old age and grey head. O God, forsake me not until I have declared thine arm unto this generation, and thy power to all them that shall come.' And if he have borne it in his youth, it will be less burdensome in his old age, for to others it is heavy.

Use 2. Then is it lawful for a man to pray for long life, that he may live to glorify God here. So did David, Ps. cii. 27; so Hezekiah, Isa. xxxviii. 3. True it is that a Christian man should be equally prepared to life or death; for in things wherein a man cannot certainly know which will make more for the glory of God and their own good and salvation, the will of man should be equally prepared for both, lest it should resist God; so in this. And because he should less torment and vex himself with the desire of life or fear of death, yet is it not unlawful for him to pray for life for the grounds before, so he pray for it as for other things, conditionally. Truth is that of Solomon, Eccles. vii. 1, 'The day of death is better than the

day of one's birth,' because of miseries and fearful times, when it is like, as Augustine, to be *diu vivere*, *diu torqueri*, to live long, to be vexed long; or as Cyprian,* Death is not only not unprofitable to believers, but profitable; because it sets a man out of danger of sinning, and puts him in a security of not sinning. Yet proves it not that it is the more to be desired, Whenas a man may shew his patience and spiritual fortitude in his own miseries, and the more he suffers and conquers the more he shall be glorified. And in other men's miseries he may shew piety, comfort, and good-will towards other, and mercy to them in their miseries, and find himself the more mercy. And his sins he may break off, not by ending his life, but by amending of it, and by true repentance. And so his age may be a crown of righteousness. He is a wise physician that knows how to temper his medicine that it will confirm health; and he is a wise man who learns so to live that a good death may follow after.

Doct. Peace, plenty, prosperity, a prosperous estate, and plenty of outward things, a liberal portion, God hath promised, and will perform to those who fear him, and will walk in his ways: 1 Tim. iv. 8, 'Bodily exercise profiteth little; but godliness is profitable unto all things, which hath the promise of the life present, and of that that is to come.' Deut. xxviii. 1, Ps. lxxxiv. 11.

Reason 1. Because they may by them be better able both to glorify God and benefit men, being helps of their weakness and strength to their infirmities.

Reason 2. Because he might encourage them against all the discouragements they shall find in professing his fear, and by these balance them, that they be not driven back from him by the tempests Satan will stir up against them.

Use 1. They who have the true fear of God may best be and live without carping care for the things of this life, they may best take the apostle's exhortation, Let their conversation be without covetousness, Heb. xiii. 5, for they have his promise and covenant to be provided for of a liberal and rich portion. He that hath covenanted with a rich, wealthy man, and one of great power, with the prince of a country, that he shall be in safety and abundance under him for such and such service, hath taken all care he will for it, only his care is to use it well; so it should be with these. And far better may it be, seeing his power and riches exceedeth all; he hath promised, and will perform; and 'though the lions lack, and suffer hunger, yet shall they lack nothing at all who fear the Lord.' But many wicked men, void of God's fear, have more abundance than most of those who fear him. Be it so, yet is not this crossed; for as the life of man consists not in abundance, so not their prosperity when they have competency. And a little that is sufficient

* Non solum fidelibus inutilis non est mors, verum etiam utilis reperitur; quoniam peccandi periculis hominem subtrahit, et in non peccandi securitatem constituit.

which the righteous hath, where there is contentment with it, is better than great riches of the ungodly. And if such have not so great abundance, and seem some time to be scantied, it is either because they have some secret sin known to God, which shuts up his hand towards them, or because they seek them indirectly, which God makes frustrate, or he sees how their hearts would be upon them, and stolen away from him; and that riches would devour, or for a time obscure their religion, knowing their hearts better than themselves, or as Chrysostom (*Hom. 16 ad popul. Antioch*), he first makes men fit to use and dispose the riches he means to give them, and after gives them riches; which unless he had done, the bestowing of riches had not been a gift, but a punishment and revenge.* This public and general charter of God hath these exceptions.

Use 2. To teach every man what is the nighest and readiest way, what is the king's highway to prosperity and plenty, to riches and wealth; the fear of God, and the walking in his ways. Many men who hasten to riches, and have set down with themselves, and resolved to be rich, take many ways to it by false weights and measures, by cozening or deceit, by flattery or other wicked courses. Haply a man may come to riches or abundance sooner than another that keeps the king's highway, as he that hath found a by and casting way may come to his journey's end speedier than he that keeps the ordinary way; but they shall not prosper with him: *Prov. xx. 21*, 'An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.' But poverty shall come upon him. *Prov. xxviii. 22*, 'A man with a wicked eye hasteth to riches, and knoweth not that poverty shall come upon him.' And he shall be guilty of much sin, and bring much sorrow upon himself, *Prov. xxii. 20*, *1 Tim. vi. 9, 10*. But they who take the right way shall be sure of them, and not find sorrows with them. For so God's blessing makes rich, for they shall have them by virtue of his covenant, and as testimonies of his love, which is far better than far greater riches, if it be but a pittance.

And I gave them him. That he had promised, that he performed.

Doct. God, in his will and decrees, covenants and promises, is most certain and sure. So much is here, and *James i. 17*.

Use. To comfort those who live in trouble and affliction in this life; the Lord will make good all his promises to them in due time. Upon this should they stay themselves as the anchor hold, fast against all temptations; herewith should they comfort themselves, as *Ps. cxix. 49, 50*, 'Remember the promise made to thy servant, wherein thou hast caused me to trust. It is my comfort in my trouble; for thy promise hath quickened me.' As Abraham said, *Gen. xxii. 8*, 'God

* Nisi hoc fecisset, divitiarum erogatio non donum, sed ultio fuisset et pœna.

will provide;' it may be in this life, but if the leaves fall, the roots are sure to stand; though earthly things are not always performed, because they are not absolutely promised, yet heavenly and eternal shall.

My fear; or, for the fear wherewith he feared me. The conditions on the priest's part are fear and humility.

Doct. Though men be bound to do and suffer whatsoever God shall lay upon them, and when they have done all, both are, and must confess they are, unprofitable servants, *Luke xvii. 10*; yet the Lord in his great mercy and goodness propoundeth, promiseth, and performeth a reward unto them here, and *Gen. xxii. 16, 17*, *Mat. vi. 4, 6, 18*, *Mat. x. 42*, *Mark x. 29, 30*, *Heb. vi. 10*.

Reason 1. Because of the imperfection and corruption of men, therefore hath he propounded them.

Reason 2. Because he is faithful; and having promised, must and will perform.

Use. This is to encourage and hearten us to obey in all things with cheerfulness, and to bear all things with patience, by the hope and expectation of these things; *Heb. x. 32-38* and *xi. 24-26*, *Mat. v. 11, 12*, *2 Cor. vii. 1*. Indeed, the most ingenuous, filial, and acceptable service, is to obey for the love of God, and that simply without respect of reward; but because of our infirmity that cannot, and God's mercy who hath so provided for our weakness. For as St Chrysostom speaks,* We ought in grievous and irksome things, to consider not the labours but the rewards; as merchants mind the gain, not the dangers of the sea. So must we look at heaven and the presence of God.

For the fear. These blessings of life and peace are promised for God's fear, and this is the condition he required of them for them.

Doct. He that would have the blessings of God performed to him which he hath promised, must have this condition of his fear, and must fear him; for that he commends here in Levi, he commends to posterity, and commands the performance for the obtaining of the other: *Deut. v. 29*, 'Oh that there were such an heart in them, to fear me, and to keep all my commandments alway, that it might go well with them, and with their children for ever. *Ps. cxv. 11, 13*, *Prov. xiv. 26, 27*, *Luke i. 50*. This fear of God is a continual reverent awe of him, rising partly on consideration of his power, and partly of his mercy. First, it is a reverent awe: 'Serve the Lord in fear, and rejoice in trembling.' Secondly, continued not only for a brunt or in some judgment, as those in *Jonah i. 16*; but *Prov. xxviii. 14*, 'Blessed is the man that feareth alway, but he that hardeneth his heart shall fall into evil.' Thirdly, the grounds: (1.) God's power; though there be no expectation of evil, as we reverence a man

* Oportet in rebus gravibus et molestis, non labores sed præmia considerare; ut mercatores non maris pericula, sed lucrum spectant: ita et nos cælum et Dei præsentiam.—*Chrysost. in Joh. Hom. vii.*

of authority, though he bear no evil will unto us, but good, even for his authority's sake, 1 Kings xix. 13, Heb. xii. 21. (2.) His mercy; because he hath shewed them mercy and goodness both in soul and body, Ps. cxxx. 4, Hosea iii. 5, Job. i. 9.

Reason 1. Because only they must have them to whom they belong; now as Christ of one, health: Mat. xv. 26, 'And he answered, and said, It is not good to take the children's bread, and to cast it to whelps.' So of all, they are children's bread, only their portion, which are God's; now they are only his which fear him, Mal. i. 6. Honour is filial fear.

Reason 2. Because in covenants, no man may expect another's promise, but he that performs that he undertook; so in this. And though the mercy of God be great, it is to be expected and found, not when men perform no conditions, but in passing by their infirmities when they perform them.

Use 1. It is matter of comfort to as many as live in the fear and continual awe of God; to them belong the promises, and they shall have the performance of them; for they performing their condition, he cannot nor will not but perform his. They may haply be in reproach and scorn, in the time and age they live in, for the fear of God which they profess, the righteous being an abomination to the wicked, and restraining themselves from evil, be made a prey to the wicked, Isa. lix. 15. Yet against these must this comfort them, thinking that these things are but as sour sauce to make sweet and delicious meat more toothsome and more wholesome; neither must it trouble them to see others in abundance greater than they, and haply when they are such as perform no condition with God at all, but are atheists and profane blasphemers, and wicked miscreants, and such like; for this should rather comfort them, If he do so in his general providence to those who have no promise, what will he do to those who have the promise? And if he feed the swine, will he starve the children? If the dogs be full and corn fed, will he destitute the children when the bread is theirs? He will not, sure. It may be they shall not have things superfluous to abuse unto wantonness, and so to grow worse; but they shall have that which is necessary and fitting for them: and that little is better than the others' much.

Use 2. To stir up every man that hath not this fear, to labour and use all means to come by it. It is the condition that makes him capable of the blessings of God, and the lawful heir of them. He that knew a means to make himself capable of some rich man's goods, and to be his heir or executor after his death, would desire it, seek for it, and strive to attain it by all means. Admit it were the reverencing, and honouring, and pleasing of him in all things, would he not be double diligent about it? So in this; every man should pray earnestly for it, and long after it, Neh. i. 11, Ps. lxxxvi. 11.

But because many take the comfort to them who

have no part in it, and persuade themselves they have this fear when they have no portion of it, we may not unprofitably call to mind the five effects, as five notes to know this childlike fear by; handled chap. i. 6.

He was humbled before me. The second thing God commendeth in these, as the thing he delights in and approved, and as the condition on their parts for which he gave them his blessings, is humility.

Doct. He that is humble and lowly in mind shall receive the blessings of God; to him hath God promised them and will perform them: James iv. 6. 'But the Scripture offereth more grace, and therefore saith, God resisteth the proud and giveth grace to the humble.' Ps. cxxxviii. 6, Prov. iii. 34, and xxix. 23.

Ver. 6. *The law of truth was in his mouth, and there was no iniquity found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.*

The law of truth was in his mouth. Here begins the second reason given of the Lord why he would bring these judgments upon these priests, namely, their dissimilitude with the former and first priests, with whom he made the covenant, and to whom he did perform it, Aaron, Eleazar, Phinehas. And in this the order observed is, he setteth down in the first part of the comparison their good and worthy parts which were the predecessors, ver. 6, and the reason of it, ver. 7. There are four worthy parts reckoned of theirs; and these were not of private and particular parts, as they were private men, but they were such parts as were in them as public persons. As if it had reference with the former, he said he did not only carry himself and approve himself a good and godly man, but he shewed himself a wise and complete doctor, both in teaching the law and truth of God, and giving most wise, grave, and wholesome counsel.

The law of truth was in his mouth. The first part of the predecessors, which was commendable in them. He was ever most studious of the law of God, and most skilful in it, and taught it most sincerely to his people, ever teaching most sound doctrine to them, that they might observe my precepts.

And there was no iniquity found in his lips. The second thing commendable. He never propounded or taught any error; he never deceived any of my people, to draw them from my true worship, but taught ever that which was wholesome and good. Iniquity is commonly taken for the perversion and depravation of the known right, and is opposite to equity and truth.

He walked with me in peace and equity. The third thing commendable. The sum of it is, he lived and performed the duty of his place without all negligence and unfaithfulness, approving himself to God and men. He walked with me, i. e. he was most careful to please me, and to approve himself unto me, to worship me as I required, and followed not the wickedness of the age, nor was corrupted with the depravations of the

time, whereby men were depraved in my service and fear, as Gen. v. 22.

In peace. That is, peaceably, not provoking me to anger, but cleaving fast unto me and obeying my will, so that I had no cause of expostulating or quarrelling with him. Cyril saith, To have peace with God is nothing else but to desire to know and do that which God requires, and to offend him in nothing.

And did turn many from iniquity. The fourth thing commendable in them was, that by their exact walking and faithful teaching, they helped to turn others from their sinful ways. Out of the coherence, that from their personal and inherent virtues he proceeds to the virtues of their place and their public actions and carriages, we may note :

Doct. It is not enough for a man to be honest and good in himself, in his own person ; but if he have any place, either more or less public, he must be good and faithful in that, if he would be approved of God ; as if he be a magistrate, or minister, or officer, or master of a family. As this is manifest in the coherence, so by that Gen. xviii. 17-19, and Exod. xviii. 19-21. Hence is both the commendations and blemish of old Eli ; he was a good priest, a good magistrate, but a bad father : in the more public, good ; in the less, defective, 1 Sam. i. 2. Hence we read in Scripture the commendations of good governors and kings, both for their private parts and their public virtues ; in themselves fearing God, and in public discharging their duties sufficiently and faithfully. And in the New Testament we find not only private and personal duties prescribed to masters, fathers, husbands, to ministers, and magistrates, but specially public, Eph. v. and vi., Col. iii. and iv., 1 Tim. iii. 2, &c., Tit. i. 6. Hence the commendation of the angel of the church of Ephesus, though he was defective in personal, Rev. ii. 2, and the reproof of the angel of Pergamos, vers. 14, 15.

Reason 1. Because he more glorifies God ; for, though his good works, as a private man, do glorify God, yet nothing so much as his faithfulness in his place public, which makes that God is glorified much more, and of more. An annual magistrate may procure the glory of God more in that year than in all his life, not only because *regis ad exemplum*, &c., but because they may command and compel more.

Reason 2. Because this will blemish the other their private parts, and bring God's judgments upon them, at least temporal, as in Eli and the angel of Pergamos.

Use 1. This may let all those see their error and corruption who take places, or seek them only for the honour and dignity of them, without either ability for the duties or conscience and care to perform those public duties, only it sufficeth them that they have some faith and fear of God, as other private men have, and never shew themselves faithful in their public places, never regard to do and execute the places. But of few fathers of families can God say as

of Abraham ; nay, he knows the contrary, that they took the place with no mind to do any such duty, and so execute it still. So of magistrates and ministers ; they are brought, or thrust themselves, before they be called, upon the stage of the world, and when they are on it, do no more than make a dumb show, perform no more than lookers on, or but things that must be done of course, and would be though they slept, which is the fault not only of men profane or but civilly honest, but of men who profess the fear of God, and may well be thought to have some good measure of it, and go for good and truly honest men. Yet it is their blemish that they are careless of the duties of their place. That as he said, An evil man may be a good citizen, we may say good men are evil citizens, masters, &c., which blemisheth much their private graces in the sight of God and good men, and upon many hath and doth and will bring particular and temporal judgments from their families and servants, &c. ; for this is a grand cause why good men, fathers of families, have such graceless children and corrupt servants, ministers such untoward flocks, magistrates such people.

Use 2. This may admonish and instruct all that have the faith and fear of God, to join with it this care of the duties of their place, whatsoever it is. That they must have, because these duties, though they be profitable for the common good, yet are they not acceptable from him. As he (saith *Cyprian sec. de zelo et livore*,) that performeth holy things and is not a consecrated priest, doth things, in respect of himself, childish and unprofitable, though they may be good to others ; so he that doth things without faith and the fear of God, they are unprofitable, yea, wicked and damnable sins, howsoever they may benefit others, so may I say of these ; but yet, this had, will not bear out nor excuse the negligence and not doing the duties of his place. It may make the infirmities of them passed over, but not defend the omitting of them. Therefore, to be accepted of God, men must also be careful of that, masters, &c. The excuses that commonly are pretended will not go for current ; servants will not abide with me if I instruct, correct, and restrain them as duty and reason requireth. First, see whether thou art not the cause why they are so untractable, either not seeking by prayer a blessing upon thy government, or dealing hardly and passionately in thy government, as if thou hated them rather than loved good things, or thy servants see thee do contrary to that thou directest them ; for if none of these, God will persuade them to be tractable and bend their hearts, or else know that he would have thee purge thy house of them, as David said and did his, of his said lewd servants, lest, as God prospers a bad household for a good servant, so he curse a good household for a bad servant. Ministers' excuses of the untractableness and unwillingness of their people, which may, haply, come from their former negligence or indiscre-

tion, or if God do not bless his labours to them, his reward shall be never a whit the less, nor be less acceptable, so he do his duty. Magistrates and officers, that they shall be accounted busy, officious, and pragmatikal, and, it may be, when they are out of their office, they shall have actions against them for this and that usage, they may haply be justly so accounted, because they follow and do things in humour, not in conscience. If they do not, they need not doubt of God's protection and of good success, and should rather fear an action from God than men, besides the loss of the good they may have by doing it. But to all I say, as she said to the heathen king, Do me justice, or else cease to be my king. So let them either do the duties of their places or else never take them, or speedily give them over, and leave to be masters, &c.; or else they must know that if God will not justify he will condemn.

The law of truth was in his mouth. He taught the truth and word of God, and nothing but that, and that wholly.

Doct. The minister of God must deliver to his people the law of truth, and it only; only the word of God and nothing else: Rev. ii. 7, 'Hear what the Spirit saith.'

The law of truth was in his mouth. He taught the truth, and nothing else but the truth, and the whole truth, all the truth, not keeping anything from them.

Doct. The minister must deliver to his people the whole truth of God, all his will and counsel, whatsoever he hath commanded and revealed: Lev. x. 11, Deut. v. 27, Mat. xxviii. 20, Acts x. 33, and xx. 27, 35.

Reason 1. Because else he cannot be free from the blood of his flock, that is, the perishing or slaughtering of them, *sanguinis, i. e. cædis*, saith Chrysostom, upon Acts xx. 26. For if Paul be free from their blood and from their murder, because, as he said, Acts xx. 26, 27, 'I take you to record this day that I am pure from the blood of all men. For I have kept nothing back, but have shewed you all the counsel of God;' then will this by the contrary follow.

Reason 2. Because else they should not be faithful, neither to him that sent them, nor to them over whom they are set; for what fidelity can there be, when, for their own pleasures or respects, they shall not deliver the whole he commanded, and might be profitable to them? 1 Cor. iv. 2, 'And as for the rest, it is required of the disposers that every one be found faithful.'

Use 1. This will cross their opinion who affirm many things in the word are unfit to be delivered and taught to the people, and are ready to scandal and stumble at it, when at any time they are. But if the minister must deliver the whole truth; if, Rom. xv. 4, 'whatsoever things are written aforetime are written for our learning, that we through patience and comfort of the Scriptures might have hope;' if, Deut. xxix. 29,

'the secret things belong to the Lord our God, but the things revealed belong unto us and to our children for ever, that we may do all the works of this law:' why should they not be taught? It is certain that many things ought to be spoken wisely, discreetly, in their fit and due times; but yet all things must be delivered. That which Jerome counselled Læta for her daughter, that the book of the Canticles she should read last of all the Scriptures, when without danger she might, lest in reading it in the first place she should be wounded when she was not able to discern spiritual things and spiritual love under carnal words, it may be a rule for all things of the like kind: for as Hilary, Ps. cxxiv., As an unskilful man coming into a field abounding with wholesome herbs, passes by all, as of no more use than the grass; but a skilful one otherwise; so of the Scriptures.* And as Bernard: Why may I not draw a sweet and wholesome repast of the spirit, out of the sterile and insipid letter, as grain from out the husks, as the nut from out the shell, as the marrow from out the bone?† And as Basil: All bread affords nourishment for health, but of no use oftentimes to the sick or squeamish: so is the Scriptures pure unto the pure; and if any seem unclean and uncomely, it is to those that are such in themselves.‡ For other things that men think unfit to be taught because of the greatness of the mystery, and the depth of them; I say as to the former. If Paul have written of election and reprobation, and hath said, All things that are written are profitable, and are for learning, in the same epistle where he especially handles those things, why should they not be taught, but with wisdom, in their place? That which St Chrysostom speaks in another case, we may apply to this: A petty schoolmaster, that takes a young child from his mother's lap, ignorant yet of all things, only teacheth him his first letters, whom another master takes and instructs after in higher learning; so in the knowledge of the Scriptures. § For as all men cannot dive, and fetch precious stones from the deep, but he that is cunning, and hath the art of it; so not all, but the wise, can either teach or conceive the deep mysteries. First, children must be taught letters, then syllables, after words, then construction, and after all the matter. So is it here.

Use 2. This teacheth the minister of God how diligently he ought to be, both in his private state and

* Ut imperitus in agrum salubribus herbis divitem venerit; omnia inutilia et promiscuè genita existimans præteribit; peritus contra; ita de Scripturis.—*Hilary. Ps. cxxiv.*

† Quidni dulces erum ac salutare epulum spiritus, de sterili et insipida literâ, tanquam granum de palea, de testa nucleum, de osse medullam.—*Bernard in Cant. Ser. lxxiii.*

‡ Omnis panis nutrimentum affert ad salutem, aegris autem sæpè inutilis; sic et omnis Scriptura mundis munda.—*Basil ad Chyl. de solita vita.*

§ Magister literarum puerulum de gremio matris acceptum et ignarum omnium, primis tantummodo imbuat elementis, quem rursus alius magister accipiens perfectioribus instruit disciplinis.—*Chrys. hom. ix. in Gen.*

public preaching, both to find out the whole will and counsel of God, and to deliver it to his people. He must exercise himself in diligent reading of the Scriptures, and comparing of spiritual things with spiritual, as Daniel did, chap. ix. 2; his time must not be spent in hunting after profits and preferments, not in idleness, pleasures, and pastimes, more than such recreation as is helpful to make him fit in body and mind for his ministry. *Ars is longa*, and *vita is brevis*, therefore had he not need to lose no more time than needs must, but spend it so as that the Scripture may dwell in him, by which he may be made perfect to his works, 2 Tim. iii. 17. Then must he be instant to teach it, chap. iv. 2, to deliver the whole counsel of God. But no man knows the whole counsel of God, how can he deliver it to others, and many have not life and time to deliver it? If any man know it not by his own fault, not searching for it, not studying and endeavouring, it will not excuse him, but condemn him the more. If God hide something from him, it is, without doubt, such a thing as is not so profitable to be known or taught, and not required of him. If God shorten his days, and that in the first year or second of his ministry, there is no more required of him than he can perform, so the default be not his.

Use 3. To teach the hearers that they must endeavour by diligent hearing to know from the ministers the whole law of God, the whole counsel of God; for therefore must the one teach, that the other may receive it. For he would not have it delivered only because it should be spoken, but that it should be learned and received. If any say they are not able to conceive, and are not capable of it; I answer, Their children at first are not capable all the learning the schoolmaster can teach them; yet at length, and by success and progress, he learns as much as he can teach him, and is fit for a higher school; so may it be with them. The wit and capacity of man is compared by one to the womb of a woman, which at the first is not able to contain the infant, if it were at first conception as perfect for quantity as when it is born, but as parts are added to parts, so is it enlarged; so they, when Christ is formed in them.

And there was no iniquity found in his lips. The second commendable part in them; they never taught error, nor deceived his people with lies.

Doct. The minister of God must not corrupt the doctrine of religion, nor teach any error unto his people, whether touching knowledge or obedience, in matter of doctrine or manners. If it was Aaron's commendations, it is others' commandment. Hence are the reproofs: Isa. iii. 12, Jer. xxiii. 13, 16, Ezek. xiii. 10, 14, Acts xx. 29, 30, 2 Cor. ii. 17, Gal. i. 8, Jude ver. 13.

Reason 1. Because when he exhorteth and persuadeth, he may the better be believed and prevail. For the case is here as in common affairs: once taken in a lie, hardly believed afterwards; so once in an

error and uncertain in his judgment, hardly believed again, and things before and after will be doubted of.

Reason 2. Because he being a guide of others, a leader of the blind, it is not with him as with another; a private man, whose error may live and die with himself; but it is the hurt of many, even so many as are led by him, who are readier to wander with him, than to walk in the right way after him.

Use 1. This sheweth how far the priests of popery are from being true and commendable priests before the Lord, who deliver nothing but lies unto their people. For as they have turned the truth of God into a lie, hardly holding any one point of the truth truly and incorrupt, but having falsified all the truth of God: so that which they specially preach unto the people are lying legends, the false reports of lying and false saints, their lying miracles of foolish, childish, ridiculous, impossible things that were done by them. That Paul said of the Cretians, Tit. i. 12, so I may truly of them. It were infinite and unprofitable to enter particulars. This one thing may sufficiently prove that they have no meaning; the people should be taught the truth, seeing it is manifest they forbid their priests to read such things as they may understand the truth by, to teach the people, or to see more of the truth than ordinary men do. For there was an inhibition by his holiness, that no priest should be allowed to read Bellarmine, because he hath more truly set down the truth, as we hold, and more largely than others have done; therefore none may read him without special licence, lest they should see the truth, and none must be licensed but such as are sufficient grounded priests, that there is no fear they should receive any tincture of the truth, being such obstinate heretics already.

He walked with me in peace and equity. The third thing commended in him; his sincere, faithful, and upright walking in his place and calling.

Doct. The ministers of God ought to walk with God in peace and equity; that is, to have his conversation so holy, faithful, religious, and godly, that it might be pleasing and acceptable to God, and give him no cause of quarrelling and contending with him. Commended here: so Mat. v. 15, 16, 1 Tim. iv. 12, Tit. ii. 7, 1 Pet. v. 3. The reproofs of all corrupt lives and conversation in the Old and New Testament prove this.

Reason 1. Because they are ever to be near unto the Lord, his remembrancers for his people. Now they who must live ever with him and should entreat him for others, they had need be such as he will like of and approve. They who are ever in princes' courts, nigh them, ought to be clad in white and fine apparel; they who must commend the suits of others, had need be in favour and liking themselves.

Reason 2. Because they must deliver his will to his people, preach his word and perform his ordinance; which lest they should make to be abhorred for their corruptions, as queasy and full stomachs will do meat

for the sluttishness of the cook, and many the gifts of princes, if the bringers be leprous or have the pest, as the people abhorred the sacrifice because of the wickedness of Eli's sons.

Use 1. To reprove the priests of popery, who improprieate unto themselves to be the only priests and ministers of God. To which we may have enough to say out of Bellarmine's defence of John XXIII. (lib. 4, *de Pont. Rom.* cap. 14). He was accused in the Council of Constance for denying the resurrection of the body and everlasting life. Bellarmine's first answer is, that he is not bound to defend him, because he was not certainly and undoubtedly pope; for at that time there were three popes, Gregory XII., Benedict XIII., and John XXIII., and whether was could not be determined, they all had many and singular portions. (A monstrous body, which had three heads or no head.) He answers, secondly, that he had no such error imputed to him for certain; for, saith he, there were fifty-three articles put up against him, but all touching his life and manners, and were proved by witness; and other articles were objected without witness, whereof this was one. Then was he found faulty in his manners in fifty-three crimes. His third answer is, that this was only proved against him by the rumour of the common people, who seeing John of so dissolute a life, begun to think and to speak it abroad that he believed neither eternal life nor the resurrection of the body; for it had been impossible he should have lived so, if he had been persuaded of either. Now if the head be thus, the whole body is sure no better, they so depending upon him as they do. For, to use Pintus's similitude in Isaiah, one of their own against themselves, As in a fish, the head being corrupted and putrefied, the whole body is corrupted, so, saith he, for a commonwealth (ay, for their church); when the principal is corrupted, the other must needs be; and he that would know whether the fish be corrupted, must behold the head, which is first corrupted. So in this.

Use 2. To admonish the ministers, that if they would be accepted of God, they must walk faithfully before him, and with him have their conversations sincere, without hypocrisy; upright, without turning aside after the corruptions of the times. They must be as stars fixed in the firmament, that though the clouds be carried up and down with the wind, yet the stars being lift above that region, should remain fixed, seeing God hath taken them into his own tabernacle of heaven, as it were; therefore is it not enough for them to exceed others in knowledge, but they must also surpass them in holiness and piety. They have, or ought to have, more knowledge, after that must be their piety and practice. They come nearer to God, they should be the liker to him. They are the guides of the people, they should go before them, and be not like to our shepherds, which drive their flocks before them, but like the shepherds of the Jews, which went

before their flocks; not like him that said *ite*, but to him who said *venite*; how should they else prevail with God for his people, or with the people for their God, when they make themselves unacceptable of God, yea, hateful by their sins, and the offering of God and his service loathsome, and to be abhorred of the people for their corruptions? The Lord forbade to Aaron, and all his for ever, strong drink, Lev. x. 9, forbidding by it all excess which might make them any ways unfit for the service of God. The penalty is death: how shall they escape God's judgments, who are drunkards, deceivers, swearers, and such like?

This commendation given to the priest may teach also a general instruction to all.

Doct. Every one that walketh with God cleaveth to him in uprightness, and his worship is acceptable in him.

Some papists would hence gather that a man may be perfect in this life, for out of this will follow, say they, that the high priest was perfect. I answer, that if either they knew themselves or knew the Scripture, they would never gather any such thing; for who knows himself, and finds not himself at the best estate full of corruption? as Saint Paul did, Rom. vii. Or who knows the Scripture, and can be ignorant that he was never yet found since the fall of Adam, which had not his taint and corruption? Not the dearest saint of God. And for the particular, Aaron the high priest had his sin divers times, for he yielded to the people to make a calf, Exod. xxxii.; he ate not the offering according to the law, Lev. x.; and so transgressed, that God threatened and performed it that he should not set foot in the land of Canaan, Num. vi. 2. If this be so, then could he not be perfect.

Obj. But how is it true he had no iniquity in his mouth? and James iii. 2, for in many things we sin all; if any man sin not in word, he is a perfect man, and able to bridle all the body.

Ans. It is true, if he sin not in his tongue at all; but no such thing is here given unto him; he is made sound in his doctrine, not in his whole speech. A man may be perfect in his place, but never in his person. Again I say, as there is a double justice, so there is a double perfection; one, *legis*, which hath all the points and parts of justice, and all the perfections of all parts, which some call *perfectio graduum obedientie*, which was never in any but Christ, and Adam for a while. Another, *evangelii*, which hath all the parts of true justice, but it wants the perfection of those parts; as a child hath all the parts of a true man in the infancy, though it want perfection of stature, and tallness, and strength, which is called of some *perfectio partium*, because all are there in truth; which is nothing else but the conversion of a sinner, with a purpose, will, and endeavour, with integrity and sincerity to please God according to all his commandments. And thus was Job just and perfect, Noh, Zacharias, and Elizabeth, &c.

He walked with me in peace and equity. Therefore in peace, because in equity: being upright in his conversation, he had peace with God and peace with himself.

Doct. They who walk uprightly, and walk with God in equity and righteousness, they, and they only, walk in peace, shall have true inward peace with God and themselves. To this purpose is that of Isaiah liv. 18, Ps. cxix. 165, John xiv. 27, and x. 38, Philip. iv. 5-7, & contra Isa. lvii. 20, 21.

Reason 1. Because he is justified; that his uprightness and sanctification sheweth; for it proceedeth from justification, as fruit from the life of a tree. *Bona opera sequuntur justificatum.* Now he that is justified, and he only, hath true inward peace, Rom. v. 1.

Reason 2. He that walks not uprightly, can have no assurance of his justification, and so remission of his sins, and so no peace and quietness. A sinner is as a debtor sued to judgment.

And did turn many away from iniquity. The fourth thing commended in him, that he laboured so diligently and so effectually, and walked so carefully, that many who were born and bred in sin and iniquity, and continued in it as slaves of Satan, were turned from it to God and godliness.

Doct. The minister of God must and ought to turn many from sin and Satan to God and godliness; that is, he ought so to teach, so to labour, and so to walk, that, by the blessing of God upon his endeavours, many may be gained to God out of the bondage of sin and Satan, be called and converted unto God. This is given unto the word, Ps. xix. 7, in the minister's preaching of it, Rom. x. 14, Isa. xlix. 5, Ezek. iii. 17, &c., and xxxiii. 7, &c., Mat. xxviii. 19, Acts xviii. 9, 10, 2 Tim. ii. 24-26.

Reason 1. Because he shall be free from their blood and perishing, not only if he convert, but if he so labour as they may be converted, though they never be; for it not being in his power to work upon the heart, and to alter it, if he do what he can by all means to the outward man, he is free; else he must be culpable and guilty of his perishing. If in Ezekiel's parable, chap. xxxiii., a watchman set up of themselves, shall answer for their bodies, if they perish for want of warning, what shall he do that is set up of God?

Reason 2. Because, if God do make his labour effectual, his honour shall be the more. I cannot say as Chrysostom, *Non minus premii*, if he come without them, he shall not lose his labour, but less sure, because of that, Dan. xii. 3, 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, shall shine as the stars for ever and ever.'

Use 1. This reproveth and condemneth all preachers and ministers, who do not labour so in doctrine, and live so in practice, that men may be converted to God from iniquity; but by negligence and corruption, suffer

men to remain still in their sins, yea, harden them in their iniquities. They are far from their duty, and far unlike to these priests, who were thus approved and commended of God.

Use 2. To teach all ministers so to preach, and so to live, that they may convert men to God, and turn them from iniquity. They must exhort, improve, and rebuke with all meekness, long-suffering, constancy, and courage, that there may be nothing in them, why they should not be turned. This is his duty, and he that is a priest, and rebukes not delinquents, he forsakes the office of a priest. In the doing of it faithfully, he may well expect a blessing from God; because of that, Isa. lv. 10, 11, 'Surely, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it might give seed to the sower, and bread to him that eateth; so shall my word be that goeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I will, and it shall prosper in the thing whereto I send it.' And if he do waste himself, hazard his life, and spend his strength, and gain but one, or few, it will be the recompence of his labour. The captain that redeems and recovers but one captive, whose freedom is desired by his prince, shall not lose his reward, though he shall have greater that recovers more. So in this, Dan. xii. 3. And if God do not bless his labours, yet if he be not wanting in his duty, care, and endeavour, but be found wise and faithful, he shall be rewarded. Isa. xlix. 5, 'And now, saith the Lord that formed me from the womb to be his servant, that I may bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.'

Use 3. This may teach us why the ministry of the word, and the ministers of it, are so harsh and so unacceptable unto most men, if they be faithful, and will seek by all means to convert men to God; because they must turn them from their sin, separate them and their iniquities, which they love so dearly, as Micah vi. 7. Sin is either natural, or by custom, or both; natural diseases are almost incurable, and no less diseases that grow into a custom, which is another nature. And the physician that should go about to cure these against a man's will, should have little thank for his pains, and be not greatly welcome, when such things cannot be removed without most sharp and bitter medicines, great pain and grief. So in this. And here is the cause why many a man's ministry, at the first coming to a place, is very acceptable for a while, because he speaks things good and wholesome, but somewhat generally, because he knows not the state of his flock and people; but after he hath lived some years, and sees their sins, and begins to speak home unto them, then is he unacceptable, because he would part them and their sins. As that minister that should persuade a divorce betwixt a man and his wife

which he loves most dearly, should never be welcome to his house or company, so in this. It may be it is but the same he hath often spoke of before, but then it was borne, because they probably conjectured he meant not them; but when he hath been a while with them, that it is like he may know them to be guilty of that sin, though haply, and ten to one, he did not, then is it tolerable,* because they think he would separate them and their beloved sin, their profitable and delightful sin. All the while he will preach peace and comfortable things to them, and bring the word of reconciliation, and tell them of God's love, and God's mercy, and that he is sent to woo them to be married to God; all that while he shall be kindly welcome. As he that should sue for a prince, to win the love of a woman to him, all the while he tells of his honour and riches, and beauty, and such things, he shall be kindly welcome; but if he come to tell her, that she must separate herself from some place and company she loves well, and change her manners, and forsake her friends and father's house, he shall find his entertainment, both for usage and countenance, changed; so in this. Which makes oftentimes ministers, if they be not the more faithful, grow cold and careless, and so fall into many grievous sins.

And turn many from iniquity. In themselves and of themselves by nature, they were in iniquity, carnal, and sold under sin, Rom. vii., till the minister by the word brings them out of it, and turns them to God from sin, and makes them his.

Doct. 1. No man naturally is God's, but a slave to sin and Satan, till he be turned and converted by the preaching of the word, and work of the ministry.

Turn from iniquity. Their conversion to God, and their calling, is thus noted, by turning from iniquity. To note this unto us.

Doct. 2. Those who are duly called and converted, are turned from their sin and corruption; that is, washed, cleansed, and purged from them, 1 Cor. vi. 11.

Ver. 7. For the priests' lips should preserve knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.

For the priests' lips. In this verse is the reason of the precedent duties required in others, and commended in those with whom God made his covenant at first, generally commanding a duty of the priest, or a double duty, because by knowledge and law some understand two several things. It depends upon the former thus, These things he ought to do, for he ought to be a man of knowledge, &c. Some read them, *doth preserve*, in the present tense, but commonly it is read in the future. Not to note out a promise, as if the priests' lips should never err, but should be so kept, that he might not err. But it is a commandment, shewing how he ought to be qualified.

Shall keep. It is not, saith St Jerome, shall bring forth, or produce, for that was spoken before; but shall keep, that he may speak it and produce it in time, and may give his fellow-servants their portion in due time. Some take knowledge here for the understanding of the spiritual and heavenly mysteries, as the law after, for the rule of the composing of their manners and actions. And these are said to be the priests, because they must study the books of divine wisdom, by which they become more wise and more learned than the rest of the people.

And they should seek the law at his mouth. That is, they ought to require from his mouth who ought to teach it them, Lev. x. 9-11; 1 Tim. iii., Titus i. The law, saith Bernard (lib. ii., *de consid.*), *Non nugus profecto, vel fabulas*; not toys and fables. S. Cyril, *Ait nomine legis contineri omnium ad bene vivendum necessarium cognitionem.*

For he is the messenger of the Lord. This is a reason for confirmation of the former; he must be a man of wisdom and knowledge, because he is one God hath made choice of, to be his messenger to carry and declare his will unto his people. He is called *Angelus*; not that he was so by nature, but by office.

In the verse we observe two things, two duties, and one reason enforcing both. The first is the minister's duty: he must be a man of knowledge, learning and understanding.

Doct. The minister of God, he that is to go in and out before God's people, ought to be a man of learning, knowledge, and understanding in the word of God, and of the mysteries there delivered. It is so here commanded. This Elisha knew well, therefore, 2 Kings ii. 9, he asked a double portion of Elijah's spirit. Mat. xiii. 52, 'Every scribe which is taught unto the kingdom of heaven, is like unto an householder, which bringeth forth out of his treasure, things both new and old.' Therefore are they compared to stars, Rev. ii. 1; made the light of the world, Mat. v. 14. To prove that stars should have light, that the eye should have sight, were needless; for all know and will confess it, Titus i. 9. God's stewards, of whom as they must be faithful, 1 Cor. iv. 2, so also skilful, seeing he hath the keys of the kingdom of heaven, Haggai i. 13; he is the Lord's messenger, 2 Cor. v. 20, in God's stead.

Reason 1. Because he is God's messenger, as Paul, 1 Cor. v. 20, God's ambassador. Now necessarily it follows, that the messenger and ambassador of a prince should know and understand his master's will, what he is to speak and deliver in the name of him that sent, to those to whom he was sent; so in this.

Reason 2. Because he ought to instruct the ignorant, to strengthen the weak, to exhort and excite the slow and cold, to confirm the truth, to confute error, and improve them that speak against the truth, being every way both able and apt to teach, as the tenor of the epistles to Timothy and Titus do run.

* Qu. 'intolerable'?—Ed.

But this cannot be done, except he be a man of knowledge and understanding of the word.

Use 1. This admonisheth all those, who are by God and man, God and his church, put in trust, and credited with the choice and election of fit men for this calling and function, that they impose not hands upon any, neither admit any to this place, but such as are able men, such as, after trial and examination, are found fit and sufficient for it. If they lay their hands suddenly and foolishly upon any, they shall be partakers of their sins, and not be pure, as 1 Tim. v. 22. And where sin cleaves to the hand, the rod and judgment will be upon the back. The general that, for his proper gain or private respects, shall admit captains, and colonels, and marshals, for the leading of several bands, which have no skill in war and martial affairs, that, when the field is to be fought, are not able to lead their bands and to go in and out before them, can never answer it to their prince if it be known that this is the cause why the battle succeeds so badly, why so many perished and the enemy gathered ground upon him; so in this. I think too many may say of those whom they have ordained, as Marcianus said, when he heard how Sabbatius demeaned himself, whom he had ordained a presbyter, It had been better he had laid his hand upon thorns, than by the imposition of his hands to have designed Sabbatius to the degree of a presbyter.*

Use 2. This reproveth those who think any body sufficient for the ministry. As corrupt patrons and parents, and such like; ungodly patrons to enrich themselves, and better their state and portion, think anybody sufficient to discharge, if he can change Peter's voice, Acts iii. 6, 'Silver and gold have I store;' or if he want that, if he can part stakes, and divide it, take thirds, or stand to his courtesy, though he have not a whit of Elisha's spirit, nor any knowledge in his lips; such a one, if they may be judges, there is none to him, as David said of Goliath's sword, and more fit than one that hath Elisha's double spirit doubled upon him, and will look as he may to have that which God hath given him. If we will make them judges, either the apostle Paul forgot himself, or the printer, by negligence, left out a word, 2 Cor. ii. 16, for it should be, 'Who is not sufficient for these things?' But these Jeroboams, which bring in ministers of the lower sort of the people because they fill the hand, shall have Jeroboam's punishment,† 1 Kings xiii. 33, 34. Like to these are carnal parents, who bring up their children only so far as they may be capable by the law of a living, but care not for other sufficiency, only, perhaps, for credit and compliment

sake, that they be able now and then to make a sermon in some place of honour and fame. And they will provide and purchase livings and benefices for them, and thrust them into them. To these and their like I may apply that, Dan. i. 10. And to these may I adjoin those ministers which themselves having knowledge, yet I know not out of what corruption it cometh, they think a few men of learning is enough, if a few parishes in a city or country have learned men and preachers, as if all ministers should not be men of knowledge.

Use 3. To reprove all ministers who are ignorant, whose lips have not knowledge; who, though they should be good scribes, yet are as ignorant of the word of God, as Samuel was in his childhood of the voice of God, 1 Sam. iii. 4. So unable are they for that place. Like to Balaam, Num. xxii., that though God forbade him, yet for gain he would needs go. So these, for the wages of iniquity, whenas God by denying them gifts, hath said, Go not, yet they will threap kindness of him, and will go. As Ahimaaz, 2 Sam. xviii. 23, that would needs run to carry the king news from the camp, but when he came he knew nothing; so these, needs must they be ministers of the gospel, messengers of glad tidings, such as will carry news from the king to the camp; but when they come to tell their message, they know nothing, no more, or often not so much as many of their flocks; as Hosea, iv. 4.

Use 4. To admonish every man how he takes this calling upon him, that he find in himself some competent sufficiency for it, not to be persuaded by friends, drawn by others, not thinking it is enough when he hath the calling of the church, for he must be a man of knowledge. These things may increase other men's sins, but not lessen his own, for he must be accepted by that is in him; therefore must he be studious, and of some competent parts before, and still continue in reading, and look to learning, as 1 Tim. iv. 13, 16. For he shall find himself still bound to study, and to have need of it daily, for so great a work to find out knowledge for his people, the word being so deep as it is (Bernard).

Obj. Whether, if he have not gifts, not knowledge, is he a minister or not?

Ans. He is, though not such as he should, as he is a minister which is corrupt and lewd, though not as he should.

From these words some of our papists do gather that the priests could not err; and so by consequent not now the bishops nor a council. The reason is, because this is a promise, and God keeps his promises.

To this I answer, It is no promise, but a commandment, shewing what manner of man a minister ought to be. The same which the next sentence is.

Again, I affirm, that if it be a promise, it is general; for the reason is general to all, yea, and particular to every one. But the Scripture is manifest, that both particular priests, and general councils of priests, have

* Multo fuisse satius manus suas in spinas imposuisse, quam earum impositione Sabbatium ad gradum designasse presbyterii.—*Marcianus.*

† Qui potestatem facit volenti ecclesiam corrumpere, is certe author fuerit eorum omnium quæ perdit illius audacia turbaverit.—*Chrysost. de Sacerd.* 3.

erred.* In general are these, Isa. lix. 10, Jer. vi. 18, and xiv. 14, which places shew, that the most of the priests and prophets were then corrupt. Now if there should have been a council gathered of these, what good might be hoped for from them? By going to the council, they might have changed their places, but not their minds; they would have been the same in a council they were at home. Besides, is it not manifest that councils have erred? 1 Kings xxii. But Bellarmine haply will answer, they were a council of prophets, not priests, gathered by the king, not the high priest. Then see a council of priests, gathered by the high priest, erring, John ix. 22, and xi. 53, and Mark xiv. 64. But Bellarmine will say, that a council of the Jews lawfully called before Christ, could not err; but he being come, they might. The ground must be, because they are not priests, neither the high priest; but this is false, for the priesthood of Aaron was not abolished till Christ became a priest, which was not till his sacrifice; for if they had been, then had he sinned in communicating with them. And if this were so, it were marvel how the Rhemists, and the general popish argument will hold, who by the example of Caiaphas, John xi. 49, proves that the pope cannot err, though he be wicked; for if he were not a high priest, then holds not this argument; but he was a high priest, and they all priests, and yet they erred, and so may it err. More ingeniously deal Hosius and Canus, affirming the council did pronounce a right sentence, when they condemned Christ of blasphemy, that they might establish this, a council cannot err!

And they should seek the law at his mouth. The commandment touching the people, shewing what they ought to do.

Doct. The people of God, and they who be of his church, must hear and receive the word of God at the mouth of the ministers. It is not spoken exclusively, as if these must only hear from the minister, and not to read themselves; for that is commanded, John v. 39, but principally they must hear it from him, and ordinarily when he speaketh the word, they must not

withdraw themselves, but must hear. This is the order God hath ordained in his church; this is that is commanded here; so Haggai ii. 12, so James i. 16, Isa. ii. 3. To God's house to hear and be taught, there speak the ministers, Heb. xiii. 17. Then must they be heard.

Reason 1. Because they are begotten and born again of the seed of the word, but that not by their own private reading, but from the preaching of the ministers, 1 Pet. i. 23, 25. They are the sons of God by faith, Gal. iii. 26. But faith is not to be had, ordinarily, but by hearing, Rom. x. 14, 15, 17.

Reason 2. Because, as Chrysostom (Hom. xi. ad pop. Antioch), *Se quisque per seipsum non facile emendare potest.* Men are so partial in judgment, so perverse in affection, oftentimes blinded by one means or another, they see not what is fit for them; and if anything dislike them, not willing to take it to them, then had they need of another.

Use 1. This will convince of sin all those who hold, either in opinion or practice, no such necessity of resorting to the public congregations, where the law is to be had from the mouth of the ministers; for if it be a duty that they should, then must it be a sin to think they ought not, and to withdraw themselves from it, contemning the ministry of the word, being the ordinance of God, by which he would teach them the law. Their pretences they hold forth in their defence are vain. First, they can read at home, and it may be better sermons than he they should hear can preach any. Let me grant them they can; yet follows it not they will; for he that accounts little of God's public ordinance will hardly perform any such private duty, man's nature being more apt to public than private duties. But say they can, and will, and do it; yet is it faulty, because it is cross to God's commandment, who could as well have commanded private at that time as public. And though it be in itself good, yet being out of its fit time, it is evil. It is good and lawful for a man to follow his calling, or to build churches, or to get in his harvest, or to recreate himself in their times; but to do these upon the Lord's day is evil. As in the body the blood, that is the continent of life, is good, so it be in the proper vessels, the veins; but if out, it is hurtful, and breeds putrefactions and diseases; and as all the members are good in their proper place, but one in another is monstrous and hurtful; as the finger upon the hand, and in the eye: so it is of these things. Again, what is this but to cross the ordinance of God? What is it else but to challenge more wisdom to themselves than God hath, who hath commanded it, who hath given pastors and teachers to the church, who hath bid them preach in season and out of season?

Secondly, They are begotten already, therefore they need not hear. Nay, they are therefore not begotten, because they think it needless. For there cannot be life but there will be a desire of food. They cannot

* The Council of Chalcedon, not denied to be a lawful council, equalled the bishop of Constantinople with the bishop of Rome in authority, honour, and other privileges, save only in precedence, which they say is an error.

The first Council of Nice decreed, that those heretics who followed Paulus Samosatenus, should again be baptized, as Cyprian and the Anabaptists.

The second of Nice decreed, that images should be worshipped, and that angels had bodies, and that the souls of men were corporal. Why else did Augustine appeal from the Council of Africa, where Cyprian was present, to the Scriptures, affirming, we may not doubt of the Scriptures, but of them it is lawful? (lib. ii. *de Baptist. con. Donatist.* cap. 3.)

Concilia plenaria errare posse, dicens. If the question be of the authority of the pope, whether greater than a council. Jerome answers, *Si auctoritas queritur, major o his est urbe.* But ask the Council of Constance, which deposed John XXIII. and chose Martin V. Either the council erred, or else Martin was no lawful pope. Then all his successors were schismatics, no lawful popes.

be God's, but they have his Spirit; and where his Spirit is, there cannot be contempt of his ordinance; but it argues they have not his Spirit, nor are not begotten.

Thirdly, you cannot prove we ought to hear so often. Thou must learn and hear from him the whole law of God, which cannot be heard in a man's life in so seldom hearing as they can be content only to hear, and much less learned. If they must hear out of season, then oftener than they would or do. But shall I tell you the true cause of this refusal? It is either pride of heart, whereby they are puffed up with their own knowledge and condition, and think they know as much and need no more, and are, as the speech is, as well as meat can make them, which is plain hypocrisy; or it is pride of state, when they are puffed up with their wealth and state, and think it enough for the poor to receive the gospel and press upon it; it is not for their state and worship to be over-attendant, to strive and thirst after the word; they come more to honour the word, or to be well thought of by men, than for any good they look to receive by it, which is a spice of atheism; or it is because of the guilt of their consciences, who find the galling of the word, who think if they should continually hear it they should have no quietness in themselves at all, when they can hardly quiet themselves that hear so seldom, which is carnal security; or else he that hath them in a snare at his will is afraid to lose them, and when he finds that one sermon makes Agrippa almost a Christian, he is afraid of a constant hearing, lest they should become Christians altogether, and he be cast out; knowing the preacher is the power of salvation.

Use 2. To teach every one to make conscience of this duty, to hear and receive the word of God at the mouth of his ministers in the public assemblies. It is the commandment of God; he that maketh not conscience of this duty maketh not conscience of any; for he that maketh no conscience of all known duties, maketh none of any. Therefore should we be glad with David to go into the house of God, so shall we subscribe to the wisdom of God, who hath so ordained, and given men gifts, not in vain, not for themselves; whenas little would save them, but as teats to the mother, and art to the bee to make honey, &c.; so shall we be begotten of God to be sons, or reformed of God to be holy sons, or repaired by God, who decay in mind as well as in body, and had need of continual instruction as of daily eating. For our work is not like others', saith St Chrysostom, who find it as they left it.

They should seek the law. This is the commandment touching the people, that they must receive the law from the minister's mouth; and not only receive it, but seek or require it, as it were exact it, as men do for their due, or as servants require their portion from the steward when he was slack in giving.

Doct. The people must not only hear and receive the word of God at the mouth of the ministers, but they must seek it and require it; seek it with earnestness and fervent desire. So here; and to the same purpose is that, when the Spirit speaks of buying the truth, Prov. xxiii. 23, and Isa. lv. 1. And hence are the comparisons, when it made as milk, and men as new-born babes, 1 Peter ii.; when it is compared to gold, Rev. ii. 18; to a treasure, and men to purchasers, Mat. xiii. 44; to pearls, and men to merchants, vers. 45, 46.

Reason 1. Because it is that which will make men rich spiritually, with riches of faith and piety, and such like; which had, will enrich men, will they seek very earnestly.

Reason 2. Because here Christ, and with him eternal life and all happiness, is to be found, and nowhere else: John v. 39, 'Search the Scriptures; for in them ye think to have eternal life: and they are they which testify of me.' Rom. x. 6-8. Hence John vi. 67, 68, 'Jesus said to the twelve, Will ye also go away? Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life.' Hence the gospel is 'the grace of God bringing salvation,' Titus ii. 11.

Reason 3. Because without this, whatsoever a man hath else, whatsoever state and condition he is in, better or worse, health or sickness, &c., he can use no state well; for the blessings of God, 1 Tim. iv. 5, are sanctified by the word.

Use. To convince of sin all such, as though they hear, yet seek not nor desire it, have no fervent affection to it.

The law. That is, the simple and plain words of God, not trifles, and fables, and other vanities of wit, but the whole law, whatsoever he is bound to deliver.

Doct. The people ought to hear and receive, to seek and desire the law, the pure law, and the whole law from the ministers. As before, the minister ought to deliver all; so here, they must affect and receive all. So is it here; and to the same purpose is that, Isa. i. 3. For the whole law is his way. This is proved, Deut. v. 27, Mat. xxviii. 20, 1 Thess. v. 20, 21, Heb. vi. 1, 2. This by the contrary, Mat. ii. 11, 2 Tim. iii. 4.

Reason 1. Because they are his people, servants, children, spouse, all which requires they should hear and affect his words, his laws, his will and his precepts, and them all.

Reason 2. Because the whole is either concerning God or themselves. God, as it setteth forth his wisdom, power, justice, mercy, and so forth; themselves, as it offers mercy or threateneth judgment, as it reproveth evil or promiseth good.

Use 1. This will serve to reprove many, and to convince several men of several corruptions, some in one sin, and some in another, who will hear, and seem to desire the law out of the minister's mouth, but not the

whole. There are some who think many things needless to be known and heard, many things not fit to be taught, as before, ver. 6. Besides that was then said, I say, let them see if this be not to check the wisdom of God, who hath both written and preserved the whole to the church; and if pride did not transport them beyond themselves, it could not be they should be so affected. As wisdom would teach them that many things are necessary, though not the present profit of them appear. For as in instruments only the strings sound, yet there are other things in the whole body, as that whereunto they are tied, the bridge, the pins, which help the music. So in the prophets, though all be not prophecies, yet they are things to which these are tied and illustrated (Aug. *de Civ. Dei*, lib. xvi. 2). And sometimes for those things which signify something, are those things which signify nothing added. As the ground is only ploughed and rent up by the ploughshare, yet that this may be, other parts of the plough are necessary. And humility, if they had any, would teach to suspect their own wisdom in not seeing the use and end, the profit and fitness of things, rather than questioning and reasoning against God. Others can be content to hear all pleasant things, as the promises and mercies of God; but judgments and reproofs, threats and checks, that they cannot brook; like unto those who, in medicines affect only the smell, or trimness, or gayness of them, as pills rolled in gold, but cannot away with the force of purging and preserving. And see not that a great company more go to hell by presuming in their lives than by despairing at their deaths. Some can willingly hear that which concerns other men and their sins, their lives and manners, but nothing touching themselves at all and their own sins: as men can willingly abide to hear of other men's deaths, but cannot abide to hear of their own. Oftentimes they will make the minister to believe as they did, Jer. lxi. 5, 6, 'Then they said to Jeremiah, The Lord be a witness of truth and faith between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good or evil, we will obey the voice of the Lord God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.' But when he shall declare unto them the will of God that crosseth their affections, they will entertain him, and answer, as chap. xliii. 2, 'Thou speakest falsely, the Lord hath not sent thee to say thus.' These, and such like, are here reprov'd and convinced of the breach of this duty, that they receive not, nor desire the law of God.

Use 2. To admonish every one to labour for hearts willing and desirous to receive the whole law and word of God, as he shall put it into the mouths of the ministers to dispose it unto them, whatsoever it may be, whether it may be pleasant or crossing. For if men deal so with their physicians, submit themselves

to their prescripts, though often they be unpleasant, because they are persuaded of their wisdom, and that they work all by art, and yet may they sometimes err; how much more unto all that which God hath spoken and prescribed, when they may well know they cannot err, judging of such thoughts as esteemeth anything superfluous or unfit, anything difficult or too deep for them to look into, as suggestions of Satan and their own corruption, and not rising from God's Spirit; condemning in themselves all such thoughts as gainsay the word, and any part of it delivered unto them, as unloyal to their prince and master, father and husband; yea, censuring all such affections as gainsay and repine at the word, which toucheth them to the quick, and their particular sins and corruptions, as fearful forerunners of some dangerous fall and backsliding, specially when in former times they could endure as much as that, and haply more, to be spoken unto them, or were such as condemned other men for spurning when they were touched. And, indeed, it is fearful, for it argues he was either an hypocrite before, or else, by reason of some security and carelessness over his own spiritual estate, he is fallen into a spiritual disease and some sins he had not before; and refusing the remedies or the bitter potion which should recover him, he must needs putrify more. The body that is sick, and the part that is wounded, if either the remedy be rejected, or the salve be pulled off when it is applied, will doubtless grow worse. As he that is sore sick, and grievously wounded, gives hope of his recovery while he will submit himself to his physician, and take whatsoever he prescribes him. But he that is but a little ill, and refuseth to hearken or receive anything, gives no hope at all though his hurt be the less; so in this. Therefore, men who would save themselves must receive the whole. They who will shew themselves dutiful and loyal, either his spouse or children, must be content to be reprov'd and chid, when they have given cause, and never love the less, as well as cherished. And it is a good sign of a good heart that likes his ministry best which will reprove and chide him, and not his that will soothe and flatter him.

For he is the messenger of the Lord. The reason of the former. The priest is God's messenger, therefore must he be such and such.

Doct. The Lord, he useth the ministry of man in revealing his will to his people, Rev. iii. 14.

Ver. 8. *But ye are gone out of the way; ye have caused many to fall by the law: ye have broken the covenant of Levi, saith the Lord of hosts.*

But ye are gone out of the way. Or, *Ye have departed from that way.* The second part of this dissimilitude follows now in this and the next verse, which contains their degenerating, and so their corruption, ver. 8; and the iteration of the judgment, ver. 9. And in ver. 8 here are three corruptions those

priests be challenged withal, wherein they are most unlike to the former priests. 'You are gone out of that way,' that is, from the piety and faithfulness of those priests who lived in the first age, and with whom I made the covenant at first. They neither swerved from that rule, but you have forsaken and contemned my law, and followed your own devices, and sought yourselves, and the establishing of your dignity, more than my glory, and have sought how to make a gain to yourselves of my worship. You have done this, who have the same place, enjoy the same privileges, have the same portion of tithes and offerings they had.

Ye have caused many to fall by the law. The second difference and dissimilitude. That whereas the former priests, by their care and diligence in their places, recovered and caused many to return from their sins, and the breaches of the law, and to walk uprightly by it; they, on the contrary, by their defect and want in teaching, and their passing over their sins as if they saw them not, that they might purchase grace, and procure commodity to themselves; as also by their wicked example, they were the cause of the fall of many; that is, that many have sinned and were not punished, as the word sometime signifies. By the law, is not meant as if they did so teach and temper the law, as sometime the priests did, in giving liberty by it to sin, as to hate their enemies, to lust and covet, so nothing were outwardly acted; but that they caused many to stumble and go contrary to the law.

Ye have broken the covenant of Levi. The third difference. They kept my covenant and were faithful, and I performed whatsoever I promised to them; but you have broken covenant, and gone clean contrary to the agreement which passed betwixt me and your predecessors, in whose loins you were, and who made the covenant for you; and so by your iniquities have caused me not to perform to you peace, plenty, and prosperity, with length of days. From the general I observe this:

Doct. Men, of what sort and condition soever they be, ought to imitate and follow the virtue, piety, and faith of their predecessors, whether they were in place, nature, or age. And on the contrary, it is a great wickedness and shame to degenerate from their piety and virtue, to be unlike unto them. Therefore reproves our prophet these priests. To this purpose is that Heb. vi. 12, and xiii. 7, and xii. 1, inferred upon the xi. and James v. 11. Hence was the commendations of Jehoshaphat, 1 Kings xxii. 43; and of Josiah, 2 Kings xxii. 2. On the contrary, it was reprov'd in Jehoram, 2 Chron. xxi. 12; and in the Jews, John viii. 39.

Reason 1. Because God hath therefore written these. He hath written not that they should be known as matter of story, to be made for delight or speech only, but for matter of life and conversation, thereby teaching us what to do in others whose memory is new and fresh, that God may have his end.

Reason 2. Because it will not profit them to have descended from or succeeded such; for, as he said of nobility, What profiteth it a channel or river flowing from a pure and wholesome spring, if it be corrupt and defiled? Nay, it will the more condemn them, as we may well gather from that Mat. xii. 41, 42.

Use 1. Then are they justly reprov'd, who talk of doing as their forefathers have done, being neither willing nor able to examine what they did, good or evil, but is all one to them, so they did it before them. Such as our ignorant papists be, who imitate not the faith, but the infidelity and errors of their fathers; not their virtues and piety, but their vices and profaneness, their liberty and licentiousness. No man will condemn their following of that is good in them, or rather that which had but the show of goodness in them, as their works which were good for the outward act, though not otherwise; their works of mercy and liberality, their zeal, fervency, and diligence in prayer, though their prayers not to be imitated; as a man may imitate the diligence and watchfulness of a thief, but not his theft; the providence of a bad servant, but not his corruption. But to imitate anything they have done without choice of their good, is that which is justly condemned; for if the apostle must not, nor will not, be otherwise followed, than 1 Cor. xi. 1, as he follows Christ; if the prophet forbid us to follow our fathers; if they are condemned for following their forefathers, as did all the kings of Israel; if that be the commendations of Jehoshaphat, 2 Chron. xvii. 3, that he walked in the first way of his father David, and not that he imitated him in all things, is it approvable to follow those who are far inferior to him in all things? Nay, it is that which shall improve their sin and enhance their punishment, as Isa. xiv. 21, with lxxv. 7.

Use 2. To provoke us to read the Scriptures, where we may see the truth, and patience, and piety of our most holy predecessors; and when we see them, to provoke ourselves to imitate them, and to uphold ourselves in right paths by them, Heb. xiii. 1.

But ye are gone out of the way. They had erred from the truth and good ways of their predecessors.

Doct. The rulers, governors, and ministers of the church may err both in matter of doctrine and of God's worship. Let us look into the book of God and we shall find this true, not in some one or two, but in the greatest part of them; yea all, for aught we know. First, these things were foretold, for, though the people bragged, Jer. xviii. 18, 'The law should not perish from the priest, nor counsel from the wise,' God threatened the far contrary, Ezek. vii. 26, and Micah iii. 6, 'That the sun should go down over the priest.' And see the event of this, Isa. lvi. 10, Zeph. iii. 4, Jer. vi. 13 and xxiii. 13. But this was in Israel only; yea, see it in Judah, Jer. xxiii. 14, 16; and not in prophets only, but priests, 2 Chron. xxxvi. 14.

Reason 1. Because their knowledge, be it never so

great, is but in part and imperfect,* 1 Cor. xiii. 9. Now, they who are ignorant in part may err in some things. *Ignorantia erroris mater*, (Bernard ad Cant); *Nisi ignorando errare non potest*, (August. Enchirid.). Seeing all men are in part ignorant, then they may err; yea the priest, Heb. v. 2.

Reason 2. Because they are but in part sanctified, and every man hath some part of the old man in him, as St Paul, 2 Cor. xi. 5, who had gone as far as any other, confesseth of himself, Philip. iii. 12, 13, Rom. vii. 17, 24. Therefore they may in part strive against their own judgment, and be drawn by temptation to defend error, sometime against their own conscience; for though error in judgment arise ever of ignorance, yet error in act, as in teaching, in defending and maintaining of error, is joined often with knowledge, and ariseth not out of ignorance, but want of grace and sanctification.

Reason 3. Because the promise of incessant assistance and infallible guidance was never made to any but to the apostles, because they were to plant churches where there never had any been before, and to establish a new form of church government and worship of God never used or heard of before; therefore to them, John xiv. 26 and xvi. 13, which was not a perfect and absolute illumination, which the apostle professeth he had not, 1 Cor. xiii. 9, but an infallible suggestion of things as occasion required, which is understood not of things that were expedient for them to know as Christians nor as teachers, which they had already, but as apostles, to be planters of new churches and new government. Now, that this was promised to them only, I prove, for it is added 'He will shew you the things to come,' a privilege that no pope or patriarch ever durst challenge; and if not this will pass by virtue of that promise, why the other, when they are both in one and the same promise? Therefore it was to them alone; yea, not so much as the extraordinary prophets of the Old Testament had it either promised or performed, as Greg. *super 1 Reg.* iii. 8 observeth; for they had not the spirit extraordinarily always infallibly guiding them, save when they came with some special message from God, which is manifest by the error of Nathan when he was out of his message, 2 Sam. vii. 3. And of him that was deluded by the false prophet after he had done his message to Jeroboam, and made to transgress the commandment of the Lord, 1 Kings xiii. 2, 18, 19, which he would not have done if he had not been deceived; for before he would not do it for all the king's offer, vers. 7, 8, and in Jer. xlii. 4, 7.

Use. This serves to confute the doctrine of popery, who hold that the church cannot err, nor a council, which is the representative church. But they have brought it to a narrower scantling, for the question is wholly about one; for whatsoever they talk of church

or councils, it cometh in conclusion all home to the pope. He it is alone that cannot err; for the church, they grant that any particular church in the world may err, save the Church of Rome; and that, too, if the pope should translate his see from Rome, as Peter did from Antioch thither (Bell. de Pont. Rom. iv. 4); for councils, that a general council may err if the pope do not confirm it (Ibid. iv. 3). And *è contra*, (Idem. de Conc. author. ii. 2, 5). But if all be true that we have shewed, he may err. But Bellarmine *de Pontif.* Rom. iv. 3 proveth he cannot; for Luke xxii. 32, 'I have prayed for thee that thy faith fail not;' and so for the pope, and so he cannot err! It is answered, first, that by faith is not here meant an historical faith, but a justifying faith; not a general faith, but a particular; nor that by which we believe God, but in God, which fails not by error, so it be not fundamental (for so should we condemn all who ever have lived), but when a man doth fall wholly from grace, and ceaseth to be a member of Christ. And that it is so appears out of the drift and scope of our Saviour Christ, for his drift was to arm and protect Peter against that trial and temptation that he then foretold him of; not against error in teaching the church, but against apostasy in time of trial. Therefore saith Theophilact, *in Lucam*, he sheweth him the particular temptation, for our Saviour would not arm there where he was not to be hurt, where there was no danger; not put an helmet upon the head when the heart and breast was to be stricken. And thus much Bellarmine confesseth, when he makes Peter's fall to be a matter of fact, to cast utterly off his former profession, and not of faith; and therefore it was perseverance in the habit of justifying faith, not infallibility in the matter of historical faith, that Christ prayed for; which so differs that a man may have the one, that is justifying faith, and yet hold an error not fundamental to the death, as Bellarmine contends for the fathers, divers of them; and the other, that is a right belief of the general points of religion, and yet not have justifying faith nor saving and sanctifying grace, as Bellarmine contendeth the pope cannot err, and yet confesseth he may want saving grace.

Secondly, it is answered that that he prayed for here was a thing not proper to Peter, but common to all the apostles, yea, all the elect; and if the gift and grace be common to all, and conceived, John xvii. 9, 10, 20, by the same person in effect the same for all, upon which ground the ancient fathers apply this place to all the apostles, yea, to all the elect; and if to all, then helps it them but a little.

The second proof he cannot err is Mat. xvi. 18, 'The gates of hell shall not prevail against the church,' whence they first reason that the foundation and roof of the church cannot err, such as Peter and the popes his successors. I say nothing that it is not yet proved that the pope is Peter's successor; nay, it is manifest that he succeeded rather Simon Magus than Simon

* Vulgare illud; maxima pars eorum quæ scimus, et minima pars eorum quæ ignoramus.

Peter; but I say that Peter is not the rock. In the words, saith Augustine, there is difference betwixt *petrus* and *petra* both in the Greek and Latin. Again, the rock here is not Peter, but Christ, 1 Cor. x. 4 and iii. 11, wherunto agree the fathers and their own writers, and also late writers, whereby all colour of argument taken from this place for the pope is utterly quashed. But grant that they beg, then must it either be in regard of his person;—but that cannot be, for the church cannot be builded upon flesh and blood;—or in regard of some superiority and place above the rest;—but as that cannot be proved, so the contrary is manifest, 2 Cor. xii. 11;—or of his doctrine taught by him, and of the faith of Christ confessed by him, and so it is true. Now this was common to him and all the rest; for as John is called a pillar, Gal. ii. 9, so was James as well as Peter, and all the rest, as Rev. xxi. 14. To which is that, Eph. ii. 20, with whom the prophets are joined, because they writ the Scriptures, which is indeed the foundation of our faith, they being put for their writings. Out of all which nothing will follow for the pope, or nothing in special manner.

I will trouble you with no other reasons, only I will shew you this challenge is false, because many of them have erred. The first shall be Marcellus, or Marcellinus, who offered up sacrifice to idols, and by the council of Sessa was made to recant it. The second Liberius, whom Jerome and Athanasius affirm to have been an Arian, one that denied the deity of Christ. Thirdly, like to him was Felix, who was an Arian, as the same Jerome writeth. Innocent the First made both baptism and the eucharist necessary to salvation of infants (Augustine, lib. 1, contra Julian. Pelagian, cap. 2). The latter of these errors was condemned by the Council of Trent, Sessio. 5, sub Pio Quarto, canon 4. Fourthly, Leo the First, who died as Arius did, an Arian. Fifthly, Siricius accounted matrimony pollution. Sixthly, Vigilius accursed all who affirmed that there be two natures in Christ. Seventhly, Honorius the First, which taught, as Melchior Canus confesseth, that Christ had not two wills or operations. Eighthly, Pope Stephen the Sixth, he abolished all the acts of Formosus his predecessor,* and commanded all that had received orders from him to be ordered again, and thought that the sacrament depended upon the virtue of the minister. Ninthly, in *concilio Ravennæ habito*, John IX. disannulled all the acts of Stephen, and Sergius the Third all that Formosus had done; and so that which John had done, and approved the acts of Stephen. Some of these must needs err. Tenthly, Gregory the Seventh, whom Cardinal Benno, in his writing of him, who lived at the same time, makes an heretic, a necromancer, a seditious, and a Simonist, and an adulterer, not the worst bishop, but the worst of all men; a right hell-brand. Eleventhly, Celestinus the Third allowed heresy to break the bond of marriage, and that a man might marry again if his

* In Concilio Romano.

wife fell into heresy, and *à contra*. So Alphonsus de Castro. Twelfthly, John XXII. or XXI., who held that the souls separated from the bodies saw not God, nor rejoiced not with him before the day of judgment, and was forced to recant it with sound of trumpet by the university of Paris, for fear of losing his popedom, as John Gerson writeth in his sermon of Easter. Thirteenthly, John XXIII. or XXII. was accused in the Council of Constance for denying eternal life and the resurrection of the body.

All which, with many more, prove manifestly against them that the pope can err, and hath erred, and so may still. Bellarmine, I confess, hath a great many of shifts and evasions to clear his holy fathers, but they are so light and foolish, they are not worth the studying on for the most part.

Use 2. This teacheth us how dangerous a thing ignorance is even in every Christian; for if it be the cause of error in the ministers, it will be in the people. And if the ministers all, one and other, are subject to error, if they err, and the people be without knowledge, they will go after, taking error for truth; because they are able to distinguish neither the one nor the other. If it were infallible and certain that their guides could not err, nor their ministers be deceived, it were no matter though they were never so ignorant; but when it is most certain that they are subject to it, and their erring will not excuse the people, though the other answer for their abusing and misleading of them, their ignorance is very dangerous, and that implicit faith popery so much commends damnable. And in them and others, who would persuade the people they may be ignorant, and little or no knowledge is required of them, it is suspicious, as if they meant to make a prey of them, and to broach some errors among them; for then, saith Chrysostom, thieves go to stealing when they have first put out the candle; and then do men utter their bad wares when they have dim and false lights.

Use 3. To persuade all men to labour for knowledge, and to increase in the knowledge of the word and mysteries of salvation; that they having the rule of truth and falsehood, the word of God, may not be carried away with the error of one or many, be they never so great or learned. Err they may, be they never so learned; for they know but at the best in part, and err oftentimes they do, because they are not wholly sanctified. For as the greatest part of a church is wholly unsanctified, so the best are but in part sanctified, and so are subject to partiality and error; yea, may both err, and defend error against their knowledge, some violent temptation of pride, pleasure, and profit, and such like, carrying them thereunto, seeing none now is incessantly guided and governed by the Spirit. Then had they need of knowledge, that they may try and discern the spirits and doctrines; and he that is not careless which end goes forwards, not reckless for his soul, whether it walk in the paths of

truth or in the paths of error, will not be careless for it, and to grow in knowledge. But if they err, how not we? Lookers on may see more than players. We may allude to that, Prov. xxviii. 11, 'The rich man is wise in his own conceit; but the poor that hath understanding can try him.' And God often to the simple reveals things when hid from wise, Mat. xi. 25, to humble them, and know themselves but men.

It is a thing that cannot be denied, because stories of all times do manifestly prove it, that sometimes errors and heresies have so much prevailed, that the most part of them who held and possessed great places of office and dignity in the church of God, either for fear, flattery, hope of gain, or honour, or else misled through simplicity, or directly falling into error and heresy, have departed from the soundness of the faith, so that the sincerity of religion was upholden, and the truth defended and maintained only by some few, and they molested, persecuted, and traduced as turbulent and seditious persons, enemies to the common peace of the Christian world. To say nothing of the times of Christ, and after him of the first churches in the Acts, this was the state of the Christian world in the time of Athanasius, when, in the council of Seleucia and Ariminium, the Nicene faith was condemned, and all the bishops of the whole world were carried from the soundness of the faith, save Athanasius, and some few confessors banished with him. So that Jerome (*contra Luciferam*) *Ingemuit totus orbis, et miratus est factum se Arianum*; so Hilarius (*contra Aux. Episc. Mill.*) complained that the Arian faction had confounded all. Paphnutius, in the Council of Nice for the marriage of ministers, was alone.

But ye are gone out of the way. Though they succeeded them in their places, yet not in their faith, not in the truth of doctrine.

Doct. There may be an ordinary and external succession of place and person, without succession of faith and truth of doctrine. Manifest here in these priests, who held the places, and did ordinarily succeed the priests who were specially approved of God, yet did not succeed them in faith, and in soundness of truth; and as it was in the times before, often a succession of the one without the other. And this is first manifest by the former doctrine; for when it often happened that all the ordinary priests, such as had the outward succession, were in error, God exciting extraordinary prophets to reprove them, as Isaiah, Jeremiah, &c, it must needs be that there was a separation of these two. In particular, it is manifest in the time of Elijah, 1 King xix. 14; so when wicked Ahaz was king, 2 King xvi. 11, Urijah the high priest corrupting the worship. In the church of the Jews in Christ's time it was so, for they, condemning Christ and his followers as schismatical, John ix. 22, and xii. 42. This is further proved, Acts xx. 29, 30. These had their succession from the apostles, and held the same seats, the same places which the apostles held, yet had

not the same truth and faith. So, out of the ecclesiastical stories, it is manifest that the Arian bishops, as Eusebius Nicomediensis, and Eustathius, and others, did derive their succession of place, persons, seats, and churches, from the apostles; for they were called, chosen, and ordained, after the custom of the church, and had no new, but the lawful calling. So of the Donatists; and Paulus Samosatenus in the church of Antioch succeeded Peter, as well as they did at Rome. And the Greek church, judged by the papists schismatical, hath her personal succession, not only 1200 years, as they confess, from Constantine's time, but long before, from Andreas the apostle, (as Nicephorus lib. viii. Chronol. cap. vi.)

Reason 1. Because the grace of God and the truth is not hereditary, that men should leave it at their pleasure to their heirs and successors, as they can their places and seats; for, John iii. as the wind, so the Spirit blows, where it lists. Not living men can make others, whom they gladly would, partakers of their faith and truth; how should the dead and departed? living men more likely.

Reason 2. Because as in a commonwealth, new lords, new laws, and succeeding men have different minds, affections, wills, desires, ends, &c., and so change many things; so it is in the church. And though they should leave them it as an inheritance, yet we see children hold not their patrimony, but many spend all; so of this. And as is said of Hymeneus and Alexander, that they made shipwreck of faith, 1 Tim. i. 19, 20; so of others.

Use 1. Then falls to the ground the doctrine of popery, making this external and personal succession a note of the church, and by it would prove theirs to be the true church. But if there may be such a succession without true faith, and if true faith only makes a true church, then can it be no true nor certain note; besides, it is not certain nor expressed in the word of God, that the Pope was Peter's successor; no, not in place, but to be proved only by tradition, and not to be deduced out of the word, as Bellarmine (*de Rom. Pont. lib. ii. cap. xii.*) confesseth. And so the main point whereon the government and hierarchy of the papacy dependeth, hath no word in the Scriptures to prove it; and so the whole is hanged upon the conjectures of men, as upon a rotten thread. For the Scripture not affirming it, what assurance can there be for matter of faith, the matter must needs be suspicious and doubtful. Again, even the histories, which is their proof, are in such various opinions, that a man can hardly tell whom to follow, touching Peter's coming to Rome, and his immediate successors. Some say he came to Rome in the first year of Claudius the Emperor, some in the second, some in the fourth, some in the tenth; and it may be that none of these is true; sure it is, all cannot be true; for his successors, Tertullian maketh Clement his next successor, Optatus nameth Linus, and then Clement; Irenæus

maketh Linus, then Cletus, then Clement. If they differ thus, what certainty? where should faith find any sure ground? If, then, the succession at best is questionable and doubtful, if it may be certain, and yet be disjoined from the succession of faith, as it is most certainly in them, and true faith only makes a church, then can this be no true note of the church.

Use 2. To teach us not to be deceived with the glorious show and great boast of such succession, specially when there is an apparent digression from the faith, or a probable doubt of corruption in it. For what succession soever, be it never so long or glorious (as a greater could not be than these priests and people could have objected unto the prophet); yet if it be without truth of doctrine, and true faith, which is the very soul of succession, it is nothing else but a very dead carcase; whereas true faith, without any such outward succession, establisheth and maketh a church: and indeed, one of the purest and most excellent churches was without such a succession. For the church, of which Christ in his own person was author and master, in which the apostle was brought up and instructed, had no succession; and yet none will, or dare deny, that it was the best and purest church. For whom succeeded Christ and his apostles? Did he succeed Aaron and the Levitical priesthood? Did he elect his apostles out of them? Nothing less. For he succeeded not Aaron, but Melchisedec, being a priest after his order, not the other's; and so the succession was interrupted for many hundred years, and so may be still. And on the contrary, there may be succession and no true church, when the faith is corrupt and not sound, which made the fathers, when they speak of succession, not urge a naked and external succession, but a true succession, and such as was joined with the succession of faith and religion. They are not the children of the saints who hold their seats, but who follow their works.* We must not prove the faith from the persons; but the persons from the faith.† So say we, let them prove the persons from the faith, and not faith from the persons. They have not the inheritance of Peter who have not the faith of Peter.‡ All which shews, they would not have us to stand upon the succession of the place and person, but the faith and doctrine.

Use 3. This will prove our church to be a true church, though we have not succession external and personal, which, separated from faith, makes no church; but we have succession of faith, which makes a church; for if these may be separated, if there may be a church where there is no personal succession; as before; if a personal succession and no church, as also before,

* Non sanctorum filii sunt, qui tenent loca sanctorum, sed qui exercent opera eorum.—*S. Jerome.*

† Non ex personis fidem, sed ex fide personas probari oportet.—*Tertul. lib. de Preser. avers. Hæret.*

‡ Non habent hæreditatem Petri, qui fidem Petri non habent.—*Ambr. lib. i. de pæn. c. vi.*

we holding the true faith of Christ, the true doctrine of salvation, are, notwithstanding the want of personal succession, the church of Christ. If they understand an extraordinary succession, such as hath oftentimes been in the church, we say we have it. Neither hinders that which the adversaries object, that an extraordinary succession ought to be confirmed with miracles, which we have not; for the calling of the prophets was extraordinary, yet had they no miracles to confirm it. Let them shew us what miracles Jeremiah, Ezekiel, Joel, Hosea, Amos had, who were called extraordinarily, or John Baptist, John x. 41; besides, what miracles needs there, whenas our pastors either deceased or living, bring in no new doctrine, or new faith, nor erect a new church, but restore the old faith, and repair and purge the church foully corrupted. And whereas they deny us any ordination of ministers, because they which are lawfully ordained must be by an apostle, or one succeeding him immediately, they be all fictions of their own without a word of the Scripture; for they are true pastors, which are called of their flocks and of the lawful magistrate, teaching the people, and doing those things which good pastors should do. And for Bellarmine's distinction of calling or election, which he acknowledgeth was sometime alone of that the people did choose, and grants may be good, but not ordination. It is answered, if election be good, we contend not much about ordination, for they who have authority to chose and call, have to ordain, if an orderly ordination be not to be had. And finally, if all bishops should be Arians, and such as would ordain none but them of their own sect, as sometimes they were, must ordination by them be necessary, or we must have no ministers?

Use 4. Then ought men to labour for knowledge, that they be not deceived by the face of men and the church, but that they may know what is the true faith, and who they are that bring it, knowing them to be the pastors of the church by their doctrine, Mat. vii. 15, 16. This fruit is doctrine.

Ye have caused many to fall by the law. The second thing reprov'd in them, in seducing or misleading others, making them to fall into sin.

Doct. It is a manifest corruption in the ministers of the church, a thing wherein they are far unlike to their faithful predecessors, and whereby they are made unacceptable unto God, when their preaching or carriage is such, as men by them are kept in sin, caused or occasioned to sin; as this proves it, and Isa. iii. 12, Ezek. xiii. 22.

And this is done, either by not preaching, or very negligently, that they cannot know what to do, and so must needs sin and offend; or by not reprov'ing, by which they do not think their sins to be sins, but remain in them, according to that, Lev. xix. 17; or by daubing, as Ezek. xiii. 10; and promising life unto them notwithstanding their sins, as ver. 22; or by bad example, as Gal. ii. 12, 13.

Reason 1. Because it is against the main and principal end of his calling, which is to turn men from sin and Satan, to God, and godliness, and righteousness. As then it is a fault for men to go contrary to the main end of their calling or trade: any artificer, as when he should build, to pull down; when he should make, to mar; when he should cure, to wound. And if we may speak familiarly, as we complain of tinkers for making two holes when they undertake to stop one; or of chirurgeons that make two wounds when they profess to cure one made already; so must it needs be a corruption in these.

Reason 2. Because he crosseth the desire of God, who delighteth much in the conversion of a sinner, and would have men converted from sin and not kept in them.

Use 1. This will convince many ministers of corruption, and degenerating from the prophets and faithful ministers of God, who so walk in their ministry, as men are hardened by them, caused and occasioned to sin; they preach so seldom, and carelessly instruct the people they have charge of; they reprove so little, or smooth so much, or are so corrupt and licentious. And this, not in the Church of Rome only, but in the reformed churches, which have justly separated from her, so that sin abounds everywhere. Now, woe be to such watchmen, for they shall answer for the blood of those perishing souls, and that which perisheth shall be made good, soul for soul. And woe unto such daubers, Ezek. xiii. 13.

Use 2. This may serve for an apology for the ministers of God when they preach, and exhort, and reprove, and threaten, but with small thanks from those that hear them; yet seeing the contrary is corruption, and a degenerating from the faithful and their steps, and a means to make them unacceptable to God their Lord and Master; it may speak for them if they thus preach and practise. It may be, if they preached all peace, all *placencia*, and waken never a secure man out of his sin, they would con him more thank, and all speak well of him. 'But woe unto you, when all men speak well of you!' saith Christ, Luke vi. 26. This is a sign of a false prophet, a corrupt teacher; but blessed, on the contrary, vers. 22, 23, when they speak but that which he hath commanded, and do but that he hath enjoined them, Isa. lviii. 1. For want of which he reproveth and threatens the false prophets, and will condemn all ministers. A physician hath and will condemn all ministers. A physician hath two sons of a prince committed unto him, the one taken with a frenzy, the other sick of a lethargy, upon pain of the prince's displeasure if they miscarry and be not cured by his default, for him to lose life for life. If he should be heard and seen chiding, and beating, and binding the one, and pinching and nipping the other, and using all such means as might cure them, he were not to be blamed.

Ye have broken the covenant of Levi. This is the third thing, and the general of the former; the former being

a proof of this, that the covenant was broken, when they had failed in these particulars. Of the covenant, and the conditions of it, and so of the keeping and breaking of it, hath been spoken, vers. 4 and 5. One thing may we observe, which will serve for more general use, which is from this, that by two particulars they are made guilty of the breach of the whole covenant.

Doct. One or two particular offences makes a man guilty of the whole covenant which he hath made with God. And to speak with James ii. 10, 'He that is guilty of one, is guilty of all;' so much the nature of a covenant will carry; for when it stands on several conditions on both parts, when any condition is broken, the whole must be. In this, the general on man's part is obedience, the special are the particulars of that obedience, which are the several commandments and branches of them. He, then, that is guilty of one branch and hath broken it, is guilty of that commandment, and he that is of that, of the whole, whereof that is a part; and so faulty in one, he is in the whole, guilty of the breach of the whole covenant and the whole law, James ii. 10.

Ver. 9. *Therefore have I made you also to be despised and vile before all the people, because ye kept not my ways, but have been partial in the law.*

Therefore have I made you to be despised and vile before all the people. Therefore have I also made you to be despised. This is the repeating of these judgments against these priests for their corruption, and for the dissimilitude and unlikeness which is betwixt these and their predecessors. If we consider the verse in itself, here is a judgment, not threatened, but executed; not imminent, but present; and the deserving cause of it. First, general, 'Not kept his ways;' secondly, particular, being partial in dividing the law.

Therefore. That is, because you have thus broken covenant with me, and have declined and turned out of the way of your predecessors from the truth they held, and the faithfulness they practised and performed, I have made you despised. Private and personal sins are often turned by the perverseness of men to the disgrace of the calling; but here the faults and corruption of the calling, neglecting or corrupting those duties, maketh their persons in contempt, which is that here set down.

I have made. It is others' malice so to do it, or their corruption, or some other respect; but it is my judgment, I have brought it justly upon you.

I also made you. You first broke my covenant, keeping not my conditions, and I also by judgment have now broken it with you, and brought this contempt upon you. And this have I done because you keep not my ways, because you had little care of your carriage and behaviour towards me, and of my ways to glorify me, but neglecting my precepts, have made my honour to be contemned; therefore have I given you up to scorn and contempt, and specially have I laid it upon you for this, 'That you have been partial

in the law,' which is as much as you have accepted persons. He accepts persons, who being judge, is not drawn or led by the laws or by justice, but beholds his person which is brought into question, and is so moved and affected with it, that he favours it against right, either because he is his friend, or because he is mighty, or terrible, or poor, and to be pitied (Jerome). So in the church, the minister he accepts persons.

The judgment upon these prophets for breaking of covenant with God, and dealing unfaithfully in their places, is shame and reproach.

Doct. The hatred, envy, and contempt of the people, is a punishment, which in this life the just judgment of God brings upon all ill ministers for the neglect of the duties, and the corrupting of manners. It is here so executed by God. To this purpose is that, Jer. xxiii. 40, 'And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.' For it hath relation in special to the prophets, and Micah iii. 7, Zech. xiii. 4. Examples in Eli's sons, 1 Sam. ii. 24; the faltering prophets of Ahab, 1 Kings xviii. 40, for that they killed them, came from hatred; and in Amaziah, Amos vii. 17.

Reason 1. Because it is a just rule of equal recompense, to do to men as they do to others, much more as they do to him, that, when they make him despised and dishonoured, he should make them; according to that, 1 Sam. ii. 30, 'Wherefore the Lord God of Israel saith, I said that thine house, and the house of thy father, should walk before me for ever: but now the Lord saith, It shall not be so: for them that honour me I will honour, and they that despise me shall be despised.'

Reason 2. Because it is most equal, that they who have first cast off their authority and dignity, should find it also lessened and changed with others.

Use 1. Hence we learn why the clergy of the church of Rome is in that just contempt and hatred that it is everywhere; because they have neglected their duties and their manners. They are not only hated of those who are out of their authority, but even of those who are under their command, who haply fear them, but yet hate. And this is not noted by us, but by Ribera, upon this place, speaking thus: * This place is not so much to be expounded as lamented. What is more holy, more honourable than the priesthood? And yet now who are more despicable? And why so? Because we dishonour our dignity with our lives. How their wisdom, and profession, and practice, is as James iii. 16, sensual, earthly, and devilish, I have not long since shewed; how justly they are then in contempt, need not to be proved. Let me add to that hath been said, the opinion of Bernard of the court of Rome, that you may judge what the confines be. He writeth

thus to Eugenius, lib. 4: Amongst these, you being their pastor, walk decked with much precious apparel; if I durst speak it, these are rather pastors for devils than for Christ's sheep. Your court usually receiveth good men, but maketh few good, there the wicked are not made better, but the good far worse.

Use 2. This teacheth us, that those ministers take not the right way to honour and credit, and love of the people, who think to have it by soothing and smoothing of them, by playing the bad fellows with them, frequenting the taverns, Isa. lvi. 10-12, revelling and rioting, following cards and dice, neglecting both study and preaching. So this, verily, is the highway to have the hatred and contempt of the people, if this be true, here set down of God. Yet they will not be persuaded of it, because they find those that will speak fair to their faces, and commend them, and haply countenance them for a while, and see not how wicked they are in the eyes of all good men. According to their warrant, Ps. xv. 4, who cannot choose but hate them, when they keep away, and steal away the word of God from them; and as much as lies in them, are cause of perishing of their souls, but perish many more by defrauding them of the word, and by corrupting of them by their bad example, whose ruin they cannot pity, but condemn the authors; yea, all civil men, who favour not religion, hate them, only because they expect they should be more holy than others. And though they cannot conceive all the diligence they ought to have in their places, yet suppose they ought to do far more than they do; and even those who now love them, if God ever call them, will hate them to the full. And if they should be laid in their graves with the love of them, yet when they shall meet in hell, when their eyes shall be open to their cost, they shall be ready to tear one another for hatred and malice, having been the cause of the perishing one of another. As generally in all things, it is usual with God to make that a snare to the wicked, whereby he sought good to himself; so will he make that a shame whereby they sought honour.

Use 3. To teach the ministers, if they be in contempt (as who is out of it?), to consider the cause of it; for as they say, it is the cause that makes the martyr, not the suffering; so in this, the cause affords comfort or woe. If it be for the faithful performance of a man's place, by instructing, persuading, and reproof, there is comfort in it, and he may say, as Job xxxi. 35, 36. But if in examining his heart and ways, it be for the contrary, if he would either remove the present, or prevent that is to come, he must repent and reform; for if he continue, God hath said it, he will make him despised. The world will tell him haply, that the way to favour, and love, and account, is to be corrupt and careless in his place, to do somewhat, and not much. Balak told Balaam so, Num. xxiv. 11, but he speaketh like an heathen king, and they as deceivers.

* Hoc non tam exponendum, quam lugendum est. Quid sanctius aut honorabilius sacerdotio? Quid autem nunc despectus sacerdotibus? cur id, nisi, quia vita, nostra dignitatem nostram dehonestamus?

Have I also. You begun and broke covenant with me, and now I have broken with you ; not I, but you began first, I only followed.

Doct. The Lord never breaks covenant with man unless he first break covenant with him ; he never denies them any blessing promised, but when they first deny him the duties promised, and do not perform them ; when they have begun, he will follow after. So is it here, and 1 Sam. ii. 30. 2 Chron. xv. 2, 'He went out to meet Asa, and said unto him, O Asa, and all Judah and Benjamin, hear ye me ; The Lord is with you, while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you.' Jer. xxii. 13, 16, 17, &c.

Reason 1. Because he is immutable, and without change ; all the while then they are the same, and do perform duties to him, he will not be otherwise ; because then should he change, which is not possible. But they having once changed, they are not the parties to whom he made such promises, and so he neither will nor doth perform them.

Reason 2. Because he is most just, yea, justice itself, one that gives *sum cuique*. Now while a man performs his promise, and cleaves to God, he will not withhold, or forsake anything ; for promise is debt.

Use 1. To teach what is the cause why man often enjoyeth not many of the blessings which are promised. The cause is not in God, not that he hath promised more than he can perform, for he is all sufficient ; nor more than he thought fit, for he is most wise in promising as well as performing ; nor as men who promise rashly that they cannot spare, and after repent themselves. None of these, nor the like in God, are the cause of it, but it is in man himself ; for he hath stripped himself of all interest and right unto the promises of God ; because he hath first forsaken him, and dealt unfaithfully with him. Many a man in want of his things he had thought he had had a promise for, and being impatient through his corruption, is like a sick man of a fever, accusing his meat rather than his palate ; so he will accuse God rather than himself. But he must accuse himself, seeing God never did, neither can, break with any who have not broken first with him. Many a man finds he wanteth, or is deprived of many graces he had, and good things he possessed, as health, liberty, comforts, and such like ; he calleth upon God for them, and thinks to receive, because of the large promises God hath made ; and all the while he never thinks that he is not the man to whom the promises are made ; or at least, though he did once make a covenant with him, yet he is not the man, because he hath not performed his condition. Like Israel, Isa. lix. 1, 2, 'Behold, the Lord's hand is not shortened, that it cannot save ; nor his ear heavy, that he cannot hear : but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.'

Use 2. To instruct a man how he may enjoy the

blessings and promises of God, whether one or other ; he must keep promise with him, and perform all the conditions on his part. It is in him to have them or reject them from himself ; for if he perform his conditions, God will not fail in his, else he must hear what David heard, 2 Sam. xii. 8.

Obj. Then God's faithfulness dependeth on man's.

Ans. Not his faithfulness, but his performance ; for he may be faithful, and is undoubtedly still, without the performance ; as he is a faithful man who never performeth condition with another, when they had broken their conditions of his performing of covenant ; as before.

I made you to be despised. It was others' malice and corruption, but God's judgment.

Doct. As other judgments which befall men, so this of hatred, and contempt, and reproach ; it comes from God, though man be the instrument of it ; therefore, saith God, 'I have made you vile,' Jer. xxiii. 40, Ps. xlv. 13, 14, and cvii. 40, 2 Sam. xvi. 10.

Reason. Because all evil, as in the city, so in every place, comes from the Lord, Amos iii. 6, the evil of punishment. Now such is this.

Quest. A question may be made, whether this be a sin or no ? If it be, how should God be free from sin, when he hath his hand in that which man doeth sinneth ?

Ans. It is not simply a sin to despise the wicked, for it is a mark of the child of God, Ps. xv. 4, to hate the wicked for his wickedness, so it be done simply and only for that, he set at nought all wicked persons as well as one, and not this and that only, from whom perhaps he hath received some wrong, or whose outward state is contemptible in the world. But if man sin in it, and hate the person rather than his wickedness, and do it in the malice and corruption of his heart ; yet is God free from sin, because, as Augustine speaketh of that of Shimei, *Deus non est tam author quam ordinator*. The disposer of his corruption, not the author of it ; for they having this venom by nature to hate and contempt, God leaving them, as he justly may, to their own corruption, and they will be hating and despising. Now he doth order and dispose of this at his good pleasure, and makes it fall where he thinks best, where he would punish, and for what end he purposeth, not for what they intended. As Solomon, Prov. xvi. 1, 'The preparations of the heart are in man, but the answer of the tongue, is of the Lord.' Meaning, in the general, that God disposeth of all ; so in this, not unfitley.

Use 1. This may shew the folly of those who despise and set nought by the despising and reproaches, because they come from inferiors, from base, and mean, and weak men. But these should consider that it is not from them, but God, and by them, and are the sign of his displeasure. It is not to be braved or bragged out. Men may not think to acquit themselves by answering one reproach with another, one contempt with another ; for this is but to fight against God, who

hath made them to despise them; who if he cannot make to return with such blasts, and small winds, hath verily, sharp arrows and keen swords, hath mighty armies and great store of men of arms to subdue them.

Use 2. To teach men when they are in such judgments, the way how to have them removed; first to have David's thoughts; they curse, because God bids them curse, they reproach and condemn them, because he hath so made them; and then to imagine and consider that he who set them on must snap them and check them. He must only charm theseadders that they sting not, or he only must cure their biting; therefore must they by prayer seek unto him for the removing of them, who must take these from them; so David prayed, Ps. cxix. 39, 'Take away my rebuke that I fear; for thy judgments are good.' And if he, a king, of that magnificence and greatness, of that power and authority, could not have them removed but by seeking to God; if he could not cure the biting of a dead dog, as Abishai calleth Shimei, but God must do it; how then shall any other inferior man be able to help himself and remove it without him? Thirdly, he must humble himself and remove his sin which is the cause of it; for if he remove no judgment unless man remove the cause; if he give not favour in the eyes of men, unless they have favour in his own eyes first; if, Prov. xvi. 7, 'When the ways of a man please the Lord, he will make also his enemies at peace with him,' then must they turn unto him, and forsake that which is displeasing, and do that which is acceptable. And if a reproach be, as they say of words, irrevocable, yet will God do him good for the other's evil, 2 Sam. xvi. 12.

But ye have been partial in the law. Their particular sin, why he would lay this judgment upon them; their accepting of persons in the work of their ministry.

Doct. As it is in a magistrate, and in him that executes judgment, a great corruption to accept persons, so is it in a minister and him that must dispose of God's mysteries. As the magistrate in distributing of justice may not respect poor or rich, friend or foe, high or low, or anything besides justice and equity, so must not the minister in dividing the word. Therefore are they here reprov'd as offenders for doing so. It is proved by the command to Jeremiah, chap. i. 17, 18. Hence is the commandment indefinite and general to preach to all, and to reprove all, Ezek. iii. 18. It is that Paul teacheth, 2 Tim. ii. 15. And that which he seemeth to reprove in Peter and Barnabas, Gal. ii. 14. The examples of evil and good prophets and ministers shew this.

Reason 1. Because, as Jehoshaphat said of judgment, that it was the Lord's and not man's, and therefore persuaded the judges to do it without respect; seeing God himself would do so, therefore ought they, 2 Chron. xix. 6, 7. So of this; the word is the Lord's, therefore must he speak it as he would have them.

Reason 2. Because they ought to be faithful disposers of God's mysteries. Fidelity consisteth in delivering the whole, and in delivering the parts to them for whom God hath appointed them.

Use 1. To reprove all ministers who are partial in the law, and dividing of God's word and mysteries, respecting persons and accepting faces; they are all guilty of very grievous sin before God. Amongst others the whole clergy of Rome are guilty of this sin, having fitted the word and disposition of those mysteries to every man's humour, as not long since was shewed, whenas the word is contrary to every man's humour, as contrary as light is to darkness, yet with them they have fitted it, making it as they speak of it a shipman's hose, a nose of wax, a leaden rule. So Pighius; and Nicolas Cusanus, a cardinal of Rome, writeth to the Bohemians; this understand that the Scriptures are fitted to the time, and diversely to be understood, so that at one time they may be expounded according to the common and customable course, but change that and the sense is changed; so that it is no marvel if the custom of the church at one time interpret the Scriptures after this manner, and another time after that; and according to this they so deal for time and persons, and so prove partial in the whole. One thing amongst other argues the partiality of the high priest of Rome, which, they would persuade us, is part of the law and word of God, that is purgatory, which they dispose in respect of persons: The rich and great ones, able to give much, shall not long be in it; they who can give less, the longer; they who are able to give nothing, perpetually. If he had any charity in him, of which they brag much, he would free all, and freely, seeing they teach it is the pope's *peculium*; but if he had but equity and justice in him, he would free one as well as another, and not accept persons, and be thus partial, but not to trifle with them. The partiality is oftentimes too palpable in the reformed churches and the ministers of them, when, in dividing the word, they look not, as the cherubims to the ark, they to the word to speak as it would teach them, which is not partial, but to those who sit before them and apply it so, making it as some write of manna, that it tasted after every man's palate and stomach; so this. But they are guilty of this sin; and though, as fools and wicked persons, they enjoy honour for a time, yet they shall have dishonour, Prov. iii. 35. It is said of the panther that he is so greedy after the excrements of a man, that if they be out of his reach and natural power, he stretcheth himself so much that he kills himself in the end; so may I apply it to these.

Use 2. To persuade the ministers of God not to be partial but upright in the law; to respect, as just judges will do, the cause, equity, and justice, and not the persons, the honour, or commodity that is to be had by them; not to deal for that partially with the law, or in it, but strive to divide the word of truth

aright, and to go with a right foot unto the gospel, even as God himself will do, for they are God's judgments. A minister's resolution should be that of Elihu, Job xxxii. 21, 22, 'I will not now accept the person of man, neither will I give titles to man, for I may not give titles, lest my maker should take me away suddenly.' Remembering that as Saul was put out of the calendar of God's kings for his partiality, and is accounted to have reigned but two years when he did many more, so shall they be out of the number of God's worthies if they be partial, whereas their uprightness and faithfulness will, with the good steward, bring them into the joys of their Master.

Use 3. To persuade our hearers to give us leave to divide the word without partiality, and not to be swayed with their greatness and riches, and frowns, and such like, but, as occasion may be, to deal with their sins as others, and to give them their portion of judgment as well as mercy, without the knitting of their brows, the strangeness of their look, the censure at their tables and taverns among such as are companions with them in the like iniquity; but if they will not, we must take leave, we had rather fall into the hands of men than God; we know that is a fearful thing. It is neither your wealth, nor your favour, nor honour, and credit, that either can keep us from being vile and despised, if God say to men, despise them, nor will answer for us when we must give an account of our stewardship.

Ver. 10. *Have we not all one father? hath not one God made us? why do we transgress every one against his brother, and break the covenant of our fathers?*

Have we not all one father? The second part of the chapter beginneth and continueth to the end, containing the reproof of divers particular vices in the people of Israel in general, both priest and people. In this tenth verse he reproveth their injurious and unequal dealing in the general.

Have we not all one father? Some understand these words with the next verse, as if it were a reason spoken in the defence of their taking of idolatrous wives by them who had done it. Their reason is thus, that, seeing that they had all one father, which was Adam, and all one Creator, which was God, there was no reason why they should not marry with them. But others do understand them as two main reasons against their marrying them, urged by the prophet from God himself; and so the expounding of the words will rather confirm, and the greater consent of the learned, old and new, go that way. Jerome saith that the people being returned out of captivity, the princes, and priests, and people, put away their wives of the Israelites' kindred, which, by reason of their poverty and injury of the long way, and weakness of sex, impatiently bearing the labour, were wasted, and became both infirm and deformed in body, whereupon they matched with strangers who were fresh in years, beautiful, and

comely, the daughters of rich and mighty men, as we may see in the 9th of Ezra, that is, with the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, &c. Therefore they think the prophet here reproves them, first, for their marriages, and after for their divorces, ver. 16.

There are two special and chief causes of love and goodwill amongst men. The one is kindred, affinity, or consanguinity; the other is one and the same society of religion. First, nature compels men to affect and love earnestly those who are born in the same family, descended from the same parents and stock, which bond cannot be violated or broken off without great wickedness; secondly, men reasonable and wise do think those specially to be affected by them who are companions with them in the same religion and worship. And though this is the most worthy and sure, yet the other goes before, and first carries sway with men, because it is by nature bred with them and continued from their infancy. And these two they are here pressed withal, as those which condemn their fact, dealing thus to put away the daughters of Israel, the worshippers of the true God, and to take unto them the daughters of the heathen, worshippers of the false gods. For the first of these reasons it is here said, 'Have we not all one father?' that is, are we not all men and women descended from Abraham by one Isaac; from Isaac by one Jacob? Why, then, should we thus do? dismiss those or pass them over, and join ourselves to the kindred of the heathen and strangers? And for the second he saith, 'Hath not one God made us?' Do we not all acknowledge one God the creator, and worship and serve him with duty? Do you dismiss those wives who acknowledge the same creator with you, and worship him, and take unto you those who worship idols for him and put their trust in them? To create, or the creator, is not here taken in that common sense, as when we speak of God's creation of the world, for then could this be no reason against, but rather for them, as some would make a reason in that sort which the prophet laboureth to confute; but this being against them, must not be taken in that sense, but in another sense, as there is a special use of it in the Scripture when it speaketh and dealeth of some new and secret disposition of things, as Jer. xxxi. 22. And so it is used, Isa. lxv. 18. Of such a special creation is it here meant, where love and duty is specially due unto those who are of the same religion with us, who follow the laws and statutes of the same Creator and author.

Why do we transgress every one against his brother. It is taken by some to be the reproof of their vice, though closely, or not so openly as ver. 11 it is set down; i. e. seeing we are of one kindred, descended from one father, why do we thus transgress one against another, either putting away, or refusing our own kindred in respect of strangers and aliens? *Brother* here

some interpret either the sister or daughter of our brother, or rather according to the use of the Scripture and Hebrew, which by brother understand the female as well as the male; and the application according to the occasion, either both or but the one. Both, as James i. 2, and the one, as here upon this occasion, must needs be the female.

And break the covenant of our fathers. Some think that this is applied unto the second reason, because the covenant of the fathers was, that they all, and their whole posterity, should acknowledge and worship one God only, and one people should be consecrated to one and the same God. Others think by covenant is meant the law of God, a thing usual in the Scriptures, and that law which God gave unto our fathers, that they should not take the daughters of a strange God to wife, or of another nation.

Others think the reason stands thus, making a third reason of it, because God, when he made covenant with the Israelites, did it not with those more than with these, with one more than with another, but with all alike, so that they who despise others violate the common covenant, as if it were only a covenant made with them.

The conclusion of all is thus framed: if you be all one in body and soul, and by law, why do you condemn one another?

Generally, in that he used reason, and not the bare authority of God, which had been that he well might, we observe this:

Doct. 1. Men who persuade others to good, or dissuade them from evil, must use all those reasons that may any way cause it to take hold, and put an edge to it.

Have we not all one Father? But in this verse, as I said, I take not to be reprov'd any particular sin, but generally their injuring and dealing unequally and unjustly one with another. And this the first reason by which it is reprov'd, condemning this, because it was against nature, they being all of one parent, all one flesh.

Doct. 2. Nature itself, and humanity, though men have no other bonds to link them together, ought to keep men from hurting, and injuring, or transgressing one against another, and to bind them to be helpful and profitable, and do good one to another. So reasoneth the prophet here. And to this I apply that which is Lev. xviii.; when it is given so often a reason to dissuade from injuring, as ver. 7, 'for she is thy mother,' 'for it is thy father's shame;' ver. 10, 'thy shame;' ver. 12, 'she is thy father's kinswoman;' ver. 13, 'mother's kinswoman.' To this may that be used, Acts vii. 26; hereto that, Gen. i. 16, 17, and Isa. lviii. 7.

Reason 1. Because unreasonable creatures, as beasts and birds, fishes and fowls, love their own kind, and by nature are taught not to hurt and injure them, but to do them good. Hence is deemed the reason why

those beasts that feed on flesh will not eat the flesh of their own kind, taught, as it were, by nature, lest they should eat and devour their own brood, or breeders; how much more, then, unreasonable men?

Reason 2. Because it is the rule and voice of nature; *quod tibi non vis, alteri ne feceris.*

Use 1. To condemn men not only as irreligious, and void of piety and godliness, but as beastly and unnatural men, and void of humanity, who injure and wrong, transgress against others, and oppress them. I mean not such as may sometimes do it, carried by passion or affection, in ignorance and want of information, but I speak of such as live in it; and, to satisfy their own lust and desires, care not whom they wrong and injure. They will despise, defraud, deceive, and oppress any in buying and selling, in letting or setting, by manifest usury and other oppression. All is fish that comes to net with them. Of such I speak; and how rich soever they may grow or be, whatsoever otherwise, yet are they unnatural men, and void of humanity, and may reprove them as the apostle the Corinthians, 1 Cor. xi. 14. So, doth not nature teach that if any man injure others it is a sin unto him? it is against the very light of nature. And though there were no word of God, neither law nor prophets, nothing that might reprove them in the mouth of the minister, which they now spurn against, and could be content there were none, that they might sin without controlment, yet should they not without condemnation; for even that, Rom. ii. 12, will here have place, and shall condemn them by the very light of nature, and now double condemn them, because the light of the word hath shined in a dark place, and they have loved darkness more than light.

Use 2. To teach every man that if there were nothing else to bind him to do good to others, or avoid the hurting of others, yet nature ought, and he ought to be thus a law to himself, though he had no written word from God. Whether he be a husband, or parent, or master, or *à contra*, or a private man, nature and humanity ought to keep him from the one and hold him to the other. The heavenly providence hath armed all beasts with natural defences, but man, instead of them, hath the affection of piety, which is called humanity, by which we are defended. This very thing ought then to bind men.*

It is heard from many men, when they reprove others for transgressing and injuring others, It is not for your profession, it doth not become a man of that zeal and profession as you do. If they speak it that they are more bound, it is true, but if to excuse themselves or others, as if it were little or no sin in them, then it is their corruption, and is false; for wherein doth their profession bind them, which nature

* *Omnia animalia naturalibus munimentis providentia celestis armavit. Homo accepit pro istis miserationis affectum, qui plane vocatur humanitas, qua nosmet invicem tuemur.—Lactant. de falsa sapientia, lib. iii. cap. 20.*

itself and humanity binds them not to do, or from doing? Undoubtedly in nothing, though it bind more. He is as well bound that is bound in a single bond as he who is tied in a double; both are bound, though not alike. Set then religion aside, which follows in the next place, and even nature itself binds every man to these duties, and from the contrary. And whilst nature lasteth, and is undissolved, the bond is never cancelled. Therefore must every one remember it to do good, and not hurt, even all the days of his life, to those to whom nature hath bound him. Contrary to that, some perform for a while, but as if nature died, they living, do not continue it; as, for instance, betwixt man and wife, many at first do, but continue not; betwixt parents and children.

Hath not one God made us? The second reason by which he reproveth their injuring and transgressing against others, because they were all of one church, professed one religion, and served one God.

Doct. Religion, when men profess one and the same religion, are servants of one and the same God, it ought to keep men from transgressing against or injuring one another; which as this proves, so that, Gen. i. 17, 'Thus shall ye say unto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sin; for they rewarded thee evil. And now, we pray thee, forgive the trespass of the servants of thy father's God. And Joseph wept when they spake unto him.' Manifest further, because the foundation of religion, which is the word of God, commands love to neighbours, and so under that title other men, Lev. xix. 18, Rom. xiii., Tit. ii. 11, 12, James i. 27, even so far that it comes to enemies, Prov. xxv. 21, Exod. xxv. 4, Mat. v. 43, 44.

Reason. Because, as it is nature's voice, so somewhat differing, but all to one purpose, it is Christ's voice, the author of religion, *quod tibi vis, alteri feceris*, Mat. vii. 12.

Use. This will serve to condemn men as irreligious and profane, and void of all piety and godliness, and yet profess religion, who make no conscience of hurting their brother, or transgressing against them who worship the same God with them. There are some who make no conscience of transgressing against their brethren by false slanders, railing speeches, and persecuting their brethren, as Ishmael did Isaac, by mockings and reproaches; yea, sometimes more than the servants of a strange god will do; that as an ancient writer said, As Moab and Ammon came from the seed of Abraham, and yet hated the seed and kindred of Abraham. So he of heretics, I, of Christians; they say they profess Christ, and yet none so much as they hate the generation of Christ, his seed. May we not say of them, as Rev. ii. 9, 'They say they are Jews, and are not, but are the synagogue of Satan.' Again, as 1 Cor. xi. 18, 'When ye come together in the church, I hear that there are dissensions among you, and I believe it to be true in some part.' So I hear

that there are some who make the profession of religion but a cloak, the better to transgress against their brethren, and under that colour to deceive or injure them; and I believe it to be true in some part, that some do it that they might better overreach or deceive, and plainly injure others. So did Simeon and Levi, the two sons of Jacob, to be revenged on the Shechemites, but they had Jacob's curse and God's with it. So shall these have; so crossing of God, that that which he would have as a main reason to tie them together, and keep them from transgressing one against another, they make but a mask for their iniquity. Verily, offences must come, but woe to that man by whom they come, it were better he had never been born. And when Christ shall come to judgment, howsoever he may carry it out in the meantime, this will not then serve, Luke xiii. 26 and Mat. vii. 22; for they shall have the answer in both places; and if they be excluded for not helping, Mat. xxv., how shall they be for transgressing against them and hurting them?

Now that the Spirit of God, by the prophet, hath joined these two, and added religion to nature, as that which strengtheneth, yea, makes men perform duties when the other cannot, or is corrupt. From thence I observe this instruction:

Doct. The only means to keep men in their duties one to another, is the fear of God and true religion; no bond of nature is strong enough if that be wanting, or if it be corrupted and unsound, as it was in this people; but if sound and true, nothing to that.

Why do we transgress every one against his brother? The word signifies to deal disloyally, traitorously, and unfaithfully. And so he accuseth them of perfidious and unfaithful dealing one with another; that they did not keep their promise, word, and covenant, one with another.

Doct. Perfidy and unfaithfulness in word and promise, when men promise the doing of somewhat to come, and do not take care to perform it, is a foul vice and gross impiety; so this sheweth. And it is condemned as one of the sins of the heathen, who were given over to a reprobate mind, Rom. i. 30; and made one of the sins of the last and perillous times: 2 Tim. iii. 9, 'They shall be true breakers.' St Paul maketh his apology that he was not guilty of this, 1 Cor. i. 13. James commandeth the contrary, James v. 12. For this cause was Saul's posterity punished, because he had broken the covenant made with the Gibeonites, 2 Sam. xxi. 6. And Zedekiah, because he had broken his oath and covenant he made with Nebuchadnezzar, 2 Chron. xxxvi. 13. In regard whereof Ezekiel saith, Ezek. xvii. 15, 'But he rebelled against him, and sent his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doth such things? or shall he break the covenant of God, and be delivered?'

Reason 1. Because it excludes men from God's kingdom; which appears thus, because that is a note

of him that must enter in, which promiseth, whether simply or with oath, Ps. xv. 4, and performs when he hath done; now, *è contra*, this excludes, and nothing but sin will do that.

Reason 2. Because fidelity and faithfulness is not commended for a small matter or virtue, but one of the weightiest things of the law, Mat. xxiii. 23. Then, *è contra*, this must needs be a great vice.

Reason 3. Because it is an enemy to all human society and fellowship, which God hath ordained for man's exceeding comfort; faithfulness and truth is the bond of it, and the very sinews of it, when men are faithful in word and promise; this is that which dissolves and disjoins it. For what comfort and society can a man have of him that is off and on, in and out, and nowhere certain? No more comfort than a man can have of his hand or arm, which he cannot stir or put forth, but it is still, and will be out of joint.

Use 1. To convince the age as guilty of great iniquity, seeing they are so guilty of perfidy and unfaithfulness; many a husband to the wife, the particular here spoken of, and *è contra*, putting one another away, or taking others with them when they promised the contrary; but of that after. Many forsaking one another in extremity and sickness, when they promised, and that without exception of any sickness, still to cleave to them. In many, as it is infidelity to God, so it is perfidy to their husbands, and so *è contra*. Many masters, unfaithful to their servants, not teaching, not bringing them up as they promised, not providing for them things necessary in health and sickness. Many servants unfaithful to their master, like Judas, like Ziba, more than Gehazi that took but the gain his master refused, they that which is proper to the master. Many men, one with another, deal unfaithfully, promising things they either cannot or never mean to perform, or know cannot be so; many a seller promiseth his ware shall prove thus and thus, when he knows the contrary. Many a buyer to pay at such and such a day, when he never intends it, and knows beforehand he shall not be able. Many promising, only to be free from the importunity of some or trouble of others, only as a matter of compliment, without any conscience of it when it is once passed them; they are guilty of perfidy and unfaithfulness, and besides are drawn to many wicked and rash oaths; for deceiving they are not believed, which makes them add to confirm their credit, heady and rash oaths.

Use 2. To persuade every one to avoid this, and to labour to deal faithfully one with another, and to be faithful and true in promises, husband to wife, &c. Seeing it is commended unto us: (1.) From the example of the Lord himself, whose fidelity in keeping of his promise is to be imitated of us if we would be reputed his children. (2.) From the testimony of the Holy Ghost, where it is made one of the notes of God's children, Ps. xv. 4. (3.) The promise of a great blessing, Prov. xxviii. 20. And commanded to us,

not amongst matters of small importance, but amongst the weightier points of the law, Mat. xxiii. 23; not when it is in great matters, but in less; for as all disobedience is more displeasing when the thing commanded is small, because the obedience was so easy (August.); so unfaithfulness in the smallest things is the most displeasing to God, when fidelity was so easy; therefore must we be careful to perform in all things that we promise, and therefore be careful how we promise, that it be of things in our own power, or probability like to be in our power. In many things, whether we will promise or no, it is in our power, Acts v. 4; but when it is made we are bound to the performance of it, yea, though it cannot be performed without great loss and hindrance.

And break the covenant of our fathers. That is, offend against that law which God gave unto our fathers, it being usual in Scripture to call the law by his name and covenant, Ps. cxix. And this is the royal law according to that, James ii. 8.

Why do we transgress, &c., and break the covenant of, &c. It is therefore accounted a sin, because it breaks the covenant, the law which God hath given unto his people.

Doct. Everything is good or evil, righteousness or sin, lawful to be done or unlawful, not as it is profitable or hurtful, not as it may benefit men, or may by God's providence be turned to his glory, and make for it, but as it is agreeable or repugnant to the law and word of God. Thus he reproveth these because they had gone against the law; this is manifest by that, 1 John iii. 4, 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.' And by that, Rom. vii. 7.

Reason 1. Because the law and word of God is the perfect rule of all actions, and so ordained of God. Now in an art whatsoever is according to the rule, is good; but what is different must needs be corrupt; so in this. Again the law is God's will, now everything is, as he willeth or nilleth it, good or evil; for they are not such, and then he willeth or nilleth them, but his willing or nilling them maketh them such.

Reason 2. Because whatsoever is just is good, what unjust is evil, but whatsoever is agreeable to the law of justice, is just, and *è contra*.

Reason 3. Because whatsoever is agreeable to charity, which is the sum of the law, is good, whatsoever repugnant, evil.

Use 1. This will confute a point of popery, whereby they allow things to be done, though contrary to the law, so they be done with a good intent, or with a good zeal for a good end; for so it is in the gloss upon Gratian's decrees, *Malum factum excusatur per bonam intentionem*. And again, *Excusatur malum si sit bono zelo propter bonum*. And upon this ground they allow murdering of princes, massacring of people, treason in subjects, treachery in servants, disobedience in children, that they may dishonour their parents, deny them

and forsake them, so it be *bono zelo propter bonum* ; and be lawful to do anything. And this must make it good, contrary to the apparent word of God here, and that Rom. iii. 8, so contrary is the spirit of anti-christ to Christ's spirit.

Use 2. To convince amongst ourselves men who allow and maintain many sins, because they are profitable to others, and not hurtful to them, and therefore they think they may be done, though they be contrary to the law. One or two instances. Many hold an officious lie lawful because it may stand with charity, when it is profitable for their neighbour. But if against the law and word of God which forbiddeth lies, how should it not be sin and unlawful to be done ? Besides, they must understand that charity, which is the sum of the law, hath reference towards God, towards our neighbour, and towards ourselves. And so is this against charity, though helpful to thy neighbour in whose favour it is told. First, because it is repugnant to verity, and therefore to charity ; for God, who is truth, hath forbidden all untruth, as that which is opposite to him, and so cannot stand with the charity and obedience we owe to God. Secondly, it is to the hurt of the teller, because, Ps. v. 6, ' The lying mouth destroyeth the soul,' so it cannot stand with love, which a man oweth to himself. Now then, though a man may help his brother and neighbour with the loss of his goods and hinderance that way, but not necessary with the hazard of his life at all times, but never with the hazard of his soul, as every liar shall do. Again, things must first be considered whether lawful or no, whether agreeable to the word, and then, whether profitable or hurtful ; that is a second affection of things, and a second consideration. They cannot be lawful but they will be profitable, though not in our carnal apprehension ; nor unlawful but unprofitable, though we always see it not. A second instance is for the matter of usury ; many allow it if it be moderate, and if it be not joined with the hurt but the profit of the borrower. But whereas usury is simply unlawful and evil, I may answer with some of the learned ;* when men make question of moderate usury, whether that be lawful or no, they might as well make question, whether moderate adultery, or moderate lying, or moderate theft be lawful ; for as they are things in themselves unlawful, so is this. Again I answer, it is very hurtful, and against charity ; for though it be not against the profit of the particular, yet it is against public charity ; for usury is many ways noisome to the commonwealth, as is easy to be shewed. Again, it is against charity and allegiance to God, who hath forbidden it, denounced his judgments against it, made gracious promises to them who will do the contrary. Lastly, it is against love we owe to our own souls ; for whosoever putteth out to usury, or taketh increase, he shall not live, but die the death, Ezek. xviii. 18. But for the benefit of the borrower, if

* Chemnitius.

it sometimes so fall out by the providence of God, and his pains and hazard, that is no thanks to the lender ; for it is without all question, he never intendeth it, though he may sometimes pretend it, and so, though it might make it no sin in itself, yet that makes it sin to him ; for gain the borrower or not, he will have security for his principal and gain, and an absolute covenant, and makes no provision for the borrower's indemnity, for he will have it, lose he or gain he, all is one to him. And so it falleth sometimes out against charity, but if not, it is ever against charity in them. Calvin, who is much pretended for the defence of this, and indeed, upon Ezek. xviii., saith that a man may in some cases take usury, and cannot precisely be condemned for it ; yet in the same place he saith apertly, We must always hold it to be a thing scarcely possible, that he which taketh usury should not wrong his brother. And therefore it were to be wished that the very name of usury were buried and utterly blotted out of the memory of men ; but howsoever it may be profitable, and as they think, so agreeable to charity, yet it is unjust in itself against the law of justice ; then the rule holds, Rom. iii. 8.

Use 3. To teach men when they have done anything, or when they are about to do anything, to examine it whether it be lawful or good, not by the event and fruit which may follow of it, or hath, but by the law of God how agreeable it is to it, and how profitable it is, or may be ; nor how it is fallen out of God's glory, but how lawful and warrantable by the word ; for a man may profit another and glorify God by that for which he may be condemned ; as in Judas and the Jews. If then a man hath done anything, and it is fallen out to the profit of man, and to the glory of God, it is never a whit better for him, unless he find the thing he hath done to be agreeable to the word of God ; for if he have done evil and good come of it, it is no thank to him, but to the providence of God who so disposed it. So, if a man be about to do anything, if not agreeable or repugnant to the word, he must not think it good and lawful for to be done, because he sees it may profit man and honour God, as if he had need of his lies and unlawful actions ; neither if he be to do that which is agreeable, he must not think he must abstain and not do it ; only because he doubts of the consequent of it ; but that is lawful, and which he must do by his place, that he ought to do, and leave the other to God ; for not the effects make a thing good, but the ground of it ; not the fruit makes a tree good, but the roots of it. A man may spoil a good action agreeable to the word by his corrupt end, affection, or defect of faith ; but he can never make it good, by them nor anything else, if it be not with that agreeable.

Ver. 11. *Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem ; for Judah*

hath defiled the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

Judah hath transgressed. In the former verse he hath generally reprov'd them for transgressing one against another; here he sets down one particular, their refusing of their own kindred, and marrying of strangers, whereby they were both injurious to their brethren, and transgressors against God. The sin is that they have married with the daughters of idolaters; the heinousness of which sin is amplified from the persons, as that it is Judah which hath done this evil, whom he had chosen before all the world, and specially reserved to himself in the defection of the ten tribes. They whose name is *Faithful* is become unfaithful, from whom no such thing is expected that they should do so, yet they had transgressed. From the subject. In Israel; among that people whom the Lord hath enriched and endowed with so many blessings and benefits. In Jerusalem; in the place which he chose to place his sanctuary, which was the king's seat, and mother city; whence whatsoever comes, whether piety and honesty, or the contagions of vice and iniquity, may and will easily spread themselves abroad. For the thing, it is called an abomination; that is, such an evil as the Lord abhorreth. Abomination generally is taken for anything that is done against law and right, against some ancient decree, or the custom of laws and manners. As generally, Gen. xvi. 34. Hence in Scripture is this word abomination used so much when it speaketh of mixing of seed, when caution is had lest anything be done but that which is right and lawful.

It is amplified further, because they have *polluted God's holiness*. By *holiness* is here meant that holiness which was in this people, because they were dedicated to God, and the inheritance of the Lord, and his own proper people, gotten and purchased to himself; which holiness they had violated, in that they had mixed themselves with strange women. Thus Jerome expounds these words, and it is most like to be the meaning; for so is it taken, Ps. cxiv. 2, 'Judah was his sanctuary,' or 'holy place.' That land was dedicated to God, and possessed of God, and by that is made holy; and there he exerciseth his power by directing and governing them as his own people, and those who are dedicated to him.

There are some who understand by it the bond of marriage, ordained and sanctified of God in paradise. But the words following argue the first exposition more like to be the meaning, *which he loved*; that is, which the Lord loved; which is spoken of this people and land.

And hath married the daughter of a strange god. In the original it is, 'hath the daughter,' but the meaning is, 'hath married the daughter;' that is, such as profess and worship a strange god. Not that they were gods, or thus acknowledged by him and the word; but it is an usual thing in the Scripture to call

things not as they are, or as the Scripture judgeth of them, but after the affection of those of whom he speaks, as 2 Cor. iv. 4, Philip. iii. 19. So these were not true gods, nor no gods indeed, but so accounted of. And this name is communicated to them. Origen (hom. 14 in *Numeros*) hath this rule, that wheresoever the name *Jehovah* is, there is meant the true God, the creator of the world; but the other names of God are attributed both to the true God and to false gods.

Judah hath transgressed, an abomination is committed. Thus the prophet speaketh, not for the particular only, but the general, that transgressions, even all, are an abomination to the Lord, those things he abhorreth. And so that is the point.

Doct. Transgression and sin, all and every one, is an abomination to the Lord, that which his soul so loathes, hates, and abhors. Hence he speaketh so often of sin, and gives it this name of abomination, as in very many places in the books of Moses, as Lev. xviii. 26-28, Deut. xx. 18. Hence he speaketh of particular sins, as Prov. xi. 1, and xii. 22; Rev. ii. Hence he is said to abhor the man that is wicked; not that he doth his person, as he is his creature, which he loves, but as he hath made himself such, Ps. v. 6.

Reason 1. Because he is righteous and holy himself. Now the more righteous the judge is, the more he hates iniquity and sin. He is righteousness and holiness itself. Now, as the sun is the greatest enemy to darkness, because it hath light of itself, and is, as it were, light itself, so in this.

Reason 2. Because he loves his creature, and sin is that which destroyeth it. Now no man can indeed love any man, but he will hate that which is the cause of the ruin and destruction of him.

Use 1. This may let us see, and give wicked men themselves to understand, in what state they stand by reason of their sin; God hates their sin, and abhorreth it, and them for it. How fearful, then, is their condition; * for he cannot hate, but, unreconciled, his face and hand shall be against them for their sins, Rev. ii. 6.

Obj. Then is every one in a fearful case; for all sin, even the best.

Ans. The first is true, yet follows not the second; because though they sin, and have it, yet they hate it. Now God only hates men for their sin when they love it, not when they hate it; and he will only then judge them when they will not judge themselves, 1 Cor. xi. 31. As in a land and state, when the magistrates will not punish, then God will go the circuit, and hold an assize, and bring his plagues and judgments upon them, but when they do it is an explication of his wrath; so in a particular man, which is a little world, a little country.

* Vera calamitas Deum offendere et eorum quæ ipsi non placent aliquid facere.—*Chrysost.*

Use 2. To teach us that it is dangerous to have society with men who embrace their sin, and love it.

Use 3. For imitation. If God hate sin, and it is abomination to him, it should be so to his; they should hate it first and principally in themselves and their dearest friends. For if it be not first that he hate the same sin in himself and friends, he hates it not, though he oppose it in others. But if he be God's, he hates the evil in himself which he doth, then hates he it in others, and must do it, for that God commends in the church of Ephesus, and so commands in others, Rev. ii. 6.

In Israel and in Jerusalem. The people and place which he enriched with such benefits, and honoured with such privileges, made it the place of his worship and the king's seat; therefore them to do it, it is more heinous.

Doct. Their sin is the greater and more heinous who have received the most blessings from God, or the greatest privileges. *Vide* chap. ii. 12, *Doct.* 1.

For Judah hath defiled the holiness of the Lord. This is a further amplification of their sin, because it did pollute the people and place dedicated to the Lord, and so made holy to him.

Doct. Sin is a filthy and polluted thing, that which polluteth and defileth both places and persons, where and by whom it is committed. So here, and Zech. xiii. 1, sin is called uncleanness. Jerome translated it, as the word will carry it, *menstruata*, *menstruous*; than which, saith he, *Nihil erat in lege immundius, quæ quicquid tangebatur, immundum faciebat.* Rev. iii. 18, 'Thy filthy nakedness;' and Micah ii. 10, 'Because it is polluted.'

Use. To teach every man to be willing to receive a reproof, and to endure to be told of his offences and corruptions, from this reason, because they are they which pollute and defile him. In a garment, saith Chrysostom (hom. 17 *ad. popul. Antioch*), put on awkwardly or unhandsonely, if a boy tell thee of it thou wilt not much blush, because it is no great shame; the greater shame were to go with it so out of order; and if dirt be upon the garment or face, and one tell thee of it, thou wilt thank him and take it kindly. How ought thou in this? For by this reformation may be had, and thou mayest be made clean and kept clean; for though it is somewhat difficult and hard for a man to part with his sins and overcome them himself, yet if he may have many admonitors, or be often admonished, at length he may be rid of them.

The holiness of the Lord. So is the church called, either because of God's presence, which makes it holy, or else because they were dedicated to God, and made his proper and peculiar people; for *sanctified* in Scripture so signifies, to be set apart to a holy use and a sanctified end, as is said of the Sabbath.

Doct. The church and children of God must be holy unto the Lord, separated from the world and corruption, and dedicated to him and his service,

sanctified and set apart for holy things and holy worship; as the instruments of the temple, the sacrifices, and other holy things, once dedicated to God, might not be taken and applied to profane uses or common uses: no more may men once dedicated to God give themselves to corruption and sin; nay, much less; for those things were but the shadows, men are the substance; those but the types, they the truth. Therefore must they be continued to holy things by his service, as they are dedicated. James i. 27, 'Pure religion and undefiled before God, even the Father, is this, to visit the fatherless and widows in their adversity, and to keep himself unspotted of the world.' To which we add 1 Pet. ii. 9, Rom. vi. 13.

Use 1. This condemneth all late repentance, all deferring of repentance from day to day, till a man be sick or a-dying; because where repentance is not, a turning from sin to God, there can be no holiness at all; for where sin reigns, there holiness can have no place. One heaven can better have two suns, and one kingdom two kings, than one man and one heart these two. While, then, they remain impenitent, and do it *ex professo*, they must needs be impure.

And hath married the daughter of a strange god. This is their sin, that they had married with idolaters, with them who were of a false worship, and worshipped a false god.

Doct. It is a sin and impiety for Christians and God's people to make marriages with infidels, those who are of a diverse and contrary religion, which are not the servants and professors of the God of their fathers, the true God and true religion. And this is manifest by inhibition first in general: Exod. xxiii. 32, 33, 'Thou shalt make no covenant with them; nor with their gods. Neither shall they dwell in thy land, lest they make thee sin against me; for if thou serve their gods, surely it shall be thy destruction.' In particular, Deut. vii. 3, 'Neither shall thou make marriage with them, neither give thy daughter unto his son, nor take his daughter unto thy son;' 2 Cor. vi. 14, 'Be not unequally yoked with the infidels; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?' The proposition of the apostle is general, forbidding all society and fellowship with them, much more then this, than which nothing is more strict, and by none men are so firmly knit together as by this. And by the name of *yoking* he seemeth to allude to the type of the law, when God commanded that men should not plough with an ox and an ass together, Deut. xxii. 10; whereunto also belongs the prohibition of the like, Lev. xix. 19, which God spoke not for them, but to teach man.

Reason 1. Because it is dangerous, lest by that means, through their continual society and cohabitation, the believer and godly party may be drawn from their piety to impiety, and from the true worship to the false. It fell out with Solomon and Jehoram, 2

Chron. xxxi. 6; yea, with the whole people of God, Num. xxv. 2. Now that which fell out with such great men, and with such multitudes, is danger; it may fall out with others, inferior, fower, simpler, and weaker. Nay, the Lord saith, without any maybes, that it shall befall unto them: Deut. vii. 4, 'For they will cause thy son to turn away from me, and to serve other gods; then will the wrath of the Lord wax hot against you, and destroy thee suddenly.' And the reason of that is, because being confident in their own strength they tempt God, and so it is just he should give them over to see their own weakness.

Reason 2. Because it cannot be but that the service of God, which every believer is bound to perform, even in his private family, must either be omitted altogether, because the man not believing will not suffer it, or interrupted greatly, because the wife will be a-scoffing and mocking, as Michal. And to this may I apply that of Chrysostom: As the woman is an helper, so she often becomes a traitor; and as marriage is an harbour, so it often causes shipwreck.*

Reason 3. Because it must needs be prejudicial to the education of their children. When the parents consent not betwixt themselves, how should the children be brought up in piety and the fear of the Lord? Nay, the children will ever follow the worse side, though it happen to be the weaker, because nature is so capable of error and false worship, over that it is of the true. Hence hardly an idolatrous king made mention of in the stories of the Scriptures, but their mothers are named with them, as they who prevailed with them for false worship, more than the fathers did or could for the true.

Obj. But against this doctrine there are certain objections, by which some would prove that it is lawful to marry with those who are of a contrary religion. And, first, for the places alleged out of Exodus and Deuteronomy, they say that they are not to be taken generally, as forbidding all matching with such, but particular prohibiting to match with those seven nations of the land of Canaan.

Ans. Those inhibitions are general for all of a diverse religion, because it is a certain and true rule, where the reason is general, there the precept is; but the reason of it is general, there being still as much danger as ever was, lest by the unbeliever the faithful may be drawn from the true God and pure worship.

Obj. Salmon, one of the princes of Judah, married Rahab the harlot, a Canaanite, Mat. i. 5; † Judah married a Canaanite also, Gen. xxxviii. 2; Moses the daughter of Jethro, Joseph of Potipherah, Solomon the daughter of Pharaoh.

* Sicut mulier adjutrix est, sic sæpè insidiatrix fit: et sicut portus est conjugium, ita et sæpè naufragium parit.—*Chrys. hom. de libel. Repud.*

† It may be there was some mystery in that of Rahab, to shew that Christ would not only save that which was lost, but honour them also.

Ans. Solomon is condemned for it by the Scriptures. Judah was a wicked man, no matter what he did. Joseph and Moses went before the law, but yet no doubt they had them to embrace the true religion, and they were converted, as the Scripture speaks manifestly of Rahab; and so it might be lawful. Though there be of the learned who think that they might not marry any of those nations, though converted; because God hath utterly banished those nations from his people, that without some special dispensation they might not marry with the converted, Deut. xxi. 11; therefore lawful to marry such.

Because it is lawful by a special warrant and dispensation; therefore it follows it was simply unlawful, for else there needed no dispensation. Again, all the signs set down in that place shew rather that the Lord did dislike it than approve it, and that he did yield so much, it was because of their incredible wantonness and corruption. First, she must shave her head, that whereas the hair is an enticer, or that which gaineth the unclean affection, he liking her in that, when she was shaven might begin to dislike her; and her nails must be pared to make her more deformed, and her garments must be changed, that whereas some garish apparel was as a snare to an unchaste heart, she being put in modest apparel and plain, he might less affect her. And she must mourn thirty days, that if for her pleasantness and cheerful carriage she deceived and delighted him, now in her mourning and dejected countenance she might less affect him. Finally, if he disliked her, he might neither make her a servant to himself, nor sell her to another, which thing they accounted a burden; by which things God endeavoured rather to cure such an inordinate love and affection than to give liberty to it. Finally, some add that these were used for signs of her repentance and renouncing of her false worship, and if she were converted, then was it lawful.

Obj. If such do match together, whether is their marriage lawful, or whether a marriage or no?

Ans. Many of the learned do think it is none, but ought to be dissolved. Tertullian hath called it *stuprum*. The ground of all their reason is, because God hath forbidden such marriages to be made, therefore they ought to be dissolved; but this (saving their judgment) is not universally true, but rather that many things, *quæ fieri non debent, facta valent*. For instance in the like: There is a twofold infidel, one who doth openly profess it, and deny some main article of faith, as that there is no such Trinity in the unity. Another, who professeth in words and denieth it in deeds, and is in heart an infidel. It is not lawful to marry with either of these, being known, not the latter. But say a man or woman do marry, and after it appeareth, whether is it a lawful marriage or no? I presume no man will think that, after the knowledge of it, there ought to be a divorce made. But to unfold this as I think more fully, I would demand this

question, whether, if one of the parties fall after the marriage into heresy, whether stands the marriage good, or whether ought there to be a divorce? Papists generally think there should be a divorce *à thoro, non à vinculo*, a divorce unknown to the Scriptures. Celestinus thought *à vinculo*, though Innocentius was much against him. Many of our learned men think it will break a contract, not a marriage, only they hold *liberum divertium*; that is, when all the means and ways are taken to bring them from their error and heresy, and the party infected will not dwell with the other, or not without blaspheming or reproaching of Christ, they may freely, with consent, one depart from the other; but if he will abide in peace with the sound party, he or she is not to put him or her away, which by proportion is gathered from that, 1 Cor. vii. 13-15, which place, though it be understood of those who were found in their heathenish marriages, and visited so of the grace of God; and so, as Tertullian saith, allows not the faithful to make marriage, with the unbelievers, yet it affords some equity and direction when they are once made, and so that they are lawful marriages *de facto*, though not lawfully made *de jure*.

Ver. 12. *The Lord will cut off the man that doth this, both the master and the servant, out of the tabernacle of Jacob, and him that offereth an offering unto the Lord of hosts.*

The Lord will cut off the man that doth this. In this verse the prophet threateneth the judgment of God against them for this sin, even the cutting of them off from the tents of Jacob, whosoever commits any such thing, whether he that teacheth or is instructed, priest or people, whether he stand out obstinately, or hypocritically he would seem to appease his anger by some offering.

The Lord will cut off. The Lord will not put up this injury done to him and his daughters; but whatsoever he be that either shall do this hereafter, or hath done it, and repents and reforms it not, every one of them will I cut off and destroy. Jerome observes it here as worth the observation, that he cuts not men off from pardon, or the hope of it; for he saith not, the Lord curseth him that doth this, but he that shall do it, prolonging his curse as it were for the time to come, that he might provoke the offenders to repentance.

Will cut off. It is a phrase like that Gen. xvii. 14, Exod. xii. 15, which Tremellius thus interpreteth; that is, both here and in the world to come, he shall be cut off from the company and society of the saints and faithful. The metaphor, as some probably think, is borrowed from physicians, who cut off the body putrefied and rotten members, and have often occasion and necessity so to do. As if the wicked were but rotten and putrefied members in the church.

The man that shall do this. A sentence without

exception, whosoever he be, it shall be all one to him, who accepts no man's person.

Both the master and the servant; and particularly, both master and servant. The interpreter in the Latin hath 'master, disciple, or scholar,' following rather the signification than the original; for that is either 'he that watcheth and answereth,' or 'he that excite and answereth.' But for the meaning, some difference there is. Some understand by the watcher or exciter, the teacher, who watcheth that he may teach true things unto his scholars or hearers, and excite their minds; by the answerer, the scholar or hearer, who follows the master, and for further instruction answereth to his demands or questions; and so by this should be signified, that both the people and the priests, who were authors and warranters, or assurers of their course by precept or practice, should perish together. Others take it more generally; and more probably. The meaning is, one and other, and all; not one man of those shall escape, who are defiled with these profane marriages, no, not any one of those families shall be left alive, but be cut off.

Out of the tabernacles of Jacob. That is, from God's people, or God's church. Some think it is taken for the cities of Jacob, as they think it to be taken, Ps. lxxxvii. 2. But all is to one purpose; for those cities were part of the church.

And him that offereth an offering unto the Lord. Some understand these words particularly of the priest, who, as we may read, Ezra ix. 10, were not free from this. So the Chaldee paraphrast interpreteth it, and Cyril sheweth that though he came nigh to the horns of the altar, yet should he not be there safe with his sins. But some understand it more generally: though they should be very liberal in offerings unto me, and think so to escape my wrath, yet though they should be as liberal as the hypocrites, Micah vi., yet should not that help; for they shall perish with their offerings.

The Lord will cut off. Though the magistrate will not look to this evil, being careless or corrupt; though he cannot, because many are wrapt in it, and the multitude too strong for him; or howsoever it be not punished by man, yet the Lord will not let it escape his hand, but he will cut him off.

Doct. When men, and they who are in authority, to whom the sword of justice is committed, do not punish the corruptions and sins of their subjects; whether they omit it for fear or favour, by the greatness or the bribery of the offenders, or any such means; then will the Lord take his rod in hand to punish, and gird his sword unto him to cut off every one so sinning and so spared: so here. So when Adam, the prince of the earth and magistrate of his sons, let pass the murder of Abel, because Cain was his first-born and his possession, yet the Lord did lay to his hand and did punish him, Gen. iv. 11, 12, &c. So of the sons of Eli, 1 Sam. ii. 23, 24, and iv. 11, not simply a judg-

ment to fall in battle, but because it was prophesied of them, chap. ii. 94. This is manifest further, out of the story of Achan : while, by ignorance of the fact, Joshua did not punish it, the Lord did it in the whole people ; but after the knowledge of it, when Joshua had punished it, the Lord put up his sword, and his wrath ceased, Joshua vii. To these we may add that of Num. xxv. 8, 4, &c. ; the cause of the great famine, 2 Sam. xxi., was the king's not punishing of a sin committed by Saul's house ; which done, the famine ended.

Reason 1. Because, as Jehoshaphat told the judges, their judgments were his, which, if they executed, he will not, because he will not punish one fact twice. But if not they, then will he, because he is just, and else should be unjust as well as they ; for if it be injustice in them to spare the wicked, it would be in him.

Reason 2. Because impunity from the magistrate makes impotence in the offenders, and brings them on to hardness of heart and security, so that they never judge themselves ; and so, neither judged by authority nor by themselves, they are judged by the Lord, as the contrary proves, 1 Cor. xi. For (I take it) it will hold, not only of those sins a man is guilty in *foro conscientiae*, but in *foro civili*.

Use 1. This sheweth the folly of those men who, as they make conscience of no sin, and only care to avoid those sins the laws of men and state will punish them for ; so when they are fallen into any such offences, care only how to escape the punishment of the law and the hands of the magistrate, which, if they can by favour or friendship, by bribes or the countenance of others, or by dissembling or covering of the fault, or howsoever, the care is taken, and they never fear more. Their folly appeareth, because then the Lord will take them into his own hands ; and that, saith the apostle, is a fearful thing, and more cause of fear, as Christ speaketh, Mat. x. 28. What will it profit them then to escape the one, and fall into the hands of the other ? As much as if a murderer should, by means and money, either get his fact passed over at the sessions, and fall into the hands of the judges at the assizes, or scape their hands, either by corrupting the judge or the sheriff, to pack a jury for his purpose, or the foreman to lead the rest, when the next of kindred is ready to enter an appeal to the king's bench, where there shall be no such packing. All he hath got by it is his reprieving for a while, but to his greater shame and punishment. So with these. Many a man lives in oppressing and injuring others, his tenants and inferiors ; and either there is no civil law against him, or if there be, either his greatness or purse will carry it out well enough, that no punishment shall come upon him or take hold of him ; and then he sleepeth without fear, when he is as a man that hath escaped the rage of a fool, and is fallen into the power of a bear robbed of her whelps. As masters, if they live in oppression, or usury, or deceit, or drunkenness, or

adultery, or some such like, and can escape the magistrate's hands by the means they make, fear nothing. That is their folly, there is more cause of fear God will take them into his hand. Many servants, when they have injured and dealt deceitfully with their masters, stealing from them or serving them with eye-service, misspending their goods, and not furthering, by their endeavours, their profits, if they can escape their master's hands by lying, or shifting, or dissembling, or by his negligence, lenity, or remissness, they never fear ; this is their folly, there is now more cause of fear God will take them into his hand, to cut them off by the plague or some other judgment. Finally, let these and all the like see their folly, that think there is no fear if they can escape the hand and sword of man by such means ; yet there will be no escaping of the hand of God, who will, as he saith, send serpents that will not be charmed, Jer. viii. 17. Oh consider this, ye that forget God, as if he would not judge the earth when men neglect it, least he tear you in pieces.

Use 2. The cause why God sendeth general judgments upon such a city or land as ours is, why he draws forth his sword, or sends famine, pestilence, plague, or such like, it is because the magistrates of that county or town are remiss and careless, suffer sin unpunished and uncensured for some respect or other, making either *munera oris*, or *manus*, or *officii*. For if these did not let them, but they would purge the land from the blood, and the adulteries, whoredoms, thefts, oppressions, blasphemies, and such things wherewith it is defiled, there would never come any such general judgments. For if the justices at the sessions should reform thoroughly, and deliver the gaol every one to his several punishment, the judges should have little cause to ride circuit, or if they did, but to make short ones. So if magistrates, God would not punish ; or if he did, yet not so long as three years' famine and three years' pestilence. So that of all the enemies of a commonwealth, none is so great as remiss, careless, and corrupt magistrates ; for they are a cause of God's general judgments, whereas their severity would prevent. And none such a forerunner of some general judgment, as they and their remissness ; and in a magistrate, it is better for the general good that he be too severe, punishing some he ought and might spare, than remiss, passing by others that deserve it. As a surgeon, better too deep or too nigh, than too little in tenting or cutting.

To teach every inferior not to seek and labour to escape the hand and punishing of the magistrate, or his superior, who is as a magistrate unto him, his master or parent, if he have offended and deserved it, specially remaining by that immunity impenitent in his sin ; for besides that it is sin to him so to avoid it, it will be but a further means to bring him to the hands of God, who will punish him more severely and fearfully, cut him off from the tents of Jacob. If any say this falls but out seldom, here and there one, and

so no such fear of it, I answer with Cyprian (*lib. de laps.*) *Plectuntur interim quidam, quo ceteri corrigantur; exempla sunt omnium, tormenta paucorum.* These few should be warning to others lest they also perish. Again, are there but few? Who can remember the many thousands that God hath taken away and cut off by the plague: of inferiors, and servants, and such like, whose superiors had been remiss towards them, and yet say this befalleth but to few? Or, lastly, who can think of many thousands who are lying broiling in hell, and so cut off from the tents of Jacob by the Lord, though man winked at them, who haply, if they had felt the severity of magistracy, might have been saved, and yet say there is but a few? And though many yet have escaped, and do or may escape; though the plague renew upon us, with adulteries, &c., because this is but the poor man's plague or the servant's; yet who sees not that even for the rich and the masters, the Lord hath a plague for them, as Micah ii. 3, and haply will it be for them if, 1 Cor. xi., they judge not themselves.

That doth this, or that shall do this. God will not presently smite them though they have committed this offence, but he will wait for their return; and if they continue to do it, then will he cut them off. Hence the patience of God to sinners, waiting for their conversion, *vide* Rev. iii. and Isa. xxx.; or rather I observe, that though the Lord a long time spared the wicked, yet he will visit them and pay them home in the end, Isa. xxvi. 14.

Both the master and the servant. Both him that wakeneth and exciteth, and him that is wakened and answereth the call; meaning the whole house and family should be cut off.

Doct. God's judgments against the wicked rest not in them only, but also are extended to their families, seed, and posterity: Isa. xxvi. 14, 'And destroy all their memory.'

Out of the tabernacle of Jacob. That is, take them out of the land of the living, bringeth death upon them and putteth an end to their days, and letteth them be no longer among the living. Though it may reach to their cutting off from heaven, yea, it containeth this: whence,

Doct. It is a judgment to the wicked to be cut off either naturally or violently, untimely or in his ripe age, Isa. xxvi. 14, 'and scattered them.'

And him that offereth an offering, or him also that offered. Though he offer: noting the nature of men, that when they are convinced of their sins they think to please God by outward things, as sacrifices, or fastings, or outward hearing, and multitude of prayers, though they continue in their sins.

Doct. It is the nature and practice of carnal and natural men, when the judgments of God are denounced against their sins, and the wrath of God declared against them, to take any course to free and deliver themselves from them, and to appease his wrath, rather than

humble themselves and forsake their sins; and sometimes by flying to human helps, sometimes by religiousness, as by offerings, or fastings, afflicting the body, outward hearing and multitude of praying, and such like. It is manifest in these, so in Saul, 1 Sam. xv. 14, 15. And Hezekiah, when he was led by nature and the common course of men, 2 Kings xviii. 14. So in them, Micah vi. 6, 7, and Isa. lviii. 2, 3, &c.

Reason. Because it is natural unto them; they have it with other corruptions propagated from their first parents, for thus Adam and Eve dealt with the Lord, Gen. iii.

Use. To see the policy of antichrist and the church of Rome. Who knows not from how many things the antichristian church of Rome promiseth to her followers remission of sin, and so freedom from the judgments of God, never once making mention of true repentance, or forsaking of their sin? As the sacrament of penance, alms-deeds, forgiving of injuries and offences, abundance of charity, holy water sprinkled, devout beating of the breast, whipping of themselves, pilgrimages, all sorts of good works. And, as the Rhemist, in Mat. x. 12, episcopal blessing, for Christ's death with them doth not take away daily sins, but original; the sacrifice of the mass doth that; so as the body of our Lord was once offered upon the cross for our original debt, so it is continually offered upon the altar for our daily sins.* And Catharinus (*in libro impresso Romæ*) writeth, that Christ's passion made satisfaction only for original and such sins as went before baptism, but the mass satisfies for sins committed after baptism and our first justification.† Finally, to say nothing of their jubilee, and their lady's psalter, and her pantofle, and an hundred such things.

And him that offereth an offering. Though he offer an offering, and think thereby to escape, and appease God's wrath, yet shall he not prevail, nor escape.

Doct. In vain do men think to appease the wrath of God, and to escape his judgments, when he is angry and threateneth, by any outward means, as offerings, fastings, prayers, and such performance of parts of his worship, they remaining impenitent in their sins, and keeping them still. So is it here, and manifest in that Micah vi. 6-8, and Isa. lviii. 2-14, Ps. li. 16, 17.

Reason 1. Because God is a Spirit, and he will be worshipped in spirit and truth. Outward things only cannot please him, being different from his nature; yea, they that only bring them worship him neither in spirit nor truth, but in body and outward things, in hypocrisy and dissembling, &c.

* Sicut corpus Domini semel oblatum est in cruce pro debito originali, sic offertur jugiter pro nostris quotidianis delictis in altari.—*Thomas de sacra Altaris.*

† Christi passionem pro originali tantum peccato satisfecisse, et actualibus baptismum antecedentibus, missam vero satisfacere pro peccatis baptismum et primam justificationem sequentibus.—*Catharinus in libro impresso Romæ.*

Reason 2. Because all offerings a man brings to God, all outward service he performs to him, is accepted not for itself; but if it be, it is for him, or else rejected for him, and not he for it; for though men which are corrupt do accept men for their gifts, and disliking their persons, yet feeling * from their purses, they will soon change their minds and like of them: whatsoever they disliked before shall be excused and lessened. It is not so with God; he accepts men not for their gifts, but their gifts for them, or else rejects them and their gifts.

Reason 3. Because they shew more contempt against the Lord than if they never sought him with any such means, or came before him, which is manifest thus. A man hath offended his prince, for which he threatneth and menaceth him to execute or destroy him. If he seek not to him at all by any outward means, or come not to him when he is summoned, it is but contumacy, not contempt, for he may do it out of fear. Now contempt and fear cannot stand together in one subject; but if he come and seek him by outward things, never shewing any sorrow for his offence, make no promise of his amendment, but think thus to stay justice, it must needs be judged a gross contempt. And where once contempt appeareth, there no reconciliation at all can be expected. So in this.

Use 1. By the former point we saw the policy of popery, by this we may see the impiety of it; by the former they please many, by this they perish as many. And herein appears their gross impiety, that for their own gain they care not how many thousands they lose; not that of purpose they would perish them, but that else they cannot profit themselves; for if they should not teach them that such things forespoken of would please the Lord, and free them from his wrath, they would be of a small account and lower price, and so their gain and wealth decay, because they may say, as Acts xix. 25, 'Sirs, ye know that by this craft we have our goods.' Their impiety then is this, that they hold them in the error, that these things will please God, and will not till they perish by such a conceit: like deceitful and unfaithful lawyers, who, to get money and gain to themselves, persuade their clients, term after term, till the day of hearing come, that a plea they have drawn for them will hold good, and then they confess themselves to be in an error, when sentence goes against them, and they deprived of their heritage; like unskilful physicians, who, finding what kind of physic their patient's palate doth best relish, though it be neither of force to preserve or recover him, yet to keep themselves in request and practice, ever prescribe him that, though he die for it in the end. Such physicians are they of no value. If any man think I slander them, because they talk much of penance, and confession, and such things, I answer, I do not. To instance in one. The schoolmen teach that salvation is in the sacrament or sacrifice of the mass, as health

is in a medicine, which cures though the party do nothing to help, never believe, only receive it. They teach them that these reconcile without repentance. I deny not that our latter papists, when they find things written, scanned, and so prove scandalous, they have helped things with their late expositions; but it is one thing which they are forced to say by argument, another thing what they commonly teach to the people, who have the one taught to them without the other. They deal like some physicians, who, when they have to deal with common patients, who favour no religion, and think indeed health is in their power, and their medicines, they promise them simply and absolutely health by them. But when they have patients that know religion, or find a minister with them who knows health is not in their power or medicine, then they tell them they must look to God, and reconcile themselves to God, and then by his blessing they shall do them good. So these.

Use 2. To let us see the folly of those men who think by those outward things, outward means, to appease and escape, and when they have once performed them, rest as sure as if they had the band in statute-marchant he should not touch them. The church is full of these fools; for, how many are there who, if they hear by the word, or see by the shaking of the rod, that the Lord is angry, think by an offering, giving alms to the poor, by fasting and bowing themselves, by a little more frequenting of prayer, or coming to hear the word, to escape well enough, though they never repent and forsake their sins; or, if God smite them, that they are sick upon their beds and draw near to the burial, if they give somewhat largely to hospitals and holy uses, to schools and churches, though they never truly sorrow before God, nor satisfy the injuries done to men by restitution and such like; yet God will be well pleased with them, and they shall not be cut off, but enjoy the everlasting tabernacles of Jacob? But, fools and blind! why should they imagine that should help them, which will not another, neither ever would? Is not he the same, and is there not still the same means to appease him? That which could not then, can it now? If the body be to be cured, if anything be brought unto them, they inquire who ever used it, and what effect it had with them; and if they hear of many who did use it, and none ever recovered by it, they will never trust to it; and yet for the soul they will go contrary. But if these do not appease him, why are they commanded, or why is that, Heb. xiii. 16, 'To do good, and distribute, forget not, for with such sacrifices God is well pleased?' I answer, they are commanded for other purposes, as duties, and testimonies, and signs of thankfulness; for it follows not that there is no use of them, unless this be: God ordained them for other purposes. And as it is in salves, they cure that they were ordained for, saith Chrysostom; for the salve for the eye cannot cure the cut of the hand. And for

* Qu. 'feeling'?—ED.

that, 'Do and live,' that is understood of the whole and of perfect doing, which is impossible for any, because of their weakness, Rom. viii. And that of the Hebrews doth not tell us that that doth appease God when he is angry, but that they please him after he is appeased and reconciled, for then he accepts them graciously and favourably. For so much riseth out of Heb. xiii. 15, 'Let us therefore *by him* offer the sacrifice of praise always to God, that is, the fruit of the lips, confess to his name,' where he makes mention of Christ, shewing that they please him, coming from faith in Christ. But when a man lies in his sin, and so purposeth, and is without faith and without Christ, all the sacrifices of such a wicked man are abomination to the Lord, more when they are offered with a wicked mind, of deserving at his hands, and derogating from Christ, and making him to justify the wicked.

Use 3. To teach us, now that the Lord shews himself displeased, and threateneth to cut us off, not to think by any outward things to appease and escape it. It is not offering and alms, not fasting and prayer, that will do it, though they are such things as God calls us unto by such judgments; as Isa. xxii. 12. But in vain shall we trust unto them if we remain in our sins without repentance and forsaking of them. In vain trusts any man to the chirurgeon and his salves to cure his disease, all the while there is in the wound within the flesh iron remaining (*August. de rectit. Catholicae conversat.*). So shall not his prayers and other things prevail all the while hatred and other sins remain. All the while that Achan and his execrable booty was in the Lord's camp, the tears and prayers of the whole prevailed nothing, Joshua vii.; but he taken out of the way and stoned, they prevailed. To prevail, then, with God, and to have him reconciled, and to escape his displeasure, these cannot do it unless we cast out the execrable thing. If Moses and the rulers will hang up the heads of the people before the sun, and Phinehas execute justice, the plague shall cease; if every one will do so with his sins, he shall not be cut off, or if he die, he shall live. The mariners who were in a storm, Jonah i., took the contrary course to help themselves and save their lives, by unlading their ship and casting all into the sea; but it served not the turn, nor helped them till Jonah was cast into the sea, upon whom the lot fell, who had offended. So in this; many give their goods, &c., and yet it will not serve; cast lots, it will light upon thy sins; and if that will not be cast into the sea, think that there will be no calming of it.

Now, before we leave this verse, it may be some papists will gather hence, as from the like places, that the church standeth not of the elect and predestinate only, as we affirm, for none elected can be cut off from it, specially if we understand the cutting of them off from the everlasting tabernacles. Therefore they now condemn this in us, as the council of Constance condemned John Huss and burnt him. But this, neither

any the like place confuteth that we hold, who do not deny that wicked men and reprobates may be of particular churches, but not of the catholic; of particulars, because to be in a particular church is nothing else, but for a man to join himself in that society which professeth true religion. But to be of the catholic church is to be joined to Christ as his member, and to draw life from him, so that he doth not, neither can, perish. In a particular church, then, may wicked and reprobates be, as bad humours and rotten members are in the body, but not in the catholic church, which is Christ's body, which, as his natural body, could not see corruption, neither can it have any such corrupt parts; and as no part of it could be cut off, no more of this, for where the head is, there shall all the members be, whereas then they shall never come where Christ is; they cannot be members of him, and so no parts of the catholic church. But are they not parts of the particular? They are; but yet it follows not that every one in them is part of it; for as every ward or street of London is part of the whole, yet follows it not that every one in them is part of it, for foreigners and strangers may be in it. There is none of the catholic but he either is or hath been in some visible and particular church, yet it follows not that all that are in it are of it. And by this may be answered all those parables and other places they bring out of the Scriptures to prove that wicked men are of the catholic church, for they are all understood of particular churches, where the wicked are mixed inseparably with the good, as chaff is with the wheat in the field and barn, as lees with the wine, in the tierce and hogshead; yet is neither the chaff wheat nor the lees wine, neither they the church.

Ver. 13. And this have ye done again, and covered the altar of the Lord with tears, with weeping, and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

And this have ye done again. The prophet proceedeth to a second sin in this people, and to reprove it, going from their strange wives to their having of many wives, to multiplicity of them, which is reprov'd in this verse and 14 and 15. Of the whole, we have two parts: 1, his reproof; 2, his exhortation to the contrary, at the end of ver. 15. In the reproof as the vice is checked, but not so openly as the former, yet necessarily out of the 15th verse it followeth that the grieving of their wives was by taking other wives to them. Now, the amplification of this sin, or the heinousness of it, is set forth two ways: first, because it was injurious to their wives and themselves, ver. 13; secondly, because it was against the institution and ordinance of God, ver. 14, 15. Now, the first against their wives, because they grieved and vexed them, and against themselves, because they made their own offerings to be rejected of the Lord.

And this have ye done again. And this sin have you committed in the second place, which comes here to be reprov'd amongst these particulars; you have taken not only strangers, but you have joined them to your lawful wives, and taken them with them, and made them to mourn and weep.

And covered the altar of the Lord with tears. The Israelites' women, or their own proper and lawful wives, finding that they took others to them, and finding them in their places where they ought to have been, and who had only the right unto them, they wept day and night before the altar of the Lord, as it were accusing his providence that he did not relieve and redress their injuries.

Ye have covered. He accuseth not those who did weep, but those who were the cause of their weeping.

Ye have covered. That is, you have made your wives, by your carriage and dealing towards them, to cover. So Cyril interpreteth these words; and that both because the place must needs have it so interpreted, as also from a common and usual kind of speech. For when we do anything compelled or drawn to it either by some vehement love or hatred, or pity of any man, or by some other affection, he is said to do it, by affection of whom we are compelled or drawn to it. As if a man could not bear the desire he hath to his absent friend or his dead son, we say his son or his friend will not let him rest or be in quiet; for he is often said to do that doth so work, and moveth him either by counsel, or command, or impulsions, though by another. That instance in this case we may give, Zech. xi. 18, 'Cast it into the potter's field.' It is a prophecy of the money which Judas should take for the betraying of Christ, and what he should do with it; and when he was to do it, and did cast it into the temple, Mat. xxvii. 5. It is spoken here as if Christ did it, or should do it; not that he personally did it, but because he moved Judas, and after a sort compelled him to do it.

Now the greatness of these women's sorrows are increased or amplified, that they were so affected that tears came from them; and if it be thought that it is easy for that sex to shed tears, yet this comes not from the composition, but the extreme grief they sustained, when they came to so many, as it were cover the altar of God, even that altar where they sought for ease and comfort. And further to amplify it, it is said with weeping and mourning; that is, their tears were joined with sobs, and sighs, and outcries, by which the sorrow and anguish of their mind was increased, whenas God would have his altar without all spot or injury, most pure, sacred and consecrated to him, insomuch as he forbade the stones of it to be wrought or cut with any instrument of iron; it must needs be ungrateful and unacceptable to him when it was covered and compassed with tears, sighs, and lamentations of those who were in misery, vexed by their husbands and their concubines.

The altar of the Lord. This amplifies further their sorrow, that they came to the altar of the Lord to complain, as being without all hope of help from man, and all means, and had only God to fly to and his help; for it is a sign of great oppression whenas men miserable, and affected with injury, come mourning and lamenting to God's altar to complain to him, as those who have no help, no defence in the counsels or help of men, none in the judges and magistrates of the time against such injuries.

Because the offering is no more regarded. Or so that your offering. It is that which containeth the injury to themselves, for by these tears and lamentations of the wives the anger of the Lord was so stirred up against them, that he saith all their sacrifice and offerings were not accepted or regarded of him; i.e. the tears of your oppressed wives are as a veil upon my altar, and do all so cover it, that your sacrifices and oblations cannot be seen, or make me not accept them, when their cries and their prayers come both before me; they do so trouble and corrupt your prayers, and so hinder, that they are not heard of me at all.

Ye have done again. In the second place adding this sin to the former, a greater to the less. Some who were single took strange wives, and when others saw that was borne withal, and the magistrates did not control and punish it, they proceed to this, that having wives of the daughters of God, they took to them the daughters of a strange god.

Doct. Corruptions suffered in the whole church, and particular members, and not reprov'd, punished, and corrected, whether they be in doctrine or manners, will soon grow greater, or bring in greater.

And covered the altar of the Lord with tears. The first reason condemning this polygamy is drawn from the grief of the wives, and it stands thus: that which is a grief to the wife, and fills her heart with sorrow and anguish, even then when she comes to God's altar, God's service, ought not to be done by the husband, but such as this.

Doct. The husband ought not to do that which will grieve and vex his wife, and make her unfit for duties to himself and service to God. It is here the force of the prophet's reason. And this is the commandment of the apostle, 1 Pet. iii. 7, Col. iii. 19. This Laban saw by the light of nature, which made him take an oath of Jacob: Gen. xxxi. 50, 'If thou shall vex my daughters, or shall take wives beside my daughters, there is no man with us; behold, God is witness between thee and me.' This made Rebekah to urge Isaac for the departing of Jacob, Gen. xxvii. 46.

Reason 1. Because a man must not do that which may grieve or offend a weak brother, to drive him back, or make him less fit and cheerful in the service of God, and following of him, much less a wife.

Reason 2. Because she is the weaker vessel, 1 Pet.

iii. 7. The weakness of the sex craves more indulgence and care. As we more easily pardon children if they offend in anything, by reason of the tenderness of their years, and ignorance of it, so the infirmity of their sex ought to make men they be not rough and severe with them. Some translate it *instrument*; and as Luther speaks of it as a knife with a tender edge, men will not cut stones, brass, or iron with it.

Reason 3. Because she is partaker of the same and manifold graces of life (as some books have it), 1 Pet. iii. 7, seeing God hath made her partaker with him of baptism, and of those things that are had by Christ, and made her heir of heaven with him. God having thus equalled her, it should restrain him off from grieving her; for if we respect the inward man, and as every one is in Christ, all are equal, and there is no difference between man and wife, yet because God hath so ordained things, he must be head, and govern, and she must be subject, and be governed. Yet in his government and superiority, because God hath thus honoured her, he must not be grievous to her.

Use 1. To reprove all such husbands as make no care at all of grieving and vexing their wives, sometimes when they are present with them, sometimes when they are absent, and by it. And oftentimes such as are ready to cry out of an offence, or an occasion of grief which a man is forced to give to his brother, yet they care not to grieve their own flesh in a nearer conjunction. By their absence they grieve them, seldom at home with them, but taking more delight in riotous and dissolute company, more in taverns and ordinaries, where there are lowd and vain exercises, than in the society of their loving and kind wife, making her sit sighing and sobbing at home, mingling her meat with tears, and her prayers, if she savour religion, with mourning and weeping; or else, which falls out with too many, for want of their husbands' company, they fall into the snares of Satan, and have instruments suggesting to them that their husbands do not love them, by which many a woman that otherwise would be honest falls into folly and uncleanness, which the husband's care and loving company would have prevented, which cometh at the length to the ruin of them and their houses. If they tell me they must go abroad, and have their pleasure and sports, I tell them that their necessary going abroad I restrain not, but their unnecessary. And if they must, why may not the wife say so too? But I will not be comely to excuse her wandering, neither will it be borne with, and there is no reason it should; for they look she should accept their company, and be willing to be with them; and reason good. And why, then, should not they be as willing to dwell with them, and to give them comfort and content, and not to vex them by their unnecessary absence; which because they were so apt to do, by name they are commanded to dwell with them, 1 Pet. iii. 7, but the woman only by implication and consequent. But some bide always at home, but

better for their wives they were absent; they are never content with anything they do, but disgrace them before their servants and company, and be bitter unto them in word and deed, and provoke them to unkindness and distemper by strange carriage of theirs; it may be sometimes taking Sarah's maid, as Abraham did, though Sarah never give her him, and so driving them into divers passions and distractions, making them forget both their sex and their duty; and hence comes oftentimes so many complaints of wives when the husband is the cause of it. As if the head should lead the body through fire and water, through mire and dirt, through woods and thickets, where it receives much hurt, and then complain of the hurt and pain that it suffereth; so many, by their strange behaviour, draw themselves into contempt, and make their wives undutiful, and then exclaim against them, when they should condemn themselves. They have gone against the rule of God, and so have brought the curse of God upon them.

Use 2. To instruct every man to abstain from vexing and grieving his wife, either by his absence or presence, but to dwell with her, and delight in her company; not withdrawing himself from her, but upon a good calling, and a good cause; and then so as she may perceive he takes no delight, nay, that it is a grief to him to be an occasion of her grief, and that yet he leaves his heart behind with her. When he is present, he must live lovingly and amiably with her, abstaining from all things that may grieve her; so shall he give her an example to do so to him. For they ought not to please themselves, but one another. The good things that are in her he must cherish; for as in children or servants, so in the wife; nothing encourageth her more in any good thing, than that her husband observeth and approveth those good things are in her. The evil things, ordinary infirmities, he must rather entreat God for them, than reprove her: but if either, he must take his fittest time for it; as with physicians, observe her nature, as they their patients, and do it in love, not passion; with a grave yet cheerful countenance, letting her see her fault out of the word, rather than from his will and dislike. And though he be master bee, and have a sting, yet must he seldom or never use it, unless extremity drive him, and that by her peevishness rather than his passion or folly in handling of the matter. And so may he have comfort by her, and fruit of her; for she is therefore compared to a vine, which by the care and diligence of the gardener in careful pruning and underpropping it, and dressing of it, brings forth fruit, even grapes, whence comes wine, which rejoiceth the heart; otherwise it will but wallow on the ground, and remain fruitless.

But to conclude; provided always that she be dutiful and kind, loving and obedient unto him, or else she forfeits her right; and then, if he be bitter and unkind to her, I do not warrant him, but I less blame

him. If she be to him not a turtle dove, but a chattering pie, full of brawlings and contentions, because everything must not be as she would have it, I less blame him if he delight abroad, seeing Solomon hath said, Prov. xxi. 9, 'It is better to dwell in a corner of the house top, than with a contentious woman in a wide house.' Prov. xix. 13, 'The contentions of a wife are as a continual dropping.' If she be, as one saith, like a vine that were planted in the flowing sea, which prospereth least when the water is lowest, so his fellowship sweetest when he is furthest off; if as many women, who tell us they make themselves fine and trim to please their husbands, and yet are least trim when they only enjoy them, but only when they are to shew themselves abroad, which in many is rather to please others than their husbands; (I censure not all) so they have no cheerfulness and loving carriage in them when they and their husbands are alone, never so merry as when he is absent, never so solemn and drooping as with him, as if his company were a burden, and his presence a clog unto them; who can to anybody else put on cheerful looks, have lively spirits, and find talk enough, but with their husbands can find none, but sit heavy a whole dinner and supper while, and not a word from her, no token of her joying in his company; and upon every discontent, be strange a day, two or three, looking he should seek to her: I say, by such dealings she hath forfeited her right; and though it be *summum jus*, and so *summa injuria*, to take it, such a forfeiture, or rather it is indeed injustice; yet if he do take it, it is but just upon her; and though he be not fit to do it, yet she hath deserved to suffer it.

And covered the altar of the Lord with tears. The general of these words we have heard, the particulars we must examine. These women, though heavy in heart, and full of grief, yet would they not desist from praying to God, and performing their service and offerings to him; neither doth he for that reject them and their offerings, though he be* their husbands' afterwards, who were the cause of their grief.

Doct. Though men cannot perform the service and worship of God with that cheerfulness and perfection which he requireth, who loves a cheerful giver, and so a cheerful worshipper; and being perfection itself, would have things in perfection; yet must they perform them as they are able, and he will accept them in their imperfection. Manifest, as here, so by that reproof of Moses to Aaron, Lev. x. 16; the practice of Nehemiah, Neh. i. 4; of David, Ps. xlii. 5, 6; of Zacharias, Luke i. 22; of Christ, who might stand for all, Mat. xxvi. 38, 39.

Reason. Because many so have obtained a blessing, and God hath given it them, as Ps. cxvii. 5, 'They that sow in tears shall reap in joy;' as the gaoler, Acts xvi. 29, came trembling to Paul and Silas, but departed with joy of heart, ver. 34.

* Qu. 'do'?—ED.

Use 1. Not let our infirmities hinder us from prayer,
Use 2. To come confidently to God.

And covered the altar of the Lord. These did not seek to revenge themselves, they resisted not by giving injury for injury, dealing with their husbands as they had dealt with them; but patiently bore it, and committed it to the Lord.

Doct. Men who are injured, oppressed, and hardly dealt withal by others, ought to bear it patiently, and not to revenge themselves, and to resist by force and violence.

Use. To teach every man to bear patiently the injuries done unto him; if he have received them, do not requite them, but rather with well-doing let him go to God's altar; and with Hezekiah, spread the letter of the king of Ashur before God; with Joseph, carry the hard speeches of his brethren to his father. If he have the same spirit, he must have the same mind which was in the Lord Jesus, and leave vengeance and recompence to him to whom it belongs. Thou art injured, deprived of thy goods, beaten, reproached, and greatly hurt this way; expect the sentence of the judge. If another man's servant shall reproach thee, thou wilt not beat him thyself, but complain to his master; how much more ought thou to do this in respect of God, who hath said, 'Vengeance is mine, and I will repay it?' (Chrysostom, hom. 22, *ad pop. Antioch.*) But thou art desirous to be revenged. That is the way not to revenge; for that is a true, though a strange position and speech, that they are only hurt and injured, who hurt others, and injure them. And the injury which is done to others, hurts none but those who do it; so those who suffer do not repay, or be brought to sin. For example, what was more unhappy than Cain? The death he brought upon Abel hath made him that suffered it to be accounted just in all ages, and him that did it a parricide and murderer. What was more miserable than Herodias, who desired John Baptist's head in a dish, and so plunged her own head in the eternal fire and flames of hell? What worse than the devil, who by his malice made Job more famous, that as his glory increased, so did the other's torments? So now. And if men be not brought to commit sin, and this in particular, what hurt have they by it? It is another truth, that there is no man hurt but of himself;* for admit a man have his goods taken from him, or other injuries done to him, if he fall not into sin by it, keeping the injury boiling in his stomach, or falling to revenge impatiently, or blaspheme, or such like; if he do, then is he hurt, and greatly, not of another, but of himself. Example Job and Paul. These and the like should persuade us to patience, and not to resist. And why should such things be heard? If I let him alone, he will be worse. Hast thou more care of him than of thyself? But are not these words of corruption and pride, who establish things against God?

* Nemo læditur, nisi a seipso.—Chry.

Admit he be hurt, yet God ought to be obeyed. Neither ought we to make laws against that which God hath ratified. But it will hurt neither thee nor him; for, Prov. xv. 1, 'A soft answer putteth away wrath, but grievous words stir up anger.' And if thou wouldst do thyself and him good, the more he is in choler and heat, the more yield thou; for this heat had need of the greater remedy. And the more reproaches there are, there is the more need of patience and gentleness. And when the fever is hottest, there is most need of cooling; so when a man is angriest, of yielding. But this will be a reproach, and there is no manhood in it? Nay, it is no reproach, but compassion and humanity. Finally, in all these things thou shalt find that true of Abigail to David, 1 Sam. xxv. 31, 'Then shall it be no grief unto thee, nor offence of mind unto my Lord, that he hath not shed blood causeless, nor that my Lord hath not revenged himself; and when the Lord shall have dealt well with my Lord, remember thine hand-maid.' And of him touching her, ver. 32, 33, 'Then David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy counsel, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not saved me.'

Because the offering is no more regarded. Or more plainly, *So that I will no more regard your offerings.* The second reason condemning polygamy; because it makes their worship and service unacceptable to God, while the injuries they did to their wives, and their sighs and tears came before him, and were in his ears, as the blood of Abel, calling rather for vengeance, and a curse, than a blessing. Now, a general from this is this;—

Doct. 1. They who come to perform any service to God, and would have it accepted, must be holy and uncorrupt, and not unclean and polluted. *Vide Mal. i. 6, 7.*

Further, a more special thing hence may we observe:

Doct. 2. They who grieve, oppress, and injure others, whatsoever he be, and they to him, whether he be husband or magistrate, or master, whether rich, or his landlord, or howsoever, shall find, that their prayers and worship of God shall not be accepted, nor find any place or favour with God. So here, and Isa. i. 15, and lviii. 3, 4, 'Wherefore have we fasted, and thou seest it not? we have punished ourselves, and thou regardest it not. Behold, in the day of your fast you will seek your will, and require all your debts. Behold, ye fast to strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do to-day, to make your voice to be heard above.' To this purpose may that be applied, Prov. xxvii. 13, 'He that stoppeth his ear at the crying of the poor, shall also cry and not be heard.' And that may shadow it, Luke xvi. 24. Old Isaac accepted the prayers of

Jacob, and his voice the better, because of his rough and hairy hands; but with our Isaac, it is clean contrary.

Reason 1. Because they are in their sins, and that which is more, they are not capable of remission of sins, seeing Christ hath said, Mat. vi. 15, 'But if ye do not forgive men their trespasses, no more will your Father forgive you your trespasses.' For if they who remit not other men's injuries against them are incapable, what are they who do injure others and oppress and wrong them? Nay, if they had had remission, yet the guilt of them would return. *Redeunt dimissa peccata ubi fraterna charitas non est.* As the parable sheweth, Mat. xviii. 34. Now where a man's sins are, there his prayers must needs be unaccepted.

Reason 2. Because the cries of those who are oppressed and injured are in his ears, James v. 4, speaks of one kind. And though his ears are not subject to any prejudice, yet when they are justly possessed with injustice and injury, they stop them against the prayers of the oppressor.

Use. The judgments of God are upon us, and that justly, because of these grievances, oppressions, and injuries that are amongst us; we pray to have them removed, we prevail not, but it increaseth and spreadeth; is it any marvel? How should our prayers find favour in his ears when the cries of the oppressed and injured have filled them? For these grievances are amongst us; then no marvel if they are come upon us, and that God is come to revenge them, and that neither their prayers, nor the prayers of his ministers, can prevail, James v. 4.

Ver. 14. *Yet ye say, Wherein? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast transgressed: yet she is thy companion, and the wife of thy covenant.*

Yet ye say, Wherein? The second thing by which the prophet condemneth this sin of polygamy is, that it is against God's ordinance, which is set down in this verse, and that which follows, part of it. The sin is that which is against the ordinance and institution of God, that ought not to be done; such is this. Now it is against his institution, because it is against that covenant, whereof he is both author and witness. The way of setting down this is, by way of question and answer, from the people, and to them from God, depending upon the former. The Lord had told them it made their prayers to be rejected. They ask why it should be so? 'Yet ye say, Wherein?' or wherefore, for what cause, or what reason there was why their offerings should be rejected, and why he would not receive their prayers? As men that would not acknowledge that there was any sin or fault in them, but put him to his proof how he would make it good, and shew them wherein they had offended, not willing to confess unless he can wrest it from them.

Because the Lord hath been witness. The Lord's

answer shewing directly that there was cause, because they had been injurious, not only against their wives, but against God, who was witness of the covenant they made betwixt themselves, which covenant, as it was God's, ordained by him, that they should be one flesh, so was it made, he being present, and called upon by him as witness, when he bound himself to take her for his only wife. So that witness between thee and thy wife, is witness of that covenant that is passed betwixt thee and thy wife, and which he ordained.

Who is the wife of thy youth. One whom thou hast had from thy youth, who hath been long delightful, comfortable, and amiable unto thee by her beauty, helps, and cheerfulness, and other fruits of her youth and of marriage, when thou, being in thy youth, married her a young virgin. And so it is no new reason, nor yet any strange and obscure name of your duty mutually to be performed, that it may be accounted either a small thing, or is to be denied and lightly regarded, but it is most ancient and of long continuance, even from your youth; neither is there anything committed by her why thou shouldst violate thy faith and break thy covenant with her, for so that *against whom thou hast transgressed* is to be read, with whom thou has dealt unfaithfully, breaking thy covenant.

Those words, *hath been witness*, some understand as if it were meant that he were witness of the injuries and indignities done against them; and that howsoever some would lessen things, yet the Lord took notice of them as great injuries. Yet this meaning, the very tenor of the words will not carry it, for it is not he is witness of you have been unfaithful to them, but between thee and her, with whom thou hast dealt unfaithfully. Others would have it, *he is witness*; that is, he hath contested betwixt thee and her; that is, hath commanded how thou shouldst carry thyself towards thy wife, when he said, Gen. ii. 24, 'Therefore shall man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.' But though some of the learned, as Jerome and Cyril, incline to this, it seemeth to me somewhat violent.

Yet is she thy companion. This is added to amplify the crime of unfaithfulness, because she was united to him in nighness of blood, being flesh of his flesh, and bone of his bone, and in society of life admitted to a partaking of his government and goods, or companion of his bed and government, and that by a covenant made betwixt them, whereunto he had bound himself. *Yet is she*, saith the prophet; that is, for all that she is thus, thou hast dealt thus and so with her. Some: for all thou hast dealt thus with her, yet is she thy companion, &c. and not that other thou hast taken, and put her away or forsaken her company.

Because the Lord hath been witness between thee. God's answer, shewing their sin in a more heinous degree, not against their wives and selves, but against him.

Doct. They who break covenant and deal unfaithfully with their wives, are not only injurious to their wives, but also sin against God; let the injury be the main one here spoken of, or let it be less, wherein the covenant of marriage is broken. And now that which is of the husband to her, must be understood of the wife's to him; so the prophet here condemns the man's perfidiousness as a sin to God, and as much Solomon insinuates for the woman: Prov. ii. 17, 'Which forsaketh the guide of her youth, and forgetteth the covenant of her God.' That a lewd woman dealing unfaithfully with her husband, sinned against God in breaking the covenant whereof he was author. This is further proved because their natural duties are commanded of God, as Eph. v. 22, 25, Col. iii. 18, 19, and other places.

Reason 1. Because whatsoever is against the commandment and word of God, is a sin against him, though immediately it hurts man. Nay, indeed, it is only a hurt to man, and the sin against God, seeing he is only the lawgiver, James iv. Now as the tenor of indictments run, you did such a thing against the crown and dignity of the king's majesty; the hurt is to the private person, but the transgression is against the prince; so in this.

Reason 2. Because God gave him to her, and her to him, and joined them together; therefore to transgress one against another is to transgress against God; which I gather by proportion from that of Deut. xxiii. 15-20, where recompence is to be made to the father for the injury that is done to the daughter; for if there be an injury against him that is but in God's stead, and his vicegerent, what to himself?

Use 1. To persuade husbands and wives not to transgress or injure one another, not to deal unfaithfully one with another. For besides that it is uncomely, and most unnatural, to see that a man should hurt his own flesh, and so a woman, that the body should annoy the head, and the head the body, it is against God. Therefore, as Joseph dissuadeth his mistress and restrained himself, Gen. xxxix. 9, so should they one with another, when occasion and opportunity is given, or infirmity is ready to oversway, they should say one to another, 'How can I do this great wickedness, and sin against God?' The duties of the husband, conditioned at the covenant, were to love his wife, to be faithful to her in his body and goods, to dwell with her, to govern her, to instruct her, be an example to her, give her due benevolence of maintenance and employment, and such like; and of the wife, to love and be faithful to him, to fear and obey him. In any one of these to fail, is to transgress against the Lord. And though sometimes in their corruption they could consent to transgress one against the other; as the husband that his wife should be a harlot, and prostrate her for gain to another, or that he might without her reproof be an adulterer, and *e contra*; and so it may seem to be no injury, because

of that, that *volenti non fit injuria*; yet is it a sin against God, and that which may procure the curse of God upon them, to the ruin and destruction of the whole family together with them. It is usual with men that they are careful not to transgress one against another in those things especially which are against the law of the prince; therein they will refrain themselves that they trespass not, though they take some liberty in lesser things. If married folks can transgress in anything which is not against God and his law, let them take liberty to themselves; but in things that are (as what omission of duty or commission of contrary, be it less or more, is not?) let them refrain themselves, and that in the least. For though a friend may be a mediator betwixt them, and reconcile them soon, yet who shall reconcile them to God? It was a weighty speech, spoken gravely, of old Eli to his sons, if they had had grace to have thought of it: 1 Sam. ii. 25, 'If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?' which may be applied to this.

Use 2. To teach man and wife, when they have been injurious one unto another, one transgressing against the other, that it is not enough if upon their second thoughts and after wits, upon calm and advised spirits, that they reconcile themselves one to another, and seem sorrowful one to another that they have offended. No; though they recompense it with double love, and kindness, and duty, unless they jointly reconcile themselves to God, for the sin they have committed against him. A thing either unknown or neglected of most, as if there were no sin in it, or but only offence against themselves, as if God never regarded what they did, or as if never their faithful carriage one to another pleased him, nor transgressing displeased him. Hence it is usual that when the wife hath been disobedient to her husband, disdainful and despising them, because they haply have more knowledge or graces than they (which sometimes falls out, though unfitly) and the husband bitter, and rough, and unkind to her, if they drink one to another, or use some other ceremony to make reconciliation, God is never thought of, as if he were not offended, and that they ought not to humble themselves to him. And hence it is, that this day's falling out or injuring is punished with the next, God punishing one sin with another. And whereas the man transgressed against her to-day, she transgressed against him to-morrow; and so they live still in sin and offences; whereas if they had truly humbled themselves to God, they might both have the pardon of that, and obtain the pouring out of the graces upon them, by which they might not afterwards transgress one against another. But for want of this comes the mutual and daily offences betwixt them, and oftentimes God's hand pursues the survivor, as an unkind man hath his recompence by a second wife, which pays him home his sins against his

former; and an undutiful woman by a second husband, which made the fathers, Jerome and others, amongst others things, condemn second marriages so greatly as they did. Not considering that (as Chrysostom), *Portus est conjugium, sed sæpe naufragium parit; non juxta suam naturam, sed juxta sententiam eorum, qui illo male utuntur* (De libello repudii). Therefore, to avoid this, they who are in this state ought to humble themselves, and seek to be reconciled to God, as well as mutually with themselves. And for that end, besides the prayers with their families, they ought either jointly or severally in prayer to confess these sins, and humble themselves daily to God, as they happen to be daily or usual offences.

The Lord hath been witness between thee and the wife. This is, he is witness of that covenant which passed betwixt them, because it was made in God's sight, and presence of the church; there they plight their troth each to other, which was made and confirmed by the invocation of his name.

Doct. The Lord he is witness betwixt every man and his wife, of that covenant which passed betwixt them in his presence, and before his church, when they first came together, which as the prophet affirmeth here, so is it confirmed by that, Prov. ii. 17, called 'God's covenant,' not only because he is the first author of it, but because they were both bound to him rather than to themselves, and they are as it were in recognisance in heaven to keep themselves faithful one to another. The case seemeth to stand thus: two parties stand bound to a third, who took of them their several bonds for the performance of conditions mutually.

Reason 1. Because it is made by his authority in his presence, his name being called upon, and by his substitute and deputy, to whom the promise of fidelity is first made by them, and received of him in God's stead, before it is mutually made one to another.

Reason 2. Because he seeth all things in every place, good or evil, more in the place of his feet, nay, of his presence and face, as the congregation is, specially when he is called to witness.

Use 1. To teach men to be wary how they come to the making, and how they do make this covenant; that they do it reverently and religiously, that they be persons fit and free to make it; not to make a covenant, which is presently void by some former contract, and so utterly unlawful, and call God to witness unlawful things. It is enough, and too much, for men to abuse the church and congregation so; for how vile and shameless a thing is that accounted, much more to abuse God himself. As Athanasius in another case, but somewhat like: * If in pagan judicatories we may not call an earthly king to attest, as being greater, both than them that summon and than them that judge, why shall we rashly require the un-

* Si in Paganorum judiciis regem terrestrem testem citare fas non est, utpote majorem et iis qui citant, et iis qui judi-

created God to be witness to creatures, so causing God to be despised of men; so in this. For what is this else, but as much as in them is to bring him into contempt, as he that will witness such unlawful things, or else to provoke him by some extraordinary and fearful judgment to renounce witness-bearing to such deceitful covenant? And though men may imagine if there be some precontracts before, or some other thing which may make this unlawful, that yet they can cover it well enough, either they have agreed not to challenge it one of another, or there was no witnesses. Yet let them know there is now a witness who knows the former well enough, and he that in truth will be their judge, and both witness, and accuser, and judge. And though it be not lawful for earthly judges to do so, yet is it for him. And such shall know that he will not be mocked and abused; do it to the king, or captain, or any man of account, and see whether he will bear it at thy hands.

Use 2. To teach those who are in this state, and have made this covenant, to remember who was by when it was made; in whose presence, and who was witness of it, and to whom indeed the covenant was made, as a feoffee in trust for both parties. It was the Lord that was present, and made to him for them; that as parents suffer not jointures to be made to their daughters, which is drowned with the marriage, but to themselves,* or some third person which will look to the performance of it, if his daughter would remit it; so in this with God, who certainly will exact it at the hands of both of them, each to other, and will not fail the trust he hath taken upon him. If it were but for his presence only and because he was by, it should strike a reverence and a care to keep it, as that Mat. xiv. 9: Herod 'for the oath's sake, and them that sat at meat with him,' performed what was promised; so more of this, he for his inferiors, they for their superior and Lord; he for them who only would condemn his rashness, but could not punish his unfaithfulness and promise-breaking; they for him who can do both, and will do both. Men will not break their faith given but in table talk; if they do, it will be a shame to them, though it be but in small things. What a shame is it, then, to falsify that faith that is given in the presence of God and his church? Therefore let every one remember their covenant, and the duties of them, and do them; he is witness, judge, and avenger.

The wife of thy youth. She whom thou hast had from thy youth, then taking of her, and hast had the comforts and helps by her ever since.

Doct. It is fit and convenient when a man is purposed to marry, and is in some good sort provided for outwards things, having either trade or treasure, either possessions or a profession, that will administer

cant; *cur Deum incrementum ad res creatas invocamus, facientes ut Deus ab hominibus contemnatur.*—*Athanasius.*

* Laban took an oath of Jacob for his daughters, Gen. xxxi.

necessities, not to pass his youth before he take himself a wife: Prov. v. 18, 'Let thy fountain be blessed, and rejoice with the wife of thy youth.'

The wife of thy youth, against whom thou hast transgressed. Now that she is old, the heat of thy love is cooled, her beauty being decayed or her portion spent, or such like, now thou hast cast her off and set her by, and taken another, which ought not to be, but thy love should be continual.

Doct. The wife must be beloved, not only when she is young and beautiful, not while her friends and favour lasts, &c., but always while she lives: Prov. v. 19, 'Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times, and delight in her love continually.'

Yet is she thy companion. This amplifies their injury and indignity done to the wife, seeing she was, by God's ordinance and his own covenant, admitted into the participation of household matters and government, made his yokefellow and his wife and helper, and by these two rights and titles remained so still.

Doct. The wife is her husband's companion, one that by right hath part in his government and household affairs, and who ought to take the care and government with him, put her shoulder under it, and bear it with him. This is from her creation, God making her an helper: Gen. ii. 18, 'Also the Lord God said, It is not good that the man should be himself alone, I will make him an helper meet for him:' first, to bear him children; secondly, to keep his body chaste, 1 Cor. vii. 2; thirdly, to tend his person in sickness and in health; fourthly, in governing his house, children, and family. Hence is that Gen. iii. 12, 'To be with me.' Some read, to be my companion and fellow to help me; she that thou gave me to be *adjutrix*, she is *insidiatrix*, yet noting what she should be. Hence it is that the Spirit of God, in the commendations of a virtuous woman, sets down so many properties of a good housewife, and one that takes care of the government and household affairs: Prov. xxxi. 11-27, 'The heart of her husband trusteth in her, and she shall have no need of the spoil. She seeketh wool and flax, and laboureth cheerfully with her hands. And she riseth while it is yet night, and giveth her portion to her household, and the ordinary to her maids. She feareth not the snow for her family: for all her family is clothed with scarlet. Her husband is known in the gates, when he sitteth with the elders of the land. She overseeth the ways of her household, and eateth not the bread of idleness.' Hence is the practice of Rebekah, Gen. xxvii. 46, and of Abigail, 1 Sam. xxv.

Reason 1. Because she is partaker of the honour with him, in being above the rest, commanding and being served by them; then reason she should carry *onus*, and the burden with him, and care with him, if she with command him, seeing she rules and reigns with him, for this government is an aristocracy.

Reason 2. Because his cares and troubles are in-

creased by her and hers. Virginitie is oftentimes troublesome, for a man to wrestle with his infirmities and passion, and in health and sickness, which, though they be remedied by marriage, yet that brings him into as many, though haply not so pressing, for he that is in his virginitie, and finds these and thinks altogether to free himself from them by marriage, is like him that walks in a brake of briars or a thicket of thorns, and some thorns sticking in his garments; if he turn himself about to avoid one, he catcheth and is caught by another.* So here.

Reason 3. Because he hath endowed her with all his goods, both *bona animæ, corporis et fortune*, that she hath right to them all as himself. And wherefore all this, but to take care with him? Beasts have fodder, servants meat and drink for their labour and care; she the right of all for his endeavours.

Use. It reproves the neglect of these duties, and binds all wives in God's fear to perform them.

Yet is she thy companion and thy wife. Though the men had taken other women into their beds, and adjoined them to them, and so indeed commit adultery, which breaks the marriage knot, yet because by a lawful judge and magistrate no divorce is made, the prophet tells him she is his wife.

Doct. When adultery is committed, and manifestly known to be so, either by the man or woman, yet neither may the nocent nor innocent party put one another away; but they are still man and wife till the cause be lawfully heard of a lawful magistrate, judged, and determined. That riseth hence, that God saith she is his wife. Further, Abraham, with consent of Sarah, took Hagar; who can excuse him of adultery? Yet was Sarah his wife still, else should the seed in whom all the nations of the earth was blessed, and the first, be an adulterous seed, Gen. xvi. So, after her death, of Keturah and his concubines, Gen. xxv. So of David when he married Bathsheba; though it is most probable he had no wife, yet he had concubines; then afterwards, as 2 Sam. xvi. 21 sheweth, yet still was she his wife, and so accounted to his dying day. So of others might be said. Besides, though Christ hath allowed it to the innocent party, that he or she may commence the action, and, being judged, put the other away, yet nowhere hath he commanded it that he should put her away, which, if she had ceased to be a wife, he would, Mat. xix. 9. Again, only he that joined them can separate them, and make them not man and wife, which is God only; that he did by the minister, this by the minister and magistrate, Mat. xix. 6. Jerome reports of Fabiola, that, without the judgment of the church or magistrate, she put away her husband, being a vicious and an adulterous man, and full of all filthy lusts. But though he writ not the rest, yet others report that she was made to do public penance; not that she made a

divorce, but that she did it of herself without the judgment of the church.

Reason 1. Because, as private and clandestine and secret marriages are not allowable for manifold inconveniences to all, so privy and secret divorces are not allowable, because they will be as prejudicial to the good of many.

Reason 2. Because they are man and wife till a just cause be justly known to the contrary, that cannot be in private, but before a competent judge, God allowing none to be accounted adulterers but such as are lawfully convicted of it, which is not betwixt themselves but before a lawful magistrate or judge; for by no right can a man be both a party and the judge.

Reason 3. Because if the adultery be not known to the innocent, then they are still man and wife, though there be great presumption of it. And why not if known? It never a whit breaks the bond more known than unknown, unless it be proved, and judged, and determined.

Reason 4. Because it is a punishment of a fault committed. None may punish but a lawful judge.

Use 1. To reprove those who think it to be in the power of the innocent man or woman to make the divorce after once just cause is known of themselves, without the authority of the lawful judge. As if a man might destroy that which God hath joined! A woman cannot release her jointure in prejudice of herself, nor a man take it from her, if she were willing, to the prejudice of her estate, unless it be done before a lawful judge. How, then, this, that is such a prejudice to her and many others? A recognisance made in the Court of Chancery cannot be released but by the consent of the same court. And when a recognisance is made to God, can man release it without his consent?

Use 2. It reproveth those who, as unsoundly as boldly, deliver that, after adultery is committed, specially if it be known, so long as they live together afterwards they live as adulterers. Can man and wife be adulterers? I would think not, by the mere act of knowing one another; nay, sure not. Now the prophet saith they are man and wife still, neither is there any place in the Scripture that bindeth the innocent party to put away the nocent, but gives him liberty if he will; and if he be not bound to it, it is no adultery if he do it not, but still live with her. But adultery hath broken the bond of marriage. I know it well, yet not so but the innocent party may, if he will, repair it and knit it again; specially if she repent, both charity and piety requires; but if not, why he may not if he will, I know not. As in the matter of offence from a man when he repents, he is not only bound to do it, as Luke xvii. 3, 4, but if he do it without repentance, in private injuries, not prejudicial to the common good, I think he is not reproveable; so in this. And though it were horrible for a man to bear such an indignity from his wife, if she shall continue in it, to bring the judgment of God upon

* Chrysost de Virginit., liii., fine.

him and his house ; yet if he pass it over once or twice upon hope, he is not an adulterer, though he go in unto her, for they are still man and wife.

Use 3. To instruct married parties that, notwithstanding a fault be committed, yet they remain man and wife ; and it is in their power to repair the breach, the one by repentance, and the other by pardoning. And better a great deal it should be so than the divorce sued out : to make up the breach privately rather than bring it public. That which the Scripture commends in Joseph, Mat. i., may by proportion instruct men not to traduce their wives so soon as they have offended, but seek to reclaim them privately. Men that have taken a wound in some secret and uncomely part will assay to cure it privately before they go to a physician. They should do so in this. If any man, saith one, have an unsound tooth, how putrefied soever it be, will not forthwith send for a tooth-drawer to have it pulled out, neither, if his hand be ulcerated and wounded, will he forthwith call for a chirurgeon to cut it off ; but he will rather use all means possible, and assay everything to cure it and keep it still. Reason : because no man hates his own flesh. Why not, then, the same to his wife, which is his own flesh ?

Ver. 15. *And did not he make one ? Yet had he abundance of spirit. And wherefore one ? Because he sought a godly seed. Therefore keep yourselves in your spirit, and let none trespass against the wife of his youth.*

And did not he make one ? Thus is it to be read, and not *Hath not one done it ?* being referred to God. And so St Jerome upon this place. And Chrysostom, *de libell. repud.* The sum and meaning is, Hath not God made man and woman, and ordained by his perpetual and inviolable decree, that they shall be one flesh, even they two, and no more, that mankind might be increased of them joined together by a perpetual knot of matrimony. And this set down briefly by the prophet, hath our Saviour Christ set down largely, and explained, Mat. xix. 4-6.

Yet had he abundance of spirit. This is added for amplification of the former ; as if he had said, This did not God at the first, because he wanted spirit to make more women for one man ; for he had abundance, to make as many women as he would, or he had remainder of the spirit ; as some ; taking that the prophet alludeth to Gen. ii. 7, 'The Lord also made the man of the dust of the ground, and breathed in his face breath of life, and the man was a living soul.' And after making woman of his rib, he breathed into her breath of life, as it was the remainder of the spirit ; and though he had abundance more, because he had denied, that they two should be one, and not more.

Because he sought a godly seed. Here is another amplification of it from one special end of marriage,

which is the propagation of the church, and to have a religious and holy posterity, such as might worship the true God, which will not come from the other, but rather increase the synagogue of Satan, and make a profane seed ; for taking to them the daughters of a strange god must needs have a corrupt seed, they following the mothers ; and if of their own, yet to do a thing so contrary to God's commandment must needs bring a curse and a profaneness upon them, and an adulterous seed prove an idolatrous brood ; and it being the fruit of their perfidy and unfaithfulness, can have no blessing from God.

In this verse the prophet condemneth polygamy from God's ordinance, as a thing against it, because he was the author of marriage, which he made but to be of two, and ordained they two should be one, and but they two ; and so hence we have a doctrine, which is the description of marriage.

Doct. Marriage is a lawful conjunction of one man and one woman, that they two may be one flesh. There are many sorts of conjunctions, but what conjunction this is, that which follows expresseth. But that marriage is a lawful conjunction, and of two thus to be made one, is manifest, as here, so Gen. ii. 24, 'He shall cleave to his wife,' which is meant of a carnal conjunction and copulation, whereby they are, as it were, incarnated one to another. That as Eve was flesh really of the flesh of Adam, so she was given to him by marriage, that she might again be one and the same flesh with him, by a holy conjunction of their bodies. Hence follows it in the same place, 'They shall be one flesh.' And this chapter explains Mat. xix. 5. For having repeated the institution, he adds for conclusion, and for further confirmation, ver. 6, 'Wherefore they are no more twain, but one flesh.' Now when we speak of a conjunction, we understand not that only which is after the consummation of the marriage, carnal copulation, and knowledge one of another, as it is commonly taken ; for without that, though it never follow, there may be marriage, and this matrimonial conjunction, as we commonly receive the marriage to have been betwixt Mary and Joseph ; but also that voluntary and free covenant which is passed betwixt them, by which the man hath power over the body of the woman ; and so, *à contra*, he is become her head, and she subject to him, as the body to the head, as the apostle speaks, 1 Cor. vii.

Reason 1. Because God would have a holy seed, and the propagation of his church, which, that it might be, he requires a conjunction, and a lawful one, and but of these two. For howsoever it was increased by other conjunctions of one with many, yet that was God's indulgence to them, and his over-ruling providence, which brings light out of darkness, and makes good of evil.

Reason 2. Because he, who by the Holy Ghost, in a real union, is united to the Lord, is made one spirit with him, 1 Cor. vi. 17. Therefore by a real cou-

junction of a man with his wife, they are made one with another, one flesh.

Reason 3. Because he that committed adultery is become one flesh with a harlot, 1 Cor. vi. 16, and so, as much as in him is, hath cut off himself from his wife, and is no longer one flesh with her. Then by a carnal, corporal, and holy conjunction he is one, and they one flesh.

Use 1. This serves for that end the prophet speaketh it, it condemns polygamy; for if marriage be a conjunction of two, how can it be of more? * Adam and Eve were but two, and God said they should be one flesh. And his Son, which came from the bosom of the Father, saith, They two shall be one. The reason that some give, to excuse at least, if not make lawful, the polygamy of the fathers, for the multiplying and increasing of mankind, might here have better taken place, seeing whole mankind was to be derived from them, and the earth to be replenished from them; and seeing to them was the commandment given, Gen. i. 28, 'Be fruitful, and multiply, and replenish the earth.' If God did not permit it to them, it must needs be apparent that it was not from the beginning, but hath since crept into the world by the corruption of man. But of this afterwards.

Use 2. This condemns all divorces, which are not done and made for adultery, but for other vain and slight causes, such as for the hardness of the peoples' hearts, and which, in compassion to the weakness of women, Moses permitted to the Jews; for when God hath said, They shall be one, they make them two, as if his laws were not perpetual. And whenas Christ hath said, 'Those whom God hath joined may no man sever,' they take upon them to sever and dissolve themselves at their pleasure. The decrees of the Medes and Persians were not to be broken; no, not by the kings themselves; much less could any subject do it. But these decrees are far surer. But such men are grossly impudent as take upon them to dissolve, if not to give her a bill of divorce, and so put her away; yet many send them home to their friends, and separate themselves from them, and live very reproachfully.

Use 3. This condemneth all adultery, and all adulterers, as they who do divide that which God hath joined, more near than any bond of nature can make; for it is to be preferred before that which is betwixt children and parents, whenas both of them must forsake father and mother, and cleave one to another, yea, their own children, that they may remain one. For seeing God hath made him one with his wife by his own consent, and he joining himself to a harlot, maketh himself one body with her, as the apostle. Now one body cannot be two bodies, therefore an adulterer cannot be one body with an harlot, and at the same time one body with his wife; but joining to her, he doth, what is in him, cut himself off from

this, and so they are no longer one, but two. And so as he dealeth injuriously with her, taking from her that is hers; for he is not his own, she having power over his body, as he of hers, 1 Cor. vii. 4; so he dealeth impiously against God, who hath joined them, and said they shall be one. If he offend that puts away his wife for no just cause, what doth he that cuts himself from her by such an impious course? And the more when God gave her him to keep his body in holiness and honour, having no necessity to it. For as he that casts away his ship in the haven is more inexcusable than he that doth it in the main sea, so he that doth cast away himself upon a harlot, being in marriage estate. Chrysostom, making the comparison betwixt theft and adultery, saith,* It is an heinous thing to be a thief, but not so heinous as to be an adulterer. The thief, though his excuse be but a sorry one, yet may pretend he is forced by poverty; but the adulterer having no necessity, only through his own madness rusheth into the gulf of sin.

Yet had he abundance of spirit. He could have made more women for one man, for it had been as easy for him to have created more souls, and breathed them into more bodies, as he did but one, and gave her to Adam: insinuating that the spirit or soul of the woman, as of the man, was created immediately of nothing, and not made of the substance of the man, as her body was. And from this I would gather this general.

Doct. The souls of men are not propagated with the seed and substance of the body, from the souls of their parents, as their bodies from their seed, but they are created of God, of nothing, and joined to the body. So much this insinuates. And that, Gen. ii. 23, he saith not *soul of my soul*, but *bone of my bone, and flesh of my flesh*, apparently that he knew it not, if it were that her soul was propagated from his soul, as the body was. If it had been so, and he had known it certainly, it had been more fit to have expressed the conjunction of marriage to have said, This is now flesh of my flesh, and soul of my soul, than as he did. To this we add Eccles. xii. 7, 'Dust returns to the earth as it was, and the spirit returns to God that gave it.' And Isa. xlii. 5, and lvii. 16, 'The souls which I have made;' Zech. xii. 1, 'The Lord formeth the spirit of man within him;' Heb. xii. 9, God is the 'Father of spirits;' where the apostle maketh the opposition, not denying God to be the author of our bodies, as of the souls, but that by the parents, this immediately; else should there be no opposition.

Reason 1. Because Adam's soul was not made of the substance of his body, or whereof his body was made, but of nothing, therefore Eve's; for though it

* Gravis quidem res fur, sed non tam gravis quam adulter. Ille enim, etsi frigidam, causam habet, tamen ex pauperio necessitatem pretendere potest; hic vero, nulla ipsum cogente necessitate, per dementia solum in peccati voraginem corruit. — Chrysost. Hom. 10, ad pop. Antioch.

* Zanc. De operibus Dei, p. 65.

is not said of her that he breathed into her the breath of life, as of Adam, therefore saith Tertullian and some others, she had both from him. But Augustine (in lib. 10, *sup. Genes.*) saith that this concludeth the contrary; for if God had created her soul after another manner than Adam's, the Scripture would not have been silent in it, no more than it is in the new manner of the creation of her body. Therefore that which was spoken of the man must be understood of the woman; and if of her, then of others, for there is no new manner of creation of man.

Reason 2. Because, if it were propagated, it must either receive matter from the body or soul of the parents; not from the body, because they differ in nature, that corporal, this spiritual; not from the soul, for then should it be subject to mutation and change, to augmentation and diminution, and so to corruption; but the soul is immortal, and not subject to corruption, as no spirit is.

Use 1. This serves to confute their opinion who think that the soul is propagated, and not created, comes from God by the parents, and not from the power of God immediately. It would be too tedious, and not so profitable, to make answer to all the reasons they bring which are of a contrary opinion; yet not to pass over some common ones which are tossed up and down of the common sort of men who have entered into this question. It is an usual objection with them that which troubled St Augustine (in lib. 10 *sup. Genes.*), that if God do now create souls, how should that be true that in the seventh day he rested from all his works, *i. e.* the works of creation, as it is generally taken; how, then, should he create souls? To answer, I demand whether that Christ his soul was propagated from his mother, or created? If they say it was propagated, they must needs say it was tainted with sin original; if they say it was created, which the learned affirm, St Augustine and others, because it could not be tainted with sin, then have they answered for us that souls are now created; and the meaning of God ceasing from his work is that which the learned give, that after the sixth day he created no new kind of creatures or things, though he do still make particulars of kinds.

Secondly, They say man begets a man, and the mother brings forth a man, of body and soul, like themselves. But admit this, they beget and bring forth only one part, and not the whole, then they beget and bring forth not like themselves.

In answer I demand, Did not God make Eve of Adam? It will not be denied: yet did he make but her body, and created her soul. And if that speech be true, why not this? though but the body only is propagated.

Again I demand, Brought not Mary forth our Saviour Christ a true and perfect man, and like her? It is granted; yet was his soul created of God, and not propagated; confessed of all. Then so in this. And the

reason is given; because in the body which is traduced and propagated from the parents, by virtue of the seed, there are qualities and conditions found by which it is made capable of a reasonable soul, and so, because of that, the soul itself is said to be propagated from the parents. And thus the school probably disputeth.

Thirdly, They say, If God create all souls, then his which is begotten by adultery; and so is the author of sin, or else a co-worker or a worker with the adulterers.

I answer first, a difference is to be put betwixt the action and the evil of it. God, who works in the action, is free from the evil; as in the betraying of Christ, and murdering, all move in him, and work by him, but the evil is of themselves.

Secondly, It is answered by some, that there must be put a difference betwixt the action of an adulterer and his will. The action simply and of itself is not evil, but of things indifferent, or naturally good; the will is evil. God works in the action, but approves not his will. St Jerome and St Augustine (Epist. 28, *ad August.*) set it out by this similitude: The earth hath this goodness from God in itself, that what seed soever men cast into it, it keeps it, and nourisheth it, and it brings forth fruit, whether the seed be lawfully taken out of a man's own store and garner, or it be stolen; neither for thy theft or corruption refuseth it to take, to nourish, and to return with fruit. Yet will none for this accuse the goodness of the ground, nor God who hath made it fruitful for this purpose; so God, who is goodness itself, if any go in unto a woman, whether lawfully or unlawfully, doth not cease, according to his decree, and first ordering of things, to work with a man in framing the birth and creating the soul, yet approves he no more his adultery than the other's theft, but condemneth, and will punish them both. Lastly, by this reason a man may deny God to have any finger in the framing of the body, as that he should not create the soul.

Fourthly, They say, if souls be thus created, then how should they be infected with original sin? Is it because it is joined with the body? But how should that be, whenas a corporal substance can have no power over a spiritual? and how should God be free from sin, but the author of it, when he joineth a pure soul with a sinful and corrupt body? To this I answer first, for the first part, that in original sin two things are to be considered: first, Adam's disobedience, as the head and root of all others, imputed most justly to them as to his members. The reason is, because as Adam received his justice for them all, so did he his injustice and sin, being not a private man, but the head and fountain of all mankind in respect of both, where they are called not personal justice or injustice, but original. The second is the corruption of the whole nature, and the propension and inclination of it to evil, which is the punishment of that disobedience which from him to his whole posterity is, by the just

judgment of God, derived and propagated. Now when we say, that, from the conjunction of soul and body, it is defiled and infected with both these, we mean not as when a piece of gold falls into the dirt or mire, or as wine that is put into a musty cask is corrupted by them, but because the first is imputed to the whole man; this disobedience of Adam, as if it were his own; for as when he is made a member of Christ by the Holy Ghost the righteousness of Christ is imputed to him, and he is truly called a just man, so, so soon as he is made a man and the member of Adam, this is. And secondly, because of the guilt of that disobedience, the corruption of nature and the propension and inclination to evil, which they usually have called contagion, is, by the just decree and ordination of God, derived into the soul, he having so decreed from the beginning, that if Adam had stood, and not sinned, his whole justice should have been propagated to his posterity, whence it is called original justice. So he falling, and all his posterity sinning in his loins, the whole corruption of the nature of Adam which followed that disobedience should flow from him as from a fountain into all men; that is, both into the body and soul. Whence it is called natural corruption and original sin. Thus, then, is the soul infected as the body, but yet not from the body by any physical contraction or contagion, but by this course, and hath no need to be propagated, or else it cannot be infected by original sin.

Now that God by this means is not the author of sin or the pollution of the soul, because he hath joined it to the body, is manifest, because he never infused any evil either into the body or soul, for he tempts no man, James i. Again, God hath decreed before all time, and so would perform, to join the soul and body together, as well if Adam stood as if he fell. Now what reason was there that sin coming between, or God foreseeing it, should hinder his decree because of it? This decree being most holy and just, he therefore, in joining these together, hath done that which he most holily, justly, and wisely decreed. And that corruption followed upon this, is not from the conjunction, for then it would have been though Adam had not fallen, but by the default of man, who is in this thing to be blamed, not God. And so neither the propagation of original sin, neither any just imputation that can be laid upon God, can overthrow the creation of the souls, or establish the propagation of them.

Use 2. This may teach us the excellency of the soul above the body. The matter and the maker oftentimes commends a thing, and makes it more excellent. So of these. The body is made but of the slime of the earth, or the slime of man, and that by the instrument of man, and is but still dust and ashes; the soul is made immediately of God, and though of nothing, yet is made a matter more excellent than the matter of the heavens,* in nature not inferior to the angels. And

* Ambrose.

this ought to stir up in every man a more special care for the soul than the body; for the health, happiness, and felicity of the one, more than of the other.* Not as many, who bestow more care upon their dogs and horses, and other beasts, than upon their souls, and yet they would not be accounted dogs and beasts; but their bodies they only seek to pamper, and starve their souls, and suffer them to perish: for that they care, and this they neglect. They are like unto those who, having a ruinous house, regard it not, and only seek to themselves goodly orchards; or those who are consumed by a disease, neglect the care of their health, and make them apparel of cloth of gold and silver, and such like; or like a sick woman, who neglects the means of her recovery, and only labours and endeavours to have waiting-maids, jewels, and other ornaments. How foolish are all and every one of these, in every sober man's judgment! Then what wisdom is it for men not to regard the soul, labouring with sin and to prepare themselves with all endeavour stately houses, great lordships, many troops of servants, dainty fare, and fine apparel for the back and belly: as if this, not that, were more excellent; as if the body, not the soul, were of so excellent a nature; as if man had begotten that, not this. But seeing it is contrary, our care should be contrary, as Jacob laid his right hand upon the younger, but his left upon the elder, so our best care and the strength of our thoughts, should be for the soul, younger as much as it is than the body, they should but be left hand thoughts for the body (*vide* Bern., serm. 6, *de advent. Dom. c. d. e.*).

Use 3. To instruct parents to take more care for the souls of their children than usually they do, seeing they are thus created, and so in a more special manner God's. The little care they take for it, and the great care for the body, tells us that they believe this is theirs, and not that. And as men care more for their own than for other men's, and many a man bestows more cost and care upon a house of his own erecting than on one of his father's providing, so in this. But the contrary should be, that they should principally care for this; and for that, but in respect of this. God having to dust and ashes joined so excellent and immortal a soul, put in such an earthly tabernacle so excellent a prince; though they ought to have care to keep that in reparation and tenantable, yet their special care should be for this; for the diet, the clothing, the adorning, and the beautifying of it, with good graces and virtues; whereas contrary, the care of parents now is only for the bodies of theirs, how they may clothe them with scarlet, with pleasures, and hang them with rich ornaments of gold upon their apparel, 2 Sam. i. 24, to set them out with lawns and cambrics, and deck them with all the vanities spoken of Isa. iii., as if they would provoke God to plague both body and soul. But is it any marvel, when most parents care only for their own bodies, and not for

* Chrysostom.

their souls? How should they care for the souls of their children, seeing charity ever begins at home? To them the prophet speaketh, at least by way of allusion, as it is applied by some of the learned, Hagga i. 2, 4, 'They say it is not yet time to look to God's house and his work;' that when they are old, they are afraid to be young saints, they or theirs; they let God's house lie waste, and his field grow over with weeds, the souls of themselves and their children. If they would consider their ways in their hearts, they should find God plagues us for this sin, as for others, verse 6, 7. If any man should hang thy house, and adorn it with cloth of gold and hanging of arras, and should compel thee to sit naked in ashes, wouldst thou take it well? Thou wouldst not. Now not another, but thou thyself, adornest the house of thy soul with gold and pearls, and suffers thy soul to sit in filthiness and corruption. So of thy children. How shall God take it at thy hands? Knowest thou not that the prince of the city ought to be magnificently decked (*Chrysost. de diversis, hom. 70*). Let every man, then, remit of his care for the one, and increase it for the other. And let it not be true in this, that the king's work and the church's work is most negligently looked to. But as Kish, Saul's father, ceased caring for the asses, and cared for Saul, who must be king, so for the soul; seek to have it nourished, and decked, and adorned.

And wherefore one? Because he sought a godly seed. The end of marriage noted, and the reason why still God appoints but one for one, and hath not allowed bigamy or polygamy, but condemns it. Of which then first.

Doct. Polygamy is simply wicked, impious, and unlawful; that is, for a man to have two or more wives, or one woman two or more husbands. The learned make two kinds of polygamy: first, when a man hath two wives, but successively, one after the death of the other; touching which now there is no controversy, neither ever was it sin in the court of conscience, how heretically soever Tertullian after his fall disputeth against it, or how hotly soever Jerome opposeth it, under the name of bigamy, against Jovinian and others. Secondly, when one man hath two or many wives, and *è contra*, of which is here spoken and condemned. Further, it is condemned by the Scripture, Gen ii. 24, 'Cleave to his wife,' not wives (*Jer.*), they one flesh; one cannot be so with many. And if any one except that two is not there expressed, he may find it *Mat. xix. 5*. Further, verse 9, and if he that puts her away may not do it, what he that keeps her? If adultery in the one, how not in the other? *Prov. v. 18, 19*. None of which can be, if many wives be taken. *1 Cor. vii. 2*, 'To avoid fornication, let every man have his wife, and let every woman have her own husband.' His wife, saith the apostle, not wives; and her own or proper husband, not such an one as is common to her and another, *Eph. v. 25*. Christ had and hath but one church. So Jerome reasoneth against Jovinian, in-

veighing against Lamech, the first polygamist, who, as he saith, had divided one rib into two.

Reasons against this. Besides that the Spirit of God hath here set down, we add these:

First, No man may take that which is another's, and give it to another, without the knowledge and consent of him that is owner of it. Now the man hath not power over his own body, but his wife, *1 Cor. vii. 4*. And if it may be supposed she may remit her right, besides that she hath no power to it, for God gave it her but for herself, and not to translate it whither she will. In God himself remains the full right, who will not remit it, if she will.

Secondly, They must not defraud one another of their company, fellowship, and due benevolence, *1 Cor. vii*. But this they must needs do if they have many. So we may see it, *Gen. xxx. 15*.

Thirdly, Because the love betwixt them ought to be in the highest degree, being one flesh and one bone. In respect of her, he ought to love none else. Now friendship and love in the highest degree, saith St Augustine, by the light of reason, cannot be betwixt many; for the more it is extended to many, there must needs be remission of it towards every one. And in polygamy it is manifest, that for the love of one the rest are contemned, and made as handmaids to her, and she only ruleth.

Fourthly, Because heathen men by the light of nature have condemned it, though some of them did practise it, as Laban, *Gen. xxxi. 50*, 'If thou shalt vex my daughters, or shalt take wives besides my daughters; there is no man with us, behold, God is witness between thee and me.' Also the Roman emperors Diocletian and Maximilian decreed, that none under the power of the Romans should have two wives, seeing that in the edict of the Prætor, such a man is to be accounted infamous. Divers such laws there are; so that Arcadius and Honorius would not permit the Jews their polygamy; only Socrates reporteth in his *Eccles. Hist. lib. iv. 31*, that Valentinian having Severa, married Justina; and to cover his filthiness, made an act that it might be lawful for a man to have two wives; but that law was rejected and condemned afterwards, and that very shortly.

Use 1. This being a truth, serves to confute all of the contrary mind, as some time was that apostate Bernard Ochin, who hath written certain dialogues, and laboured to establish this against the word of God. Infinite it were to trouble you with all, yet some. The greatest is the examples of many of the holy fathers, as recorded in the Scripture, who had many wives, and are nowhere reproved. I answer, first, it follows not, their reproof is not set down, therefore it was not; for seeing the prophet Malachi reproves it, why may it not be supposed others did so? Besides, many things were done that we never find reproved, which argues not the lawfulness of them: the incest of Jacob and Lot, David's judgment against Mephibosheth, and with

Ziba, and such like. Thirdly, if it were not, yet we live by precept, not example. Fourthly, the multitude nor the greatness of offenders will excuse, neither can antiquity prescribe against the word of God. But as for the fathers, it is answered by the learned: first, that God remitted his law to them, which appears, say they, because he neither reprov'd it by his prophets, neither did he at the publishing of the law, expressly condemn it as he did some others, as incest, Lev. xix., before they think Jacob's marriage of two sisters was unlawful; therefore he remitted his law, yet so as they were not without all sin in it. For sin they consider either as an aberration or turning aside from the perfect rule of God, and so they sinned; or else that which offends God, so that it provokes him to punish; and in this sense they sinned not, God thus remitting the law. Others excuse the fathers because they did it, and God so permitted, for the increase of the church, and not for any filthy and unclean lust to satisfy it; which was true in some, though it hold not in others, as Solomon and some others, who cannot be excused of incontinency. Some excuse, from some probable ignorance, that either they knew not the law, or they thought not of it, and so, though not no sin, yet a less sin. Some, the succeeding ages by their predecessors, that though their examples make not sin to be no sin, yet to be smaller sins, to offend by their example, who were otherwise good and holy men, than when anything is done with a wavering conscience, and men are boldly the first that do it, for they are to be judged to sin by error of judgment, than perversity of affection. Finally, it is probable, that God did wink at that in this people and their progenitors, for the propagation of his people, and to give passage to the fulfilling of his promise of the increasing of them; and though God used that fact of the fathers well, yet will it not follow that they sinned not, when they turned aside from the word of God; but if they sinned in it, and so persevered, and died impenitent, what shall we think became of them? It is probable they never repented, either because they thought they sinned not, or else because they well discerned not their sin; and yet might be pardoned it, and were. It is true, to have God's mercy for pardon requires repentance, yet is it not necessary that every man should expressly repent himself of every particular sin. How many things are done, which are not rightly done; yet not done wickedly by us, but in a conscience not well informed, and so knew it not to be sin? And how many which are forgotten that they were done? And yet by a man's general humiliation for all his sins, and craving pardon of unknown sins, Ps. xix., pardon is obtained. And those fathers often in their lives confessing themselves miserable sinners, and humbling themselves, no doubt that repentance and faith in Christ to come did save them.

But, 2 Sam. xii. 8, David had his master's wives.

It is answered by some that he did, because God remitted his law to him. But others, it is never read that he took any one of them to wife, neither is it said so, but though the phrase, *into thy bosom*, is commonly understood of marriages, yet it signifies there only power and authority; that is, I have given thee all thy master's good, and have not excepted his wives, that thou mayest have them under thy power as other things, Tremellius thus, *i. e. res et personas etiam intimas et charissimas, eorum qui prius tui erant domini, subjecti tibi*.

But, Deut. xxv. 5, the brother was to take the wife of his elder brother deceased. It is answered by most, that it was an extraordinary example, and a special thing, but no general rule; for else incest might be proved by it, if it were general. Others answer, that it must be taken and understood if he have not a wife before. And so much they think those words carry, 'if brethren dwell together.' And a reason of it is, because it is not like that God would have a man to neglect his own seed, and his own wife, to raise up seed to others, but only he would have his brother substituted in his place.

I omit many more of no great weight, though of some show, against all which the truth will stand and prevail.

Use 2. To persuade the men of our age against it; for howsoever the forefathers escaped with it, God, either for the increase of the church, or by reason of their ignorance and rudeness, winked at it, as yet in another case, Acts xvii. 30, 'The time of this ignorance God regarded not, but now he admonisheth all men everywhere to repent.' So may we say in this, specially seeing Christ by himself, and by others, his apostles, hath declared us the law of the creation, and brought it to the first institution, he being, as Rev. i., 'Alpha and Omega;' and as Jerome applies it to this, when he found all things at his coming brought to *Omega*, to an extremity and height, he reduced them to *Alpha*, to that which was in the beginning. And if it were then granted to be no sin, yet will it be now. They who excuse the fathers, make as of man, so of the world, four ages; the childhood of it, the youth, the man's estate, and the old age. Now many things are fitting for children, and may be tolerated in them, which may not be in men of riper years; as St Augustine saith, In old time for men to go with garments having long sleeves and skirts, it was an argument of softness and wantonness; but now, if they should wear them with either, they should be noted. They say again, that that was the time of darkness, ours of the light; for though they were light in respect of the Gentiles, they are darkness in comparison of us. Now many things are tolerable in darkness, which may not be borne withal in the light. Then in this, as in many other things, we must not study what was done or borne withal, but what is lawful for us to do; and walk not in this, and many other things, as others have done, but as God hath spoken.

Now we may add to the former words, and collect out of them, that when it is said, *Did not he make one?* who is the author of marriage;—

Doct. The first instituter of marriage is God, the author of the conjunction that is betwixt man and wife, as at the first, so now, is God, and he alone: manifest as here, so Gen. ii. 22, 'And the rib which the Lord hath taken from the man, made he a woman, and brought her to the man.' Hence that Prov. ii. 17, it is called the 'covenant of God,' called so properly because he is the author of it; hence, Mat. xix. 6, 'Whom God hath joined together.'

Reason 1. Because the breach of this ordinance, either in man or woman, by his law is death. When either hath broken, he ordained that the nocent party should die; yea, he that abused a woman betrothed, it was death, Deut. xxii. 22, 23. Now God for no ordinance of man ever ordained death.

Reason 2. Because though parents and friends, and parties themselves, take care to provide matches after their humours, some one, some another, yet is it not in the power of them all, or any, to make liking or knit hearts, but only the Lord. To this some apply that Mat. xix. 6, whom God hath coupled, he working secretly, and leading their hearts one to another. Hence that Prov. xix. 14, 'House and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord;' and xviii. 22, 'He that findeth a wife, findeth a good thing, and receiveth favour of the Lord.'

Use. This teacheth us, that this is (as the apostle) an honourable estate, having such an honourable author as the God of gods. And it notes unto us the spirit of antichrist in the popes and church of Rome; yea, the spirit of Satan teaching such doctrine of devils. Innocent saith, it is to live in the flesh, and calleth it bed pleasure, and uncleanness, when he would condemn ministers' marriage by it: so Siricius and others have spoken most wickedly and despitefully of it, allowing simple fornication before it, in their priests.

And wherefore one? Because he sought a godly seed. The end of marriage in the holy intent of God, to have a holy seed, the church and religion propagated and increased. The meaning is not, as if holiness and sanctification came by nature, which is only of grace, for of such holiness he doth not speak, but the word is the seed of God; that is, that their children might be the sons and daughters of the true God, and pure religion, for it is here as the contrary was before, ver. 11, the daughters of a strange God, such as professed the worship not of the true God. The meaning of this is manifest by that which we have in Ezra ix. 1, 2, the holy seed matched with the people of the land; namely, they who possess true religion, and the true God, with those who falsify both; also 1 Cor. vii. 14, where holiness is nothing but to be within the covenant, and professors of the true God and religion. God then ordained marriage for the

procreation of children, and that holy ones, the propagation of the church, and the increase of such as should truly worship him.

Doct. The end of marriage, the most proper and excellent end of it, is the procreation of children, for the propagation of God's church and God's worship. That it is an end, is here affirmed; that it is the most proper and excellent, I manifest, because it was the end of it before the fall, in man's perfection. Though sin had never come, yet this end was ordained of God, as Gen. i. 28, propagation of mankind, but specially the church; nay, by that is only meant the church, seeing they were in their perfection; and if then they had given themselves to propagation, or had continued in their first estate, they had brought forth still holy men in their perfect image, who should have been the seed of God. Lombard hath a speech: * After man's fall marriage is a remedy, which before the fall was only an office. The whole is true, but it is not the whole truth; for it is now *officium*, as well as then, to procreate children and propagate the church. Now that this is the end, that shews that he prohibiteth and reproveth so often unequal matches with infidels, because, though that may increase mankind, yet not the church, for that will spread rather idolatry than the true worship, Deut. vii. 3, 4, and Ezra ix. 1, 2. Hence it is that amongst the people of God, that virginity was a grief and barrenness, a shame, and so taken and accounted, because they could not increase the church. For the first, see Judges xi. 37, 40; for the second, see Luke i. 25. Hence the apostle forbiddeth to take into the church young widows for the service of the church, but will have them marry for the increase of the church, 1 Tim. v. 14.

Reason 1. Because this, to bring forth children, to increase his church and true worshippers, most procures that which is and ought to be the main end of all; that is, the glory of God. For not every one that brings forth children doth this, but the contrary; as the heathen and infidels, who bring them forth for idolatry and dishonour of God. This being to the contrary, is a principal end.

Reason 2. Because this is the duty enjoined them from God, to bring up their children in his true worship, Eph. vi. 4. Now the end of conjunction for procreation ought to be the same, that their end of education must be, of bearing and bringing forth, which is of bringing up.

Use 1. To reprove many, who, when they seek a wife or a husband, never think of this. I say not, they intend not procreation of children, and increasing of the world, as they say, but not the increase of God's church and a religious seed, that should further and set forward the true worship of God. Certain it is many of them take barrenness for a cross, and a reproach unto them, but it is only because they have

* Post lapsum hominis conjugium remedium est, quod ante lapsum duntaxat officium fuit.—Lombard.

not little ones to solace themselves withal, when they are young, or to leave their wealth to when they are of years, but never to propagate by them the church and true worship of God. It may be in our times they leave not unto them false worship; but that is only thanks to the state, not them, who, if the state did so bear it, would as well leave the one as the other to them. And that I may not slander them, I prove this from their choice, and from their use of their marriage estate. The first is apparent that they choose only for beauty, though they be the daughters of men, or for riches, for portion or person, and never respect religion; nay, if there be the other to be had, though their religion be suspected, and it be either none or corrupted, they will not forbear such marriages, though they join themselves to the daughters of a strange god, at the best but the daughters of men, never seasoned nor yet inclinable to the truth and true worship. In the law, he that would not marry his deceased brother's wife, but another, manifested that he never intended to raise up seed to his brother; so in this. He or she that matcheth not with the daughters of God, shew they never intend this. Again, in the use of marriages, many men and women, though they desire some children, not many, and those they have they may haply give them civil breeding and education, and bring them up in knowledge of human things, arts and sciences, and such like, but no instruction of religion. That which St Augustine complains of to God, as touching his father, may many justly complain of their parents: * *Non satageret idem pater, qualis crescerem tibi, aut quam castus, dummodo essem disertus.* So they have little care for piety and religion, to inform them and instruct them that way, but that they might, as he saith, *ut discerem sermonem facere, quam optimum, et persuadere dictione,** to be either an eloquent divine, or an absolute lawyer, or a fortunate merchant, or such like.

Use 2. That seeing there are three special ends of marriage: procreation of children and increase of the church; secondly, helps and comforts of this life; thirdly, a remedy against incontinency; though all must be aimed at, yet principally this. The other a man may well have, and have a lawful marriage; but without this it can be nothing so holy a marriage, seeing it wanteth the principal and the most holiest end, which was the end of it even in man's innocency, when he was without sin. Therefore ought every one principally to aim at this, and indeed to have it; and therefore ought they to choose so, or give consent that this may follow; not with those who have a false religion, or no religion, because it hardly will be that the church should be increased by them; for children will ever follow the worse part, though it be the weaker: for a little strength draws downward, it must be a great strength that must pull upward. Corruption is downward, and with the tide; religion is upward, and against

* Confess. ii. 2, 3.

it. And having a fit match, children ought to be desired of them, and to account it their honour, Ps. cxxviii. 3, not for cost or pains avoid it, or fear it; and having them, to give all care and diligence for their education, to bring them up in the fear and instruction of the Lord, to instruct them in knowledge of God and his true worship, and to edify them by example. For, *parentum exempla docere possunt, magis quam vox* (St Jerome); that when they are gone, they may praise them, as Augustine did his mother: *Majore solitudine me parturiebat spiritu, quam carne pepererat* (Confess. v. 9). Their care was more to bring them up religiously, than their pains was to bring them into the world. They loved their souls better than their bodies, and they desired more that they might be God's sons and daughters than theirs; by which they shall increase their glory; for they who beget many to righteousness, shall shine as the stars for ever, Dan. xii. 13; and they who shall increase God's church here, he shall increase their glory, as they his worship.

Use 3. Then, are not they bound, who have the gift of continency, not to marry. For though marriage be a remedy, yet is it not only nor principally; for both this is an end, and more principal. They who can preserve their chastity in virginity may desire it, but not absolutely, but in respect of some troubles and incumbrances, which for the most part accompany marriage, yet they may marry for this end, which is the more excellent. I do not say they are bound to marry for this end, because marriage is of those things which are indifferent, as Bernard speaks of virginity. It is not commanded, but advised, and only they who cannot contain are commanded to marry; yet, as there is more necessity in marrying for that end, so there is more religion in this end. In that, a man principally respects himself; in this, God, the increase of the church, and the enlarging of the kingdom of Christ. That which St Augustine speaketh (*de bono conjugali*, cap. 15) may be applied here: *Justus quando cupit dissolvi et esse cum Christo, tamen sumit alimentum non cupiditate vivendi, sed officio consulendi ut maneat, quod necessarium est propter alios. Sic misceri feminis in re nuptiarum officiosum fuit sanctis, non libidinosum. Quid enim sit cibus ad salutem hominis, hoc est concubitus ad salutem humani generis.* And so specially for the church and increase of God's kingdom; for though he can make children of stones, yet hath he ordained this means. Therefore little reason and less religion hath the church of Rome to prefer virginity before holy marriage; for besides that may be said to them, it were better they would approve virginity by their deeds, than praise it by their words. And (as Jerome *ad Furiam*), why doth the tongue sound out chastity, and the whole body shew forth uncleanness? Or as Epiphanius of the Origenists: You refuse marriage, but not lust. It is not holiness but hypocrisy that is in honour amongst you. Besides this, virginity is

never, save only in some respect, better than marriage; but marriage is oftentimes absolutely better than virginity, and by no reason more than this, because this may increase the church, and bring forth sons and daughters to God, not that. Neither is it against this, that some object, that Christ saith, that after this life there is no marrying at all; and that 1 Cor. vii. 38, 'He that giveth her to marriage doth well, but he that giveth her not to marriage doth better.' For the first, it is not against us, seeing we speak of the state of this life only; after which, as there shall be no marriages, so no vows of virginity. And as for St Paul, better with him, is as much as *fit*, or more *commodious*. For if it were simply better, it were never lawful to do otherwise, which he alloweth. Therefore he thus spake, not for the nature of the thing, but in respect of circumstances, as you may see, verses 26, 28, 32, 35. Finally, if virginity be the more holy, why have they made marriage a sacrament rather than it? Sure, if it were more holy, it should rather be a sacrament than marriage.

Therefore keep yourselves in your spirit. The dehortation of the prophet from this vice, and the better that they may do it and not transgress, he persuades them to labour for sober minds and chaste affections. From thence riseth this sinning against their wives, which would easily be avoided if their minds were sober and chaste.

Doct. The way for a man to keep himself from actual and outward sin, and the practice of it, is to labour to keep his heart pure, and to take heed to that. On the contrary, if he neglect his heart, he shall be sure to be corrupt in the outward man, and to fall into outward sins against God and man. He may haply, in some sinister respect, and by some circumstances of time, place, or person, for want of opportunity, ability, and means, refrain them; but those things befalling him, he will easily fall into that. So much this exhortation sheweth. So much also that sheweth, Prov. iv. 23-25, 'Keep thine heart with all diligence; for thereout cometh life. Put away from thee a forward mouth, and put wicked lips far from thee. Let thine eyes behold the right, and let thine eyelids direct the way before thee.' Mat. xv. 19, 'Out of the heart proceed evil thoughts, adulteries,' &c.; and James i. 13, 14, 1 Pet. ii. 11, 12.

Reason 1. Because the heart and spirit is the fountain of actions, whence they all spring; the other parts are but the channels, and it is a flowing fountain, not a standing water, which ever sends out such water as it hath. If, then, the fountain be clean and sweet, so will the channels be, and *à contra*.

Reason 2. Because it is the commander of the whole man, the whole life. Now, such as the commander, such is the subject; such as the captain, such are the soldiers. Much more here, for the conjunction is nearer, and when they are subject to it, as the weapon is to him that useth it, Rom. vi. 13. So that it com-

manding anything, that they all do; more than the centurion's servants, Luke vii.

Quest. Rom. vii. 25, Then the flesh and outward parts follow not the mind and the heart?

Ans. There is no opposition there betwixt the inward and outward, the heart and the body, but betwixt the part regenerate and the unregenerate; for by flesh it is usual with the apostle not to understand the body, but the unregenerate part, as in that place Gal. v. 17; not any opposition betwixt soul and body, but the fight of the unregenerate with the regenerate; and ver. 24, not the crucifying of the body, but of the unregenerate part. For the heart and inward parts, as far as they are unregenerate, are flesh also, and understood under the outward by the apostle.

Use 1. Then may a man certainly judge a man to have a corrupt heart, when he hath a polluted outward man, life, and conversation. *Vide* Malachi i. 8, Doctrine 1, Use 2.

Use 2. To reprove such as judge men to have corrupt hearts for the care and uprightness of their lives. *Vide* *ibid.*, ex Use 1.

Use 3. To teach men, who desire any outward holiness, or to be free from external corruption or pollution, to look well to the heart, to keep sin, or to kill it within. For this is the best and the first, to purge the heart, and the other will be so.

And let none transgress. The dehortation from the evil, and the outward practice of it. Of the particular hath been spoken in the former verses, yet somewhat hence. It may be that some may think this speech hangs that way, that it may seem to favour free will, to call upon them to abstain from evil, which if it were not in their power, it were in vain thus to speak to them. I answer, This is no more than other precepts and exhortations in the word, which do but teach us what we ought to do, not what we are able, which is but to make us essay, and when we find not power, then to seek it elsewhere. In the law of works, God saith to us, Do what I command thee. In the law of faith, we say to God, What thou commandest us, enable us to do.* God, therefore, thus speaks to man, to make him speak again to him, commanding that he may require and obtain to do; seeing, Philip. ii. 13, 'It is God which worketh in you both the will and the deed, even of his good pleasure.' Bernard, in the audience of some, commending the grace of God, as that which he acknowledged in God did prevent him, and he found did make him to profit, and he hoped would perfect it in him, giving all to grace, and taking nothing to himself; † one replied, What then hast thou done, or what reward can thou look for, if God work all? To whom he answered, What counsel, then, dost thou give me, or how wouldst thou advise me? Give glory, saith he, to God, who hath pre-

* *Lege operum dicit Deus, fac quod jubeo, lege fidei dicitur Deo, da quod jubes.*—*Aug. de spirit. et lit.*

† Bernard de gratia et lib. Arbit. initio.

vented thee, excited thee, and begun this good in thee; and for that is to come, live worthily, that thou mayest approve thyself not unthankful for those thou hast received, and fit to receive more. Bernard replies, You give good counsel, but that is, but if you could make me able to obey and do it. For it is not so easy a thing to do, as to know what ought to be done; for these are diverse things, to lead a blind man, and to give strength to the weary.* For whosoever is a teacher, whatsoever he teacheth, cannot bestow goodness. Two things are needful to me: to be taught, and to be helped; thou being a man dost well instruct my ignorance, but the Spirit helps our infirmities, Rom. viii. Yea, he that gave me counsel by thy mouth, must also send me help by his own Spirit, that I may be able to do what thou advisest. By his grace I am willing, but cannot perform, unless he that wrought the will do also work the deed of his good pleasure. And when to this he replied,† Where, then, are our rewards? or where is our hope? He answereth with that: Titus iii. 5, 'Not by the works of righteousness which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the Holy Ghost.' Hence I gather, and upon this infer, that God that calls upon us by his word to do, must give us also power to do; then, therefore, he calleth, because he would have us cry to him for help. And as St Augustine: O man! acknowledge in every precept what strength thou shouldst have; in every reproof, what strength by thy own fault thou wantest; in every prayer, whence thou mayest have what thou wantest.‡

Doct. The hands must be purged as well as the heart; the outward man as the inward.

Ver. 16. If thou hatest her, put her away, saith the Lord God of Israel; yet he covereth the injury under his garment, saith the Lord of hosts: therefore keep yourselves in your spirit, and transgress not.

I hate putting away, saith the Lord God of Israel. In this verse the prophet proceeded to the third main sin here reprov'd in his people, divorces; not simply condemning divorce, as if in no case it were lawful, but for every vain cause, and light dislike, when they heard or disliked them, for that to put them away, is that he reproveth. In the verse we observe two things: first, the reproof of this sin; secondly, an admonition

general, including the particular. In the first, which is the sin, we observe the amplifications of it, which is first from God's hatred; secondly, from an effect of those husbands, who used and practised divorces, that they made the law of God a covert, to cover with it that violent injury and indignity they did to their wives, as men cover the body, and defaults of it, with their garment.

If thou hatest her, put her away. Some think this dependeth upon the former, as an objection made by this people in their own defence against the former accusation, as unjustly cast upon them, because they had not committed polygamy, seeing they had put away their first wives, and that according to the law, Deut. xxiv. The prophet answers, The Lord hates putting away, and will not endure that they should make his law a cover for their iniquity. Some, as St Jerome, understand them as words of the priest and people in their own defence, pretending the law of God for that they did; but most take them as God's words, shewing his dislike of their dealing. And if the words be read thus, as our vulgar translation hath them, then they think them spoken by an irony, which they manifest, as they suppose, by the words following, by which they take a judgment to be threatened. And they think it is manifest by the like, Eccles. xi. 9; but seeing the words in the original will not bear the reading, neither the second sentence will carry the sense they would have of them, they must be thus read: *For I hate putting away; or, putting away is an hatred unto me.* It is a thing that I am so far from approving and liking, that I utterly hate and abhor. Whatsoever Moses, for the hardness of your hearts, did grant unto you, and so remitted the judicial law, that it proceeded not against you to death, as adulterers, when you had put them away for slight causes, and married others, yet that hath not excused it before me, but that it is still a sin, and odious unto me; it is that which my soul abhorreth.

Saith the Lord God of Israel. This he addeth for confirmation of the former. That the Lord God of Israel doth affirm and testify this, who hath before professed himself author of the conjunction betwixt them, and witness of that covenant, and doth profess himself protector of the whole nation of the Israelites; and therefore with what indignation must he needs behold their dealing with their wives! And how can he suffer that indignity they are offered, to be put away, and others taken in their places, specially when they are strangers and infidels?

Yet he covereth the injury under his garment. The second amplification, because they pretended law for that they did, covering it by that, as the body with a garment, which maketh him to abhor it the more; to pretend his law for them when it is clean against them, and all that was, was but a permission by Moses in his care and compassion of the women who were abused by them.

* Nec quisvis doctor statim et dator erit boni, quodcunque docuerit. Duo mihi sunt necessaria, doceri et juvari. Tu quidem homo recte consulis ignorantie, sed (si verum sentit Apostolus) Spiritus adjuvat infirmitatem nostram, Rom. viii. Imo vero qui mihi per os tuum ministrat consilium, ipse mihi necesse est ministret per Spiritum suum adiutorium quo valeam implere quod consulis. Ecce enim ex ejus munere velle adjacet mihi, perficere autem non invenio, nisi qui dedit velle, det et perficere pro bona voluntate.

† Ubi ergo sunt merita nostra? aut ubi est spes nostra?

‡ O homo in præceptione cognosce quid debeas habere, in corruptione tuo te vitio non habere: in oratione unde accipias quid vis habere.—*De corrupt. et gratia*, cap. 3.

To the former sentence some add *for*, being a particle which hath the force, not of a cause, but oftentimes of an affirmation; and to this *because*, shewing that therefore he hated it the more, *because* they thus covered it.

Saith the Lord of hosts. He that is able and can command all the hosts of heaven and earth, to revenge the injuries and indignities done to his people and daughters.

Therefore keep yourselves in your spirits. The admonition such as we have had before; that is, seeing you know what the Lord hates, and what he loves and likes, look well to yourselves, and your own hearts; take heed of transgressing and dealing perfidiously with your wives.

Doct. Divorce, that is, for a man to put away his wife for any cause save only for the cause of adultery, and for adultery, is utterly unlawful, and forbidden of God; a thing that doth dislike and displease him; so the prophet affirmeth here. This our Saviour, the oracle of his Father, more faithful in the house than Moses, doth shew and teach, Mat. v. 32, Mat. xix. 9. It hath his force, 'I say unto you;' that is, many assign other causes, but I this one, only adultery. To this we may add that the apostle allows not a man to put away his wife for infidelity, 1 Cor. vii. 12, 13; only if the infidel will depart and make a desertion, he sets then the believer at liberty, but else he allows him not to put her away. And if not for idolatry, then not for other causes of far less weight.

Reason 1. Because, as Christ himself giveth the reason, the bond betwixt them is greater than that which is betwixt parents and children, Mat. xix. 5, for it was before that; for Adam and Eve were man and wife before they were parents, and they were man and wife that they might be parents. And again, the bond is greater, because the good is more public, for this for the propagation of mankind, that only for the good of the parents. Now then, if the bond be greater, and that is not to be broken for any cause, then not this. If that rather than this, then not this for small and frivolous causes, but only for that which he who bound the knot, hath allowed the dissolution of it.

Reason 2. Because this were for man to take upon him to sever that which God hath joined, when it is done not for such a cause as he hath allowed it to be for; for when it is for such a cause, then is it God and not man that hath dissolved it.

Use 1. To reprove all those who allow and contend for many other causes that divorces may be made, besides adultery; which opinion of theirs they would establish first from the law. Deut. xxiv. 1, 'When a man taketh a wife and marrieth her, if so be she find no favour in his eyes, because he hath spied some filthiness in her, then let him write a bill of divorcement, and put it in her hand, and send her out of his house.' To which I answer and oppose Mat. xix., so that if it were lawful then, yet not now; neither do

I herein make Christ contrary to the decrees of God by Moses; but we must understand that that law in Deuteronomy was a civil and judicial law; and Christ he meddles not with civil or judicial courses, but moral things. For they who govern commonwealths, propound this end unto themselves, that if two evils, or two inconveniences, happen and meet, they admit the less, lest they fall into the greater; as in some cities they have admitted stews and harlots, to avoid, as they say, greater evils, which the law of God will not suffer in his commonwealth. And so to this purpose of marriage, when unhappy, unfit, and unequal marriages are made, the one of these two inconveniences seemed to be necessary, that they who hated their wives, would either perpetually afflict and vex them, and at length kill them, or they must have liberty to put them away. This latter was thought more tolerable, therefore it was allowed in that commonwealth; but so allowed as if God by it would make them keep their wives, and use them better.* For, first, God would have him make a bill of divorce, by that to affect so hard and cruel a husband, and to drive him to consider what an unfit and unworthy a thing it was for him to put away one he had enjoyed so long; for we use to weigh more those things we write, than those we speak. Secondly, that if he put her away, he was not allowed at all to take her again, and therefore to make him not to do it, but advisedly, when haply upon second thoughts he would not do it. Thirdly, if he gave her a bill of divorce, it must express the cause why he did it, clearing her that it was not for adultery, and accusing himself that it was for some other slight cause, which he ought and would, if there had been any love in him at all, have covered. All which sheweth, that God did it for their infirmities, and would have restrained them from it by this means; and that he granted unto them was only judicial, that is, so much as might free them from the hand of the magistrate, that they were not punishable by him, but not that which made it no sin against the law moral; and before him, they were only freed in *foro civili, non conscientia*. It is like to our law of usury, which frees men from punishment of the law if they take not above such a sum, but frees them not from sin before God, providing for the good of the borrower, both that they might borrow, and when they did, not be too much oppressed; but so, he that lends is an usurer, and so a thief before God; so in this. For the Lord, as a wise lawgiver, in his judicial laws, permitted in a civil respect some things evil in themselves, for the avoiding of a greater mischief; not to allow or justify the same from the guilt of sin, as before him in the court of conscience, but to exempt the same from civil punishment in the external court before the magistrate. Such is this we speak of. Hence it is that we read not in the Scripture of any man of note for piety and holiness which ever used this, or ever gave any wife a bill of

* The permission argues no simple lawfulness.

divorce. For whereas Abraham put away Hagar and Ishmael, it is not against this; for as he did it by the counsel of the wife, so by the commandment of God, Gen. xxi. 12. And none that were godly using, or practising it once, though they were subject to the same inconveniences that others were, and so shews that they held it not simply, and in conscience lawful.

Again, they say that, 1 Cor. vii., the apostle allows divorce for another cause. It is answered that the apostle speaketh not of a divorce, but of a desertion; not of putting away the wife for any fault of hers, but when she forsakes the husband for the faith and piety that is in him, and so *à contra*; for the apostle only saith, if the unbelieving depart, let him depart, but allows not the believer in any sort to put away the unbeliever; nay, commands him to live with her, if she will abide with him; and so only enjoineth him to suffer a desertion, not to make a divorce. And so this establisheth no other cause.

Again, they say, if for adultery, then much more for crimes greater than it, and so there are more causes of divorce. This will be answered out of the former, for if the apostle allow not for infidelity, then not for greater; for that is sure far greater; and if their reason were good, then would this follow. Infidelity is a greater sin than adultery, therefore ought a man to be put to death for that, because for this he owes to die by God's law. Again, adultery doth not make the divorce, because of the greatness of the sin; but because of the opposition of it to marriage; it is far more contrary to it. The reason is, because in marriage, man and wife ought to be one flesh. Now adultery is that which doth divide them, and make not one but two. And so doth neither infidelity, blasphemy, idolatry, neither any such sin; for these and the like sins are more repugnant to God, and separate men from him more than adultery, but it is more opposite to matrimony; which is manifest, because amongst infidels, idolaters, and blasphemers, marriage is good and lawful, though not holy.

Other things they object, as coldness and inability of some incurable disease, if the one go about to kill or poison the other, if the civil laws allow it. But they are answered, that some of these may hinder a marriage it be not, not break it when it is; in others, the magistrate is to be looked to for help. The laws of magistrates causing divorce for other things, if they be capital they ought put them to death, and so end the controversy; if criminal, of less force, their law is against the law of God, and not tolerable.

Use 2. To reprove and condemn all those who practise contrary; who, though the law allow not other divorces, but for adultery, yet they, upon dislike they take at their wives, or liking of others, make nothing to send them home to their friends, and live separated from them, and only for their lusts' sake; bear more indignity and discontent from a harlot in a year, than they had from their lawful wives in many years be-

fore; hearkening to such bad counsellors, as Memucan was to the king Ahasuerus, Esther i. 16, 19, persuading him to put away Vashti for one disobedience, and for some miscarriage to send her away, and take another in her place; forgetting, as St Augustine speaketh to Polletius, that they are Christians, and therefore that they ought to be prone and inclinable to mercy and indulgence, and not be so hard and cruel, not remembering the example of Christ who pardoned the adulteress, John viii., shewing how full of love and compassion husbands should be towards their penitent wives, if in adultery, much more in less things and offences. But these are like those who Augustine speaks of, who because of their bitterness to their wives, that they might do it with less reproof, have razed out that chapter, or that story at least out of it, so they could be content to raze this out. But heaven and earth shall pass when this shall stand; and they who fear not to offend against it, shall feel the weight of God's anger hereafter; for his anger and hatred will be punishment and judgment.

Use 3. Not as the disciples inferred upon it, Mat. xix. 10, 'If the matter be so between man and wife, it is not good to marry;' for they are well, and with good reason, checked by him, seeing, ver. 11, 12, as he said unto them, 'All men cannot receive this thing, save they to whom it is given, for there are some chaste who were so born of their mother's belly; and there be some chaste which be made chaste by men; and there be some chaste which have made themselves chaste for the kingdom of heaven. He that is able to receive this, let him receive it.' For to some who cannot abstain, marriage is as necessary as meat, drink, and sleep, as Luther said sometimes, foolishly cavilled at by our papists. That is, then, not the use of it; but this, for men to be wary how they choose, and women how they are persuaded or give consent, seeing it is a knot not to be broken again for any dislike, or discontents whatsoever, save only in the matter of adultery. If it were a matter, as common bargains be, that a man might lose his earnest, if it were with some hazard of his honesty and good report; or, if they were taken as some men take prentices, upon liking; or buy horses to lose so much, if they dislike and return them; or if Solon's law were in force, that he who did put away his wife should give her dower and portion with her again: it were the less to be thought of; but when it is so dissoluble, not to be loosed or broken, but perpetual, it requires a great care, when it is stronger and firmer than the bond betwixt parents and children. Therefore should the man take heed how he chooseth for beauty, for profit, and great portion, and not for wisdom and virtue, though the other things be not in the like proportion. What is more profitable than the bee? saith St Chrysostom, in Ps. l., yet hath it a sting. What fairer than a peacock? but the comeliness only is in the feathers, not the fruit. So, many, with their

great portions and great beauty, have often their stings, and are no fit helps; that a man had better buy a wife than be bought to her, specially when there is no parting; and better to have the contemptible ant, as he speaketh, which is the mistress of wisdom, the meaner and he more housewifely, who may soon be worth her portion in good comfort and contentment. So the woman, how she is won or persuaded for the person, or riches, or kindred of a man, because he is able to clothe her in fine apparel, to deck her with gold and pearl, and many such things, having no wisdom to govern or instruct her, or to bring up his children in the instruction of the Lord, no love but lust; for, seeing the knot is perpetual, and no choice allowed again, she may buy all that dear enough. Therefore it is good to be advised in their choice, lest repentance should come too late, and be bought too dear, and yet make no amends, for they cannot be free. If the law of polygamy were in force, that a man might have two wives, the one hated, the other beloved, or this of divorce, he might put her away at his pleasure upon dislike, and so *à contra*, the matter were small, and men might be as careless of this as of the other things; but whenas he hath made one for one, and made the bond so inviolable, that there is no parting till one be the other's executor; seeing things are thus, it is not good not to marry, but to be careful how he or she marrieth. Chrysostom, persuading men to be careful of their souls, reasoneth thus: *Omnia nobis duplicia Deus dedit, duos oculos, duas aures, duas manus, duos pedes; si igitur horum alterum lādatur, per alterum necessitatem consolamur; animam verò unam dedit nobis, si hanc perdidimus, quam vivemus?* (*Vide Chrysostom, Hom. xxii. ad pop. Ant.*) So God hath allowed us two friends, or two servants, or two houses, or two coats; one may supply the want of the other; but one wife, and her for life, and the term of a man's days. How ought he to use her well, and choose her carefully! And so of a woman.

I hate putting away. Thus he first condemns this sin, because it is against his will and mind, that he dislikes and hates it, and by this dissuades from it; not that we must conceive there is any such passion in God, or affection, but these things are, as Augustine speaketh of anger, so of this. It is not any perturbation of his mind, but the judgment by which he inflicts punishment upon sin; and so in the whole he dissuades from this, because else God's judgments and punishments will come upon them, howsoever they escape men's.* Now this is not proper to this, but common to others, whence we have a general doctrine.

Doct. Men ought to avoid and eschew unjust divorces, and every other sin, for fear of the judgments of God and his hatred and punishments; which thing is manifest in the law, whenas every prohibition is not

* Non est perturbatio animi ejus, sed judicium, quo irrogatur pœna peccato.—Aug.

without a threat and a judgment. Hence that Dent. xxviii. 15; and in the particulars through the whole law, wheresoever God forbids any sin, usually there is a judgment joined with it. The Spirit speaketh not so in vain, but that he would have men to avoid them for those. The point is proved: Gen. xvii. 14, Exod. xxii. 22–24, Isa. i. 20, Rom. vi. 23. Solomon often threateneth adulterers with shame, and poverty, and disease, to restrain them from it; and St Paul with the judgments to come in the life to come, Heb. xiii.

Reason 1. Because of their corruptions, who, as they love not righteousness, nor desire or hunger after it for righteousness' sake, and in conscience, which makes God give them promises and propound rewards unto them to make them obey. So they hate not sin, neither fly it because it is sin, but as children do bees, not because they are bees, but because they have a sting; so they sin, because it is hurtful, therefore hath the Lord propounded these; not as desirous of their punishment, but to have them not to offend, as princes add penalties to their laws.

Reason 2. Because as the malice of Satan hath feared men from doing well, for fear of harms, losses, and disgraces which they shall find in the world, and others before them, which hath made God balance them with his promises, so his coming* tells them that unrighteousness hath many pleasures, profits, preferences, and shews them many that have risen that way and by such means; therefore God shews them then the sour of it, that for all such things all must come to his judgments.

Reason 3. Because by them they may subdue and tame their flesh and the corruption of it, and make subject to the spirit, which always of itself rebelleth against the spirit, and often ruleth over it, to lead it to sin and disobedience.

Use 1. If fear of judgments be a means to restrain men from sin, it tells us that many men are void even of this servile fear. *Vide Mal. i. 6*, first effect of servile fear, *Use 1.*

Use 2. To teach every man who would keep himself from it, to endeavour and labour for this fear.

Saith the Lord God of Israel. This for confirmation; not the prophet but the Lord, the master and not the minister, speaks this, which is thus set out to shew the care he had of that people, that he had taken the protection and defence of them. Now this people being a type of the church, as well as the church, it may teach us this

Doct. God is the protector and defender of his church and children, he that doth keep, preserve, and defend it. *Vide Rev. ii. 1*, Christ 'walketh in the midst of the golden candlesticks.'

Yet he covereth the injury under his garment. The amplifying of their sin, that they pretended the law of God as a cover of it, that it might be no sin unto them.

* Qu. 'cunning'?—Ed.

Doct. It is a thing which makes their sins the greater, who pretend the law for a cover of their sin and iniquities, of cruelty or oppression, unfaithfulness, or whatsoever other corruption. Such was these men's dealing, such was that of Jezebel, 1 Kings xxi. 13, and of them, John xix. 7, 'The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.' And James ii. 8, 9.

Reason 1. Because the law was given either for a light and lantern to keep men they should not sin or transgress, or after a gloss * to let them see their sins, James i., or as a cock to Peter. Now to pervert it to the contrary is to abuse the law, and so to add to their former sin this second, and to increase both. To make that which is good cause of sin.

Reason 2. Because this argues that the sin is not in infirmity, but obstinacy, when men any ways defend and excuse it, more when they excuse it by that which doth accuse it, and busy their heads to wrest it to bolster out their sin, when they do as Jerome (Oceano) of some, who, *non voluntatem legi, sed legem jungunt voluntati*, frame the law to their wills, and not their wills and ways to the law.

Use 1. To condemn and convince of greater sin all such sinners as do not simply sin, but would sin with warrant from that which is the only opposite to all sin whatsoever, and make this, as some men do Christ's sufferings, the pack-horse of all their sin; so this the patron and defence; first, here are condemned all heretics, who do not only err, but defend it with colour of the Scripture; for never any heretic hath been who did not pretend the word for their heresies. The Scriptures they oftentimes condemn, because they find them little to favour them; yet use they them as merchants do their counters: sometime they stand with them for hundreds and thousands, and sometime for ciphers. When the letter helps, they urge with full mouth; but when the spirit hurts and crosseth them, they appeal to others, and either fathers or councils, or the pope, must impose a sense upon them; not draw it out of them, and so have no error, but either by the letter or the enforced sense they will maintain. As by these words, 'he that takes not up his cross and followeth me,' certain monks made them crosses of wood, and carried upon their shoulders.† Cassianus (Colla 8, cap. 3) by those words, 'Here are two swords,' the pope's temporal and spiritual jurisdiction. By those, 'The Lord made two great lights, the sun the greater;' therefore the pope is greater than the emperor. By those, 'They that walk in the flesh cannot please God,'

* Qu. 'glass'?—ED.

† Make them (as Aug. of the Donat). Accipientes ergo perverso corde Scripturas, non eas faciunt obesse nobis, sed sibi.—*Cont. lit. par.* l. ii. c. 1.

Non periclitor docere ipsas quoque scripturas, sic esse ex Dei voluntate dispositas, ut hæreticis materiam subministrant, cum legam oportere hæreses esse, quæ sine Scripturis esse non possunt.—*Tertull. præscript. advers. hæret.*

Innocent condemned marriages, and established single life, and many such things. Like unto these are many other, who search the Scripture for no other purposes but to see if they can find anything in it which will defend them in their sin.* Therefore we shall find a voluptuous man, who hath no knowledge in the Scripture, for to further his salvation, hath that to uphold uncleanness, Acts xv. 29, words without sense. The wanton for her painting, that 'oil makes a cheerful countenance.' The drunkard, that 'wine was given to make the heart cheerful.' The covetous, that 'he who provides not for his own is worse than an infidel.' The usurer hath his distinctions of biting and multiplying usury, of lending to the poor and stranger, and to rich and brother, of putting money into the bank, and such like.

Use 2. To teach every man to take heed how he goes about to cover any sin he hath committed by the word of God; for as he cannot do it without injuring of the word, which is most pure and holy, so that injury will by the word redound to God himself, who hath given and written that word; for if it favour any sin, he must needs do the same, when he and his word are one. Now it would be monstrous impiety that any one should make God the patron of his sin; as if a man should make the prince the cause of his treason, it were without excuse and hope of pardon. But this is done when the word is made a covert, and so a man's sin is increased, as Adam's was, who accused both Eve and God; 'The woman thou gavest me,' the word thou gavest me. But to avoid this, we must endeavour to read the word without prejudice, or being fore-possessed with opinion. Many men make the Scriptures favour their errors, because they read them with resolute minds to hold that they have, and so seek but to confirm themselves out of that they read, and apply it to their errors, and not their minds to it; and sometimes stick upon the letter, and sometime make it speak that it never thought, knowing not that it is like to a fertile field, which bringeth forth many things which nourish the life of man, without any seething or roasting by the heat of the fire. Some things that are hurtful, unless they be boiled; some things unboiled offend not, and yet having felt the heat of the fire, are more wholesome; some that are in their kinds profitable for beasts, though not for men; so the Scripture hath some things, literally understood, which profit and help, as 'Hear, O Israel,' &c. Others, unless they be mitigated by the heat of the spiritual fire, and be spiritually understood, hurt more than profit; as that, 'Sell thy coat, and buy a sword;' 'If he strike thee on the right cheek, turn to him the left;' 'Take up his cross, and follow me,' and such like. Therefore at all times it is not good to take the words, but labour for the sense, specially not in those places where they seem to favour anything condemned in

* Affectus locutus est et non intellectus.—*Bernar. sup. citat. ser.* 87, A.

plain words in another ; for there, saith Augustine, is certainly a figure.

Ver. 17. *Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?*

Ye have wearied the Lord with your words. The prophet proceedeth now unto the last sin reprov'd in this chapter, which was in this people. The former was touching men, this is concerning God; the former dishonesty and unfaithfulness towards men, this impiety against God. Before, he accused them, as some speak, of felony: now, of treason; before, for their deeds: now, for their words and speeches contumeliously uttered against God, denying the providence of God both over the good and bad, not providing for the one, and not punishing the other. It is thought that the Jews, being now returned out of Babylon from their captivity, and saw both the Babylonians and divers other nations and people to abound with wealth, ease, and glory, though they served their idols, and themselves the only worshippers of the true God, to be in want and poverty, they thought and spake that God he regarded not them that worshipped him, but the wicked were good in his sight, and he delighted in them; or, at least, if it be not so, where is God that judgeth uprightly?

Ye have wearied the Lord with your words. Some think the weariness here spoken of is a fainting which cometh from too much striving and labouring, whence cometh a remitting of the care and endeavour which he took beforetime. And so the meaning they would have to be, You say, the Lord, who is merciful and aboundeth with mercy, and hath been ever constant in it, and prone to it, he is now wearied in descending* and providing for, and in doing good unto those that serve him; and so it should not be a weariness imposed upon him, but one that is imputed unto him. And so, only in opinion, it should be so, and not in truth; but how this will agree with the prophet's answer to their demand, I cannot see, neither can it possibly; for then he would have said, In that ye say the Lord hath no care, or hath cast off the respect of his; but he speaketh otherwise. The meaning is, then, you have grieved and vexed the Lord with your speeches, and reproaches, and blasphemies against him. It is spoken after the manner of men, because they are so with the speeches of others, like that Isa. xliii. 24, 'Thou hast wearied me with thine iniquities.'

Yet ye say, Wherein, &c. Their answer for themselves, putting him to his proof, and to make good that he had spoken, and shew wherein, else would they not confess their faults.

When ye say. Though not in his hearing who was

* Qu. 'defending'?—Ed.

able and would reprove them, but amongst the ignorant people in companies, where they came, still inculcating and repeating such things, and so to make them cast off all fear of God and care of honesty and piety.

He that doth evil. Not the good nor the righteous is respected of God, but the wicked; for they flourish and prosper, and he is good in his sight, that is, approved of God.

From men they proceed to approach to God and to impeach and disgrace him, and cast reproaches upon him; and, being unfaithful, injurious, and unjust to men, they are irreligious towards God.

Doct. They who are unfaithful and unjust towards men will be irreligious towards God; such as have no care of honesty will have no care of piety, not of charity, not of religion, and *à contra*. So much this insinuates, and that 1 John iv. 20, 'If any man say I love God, and hate his brother, he is a liar; for how can he that loveth not his brother, whom he hath seen, love God whom he hath not seen?' and James i. 27, 'Pure religion, and undefiled before God, even the Father, is this: to visit the fatherless and widows in their adversity, and to keep himself unspotted of the world.' Tit. ii. 12, Mat. xxv. 42. Not that men shall not be condemned for irreligion, but that this is manifest to others, and shews that there can be no religion.

Reason 1. Because men they see and converse withal daily, and so not with God. Now, if they have no care of the present, what is expected towards the absent, not of visible, none of the invisible, as 1 John iv. 20.

Reason 2. Because care of religion proceedeth from the love of God, which makes Christ, Mat. xxii. 27, include the whole first table, which is concerning God and religion, under the title of love. Now, there can be no love of God but where there is love to man; for that 1 John iv. 20. Men love not the person, if not the picture; love to man is natural, to God spiritual; that as natural men, this as spiritual and regenerate. If any be unnatural, is it not like he will and must needs be irreligious?

Use 1. To teach us not to wonder, as many men do, that there is so much impiety and profaneness in our age, so little or no care of the Lord's day, little or no love of the word, zeal for God's glory, care of his worship, hatred of idolatry, and such like, but, *à contra*, much and great profaning of the Lord's day, &c. We are in the age wherein charity is grown cold, and iniquity hath gotten the upper hand. It is true which Augustine saith, *Enchiridion*. i. *ad Laur.* cxvii., *Regnat carnalis cupiditas ubi non est Dei charitas*; and it will be as true if *ubi* be placed before *regnat*, for there can be never any true and constant love to religion where there is not true love to God; that cannot be, unless men be sanctified and regenerated. Now, sanctification is as some say of heart's ease, that grows not in every man's garden, less is it in every man's

house; so not sanctification, it is in few men's hearts, and manifest not to be there where there is injustice and dishonesty, no love of God; and would we marvel to see men perform no duties to those they are known not to love? Love and affection being the ground of all duty: if not, why this? Nay, rather, seeing the wickedness, injustice, and oppression of the time is such, we should rather wonder there is any religion at all, than that there is no more, that there is any love to the truth, &c., than so little.

Use 2. To teach us what to judge of many men who seem religious, who will sit at Gamaliel's feet, have Christ to teach in their streets and churches; he shall eat at their tables and houses, and yet they are workers of iniquity, live in some one gross sin or another of injustice and oppression, deceit, or unfaithfulness, and uncleanness; yea, after they have been convinced by the word, remain still in them. Know them to be but hypocrites; they may talk of religion, but they have no truth of it; they may have the show of godliness, but not the power of it. They honour the word and ministers only as Saul would have Samuel to accompany him, for his own honour before the people, or some other sinister respect. It is not a sure consequent, a man is careful of the duties of the second table, and therefore religious; because hitherto by nature he hath been so, and there are some civil hypocrites as well as religious hypocrites; but the contrary consequent is good. And oftentimes the issue of things proves not to be good; for though they hold out a while in such profession, yet at length they fall away, either when some trouble comes for it, that they may enjoy their lives and liberties, and so their sins. And so, as Justin Martyr, *Apol. Rel. Christian.* made his reason, that they were not as they were accused, voluptuous, intemperate, and such like, because they so willingly embraced death for their profession's sake, for then they would have renounced that, and deceived princes to have enjoyed these; so on the contrary. Or else they, after twice or thrice standing, are deprived of all that, as Samson was of his strength by Delilah.

Use 3. To teach every man that would either preserve himself from irreligion, or approve that to others, that he seemeth to have, to keep himself from or to put from him all injustice, dishonesty, and unfaithfulness towards men, for else this will abandon religion out of his heart, and devour up all true profession, as Pharaoh's lean kine devoured his fat; and this will make men judge, as well they may, and with warrant, that there is no truth of religion in all that show. I deny not but a man may have the truth of religion, and should have wrong done him if he be otherwise judged of, and yet lie in some sin against the second table, either because he knew it not, or the strength of the temptation hath blinded him, or the blow he had by it hath for a while stammered him, as did David. But if they be once convinced of it and awakened, as David; if Nathan have reproved them

plainly, yet not so particular, yet so as they knew they were the men; if they hold on in that sin, it will soon make them irreligious; for it will make them out of love with the word and ministry, and then he that judgeth shall have his sentence sealed up by God. And Christ shall make it good with that: Luke xiii. 27, 'I tell you I know ye not, whence ye are; depart from me, all ye workers of iniquity.'

Ye have wearied the Lord with your words. Their words were against God; they spake wickedly and blasphemy against him.

Doct. To blaspheme God, to speak impiously of him, of his providence, power, government, and such like, is a fearful sin, James ii. 7.

Use 1. If this be such a sin, and God have an action against this people for it, how justly may he? Nay, hath he taken a controversy against us and our city, when our words are still against him, for how is every place defiled with blasphemies and oaths, the streets and houses, taverns, and men's private families, shops, and offices? Who is free from it? Neither master nor servant, husband nor wife, parents nor children, old nor young, buyer nor seller, magistrate nor subject. If the law for blasphemies were in force that they should be stoned, what a cry would be in our city! more than when the first-born was slain in Egypt, for old and young should be taken away; but if only the guiltless must cast stones at them, scarce one of twenty would be found to accuse or execute others. This sin begun is a swaggerer, a stabber, and if it had continued there it had been well; but to cease upon a civil city and civil people, that there should be as many oaths sworn within a small compass in it as in a great band of such desperate ruffians, it is most fearful; and if God devour them with the sword for such blasphemies, why not us with the plague? I say nothing of other blasphemies, of accusing the providence, power, and government of God.

Use 2. To teach us to resist and reform this vice, every man in himself, and in his, and labour to fear the great and fearful name of God, and use it with reverence, and speak of him and his providence and works with all humility and honour. Give him as much honour as to our garments which are more precious than others; for how is it not most absurd that a man, having one garment more excellent than others, cannot endure it continually to be abused, and yet rashly and upon every occasion abuse the name of God? Let us not think those excuses of necessity, and we cannot be believed, will go for current before God, or he provoked me; for so the first blasphemer could have said for himself. But as no man will drink poison willingly, or upon any necessity, so should he not take an oath. *De probo dicturo dicimus, os tuum abluet et ita commemorat: nunc verò nomen super omne nomen venerandum, in omni terrâ admirabile, quod audientes Dæmones horrent, temerarie circumferemus,*

O consuetudinem! (Chrysost. *Ho. xxvi. ad pop. Ant.*) And to make a more speedy reformation, write upon the walls of thy house and of thy heart that same flying book, Zech. v. 2, 3. And think this is flying to judgment, and so fly thou as fast from thine oaths. And as the Egyptians thrust Israel out of Egypt, because for them the first-born of the king and peasant was slain, so do with your oaths.

Ye have wearied the Lord with your words. The prophet saith not barely, your words are against the Lord, as Isa. iii. 8, but the Lord, is wearied and vexed with them, speaking after the manner of men, who are vexed with things that displease them; and so noting how greatly God was displeased with these sins, how they offend him.

Doct. The blasphemies and other sins of men do marvellously offend and vehemently displease the Lord; which as it is affirmed here, and the like, Isa. xliii. 24, so as many threats and menaces, so many judgments executed, sometimes upon the whole world, sometimes upon general cities, sometimes upon particular persons, through the holy story doth manifest no less; because when men do lay about them, and smite and punish, it argues they are offended and displeased.* Hereto belongs these and the like, Ps. cvi. 29, 'Thus they provoked him to anger with their own inventions, and the plague brake in upon them;' Isa. lxiii. 10, 'But they rebelled, and vexed his holy Spirit; therefore was he turned to be their enemy, and he fought against them;' Eph. iv. 30, 'Grieve not the Holy Spirit of God.'

Reason 1. Because it is the transgression of his law, John iii. 4. Now he gave his law to have obedience, which is delightful unto him, 1 Sam. xv. 22. He takes pleasure in obedience; then disobedience and transgression must needs displease him.

Reason 2. Because he is most holy, just, and good; yea, goodness, justice, and holiness itself. Now as every man is more good, so is he least suspicious of evil in another; but when it is apparent, he is most displeased with it; for as things rejoice and delight in their like, so are they distasted and displeased with their unlike, and that which is so contrary to them. The more righteous the judge is, the more he hates iniquity and sin; he is righteousness itself. The sun is the greatest enemy to darkness, because it hath light of itself, and, as it were, is light itself.

Reason 3. Because it works the destruction of the creature, which he loves, James i. 15. Now then loving his creature, he must needs dislike and hate this. Parents hate and dislike those creatures, men or beasts, who work the ruin of their children, the fruit of their bodies; and generally whatsoever a man loves, he hates that which worketh the ruin of it.

Use 1. For sins past which a man hath committed, he must be grieved and displeased with himself that

* *Ira in deo non est affectio, sed pœna in nos eo vocabulo nominatur.—Chrysost.*

ever he committed any such things, by which he hath grieved and vexed so holy and righteous a God. And this ought he to do, if either he have love to God or to himself: to God, because where men love they are loath to offend, and grieved when they have displeased them;* so that it is a note of a graceless child, one without any love to his father, that is never grieved when he sees his father grieved and vexed with his lewdness and evil carriage. He may be a child, but he is a prodigal son, and shall never be accepted till he return and shew himself grieved that he hath grieved him. True love seeks to please the beloved rather than itself, and is more grieved that it hath displeased such one than if it had offended itself. And whereas men are more displeased of the loss of their own pleasure than to the displeasure of God, how can it be but that self-love is above God's love? As (Salvian saith) whom a man is loathest to offend, he most loves,† of himself or God; but where God's love reigneth as it ought, there this dislike and grief will be. And if this should not make them dislike and grieve, yet if any man indeed love himself, he will dislike and grieve for them, because if he do it not voluntarily he shall do it by force and constraint; for if he judge not himself, and so take revenge of himself for his offending of God, the Lord will, and make him grieve, though oftentimes not as he ought, (because such grief in judgments is not always true grief); yet he shall grieve as he would not, for God will bring upon him that which will make him grieve, some judgment or other, to shew that as he loves them who love him, so will he grieve those who grieve him, which if it be come upon them they shall find that true, that a disease is not so soon removed as it is easily prevented. So here. And that it will grieve them, as in diseases; not the disease, but that they neglected the means by which they might have prevented it.

Use 2. For the time to come; men ought to put away their sins, and keep themselves from committing new sins, or renewing the old, for it is that which is a grief unto the Lord and his Spirit. And should not men avoid the grieving of God? not words and works which are against God, and do displease him? If sin were a thing which God regardeth not, and he were no ways affected or moved with it to grief or displeasure, less matter were to be made of it, it were no great matter though men satisfied themselves and pleased themselves; but being as it is so displeasing to the Lord, and such a grief unto him, it is not only to be sorrowed for committed, but carefully to be avoided.

* *Semper in amore cautela est; nemo melius diligit quam qui maxime veretur offendere.—Sal. Ep.*

† *Qui satis diligunt non citò offenduntur: sed si non facillè offendunt.*

‡ *As Chrysostom of man,—Qui fuerit sub vinculis bonus, nunquam erit profectò bonus: simulac enim vi nulla cogitur, liber ipse ad ingenium subito conversus iterum discedet,—so I of this grief.*

If he be a foolish son, that is an heaviness to his mother, Prov. x. 1, what is he that is a grief to God his Father? * How foolish and wicked is he! One asked this question to one about to sin: Tell me what thou thinkest, will he pardon thee or no? Whatsoever thou answer, it shall be against thyself. If thou think he will not pardon thee, what folly and desperateness is that, to offend a mighty prince without hope of pardon! If thou think he will, what ingratitude and impiety is it to offend so gracious and good a God! So when thou art about to commit any evil, or dost omit some good formerly practised, and as thou wouldst be thought to have done it of conscience, and so it may be, though now asleep; tell me, I say, what thinkest thou? Dost thou grieve and displease God, or is it liking to him? Answer what thou wilt, thou shalt not avoid, but be taken. If thou say or think it doth not displease him, thou thinkest wickedly, and shalt know it, Ps. l. 21; but if thou think it displease him, what a desperateness is this, to provoke such a great God, so mighty a prince! And though thy sins bring thee in never so much pleasure and profit for a time, never so much contentment and satisfaction, yet while God is displeased and offended, yea, grieved with it, think the end will be worse. For, 'Do they provoke me to anger,' saith God, 'and not themselves to the confusion of their faces?' As if he said, Do they imagine I will long bear my grief, and go mourning away, and not pay them home and ease myself? Yes, they shall find that I have said, Isa. i. 24, 'Therefore, saith the Lord God of hosts, the mighty One of Israel, Ah! I will ease me of mine adversaries, and avenge me of mine enemies.' Therefore let men put away their iniquities, cease of sinning, and not grieve the Lord. Let no man imagine that this he will not part with, but yet do something which may please God,† as profane Esau with his father, Gen. xxviii. 8, 9: for if they do, it shall be with them as with him, though his father meant to bless him, yet God would not have it so; though men and the work* bless them, yet shall it not be so.

Use 3. For imitation. If God be grieved at the sins of others, then ought they to be so too. *Vide* Mal. i. 6, in properties of filial fear. And if it do grieve them indeed, then will they not use familiarity with those whose words and works are bitter and sharp swords, grieving God and grieving them. Where there is a necessity of a man's calling, there to come when he shall hear and see such thing, is one thing; but where no such things, he that can take pleasure or delight in their companies may fear he is not affected, or is benumbed by present condition, if a

* Ablatus erat à peccatoribus timor, nè posset esse cautela. And, Tanta animorum vel potius peccatorum cæcitas fuit, ut cum ultaque dubio nullus perire vellet, nullus tamen id ageret ne periret.—*Salvian.*

† *As Cyprian de lapsis*:—Plus imò delinquit, qui secundum hominem Deum cogitans, evadere se pœnam criminis credit, si non peccatum crimen admisit suum. * Qu. 'world'?—*Ed.*

little pleasure or profit of his own make him endure much disgrace to God.

When ye say, Every one that doth evil in his sight, Their blasphemy was spoken herein, that they said God respected and loved the wicked.

Doct. For men to think, or speak, that God loveth and respecteth the wicked, maketh account of them, and approveth them, it is a wicked and blasphemous thought and speech against God. Such was this, and such is that, chap. iii.; such David confessed seized sometime upon himself, Ps. lxxxiii. 12, 13. This is that which Elihu chargeth Job withal: Job xxxiv. 9, 'For he hath said, It profiteth a man nothing that he should walk with God.'

Reason 1. Because this is to make God wicked; for no man but a wicked man, and one in that he is wicked, can, or will approve of the wicked, or wickedness. Many men may in outward show, and in hypocrisy, approve and shew liking of holiness and piety when themselves are not good; but no man can or will approve of wickedness, but he that is evil and wicked. He therefore that saith, God favoureth the wicked, must needs challenge him for wicked; but to say the righteous God is wicked, is blasphemy, &c.

Reason 2. Because he makes God to do that which he accounts abominable in others, and hath pronounced a woe against them that should do it, which is to justify the wicked, Isa. v. 20, he must needs think wickedly, and speak blasphemously against God.

Quest. How then shall we excuse the apostle from blasphemy, affirming, Rom. iv. 5 that 'God justifies the ungodly'?

Ans. Well enough, because the meaning is not that he justifies him so long and while he is wicked, as if he accounted evil good, and made his works just, which were wicked; for this is against the law, and forbidden by him, and affirmed by him he never will do it, Exod. xxxiv. 7. But they are called wicked, not because they are such, when he hath justified them, but because they were such before; for he pardons their sins, and heals their infirmities, and gives them new hearts, and makes them just and righteous, and so is said to justify them. It may be shadowed to our capacity. A physician is said to heal a man, not that he is sick when he hath healed him, but that he was sick when he begun with him; so in this. But that is reproved, as blasphemy in these is, that they said God loved the wicked when he was such, and approved of him, being such.

Use 1. To convince many of sin, and of this blasphemy, not in that only which oftentimes is heard from them, that they censure and condemn and cast out of the favour of God, and make them to be hated of God, who, indeed, are in his love and books, as if he did condemn the righteous, and only because their lives and carriage is reproved by their piety and study of holiness, and condemn them as hated, because they strive to come most nigh God. To whom we may

apply that of Tertullian (*Apol. adversus gentes*)* How much more would Anacharsis have noted these men of folly, being unwise, yet taking upon them to censure the wise, than for men unskilful in music to censure musicians? But this is not their expressed sin here, though implied; but when they make and affirm men to be in the favour of God, and approved of him, who are wicked and evil. How many confidently glory of themselves that they love God, and are beloved of him, when some of them are like him, Deut. xxix. 18, 19, being known, and noted for wicked men, and yet boast of his love! What is this but blasphemy, to say God justifieth and approveth the wicked? But if they be not apparently wicked, but civil hypocrites, and live in no gross sin of the second table, but are void of the truth of any duty, but are without all goodness, specially in respect of the first, whereby they are wicked, (for if it be true, *satis est hoc mali, nihil boni fecisse*, then is he wicked that is not good); and for such an hypocrite to flatter himself, and boast of his love to God, and God to him, makes him so much the more wicked, for he addeth to his former sins this blasphemy, challenging God that he justifies the wicked ones, and that he approves, and likes of him, being wicked. Now, as they are guilty of this, in respect of themselves, so are they for others; for men that are their friends, by whom they reap profit, from whom they have countenance, and of whom they are honoured and advanced, be what they will be, how wicked or how ungodly soever, yet they tell them, and so flatter them, as the blessed and beloved men of God.

Use 2. To teach every man to take heed of this blasphemy, to think or speak thus wickedly of God, either in favour of himself or others. If a man may not lie for God's cause, he may not bely God for himself, or in the behalf of others; knowing himself guilty of some gross sins, adultery, covetousness, swearing, and such like, and lying in them, yet boast God respects and loves him, he is good in his sight. Like a bragging courtier that boasteth of the favour of his prince, when he never had it, or is clean cast out of it, for it may cost him setting on; but this surely shall. Or speaking of others for sinister respects, who, if they do but offend them, and deprive them of the hopes they have, and have settled upon them, will condemn them for most wicked men, and yet will, for the present, advance them as the only white ones of God; but it should not be thus, seeing that is to blaspheme and speak wickedly of God. And if it be dangerous slandering a state, or a just judge, saying he justifieth the wicked, how much more this? But if we must be judging, labour to judge righteous judgment, and account men beloved that are good, and them hated that are wicked.

* *Quantò magis hos denotasset Anacharsis imprudentes de prudentibus judicantes, quam immuscos de musicis.—Tertul. Apol. adversus gentes.*

He that doth evil is good in God's sight. So they judged from outward things, the ease, plenty, and prosperity which idolaters had, and for that accounted them happy, and beloved of God; but the prophet reproveth them, as measuring God by a false rule, themselves hated because of their long crosses, and others beloved because of their long prosperity.

Doct. As they are not to be accounted hated of God, who are under the cross, and in some long affliction, so are not they to be accounted beloved, and accepted of God, who are in prosperity, and in some long outward felicity; manifest here, and that Eccles. ix. 1, Ps. lxxiii. 1, 1 Cor. i. 26.

Reason 1. Because these states are common to both, and if there happen to be any propriety in them, prosperity and long impunity is proper to the wicked, and the cross to godly, as all times manifest to us. And if either argue love or hatred, or do but look that ways, it is prosperity hated, and the cross rather argue love, Rev. iii. 19.

Reason 2. Because God less loves where outward things are, not in particular, but generally; the reason of which is, because men else would think them beloved for their outward things, and by them to deserve love, and so never acknowledge his love free; but that he loved them, because he might better honour himself by them. As St Augustine gives the reason why he chose not the wise scribe, or philosopher, not the senator, not the rich merchant to be his disciples, because they would say they were chosen for such things; and therefore these argue rather not love.

Use 1. By the way, this will confute the church of Rome, making a flourishing estate a sign and true note of the church; and so of the favour and love of God, for no church without love. When it is manifest the cross is *comes ecclesie*, and no society hath had more afflictions than it; but if it had not, yet if it will not conclude that one man is beloved, and so two, &c., then not a multitude.

Use 2. This confutes the common judgment of most men, who measure the favour and love of God to themselves and others by outward things, accounting him that is in poverty and misery accursed and rejected, and he that is rich and full, to be the son of God; and hence they blaspheme God so usually as they do, both in respect of themselves and others, when they account them beloved. Their reason and ground is all upon this foundation; they have riches and wealth, and everything succeeds well with them. Like the high priests who accounted the people accursed, because they knew not the law, and themselves happy because they knew, when they knew nothing as they ought to know; as these for knowledge, so they for riches. As among the Egyptians, he only was accounted rich that had his herd full of white kine, so now he only beloved that hath his purse and treasures full. How usual this manner of judging is, is too, too apparent; but how fallacious and deceitful it is, may be as apparent,

like that of Simonides, who would have wealth better than wisdom, because the wise stood with cap in hand to the rich; so they the wealthy than the poor, because they would have it to argue more favour, and so judge a man, how wicked, at least how ungodly soever he be, if he have riches, and be in prosperity and plenty, and others hated; but these condemn the generation of God's children, as Ps. lxxiii., yea, they judge and condemn God himself, as if he loved the wicked.

Use 3. To teach us not to judge and measure the love of God by these outward things; to think of that James ii. 1, 'My brethren, have not the faith of our Lord Jesus Christ, in respect of persons;' for so much it will carry, though more. We have a proverb which may confute these conceits, and better inform us; for usually we say not, he is beloved of God that is rich, but he is rich that God loves, and so he is; for he is rich that a prince loves, though he possess him not with lands and livings, because his love will ever administer that which is necessary for his place and state. But this is true, especially if we understand it of such a prince as is not mutable in his mind, not mortal in his nature; he is rich that such a prince loves, which is only God. But admit this, yet how shall a man know that God loves him, or how may a man judge who is beloved, if not by these outward things? I answer by another question: How do courtiers know princes love them, how children that their fathers love them as children? The first is not from common gifts, which are princes' largess they cast at all adventure, but their special places of honour and dignities. The second, not that they have meat and drink, apparel, and such things necessary, common to them and servants, but that they have inheritances and portions provided for them. So not these outward things common, nor common graces, knowledge, utterance, &c., but particular graces, faith, hope, sanctification, and such like. He that is rich in these, is beloved of God.

Or, Where is the God of judgment? Their blasphemy consisted on two parts: one, that God should favour the wicked and reprobate; another, that if that be denied, it will follow that God did not judge and govern things upon earth; for if he did, then would it not go so well with such wicked. They deny not here by this interrogation, that there is a God of judgment, but from the prosperity of the wicked, that he shews himself careless and remiss in his government, and so in this thing, calling it unto question.

Doct. For men to deny or doubt of the providence of God, because of the prosperity of the wicked and their impunity, and for the affliction of the godly, and their sufferings, and troubles, is a wicked and blasphemous thing; for such are these reprov'd. This made David pray so earnestly for God's judgments upon the wicked, that it might appear that his providence was over the earth, Ps. lvi., *per totum*, in-

sinuating else that they would from their prosperity deny his providence. He noteth of himself, that from their prosperity he was tainted and infected with this, had not the waters of the sanctuary cured him, Ps. lxxiii. 17; and shews directly, that others seeing it, by reason of the infirmity of the flesh, and astonished at the greatness of their prosperity, and their own misery, called into question the providence and administration of God, ver. 11. Example of this is in Gideon: Judges vi. 12, 13, 'Then the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou valiant man. To whom Gideon answered, Ah my Lord, if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and said, Did not the Lord bring us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of the Midianites.'

Reason 1. Because they see not how they can escape the former, else to accuse God as a favourer of the wicked, and one that loves not the good, if they should acknowledge his providence, seeing they measure his love by outward things. Therefore they fall into this, to deny his providence and particular disposition of things.

Reason 2. Because, as St Peter speaketh, they are blind, or blinded with some passion, and cannot see afar off, either to call to mind the judgments of God, by which they may see what he hath done, that he regardeth, or to see the time to come, that he will do it; but only looking to the present view, are thus deceived and err.

Use 1. To teach us, when we hear many men wrangling and jangling against the providence of God, and denying his administration and government of things here below, even from this, that those who walk uprightly are under the wind, and they who contemn God, despise, or at least neglect, his worship, live in atheism, or irreligion and profaneness, yet they flourish and have all things in abundance, as heart could desire; for if he did, how would he not remedy this, and rectify this confusion? Such quarrelling as this is but the old sophistry of Satan, and the old corruption of man, which hath been a thousand times confuted in every age, and place, since it was first invented; which might have stopped the mouth of all iniquity in this case, were not Satan wonderful malicious, and the nature of man marvellous weak, not able to look to things past, or foresee things to come.

Use 2. To teach us to take heed of any such corruption as this is, to deny or question about the providence of God. When we look abroad, and consider things, and find things thus disposed of, which seems so contrary to the course of the world, and to stay us, we must consider two things. The first is, that howsoever other arguments and reasons of God's divine providence and mercy towards all and particular men, is to be seen and is manifest of all, both in their lives

past and present, in all places, yet are not the examples of his judgment always to be seen, but to be expected in their due time, such as are reserved for time to come; so that though a man may judge by the time past and present, and find nothing, nor no part of man's life without apparent proofs of the power, wisdom, and mercy of God, because he still makes his sun to shine and his rain to fall on good and bad, yet that part of providence which is in judgments, is to be expected in a fit time, but it is the future and time to come; and that he will manifest unto every one that he certainly doth govern. This advice is given, Ps. xxxvii. 1, 2, 9, 10, 35, 36; and that Job xxviii. from 7-14, and ver. 30. Therefore must we

with David go into God's sanctuary, and consider not the beginnings nor the present state, but the ends of these men, which will manifestly prove his providence, God's dealing with them and his own; like to princes with their hawk and partridge, or their states being like the partridge, and the other as the hawk. The second is, the time present, that this diverse dealing of God with them argues his providence, because it is the way to salvation for the one, and to destruction for the other. As it argues the skill of the physician and his wisdom, having to deal with two patients, one desperately sick, and he cares not for his health, the other so sick as he may be recovered, he useth divers diets and manner of usage; so God deals with his.

CHAPTER III.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall speedily come to his temple, even the messenger of the covenant, whom ye desire; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall endure when he appeareth? for he is like purging fire, and like fuller's soap: and he shall sit down to try and fine the silver: he shall even fine the sons of Levi, and purify them as gold and silver, that they may bring offerings unto the Lord in righteousness. Then shall the offerings of Judah and Jerusalem be acceptable unto the Lord, as in old time, and in the years afore. And I will come near to you to judgment; and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep back the hireling's wages, and vex the widow and the fatherless, and oppress the stranger, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; and ye sons of Jacob are not consumed. From the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man spoil his gods? Yet have ye spoiled me. But ye say, Wherein have we spoiled thee? In tithes and offerings. Ye are cursed with a curse: for ye have spoiled me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and pour you out a blessing without measure. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken against thee? Ye have said, It is in vain to serve God; and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts? Therefore we count the proud blessed; even they that work wickedness are set up; and they that tempt God, yea, they are delivered. Then spake they that feared the Lord, every one to his neighbour: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flock; and I will spare them as a man spareth his own son that serveth him. Then shall you return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

VER. 1. *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall speedily come to his temple, even the messenger of the covenant whom ye desire; behold, he shall come, saith the Lord of hosts.*

In this chapter are two things laid down: one, an answer to the blasphemies reproved, ver. 17 of the former, which is contained in the six first verses; the other, an expostulation or contestation with them, of their profaneness, obstinacy, and other impiety, *ad finem*. For the first. The sum of it is thus. Hitherto hath God so shewed himself a most equal and up-

right judge, that yet before he manifested himself a most merciful father, and never yet condemned and punished any people, or any nation with destruction, banishment, or other punishment, but he first by his prophets, or by other means, endeavoured to draw them to repentance and their duty, from their madness and corruptions. And so it comes to pass, that either truly repenting and desiring the mercy of God, they obtain pardon, or remaining obstinate and impenitent, they are most justly punished. Now this ancient manner of shewing his judgments, either privately or publicly, God commands here to be expected; for he

saith he is about a most excellent work, whereby he will make manifest to godly and sound-hearted men, the greatness of his mercy, and will give proof of the severity of his judgments to the wicked, and those who are obstinate in their sin. The manner how this is expressed unto us, is, by a prophecy of two persons to come: the one of John Baptist, the forerunner, calling men to repentance, and shewing God's purpose both touching the godly and the reprobate; the other, of the ruler and Saviour of the world, the judge of quick and dead, whose admirable power is manifested both ways, both in saving of the good and faithful, and in judging and punishing the wicked. The prophecy is then of two persons, and of their duties. The first is John Baptist, the son of Zacharias, who was and did shew salvation a-coming, and teach men the means how they might obtain it; who for the similitude of his mind, manners, studies, and whole life, was called another Elias; for to understand this, as the Hebrews did, of an heavenly angel, is marvellously absurd, seeing our Saviour Christ, in the Gospel, hath manifestly affirmed that it was John, Mat. xi. 10, who was sent not by the counsel of man, neither came by his own ambition, but by the authority of God he undertook this duty.

Behold. Signifieth a certain and a most famous and public thing. And speaking of this he useth the present tense; he noteth the certainty of it, that it is as sure as if it were already done, and as sure as if it were beheld with their eyes. But there is in this thing a difference betwixt the prophet and the evangelist, one giving it to Christ, the other unto the Father. Divers reconcile them diversely, but that which seemeth most plain and true is this, that some works are proper to the persons, to every one in their essential properties; as to beget, be begotten, and proceed; and these are not communicable, but some are external and common, and sometimes are given to one person, sometimes to another, to manifest the unity of essence in the trinity of persons. As Isa. vi. 1, 'I saw the Lord sitting on a throne.' Some think, St Basil and others, that it was the Father who appeared in that vision. Yet, John xii. 41, it is given to the Son; and Acts xxviii. 25, St Paul giveth it unto the Spirit. So that which is spoken of the Holy Ghost, 2 Peter i. 21, is affirmed of the Father, Heb. i. 1. Now like to these is this. The sending of John being common to both, is by the prophet given to the Son, and by the evangelist to God, or by Christ in the evangelist, to shew that he was one in nature with the Father, and another in person. Now *angel* here is a name noting an office or ministry, and not an essence or nature (*Cyrillus*).

He shall prepare the way before me. The effect of his office and ministry, to make ready for Christ; that is, by preaching faith and repentance, he might fit men ready to receive Christ whom he preached, not to come, but declared and pointed at him, being pre-

sent, and already come. And so he differed from all the former prophets. In which state he denied himself to be a prophet, John i.

And the Lord whom ye seek. The next prophecy is of Christ himself, and the Lord, whose coming and person is described in this verse; his power, verse the second; and the effects of that power in respect of the godly and elect, verses third and fourth; and of the wicked and reprobate, verses five and six.

First, Of the coming of Christ, which is described to us, first, *when* he should come, speedily or immediately; that is, when John had once entered his office and begun to preach, Christ should come preaching also repentance and the gospel. And so he did, Mark i.

Secondly, The place *where* he should come; that is, the temple. By which what should be meant, divers men have divers conceits. St Cyril understands the womb of the virgin. St Augustine and Theodoret, the humanity and flesh of Christ, because of that 'Destroy this temple,' John ii. But neither of these can be, seeing John must first be sent to preach, which was not till Christ was thirty years of age; for his sending was not his birth, but his office, or for it. So Christ's sending was not his incarnation, but his office, for then is he said to come, when he began to preach, work miracles, and execute his function; so John i. 26, 27, and Mat. iii. 11. By temple, then, we understand literally the temple at Jerusalem, and in it the church; for in it Christ ought to be, to teach, to do, and execute his calling and function by the decree of God, and there to build himself that spiritual temple which is made of living stones. And this some gather from the preposition *el, ad*, which signifies not only the place, but notes the cause and end as well, and so it is both *to* the temple and *for* it, noting the spiritual temple, *to* the material temple, and *for* the spiritual: that the type, this the truth.

Now the person of Christ is described. First, he is called the Lord, that is, king and governor of his church; of whom is that Ps. cx. 1. Which Lord the prophet affirmeth that they desired, the Jews, all of them. Some in one respect, and some in another desired him; some as an earthly king and deliverer, and some as a spiritual king and the true Messias, who should be their Redeemer and Saviour from sin and the wrath of God, Luke ii. 25, 38.

Even the messenger of the covenant. The second description of his person, that he is the messenger or angel; so called, because he was to reveal his Father's will to his people, and to be their prophet to teach them what God requireth of them. Called the angel of the covenant, partly because he was promised, and God did so covenant with them to be their prophet, Deut. xviii. 15, 16, and Rom. xv. 8; and partly, as some think, because he it is that makes the covenant betwixt God and his people, being mediator of it; and partly because he is the messenger of the new law,

or the new testament, wherein heavenly blessings are promised unto us. (So St August. *de civit. Dei*. xviii. 35.)

Behold, he shall come. The conclusion for confirmation of the former, to establish the certainty of it, *i. e.* at the time appointed he shall certainly come; so God hath decreed it, and the mouth of the Lord hath spoken it. Some understand these words of his second coming, as the others of the first, as Augustine and Theodoret; but Cyril and Rupert otherwise, as we; and the third and fourth verses prove it, because those things are exercises of the church upon earth.

In the prophecy, we first observe what toucheth the forerunner: that he is sent, and the end of his sending.

I send. Mat. xi. 10, it is said God the Father sendeth, noting the unity of essence.

Doct. 1. Christ is God, equal to the Father and eternal with him. Rev. ii. 8, 'First and last.'

Doct. 2. Christ he sendeth ministers, and appoints them over particular charges as pastors, Rev. ii. 1.

My messenger or angel. John is the messenger of Christ, one by whom he would make his will known, and the spiritual and heavenly verity manifest unto his people, which is not peculiar to John, but that which is given unto all the ministers of God, and so teacheth us a general thing.

Doct. The ministers of God are his messengers and angels, to receive from him, and reveal to, and teach his people his will and pleasure; those by whom he will convey unto them the knowledge of his divine mysteries: which is not to be understood exclusively, as if they should have no knowledge of it by any other means. But this is the principal means by which he hath ordained thus to manifest it; hence is this name of angel or messenger so usually given unto them; and that of ambassadors, 2 Cor. v. 20; and that of any interpreters, Job. xxxiii. 33; and that they bring is called the Lord's message, Haggai i. 13. Hence that, Mat. xxviii. 19, 'Go ye and teach; Luke xvi. 29, 'Abraham said unto him, They have Moses and the prophets; let them hear them.'

Reason 1. Because of man's infirmity, therefore he speaks not himself, neither sendeth by an angel, which is one by nature, knowing the natural fear of a man, that he is able to endure neither. As that sheweth, Deut. v. 25, 26, 'Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, we shall die. For what flesh was there ever that heard the voice of the living God speaking out of the midst of the fire, as we have, and lived.' Luke i. 11, 12, 'Then appeared unto him an angel of the Lord, standing at the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.' As also his superstition; who would leave attending the message, and worship the messenger, as Rev. xxii. 8. But he, willing to have the message rather regarded, sends it in earthen vessels.

Reason 2. Because they might know better and more fitly to deliver and apply this word, both with more compassion and with other affections, seeing they are partakers of the like infirmities, and so better know the infirmities of men. It is the reason the apostle giveth why the priesthood was taken from men, to be for men in things appertaining to God, Heb. v. 1, 2. Which is that the apostle said: 1 Cor. ix. 20, 'Unto the Jews I become as a Jew, that I may win the Jews; to them that are under the law, as though I were under the law, that I may win them that are under the law.' Which was, saith Augustine,* in compassion pitying them, not in dissimulation to deceive them. He became as a sick man himself, to tend the sick, not feigning that he had a fever, but with such a tender and condoling heart as he would be tended with if himself were sick.

Use 1. To confute those who think any sufficient for the ministry, to be God's messenger. *Vide* chap. ii. ver. 7, Doct. 1, Use 1.

Use 2. To reprove all ignorant ministers, and to admonish men to take heed how they take this calling. *Vide ibid.*, vers. 6 and 4.

Use 3. To confute those who think there is no necessity to hear God's ministers. *Vide ibid.*, Doct. 2, Use 1.

Use 4. To teach men to make conscience to hear the ministers. *Vide ibid.*

And he shall prepare the way before me. Here is John's office, alluding to a harbinger before a prince, whose duty it is to prepare the way for his prince, remove all lets and impediments, that he may pass more easily and more freely. So ought John, according to that Luke iii. 4, 5; and it is all one with that Luke i. 17, 'To make ready a people for the Lord,' to whom he would come. John's preaching then is the preparing of a people; and Christ comes when men have entertained that.

Doct. Men who would receive Christ, must entertain his word by his ministers, and be first prepared by it, and then will he come: Luke i. 76, and Rev. iii. 20, 'If any hear my voice.'

He shall prepare the way. John prepares the way for Christ, by preaching repentance, and bringing men to the sight and acknowledgment of their sins, which is manifest by his preaching, Mat. iii. 2, 3, 7, 8.

Doct. As Christ comes to none but such as have received the word; so to none, but to such who have so received it, that by it they are brought to the sight and feeling of their sins, and to see and acknowledge their fearful condition and damnable estate, by reason of their sins. Therefore it is, that one speaking of

* *Compassionem isericordiæ, non simulatione fallaciæ; fit enim tanquam ægrotus qui ministrat ægroto; non cum se febrem habere mentitur, sed cum animo condoleat, quemadmodum sibi ministrari vellet, si ipse ægrotaret, et sic ipse aliis ægrotantibus ministrando compatitur.*—August. *Epist. Jerome Epist. 9.*

this, of John's coming and preparing, saith it is like as when the sick is admonished of the coming of the physician, that he, knowing and feeling his disease, might reverently receive him, and submit himself to him. So in this. And to this end belongs that, Mat. xi. 28, 'Come unto me, all ye that are weary and laden, and I will ease you.' As also when he sendeth his apostles abroad: Mat. x. 6, 7, 'But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.' Luke i. 76, 77, 'And thou, babe, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways; and to give knowledge of salvation unto his people by the remission of their sins.'

And the Lord whom ye seek. The second prophecy touching Christ the Lord. In this verse he prophesieth of his person and coming, and he is first called the Lord, that is, king and governor of the church.

Doct. Christ is the Lord and king and the governor of his church; the government of it is his, peculiar and proper.

Whom ye seek, whom ye desire. Christ was desired and sought for of the Jews two ways, as they were diversely affected. Some were mere natural men, they sought for him as a temporal deliverer; others had faith, and they sought for him as he was a spiritual deliverer. It is like in all circumstances; he meaneth here the faithful seeking of him, and their desire, who desired his coming.

Doct. The fathers in the Old Testament sought for and desired the coming of Christ. There is a double coming of his: one in the flesh, another to judgment; one in humility, another in honour; one as a servant, another as a king; to be judged and to judge; of the first and the base coming is it here spoken. This Christ sheweth in Abraham, being the father of the church, and so hath the more weight, for he desiring of it, they must needs: John viii. 56, 'Your father Abraham rejoiced to see my day.' And more generally, Luke x. 24, 'I tell you, many prophets and kings desired to see the things that ye see.' And chap. ii. 25, old Simeon 'waited for the consolation of Israel.'

Reason 1. Because they had so many promises of his coming everywhere, in the law and the prophets, which believing, they could not but expect and desire. Faith breeds hope, and hope is a patient abiding for the thing hoped for: Rom. viii. 25, 'Now that a man hopes for, that he desires.'

Reason 2. Because they had so many prophecies and promises of his sufferings, to free them from the wrath of God and to bring them happiness. Now that, they well knew, could not be, as he was God, which is impatible and incorruptible, therefore he must be man, which made them desire that this might be.

Use 1. This condemns the Anabaptists, who think the faithful people before Christ did only taste of the

sweetness of God's temporal blessings, without any hope of eternal happiness; for if they had a desire and a seeking after Christ and his coming, they must needs have more than temporal things they looked after, when the prophets did so often and so fully speak of his outward baseness and sufferings. As Isaiah liii., by whom they would not look for outward things, so many as were enlightened. Like unto the Anabaptist is the Catechism of Trent, in *explicatione symboli*, making a difference betwixt church and synagogue. They say that synagogue is therefore applied to the people that were under the law, because, like brute beasts (which most properly are said to be congregated and gathered together), they respected, intended, and sought nothing, but only outward, sensible, earthly, and transitory things, who, if they sought for Christ and desired him, and waited for salvation by him, must needs wait for more.

Use 2. To teach us that now we have the enjoying of that they hoped for and desired, we should as much joy and rejoice in it, as they desired. It is that which Christ specially reproveth in the Jews, John viii. 56, that they were so unlike Abraham, he rejoicing and desiring him being absent, but they contemned him being present, as if he expected, that if they were the children of Abraham, they should have more rejoiced in his presence and in him being come, than he could desire the day and coming. And so ought we to do, seeing Christ saith, Luke x. 23, 24, 'Blessed are the eyes which see that ye see; for I tell you that many prophets and kings have desired to see those things that you see, and have not seen them; and to hear those things which ye hear, and have not heard them.' It is that which, if we see indeed by faith, makes us happy. For though we cannot see him now bodily, or hear him personally, as they who lived in the same age, yet we may both hear and see him in the preaching of the gospel face to face, as 2 Cor. iii. 18, and so ought to rejoice in him; not as Christ saith of the Jews touching John, chap. v. 35, 'They rejoiced for a season in his light,' but more constantly; and if we have faith, so we will. St Augustine (*de doct. Christi*, i. 38) saith: This is the difference betwixt things temporal and eternal: that which is temporal is more affected before it is enjoyed; but when we have it, we grow weary of it, because it satisfies not the soul. But that which is eternal is more loved when we once enjoy it, than while we look for it.*

Use 3. To teach us if they desired so greatly his first coming, we ought more his second coming, seeing that was but (as Bernard) in *infirmirate*, *ut justificet*, in weakness to justify us. This shall be in *gloria*, *ut glorificet*, in glory, to crown us. The Spirit

* Inter temporalia atque æterna hoc interest, quod temporale aliquid plus diligitur, antequam habeatur, vilesceat autem cum advenit, non enim satiat animam; æternum autem ardentius diligitur adeptum, quam desideratum — *August de doct. Christi*. i. 38.

of God, Rev. xxii. 17, useth a borrowed speech from a virgin espoused desiring the day of marriage, that as she desireth it much more than her espousals, though that she did, so ought they; and as she desireth his person, though in infirmity and baseness, but more when he is in glory, and comes to endow her, yea, possess her of infinite riches, possessions, and glory, so it should be in a soul espoused to Christ. If they desired him as a servant, and we ought to rejoice in him while he was in the shape of a servant, how ought we to desire him as a king! If his standing at the bar where he was condemned as a malefactor, how his coming in the clouds, when he shall sit upon a glorious throne, and come in the glory of his Father!

Shall speedily come. The time immediately after John begun his office; and this was fulfilled, Mark i. 14, 15, which serves to the proof; as that this is the Messiah whom the prophets foretold of, so to prove the truth of the prophecies, and that the Old and New Testament answer one another, as the two cherubins looked face to face. And that as one saith, The Old was as a curtain close drawn, within which divine mysteries were hid, which in the New Testament were exposed to so open view.*

Shall come. The coming here is not his birth, no more than of John, nor his bodily coming, but the execution of his ministry, coming, preaching, working miracles, instituting, and celebrating sacraments, or other duties of his calling; which, though it might give us just occasion to speak of his prophetic office, which also may be observed, when he is called angel or messenger. Yet hence may we observe that the ministry is not so base a thing, as it is commonly esteemed. *Vide* Mal. ii. 4.

Unto his temple. They who literally understand these words, do, by them, prove Christ to be the true eternal God of Israel, one with the Father; for that temple was consecrated but to one God of Israel, and the prophet here appropriates it to Christ.

Even the messenger of the covenant. Christ called the messenger, because he declares unto us the will of his Father, is the prophet of the church, and to it.

Doct. Christ is the principal prophet of the church, to reveal his Father's will unto them, Rev. iii. 14.

Of the covenant. Christ is so called, because God covenanted with the fathers, or promised them he would give him them to be their prophet.

Doct. Christ was promised to the forefathers. God did covenant with them, to send him in the fulness of time to be their prophet and Saviour. So much is affirmed here, and is also proved by Gen. ii. 23. For so the apostle takes it to be spoken of Christ and his church, Eph. v. 30-32; also that Gen. iii. 15. Now from hence till this time it was still prophesied

of the continual oracles of the prophets; as Dent. xviii. 18, Isa. ix. 6. This is that generally affirmed, Rom. i. 1, 2.

Reason 1. Because he loved them, therefore he promised him unto them. For there is the same reason of the promise, which is of the performance; but this came from love, John iii. 16.

Reason 2. Because in his love he desired to save them; and there being no other means but Christ, Acts iv. 12, he promised him, that, as we are saved by the performance and the virtue of that is past, so they might be saved by the promise and the virtue of that which was to come.

Use 1. To teach the excellency and worthiness of the gospel, and the mysteries of salvation by Christ, seeing it was promised so long time before by God himself, and the promise so often iterated, and repeated to the fathers. Things that princes promise, are not small or of little worth, but of great value; but that which they promise so long before, and which they so often renew to several men, must needs be great and excellent, when they are known to be princes of great magnificence and glory. So of this; and as by that God would kindle in them a marvellous desire, and an earnest desire to have it effected and accomplished, so would he in us a due estimation and love unto it being now accomplished, for being God hath provided better for us than for them, as Heb. xi. 40, we ought the more to love, believe, and esteem of it. If Moses accounted but of the sight of the promised land afar off, and rejoiced in it, they who enjoyed it were much more bound to rejoice in such a performed mercy of God. If the fathers, Heb. xi. 13, when they saw the promises but as mariners upon the sea, within the kenning of the land, and the sight of wished for cities, which they never came to, much more we who do enjoy them performed, lest, if we delight not in the knowledge, and live [not] in the faith of them, we see them not, Luke xvii. 22.

Use 2. If God in his love promised them Christ, and it was love that he did promise it, much more is it love he hath performed it to us, seeing that is more love which is in deed than in words. Therefore ought we, if they, to love him; and the more, nay, if they were bound in words, we in deed; and if a bare profession, acknowledgment or belief would have sufficed them, it would not us, but we must love him indeed, which is to keep his commandments, and give him obedience. And if (as Chrysostom) the Jews obeyed in the candle-light, how much more we in the sun-light! So if they for the promises, we more for the performance. If courtiers give all attendance for to rise, more when they are risen.

Behold, he shall come. This is to be understood of the first coming in the flesh and infirmity, not his coming in glory; and so some take this to note his coming in the flesh; so his humanity.

Doct. Christ came into the world and became man,

* Testamentum vetus erat veluti quædam cortina, in qua divina mysteria tegebantur, quæ fuerunt in novo Testamento reserata.

took unto him not the nature of angels, but of the seed of man, Heb. ii. 16.

He shall come, saith the Lord. In this coming is noted the execution of his office itself; and this, saith the prophet, the Lord said, as noting unto us that Christ did not take this office to himself, but he was sent of God, and called to it of his Father.

Doct. Christ did not take this calling unto him to be the angel and prophet of his church, but he was called to it, and appointed by God. So here; for seeing God saith he shall come, it argues that he sends him, and therein the promise appeareth. Hence that Deut. xviii. 18, 'I will raise them up a prophet;' Isa. lxi. 1, 'The Spirit of the Lord is upon me, and hath anointed me to preach,' &c.; John xx. 21, 'As the Father hath sent me, so send I you;' John v. 37, 'The Father himself hath sent me.'

Reason 1. Because it is an honour to be but God's ambassador, under Christ, and from him, more to be immediately. Now the reason for the priesthood will hold in this, Heb. v. 4: no man may take it ambitiously to himself, but he must be called and sent.

Reason 2. Because all might understand and know that it was God's work, and his business that he did. Therefore he sent him; he doth his work, John iv. 34, and that argues God sent him, John v. 36.

Reason 3. Because he only knew the will of God, and was able to manifest; therefore God sent him as the chief: John i. 18, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.'

Use 1. This commends unto us the special love of God, and his goodness to mankind, who sent his own Son from his bosom to be our prophet, to teach us his will and the knowledge of himself, being that which could not be had any other ways, neither by any other means, and being that also which was of necessity, that there is no salvation without it, John xvii. 3. If it could have been had by any other means, or if it had not such a consequent as the salvation of man, it had nothing so appeared the goodness and love of God; but seeing neither the one could be, and the other is, it much commends and sets forth his love. And so ought we to account of it, and to rejoice much in the incarnation of Christ, by which these mercies were conveyed unto us.

Use 2. To teach every man to hear and receive Christ, seeing he is sent as a prophet to teach us of the Father. When I speak of hearing him, I mean the hearing of him by the means he hath appointed by his delegates and substitutes, whom he hath appointed for that purpose, his ministers. Therefore ought he to be heard, both personally, and by what means soever he hath surrogated for himself to speak in his person, seeing God hath appointed him and sent him. As Mat. xvii. 5, 'While he yet spoke, behold, a bright cloud shadowed them; and behold there came a voice out of the cloud, saying, This is my beloved Son, in whom

I am well pleased, hear him.' The commandment is direct; if we make conscience of any command, we ought of this. It is not left arbitrary; and if it were, yet our own good should draw us to it; for by this we have the knowledge of God, and so of salvation: so that if there be any desire of this, we will hearken to that. But it is not arbitrary, and besides the neglect of it, is threatened with a very heavy wrath and judgment; as Acts iii. 23, 'For it shall be that every person which shall not hear that prophet, shall be destroyed out of the people.'

Verse 2. But who may abide the day of his coming? and who shall endure when he appeareth? for he is like purging fire, and like fuller's soap.

In this verse the prophet goes forward to describe Christ, and first from his power, which is set down to us two ways: one by way of interrogation, which carries with it a kind of admiration, the other by two similitudes. In some part is his power respecting the wicked, in some other respecting the godly. The first position respects the wicked.

Who may abide the day of his coming? That is, which of the wicked: *i. e.* the day of Christ's first coming, how tolerable, acceptable, and delightful soever it be to the godly, how weak and base soever in the outward show, with what outward weakness and infirmity soever he come, yet will it be to the wicked full of trouble, terror, and disquietness. Thus the prophets and oracles of old did foretell it should be, and this the evangelists and writers of the New Testament have shewed it to be, and that at his coming the wicked were marvellously troubled and disquieted.

Who shall stand when he appeareth? or, who shall stand to behold him? This toucheth the godly. Who can with his eyes behold such a light and such majesty? A metaphor borrowed from the sun, whose brightness the eyes of men are not able to behold; *i. e.* the glory of the Son of God shall surpass all understanding, and that goodness which he sheweth in becoming man, and conversing with them, for their conversion and salvation.

Who shall stand? That is, saith one, who, thinking of these things, doth not faint, as overcome with the admiration of it; so that, as a man whose legs are not able to bear, he falls down.

For he is like a purging fire. The first similitude, expressing the power of Christ, drawn from fire; noting out unto his how he worketh both with the godly and wicked; for as it is the nature of fire not only to separate dross from the metal, and join things which are of one nature together, so things that are good it makes more pure and perfect, but things that are impure it consumes and turns to nought. So Christ by his word destroys the wicked and unbelievers, and such as resist his will, but saves such as are chosen, making them more and more pure and perfect.

And like fuller's soap. Or like the fuller's herb,

an herb that fullers use, by which they purge and take out of garments blots and spots of long continuance in them, and makes them bright and pure, as it is noted Mark ix. 3, St Jerome in Jer. ii. 22. The fuller's herb, as it is commonly seen in the province of Palestine, grows in green and moist places; and to wash away spots, hath the same force that nitro bath, signifying that God makes the souls of his by his grace most pure and most holy, that their work shine forth.

But who may abide the day of his coming? By this some think is meant the trouble and destruction that fell upon the wicked at his nativity, because of that, Mat. ii. 3, and xxi. 10. But taking his coming to signify here his office, and the execution of it, and so the preaching of his word, as in the former verse, the meaning I will take to be this: None of the wicked shall be able to abide his preaching and ministry, but the preaching and the ministry of it is that which will cast them down and destroy them, wound them and kill them.

Doct. The preaching of the word by Christ and his ministers, none of the wicked are able to abide it and stand before it; but it will destroy them and cast them down, wound them to the heart, and bring them to eternal destruction; so the interrogation affirms strongly. Hence Rev. ii. 12, 'a two-edged sword given unto him.'

Who shall endure when he appeareth? This sentence divers of the interpreters take to be but one with the former, and the same double for the admiration of the power of Christ, in such weakness able to confound and overturn whatsoever or whosever stands against him. But others understand it as a distinct sentence, and read it somewhat otherwise: Jerome, according to the Hebrew, *Quis stabit ad videndum eum?* The Septuagint, *Quis ferre poterit ut aspiciat eum?* *Sinile à sole et oculis.* Who that hath but his natural and blind eyes is able to behold him, and understand the great mysteries of salvation he brings, and is hid under the veil of his humanity? As if he said, No natural man by his own understanding is able to see and conceive these things; they are hid from him, or too deep for him. That which is gathered hence is this;—

Doct. No natural man of himself is able to behold Christ, and to know him and the mysteries of salvation brought by him, Rev. ii. 17.

For he is like a purging fire. The first similitude by which he setteth forth the power of Christ, comparing him to fire; and this is to shew his dealing with the wicked, to whom he is a consuming fire, and so are they rather to be read; for neither doth the word signify purging, neither yet seems he to speak of his purging power touching the godly, for that followeth in the third verse. Therefore it is to be understood of his consuming power, by which he confounds the wicked, and destroys them. Now generally hence I observe;—

For that it is usual with the Scripture, speaking of God and his power, his justice, mercy, tender regard of his, and such like, to set them down by such things

as are common and familiar, and every day or usually occurrent to the eyes and ears of men.

And like the fuller's soap. The second similitude to shew his dealing with the godly, his own, that he is like the fuller's soap, or the fuller's herb, which, as it hath a nature to purge and take spots out of garments, so it maketh them to have a lustre and glorious show or colour, making them fresh and white, Mark ix. 3, noting the effect of Christ in his, that he maketh them white and pure; for though it is true that this herb doth purge away blots, and so might note the purging away of corruptions from his, yet because that is the next similitude, I observe this here.

Doct. Christ is to his as the fuller's soap or the herb of the fuller, making them pure and holy, giving them a lustre in their lives in holiness and righteousness. And this is either perfectly, which is either in this life by imputation of his holiness, putting on his garments upon them, as Jonathan did to David after their league; or else in the life to come by full perfection inherent, when they shall be like him in holiness and glory. Or it is partially and begun in this life, whereas they are enlightened as the moon by the sun, yet have their spots, their errors; so are they sanctified, and put in a new hue, as the fuller doth a cloth or garment, yet the old threads appear in them. Of this is it here spoken, and for this is he thus called, and to this tends that 1 Cor. i. 30, 'But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' And chap. vi. 11, 'And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' Heb. ii. 11, Eph. v. 26.

Ver. 3. *And he shall sit down to try and fine the silver: he shall even fine the sons of Levi, and purify them as gold and silver, that they may bring offerings unto the Lord in righteousness.*

And he shall sit down to try. He shall sit down to try and fine the silver. The third similitude by which Christ is described is from the goldsmith. The sum is, that as he, sitting in his shop by his furnace, doth purge the dross and corruption from the silver, so will Christ purge corruption from those which are his.

He shall sit. Noting the diligence, and constancy, and care of Christ in this work; i.e. he shall not do it lightly or cursorily, but seriously and diligently, being marvellous attentive upon the work; for then we sit when we would do anything seriously, and with all care and endeavour. So Ps. i. 1, and l. 20.

And fine the silver (Septuagint, and fining as silver), or as a man that fineth silver; for the Hebrews often omit the note of similitude; and the people, some think, is compared to silver, because they are so excellent in respect of others, which are but iron to them; some because silver hath this of its nature, that it is most mixed with other metals and minerals, and by the fire

is made most pure; so they by the virtue of Christ's death.

And he shall purge the sons of Levi. The parties whom he should purge, understanding not those who were such by nature, but such as were spiritual priests, such as were true and lawful priests, dedicated to the perpetual and holy service of God.

And purify them as gold and silver. He expresseth the same thing again and again, that it might be more certain and firm, and to shew that their purity should be very great; for these metals are of all others most accurately purged with the fire, lest any rust or dross should remain with them.

That they may bring offerings. Here is an effect of Christ purging of them, that their sacrifices being polluted and corrupt before, should now be pure and holy, and be made acceptable to the Lord. In these words are noted the purity of them, in the next the acceptableness of them.

Doct. Christ is to his as a goldsmith or gold-finer, he that purgeth and purifieth them from their dross of sin and corruption; which is, as the former, perfectly in the life to come, whereas all blots and every spot shall be removed, Eph. v. 27, or partially in this life, where as all is pardoned, so purged, but not whole sin; neither if it were can he be perfectly free, because, living in an infected air, they cannot but draw in some corruption, which, though it prevail not to death, yet it will corrupt them still, and infect them. But Christ he purgeth them, and hence is washing of us given unto him, Rev. i. 5, and cleansing, 1 John i. 7, and the baptism of Spirit and fire, Mat. iii. 11, that as fire he takes away dross and rust. Hence he is said to be 'Jesus,' Mat. i. 21, 'because he saves his people from their sins;' not *à culpa* only, and *à pœna*, but *à contagione*. Hence that Rom. vi. 3, we are partakers of his death, to make us to die to sin, and sin to die in us, Gal. vi. 14.

Reason 1. Because he might make way for holiness and purity, for else the new man cannot be put on, unless the old man be destroyed; men cannot be renewed in the spirit of their minds unless they cast off the old man, and he be taken from them. As the serpent cannot receive new strength unless she first put off her old skin or coat, passing and pressed by the straitness of her den or hole; so cannot we put on the new unless we put off the old (August. *de doct. Christi*, lib. ii. cap. 16). Therefore to make way for that, Christ first must purge us from sin.

Reason 2. Because he might make us like him. He was made like us in all things, save in sin; this makes us unlike. This then will he take and purge from us, that we might be as he, without sin.

Reason 3. Because we might serve him. He desires to have service from us, which cannot be unless he purge away sin and destroy it in us; for else we shall serve it, and we cannot serve two masters. Therefore he destroys this, that we might not serve

it, Rom. vi. 6; and so might be free to serve him, Luke i. 74.

To try and fine the silver. Dross is not easily separated from metal and silver, but with the violence and heat of the fire is it tried and fined; insinuating unto us by this how hardly and with what force sin is separated from us, how close it sticks by us, and with what ado it is separated.

Doct. The sins and corruptions of God's children sit close to them and cleave fast, are not to be separated but with much force and violence; as dross to silver, Heb. xii. 1. To shew this belong those speeches of sacrificing, Gal. v. 24; of mortifying, Col. iii. 5; of cutting off and pulling out the right hand and right eyes, Mat. v. 29, 30: proved also by that, Jer. xiii. 23, 'Can the blackmoor change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil;' and Micah vi. 7, men will give anything rather than part with sin.

Reason 1. Because it is natural unto them, as to others brought into the world with them. Now as the proverb, That which is bred in the bone will hardly out of the flesh, and as natural and hereditary diseases stick the fastest and most hard to be cured; so it is of sin.

Reason 2. Because, besides nature, custom and continuance in them is adjoined. Now, custom is another nature; and things bound with such a twofold cord, both so strong, will hardly be separated. Custom oftentimes prevails much, and *jura didicit imitari naturæ* (Saint Chrysostom). But when custom and nature are joined together, who or what shall alter them? No wonder so much preaching, and so little prevailing with men to remove their sins, and the ministry so unacceptable. Micah vi. 7 and Mal. ii. 6.

Use. To teach every man not to look to be separated from his dross and corruption without violence, and that he must offer violence to them to be rid of them.

The silver. The church and God's people thus compared, in respect of their excellency, because it and they are more excellent than any other society.

Doct. The church is the most excellent society in the world, Rev. ii. 1, 'Golden candlesticks.' The churches of Asia, among other reasons, were said to be golden in regard of their excellency and dignity which they have in God's account; that as gold is the most precious metal, and much accounted of men, so is the church much set by of God. It is dear unto him as the apple of his eye, Deut. xxxii. 10, Zech. ii. 8. It is a diamond among a heap of pebbles; the members of the church are jewels, as we have it afterwards, ver. 17.

Out of this place of fining and purging, some papists, catching at shadows when they have no substance, would prove and establish their purgatory, where a company of souls are holden in with paper walls and grievously tormented with painted fire; which poetical fiction and papal fancy, as we deny, so cannot this

place possibly induce us to believe it, seeing God himself hath taught us no such thing, neither in this place nor in any other. For what if St Augustine and some others have applied this place to purgatory? For he was never resolved there was such a place, but thought it credible and not impossible there might be such a place, but never once definitively determined of it (Enchir. ad Laurent, lxi. ; besides *Epist.* 54, *Maccd.* p. 2).^{*} There is no other place of amendment but in this life; for after this every one shall have what he merited here. Now this place is apparently understood of purging men from the sin and corruption, and not from the punishment, and so cannot be understood of their purgatory, where only the punishment is satisfied for. Besides, the end of this purging is, that they may be fit to offer up lawful sacrifice to God, but in theirs the souls offer up no sacrifices, say no masses there. Besides, this purgation is only by Christ, through the sanctification of the Holy Ghost, being the only purgation that the Scripture acknowledgeth, and therefore this cannot be an impeachment of that. John i. 29, 'John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sins of the world;' arguing a want and weakness in his payment, if after it men must pay for it. But that there can be no such thing, neither can any such thing stand with the justice of God, I prove thus: By a reason which Tertullian (*de resurrectione carnis*) and other of the fathers use to prove the resurrection of the body. For if in course of justice it be necessary that the body, which hath been partaker with the soul of all that hath been done either in righteousness or sin, be also partaker of the reward of either, and hereby there be enforced necessarily a resurrection of the body, to be joined with the soul to be partaker thereof, we must from the same principle of justice conclude that if there be a purgatory, it should be as well for the body as the soul, because the body hath been partaker of those pleasures and delights, for which they tell us that the souls pay dear in purgatory fire. But they deny any purgatory for the body, therefore they cannot truly affirm there is any for the soul. For thus shall the judgments of God be just saith Epiphanius (*in Ancorat.*), whilst both participate either punishment for sin or reward for virtue; which just judgment they greatly impeach, by laying upon the soul only the punishment of those sins which have been committed by the whole man,

He shall even fine the sons of Levi. The parties whom he should purge and fine, his own, called the sons of Levi, because they were and are spiritual priests.

Doct. All they who are Christ's are truly spiritual priests, 1 Pet. ii. 9, Rev. i. 6.

And purify them as gold and silver. Thus God's

^{*} *Morum corrigendorum nullus alius est quam in hac vita locus: nam post hanc quisque id habebit, quod in hac sibimet acquisierit.—Epist. Maccd.* liv. p. 2.

people and his church are compared and resembled, not to base, but to the most excellent and most precious metals.

That they may bring offerings unto the Lord. Here is the end why they are purged and purified by Christ, to offer up sacrifices, pure ones, and such as should be acceptable, ver. 4. Now these offerings are evangelical, not legal, their persons, prayers, praises, alms, and such like; *vide* chap. i. 11, 'offering.'

Offerings in righteousness. Their sacrifices shall be pure, opposite to the sacrifices of the Jews, which were corrupt and polluted.

Doct. The works and worship of such as are purged are pure and holy, *vide* chap. i. 11, 'A pure offering.'

Offerings in righteousness. Some of our papists understand this place, as that chap. i. 11, of the sacrifice of the mass, and the offering up of Christ in it.

But by these real and outward sacrifices are understood the spiritual sacrifices of the Gentiles and church under Christ.

Doct. Under the gospel Christians are freed from all outward and real sacrifices to be offered immediately to God, and of them are only required spiritual sacrifices, *vide* chap. i. 11.

Ver. 4. Then shall the offerings of Judah and Jerusalem be acceptable unto the Lord, as in old time and in the years afore.

Then shall the offerings of Judah and Jerusalem be acceptable. In this verse is noted the acceptableness of their sacrifices. The sum is, that if ever any of the sacrifices of old, offered by Abel, Abraham, and other of the patriarchs, were acceptable, then undoubtedly these; those being only the figures and shadows of the other.

Of Judah and Jerusalem. By these is understood the whole church wheresoever, in cities or countries; so that some particular should be figured by these, as by Judah the universal church dispersed, by Jerusalem, the metropolitan city, the apostles' see and seat, that is Rome, is boldly affirmed, but barely proved by Ribera; for why this more than Antioch, where Peter first sat; or Jerusalem itself, where James was; or Constantinople, and other cities where other of the apostles were? It is more than he can give us any reason for.

As in old time, in the years afore. Shewing that God is the same to his, and will receive as acceptably their sacrifices and offerings, as ever he did in former times.

As, in this place, hath not the force of comparison or equality, but of indication or shewing; or, as some, of correspondency of the thing figured. *Sicut significat similitudinem, non æqualitatem*, as Lev. xix. 18. Some would have it to have the force, not of similitude, but certainty, that, as they were acceptable to the Lord, and Scripture, which is truth, hath said it, so as certainly shall these sacrifices be accepted. 2

Then. When they are pure, and their offerings pure; not else, though they be Judah and Jerusalem, whatsoever their number, glory, and dignity is.

Doct. God accepts no man's prayers and service, moved by any outward things: as dignity of persons, virtue, or place, or office; nor outward privileges, if they want faith and holiness, *vide* chap. i. 9.

Then shall they be acceptable. When they are purged, and not before.

Doct. A man's prayer shall not be accepted unless he be purged and cleansed, reconciled to God, and justified and sanctified, and *à contra*; *vide* chap. i. 10.

As in old time and the years afore. Here is amplified the former, the acceptation of their offerings, either by similitude, so these; or the certainty set down, that as certainly as they were received and were acceptable, so certainly should theirs be.

Doct. It is as certain a truth that God will graciously and favourably accept the offerings, prayers, alms, and other the spiritual service of those under the gospel, as it is certain he did graciously accept the offerings of Abel, Abraham, Jacob, the holy patriarchs, and other of the forefathers. Now this is certain, for it is apparently set down in the Scriptures, as Gen. iv., xxii., and such; then the other, the 11th to the Hebrews proves the one, and is applied, chap. xii. 1, to prove the other manifestly unto us; for they are brought [not] only for a provocation to those duties, but as an assurance of the like acceptation. To this purpose, for prayers, is that James v. 16-18.

Reason 1. Because God, as he is ever one and the same in himself, so is he to all those who are his, the like affected to them; as a father loves all his children and will accept the service of one as of another, will hear the request of the youngest as the eldest.

Reason 2. Because they have the same thing, which made their prayers and works pleasing, and gave them boldness to the throne of grace, Heb. xi. 4, 5, which is faith.

Reason 3. Because they have the same Spirit helping their infirmities, Rom. viii. 26; and the same Mediator giving them favour in his eyes, boldness, and entrance, Eph. iii. 12; yea, and the Spirit in greater measure and more abundance, and the Mediator more manifested unto them.

Use 1. Then have we no need at all to pray and invoke the saints departed, that they would commend our prayers to God and pray for us, when we are certain our prayers may be heard as well as theirs. Upon this ground sure it was that in all the Scriptures we find not anything touching this, no succeeding ages praying to their predecessors, not Jacob and the patriarchs to Abel or Abraham, not the posterity over to them, not the people to their prophets departed, not in the gospel ever found either precept or practice of it, nor in the primitive and first church, for divers hundred years after Christ. If Bellarmine (l. i. de

Sancto. beatit. c. 20,) give us it for a reason why the fathers before Christ neither prayed in particular for the church upon earth, neither were prayed to, because they were absent from God, and did not enjoy his sight and presence, but were *in limbo*, and not in heaven; the same reason can we give them that for a long while after Christ there was none, because it was doubted in the church whether the faithful departed out of this world be immediately received into heaven, and enjoy the happy presence of God, or whether they remain and stay in Abraham's bosom, or some place of rest, till the day of the resurrection; yea, Irenæus, Justin Martyr, Tertullian, and others, thought that they abode in some part of hell, or in some hidden and invisible place, sequestered from the presence of God till the second coming of the Son of man; therefore must it follow that invocation is but an innovation. But to conclude: Seeing they know not our wants, nor can take notice of our prayers and hear us, neither can we have any certainty of it if it were so, and are certain, from the word of God, that our prayers shall be heard as well as theirs, we have not need to pray to them, nor reason to induce us to it; we neither in this nor any other thing adore them, but as St Augustine (*de verâ religione*, 55), we honour them for imitation, but adore them not for religion.

Use 2. This teacheth us the privilege those who are reconciled, justified, purged, and sanctified, have above others, because they may both have access to God and have assurance to be heard.

Use 3. To encourage every one that is God's to do service unto him, to bring offerings and offer up their prayers, being assured beforehand that they shall be accepted; not only heard, but graciously heard; not only received, but favourably received; therefore ought they to come with confidence and boldness unto the throne of grace. And if at any time they be fainting and doubting whether they shall be accepted or no, let them call to mind how God hath received others and their offerings, and apply this unto it, and so strengthen and encourage themselves with assurance to be graciously accepted, seeing they know God is the same now that before, he that is not only as a father, like affected to his children, but that which a father is not able to do, that to one as to another, to the youngest as to the eldest, to the children of the church of the Gentiles, as it were his second wife, as of the Jews his first wife; provided they have the same faith, the same Spirit, the same Mediator, when they come unto him, which others have had who have been graciously accepted, then shall they be certainly received. If they object that they are not so worthy as others, have not such strength of faith, such greatness of grace, and such like, I answer, first, this smells of infirmity and pride, that as they thought to be heard for their much babbling, so these for their great worthiness; and, secondly, that children who seek anything from their father, and hope to receive as

others have done, do not look upon their worthiness, but the naturalness of their father's love.

Ver. 5. *And I will come near to you in judgment, and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep back the hireling's wages, and vex the widow and the fatherless, and oppress the stranger, and fear not me, saith the Lord of hosts.*

And I will come near unto you in judgment. The prophet having spoken of the effect of Christ's power touching the godly and faithful, and in them he speaks now of it in respect of the wicked, whom he would judge and condemn, neither should there be any evasion from his judgments, neither any way to escape them. Seeing he will be both witness and judge, from whose knowledge, and power, and uprightness, they cannot exempt themselves. And this is contained in the fifth and sixth verses, and hath two general parts; the first is the judgment, the second is the certainty of it from the immutability of God.

And I will come near unto you in judgment, i. e. you do much detract from me and disgrace me, as if I regarded not what things were done here below, but only beheld them afar off, and let things run as they would; but now I will come near unto you, and seeing you say, 'Where is the God of judgment,' I will come to you not as you would, to revenge others for your sake, but to exercise severe judgment against you. And so he speaks here of a perfect and sensible judgment, which they had thought and judged to be far off.

And I will be a swift witness. Another effect, *i. e.* I who am the judge, will also be a swift witness. I will come speedily, and speedily will I lay open all your sins, for all your windings and turnings, all your secret concealing of sins is known to me. You think that I am slow in executing of judgment, but I will come sooner than you think of, or will be profitable for you, for to your destruction I will be swiftly present. And all your hypocrisy shall not help you, for I will find out these sins which you cover by fraud and cunning, and cloak under one thing or another, and cover by some colours. He noteth such sins as were wont to be done in secret, and for which it was hard to find witnesses to evict them and punish them. There shall want no witnesses for these things to prove them, though you do it in great secret: I will be the witness of it; and for these he numbers up certain particular sins, such as were done in secret without witnesses. The first he calleth soothsayers; some think the word signifies such as we usually call jugglers, such as make things seem otherwise to the eye than they are. And under this he comprehends all who use any enchantments or magic, and have society with devils; the other particulars see in their places as they follow.

I will come near to judgment. They, because of the long patience of God, put far from them both him and the day of judgment, and thought no evil should come

unto them; but he threateneth them for the abuse of his patience, that he would certainly visit and judge them. The Lord properly cannot be said to be far off, seeing *ubique totum est*, and so neither to come near properly, but he is said to come, *cum manifestatur*, and to depart, *cum occultatur*, but ever present, either hid or manifest (August.). Now, when he manifesteth himself either in mercy or judgment, he is said to come near, as in this place.

Doct. Howsoever the Lord spare long, yet will he visit in the end those who abuse his patience, Jer. vi. 6.

And I will be a swift witness against the soothsayers. Another effect, as some would have it, or the manner of his proceeding, first, swiftly, then by way of witness, and evict them before he condemn them. His swiftness is not simply, for he is slow to wrath, but in respect of them, who thought judgment far off, and promised themselves safety, as before, he would come upon them swiftly, unlooked for.

Doct. The judgments of God come upon the wicked when they least think of them, and promise to themselves all security, and think they are furthest, by reason of God's patience. Then will he come to judgment sooner than they thought of, Micah i. 3; 'for behold the Lord cometh.'

A witness. If he will be a witness, then a true witness, and so knoweth all they do, their wickedness, else should he not be a true witness.

Doct. The Lord he knows all the ways of the wicked, as an eye-witness of them all, sees and beholds whatsoever they do, and wheresoever, Micah i. 3.

Use 1. To admonish men to take heed what they do, and to look to their carriage.

Use 2. To teach them when they have sinned, that it is in vain to go about to cover it, or to imagine they can by any means avoid punishment for it, seeing he that is the judge knoweth it, and a most righteous judge; who, as he will reward the godly for their good, so will he recompense the wicked for their evil. And as neither the malice of wicked men, who disgrace their good things, calling good evil, nor their own modesty, ready to deny or lessen their good, as Mat. xxv., can hinder them from their reward, or keep good things from them, either present or future, and all because he knows them, and is merciful and just; so neither the corruptions of others like themselves, approving and applauding their evil, nor their own cunning either in staying the passage of man's judgments against them, or in smothering human testimonies and evidences, by which they should be cast, shall defend them from their just recompence, and keep evil things from them, both present and future; and all because he knows them, and is most just. In vain is it then for them to take this course. As it is a marvellous, vain, and bootless thing for a malefactor to endeavour to get his examination taken by a justice, out of the court from the clerk of assize, or to bribe and stop

the mouths of those who should give evidence against him, to inform the judge and the jury, when the judge himself was a witness of the fact, and is ready both to inform the jury, and to give sentence according to his own knowledge.

A witness; i. e. as a guilty person is condemned by testimony of witness, the crime proved and manifest, so will I give sentence against the wicked, of those things which I know they have done.

Doct. The Lord proceeds not to judgment, to condemn or punish any, but upon known and manifest causes, upon the known deserts and merits of men, sometimes secret to others, sometimes known to them. This is proved, Num. xx. 12; Ananias and Sapphira, Acts v. Infinite are the examples of known sinners, as the old world, Sodom and Gomorrah, Nadab and Abihu, Korah and Dathan, &c., Mat. xxv.

Reason 1. Because he is most just, and therefore must proceed upon known cause; for it is as well injustice to punish for an unknown cause upon jealousy and suspicion, as for no cause; for an unknown cause is no cause. *De non existentibus et non apparentibus eadem ratio.*

Reason 2. Because he would manifest his justice to men, therefore he usually proceedeth upon known causes to them, as sometime upon known causes known to them [sometimes], only known to himself to manifest he is not bound to give a reason of his judgments to men.

Use 1. If we see one afflicted, punished, we accounted upright, to know God's proceedings are upright and upon known cause. And hence may we learn how to free ourselves from such doubts, when we see what befell Korah, and all their company, Achan and his, when some sinned only in the known sin, yet others were punished. We must conclude that it is most just, from this ground, that he proceeds never but justly, though it be secret from us.

Use 2. For imitation, first for the magistrates, gods upon the earth, they ought not to proceed against malefactors, but upon known and manifest proved causes, not upon slender conjectures or suspicions, for so will God himself do; and they executing his judgment, ought to proceed no otherwise, lest they fall into injustice. They ought not to proceed for any hatred to their person or their profession, or for any other sinister respect, upon accusations half had, and slender or no proofs. The lawyers say that it is unjust not to weigh and consider the whole law, but to give sentence from some part of it. If the laws condemn truth unheard, besides the note of injustice, they will cause a suspicion that they are conscious of some unwillingness to hear, lest after they had heard, they could not condemn; as Tertullian speaks;* so of magis-

trates. Therefore in things not manifest, not proved, or by such witness whose persons are infamous, their credit suspicious, such as may be suborned, or do things of spleen and malice, which may haply appear to them, they ought to take heed how they judge, and as they have power, rather reprove than condemn.

Again, in the second place, every man ought to judge righteous judgment, when he judgeth and censureth the actions of other men; but *secundum allegata et probata*, not out of his own humour, out of the dislike of their person, justifying some because they have affection to them, condemning others and their actions because they dislike them, or condemning some men's doings, only for the name they have. Like unto those who being sick of a fever or frenzy, being deceived by the similitude of right lines drawn upon the wall, thought they saw some deformed and ill shaped creatures (*ut Aristot.*). So they out of sick, diseased, and corrupt minds, do not only deprave the right lines, that is, the famous and good actions of others, but account them as vices, and turn them to their reproaches and infamy. If that for men's words be true which Luther used to say, It is a wicked practice, when you know a man's mind and meaning to be good and sound, yet to catch at his words (it may be not so fitly delivered) to accuse him of error;* so for men's actions, out of some infirmities, or upon some suspicions, when they know nothing but good in them, and yet believe every report against them. As Tertullian said it was with him and other Christians in his time; *Credunt de nobis quæ non probentur, et nolunt inquirere ne probentur non esse.* They believe things of us without trial or proof, and will not examine whether they be so, lest they should be proved to be otherwise.

Against the soothsayers. He numbers up the particular offenders he would deal with, not that he would deal with men,† no, but alleging these as a taste of others, or as the sins which then ruled and reigned amongst them; but we may observe that here are numbered not sins of one kind, not against the second table only, or first only, but against both.

Doct. The Lord will judge, punish, and destroy men for irreligion as well as dishonesty; for the neglect or the breach of the first table as well as the second, and *è contra*, and for both, manifested here, for they are joined together, as it were, in one condemnation; proved further from the threatenings and executions laid down in the word, where we shall find the idolater, the Sabbath-breaker, the swearer, &c., threatened and punished as well as the adulterer, murderer, and other dishonest and unjust persons. In Deut. xxviii. all the curses repeated respect the whole law, and all the commandments, as well as any one, or of either of the tables, Ezek. xxii. 6-8, Hosea iv. 1, 2, 1 Cor. vi. 9, 10, 1 Tim. i. 9, 10, Gal. v. 19-21, Rev. xxi. 8.

* Sceleratum est, cum noveris esse pium et sanum alicujus sensum, ex verbis incommode dictis statuere errorem.—*Luther.*
† Qu. 'them alone'?—*Ed.*

* Veritatem inauditam si damnet leges, præter invidiam iniquitatis, etiam suspicionem merebuntur alicujus conscientie, nolentes audire, quod auditum damnare non possunt.—*Tertull. Apology. adversus gentes, cap. i. 10.*

Everywhere offenders against both tables are joined together.

Reason 1. Because, as James ii. 11, 'He that said, Thou shalt not commit adultery, said also, Thou shalt not kill; now though thou doest none adultery, yet if thou killest, thou art a transgressor of the law.' So he that commanded obedience to the one, and forbade disobedience, did so to the other; and so he is disobeyed and provoked in the one as well as the other.

Reason 2. Because the curse was not an appendant to one table, but to both, and every precept, and every branch of every precept, Deut. xxvii. 26.

Use 1. Then, under the gospel, there is use of the law moral; for this is spoken of Christ, which thing would he not, neither could he in justice do, if the law were not to them under the gospel.

Use 2. This may teach many in the church to expect Christ a terrible judge and swift witness against them; seeing if they seem to make care of the one, they have none of the other, for many seem marvelous careful of the first table and matter of religion. They will hear the word, they will be frequent in prayer, they will not swear an oath, keep the Lord's day, hate idolatry, and such like; but yet live in some breach of the second table, in hatred and malice, lust or covetousness, cruelty or oppression, slandering and discontentment, disobedience and disloyalty; and these are religious hypocrites. On the other side, many there are who have care to deal justly, to perform faithfulness to men, are merciful, liberal, loving, and kind, &c., yet care not, or regard not the duties of religion; are swearers, profaners of the Lord's day, neglecters of the worship of God, careless, negligent, drowsy hearers and prayers, and have little hatred of idolatry, and less love of the truth; and these are civil hypocrites. Both these, in the hypocrisy of their hearts, persuade themselves that they are in the favour of God, and shall escape the wrath of Christ, when he shall come to judge, either in this life or the life to come. And these, and none more, lie censuring, judging, and condemning one another, and remember not that the Judge standeth at the door, ready to judge, and condemn them both. Seeing he commandeth both, he will condemn for the neglect of either; and the curse is to him that neglects religion and the first table, as well as the second and honesty.

Use 3. To persuade these hypocrites to come out of their hypocrisy, and both them and all others to take upon them the care of performing obedience to Christ in both. Be careful of religion with honesty, and of honesty with religion. This must be done, and the other must* be left undone. Hast thou any knowledge of God, any love of the truth, any care of the Lord's day, any fear of his great name, any love to hear or to pray? See thou be careful of justice, chastity, sobriety, obedience, fidelity, and true love to men; or

else for all that, when thou thinkest to have Christ for thy Saviour, thou shalt find him but a swift witness and an ireful judge against thee. So on the contrary. Many will easily grant me, that if a man be never so religious, so devout, and careful of the first table, yet if he be unjust, an extortioner, a murderer, and such like, as they, Acts xxviii. 5, judged of St Paul, so the Lord will not suffer him to live, but his judgments shall be upon him, and condemnation in the life to come. But if a man be just, chaste, merciful, and such like, though he know not religion, be without the fear of God and care of his service, though a swearer and blasphemous, a profaner of the Lord's day, yet he may do well enough, and no fear of perishing or judgment; and so will they speak, both in life and death, which is all one, as if they should think a man which is guilty of felony, murder, and such like, must needs be judged by the law of the land; but if not of these, though he be a traitor to the king's person, yet is there no fear. But if a traitor shall die, though not guilty of felony, and a felon, though not culpable of treason by the justice of man's law, much more they who shall separate these two tables. Therefore must we endeavour to be religiously honest, and honestly religious, to avoid the transgressions of both tables, and to do the duties of them, lest, if we separate these, we lay ourselves open to the judgments of God in this life, and separate ourselves from the comfortable and happy presence of the Lamb, and him that sitteth upon the throne.

Against the soothsayers. The first particular whom he will judge, and under this all of the like kind; such, Deut. xviii. 10, 11, 'Let none be found among you that maketh his son or daughter go through the fire, or that useth witchcraft, or a regar of times, or a marker of the flying of fowls, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsel at the dead.'

Doct. The Lord, as he will judge and destroy all other malefactors, so will he soothsayers, witches, enchanters, sorcerers, necromancers, wizards, and all such like. So is affirmed here. And if we look to the Old Testament, and things that are past, we shall find it true: Deut. xviii. 12, 'For all that do such things are an abomination to the Lord; and because of these abominations, the Lord thy God doth cast them out before thee.' 2 Kings xvii. 17, 18, 'And they made their sons and their daughters pass through the fire, and used witchcraft, and enchantments, yea, sold themselves to do evil in the sight of the Lord to anger him; therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah only.' Mic. v. 12, 'And will cut off thine enchantments out of thine hand, and thou shalt have no more soothsayers.' In the New, Gal. v. 20, 21, Rev. xxi. 8, 'Sorcerers shall have their part in the lake that burns with fire and brimstone.'

Reason 1. Because they are gross idolaters, and the

* Qu. 'must not?'—Ed.

art they use is gross idolatry ; for here is ever either the express invoking and calling upon the devil, and seeking from him knowledge of things secret and to come, help in trouble, deliverance from danger, and such like, proper unto God, or else some secret and covert invocation on him : as under the name of the dead, or under some barbarous terms, which have no signification ; or by some superstitions and arts of sleight, invented by him, which Tertullian (*lib. de anima*) calleth second idolatry. For as in the first he feigned himself to be a god, so here an angel, or one that is dead, and such like, and in both he seeks to be worshipped. Whenas then they are worshippers of the devil, taking from the Lord that was his, most grateful and acceptable to him, invocation and his worship, and giving it to his most deadly and greatest enemy ; how should he put it up, and not be revenged of such a generation ?

Reason 2. Because they bewitch and deceive many, and draw them into the same sins, and so bring them to destruction, as is said of Simon Magus, Acts viii. 9. Whenas therefore they so strive against the glory of God, and salvation of others, no marvel if the Lord will judge and destroy them.

Use 1. To stir up the magistrate to draw forth the sword of justice against these, and to cut off all such workers of iniquity from the city of God ; for they ought to do as the Lord would, and will do, seeing they have the commandment for it, Exod. xxii. 18, 'Thou shalt not suffer a witch to live ;' Levit. xx. 27, 'And if a man or woman have a spirit of divination or soothsaying in them, they shall die the death ; they shall stone them to death, their blood shall be upon them.' So did Saul while he was assisted of the Lord, and Josiah, 2 Kings xxiii. 24. And this as well such as hurt as help ; and though they do neither, yet if they have familiarity with a spirit, as both the law of God and our land requires. And slender it is which is objected, to say now there are none, when this place speaketh of the time of the gospel ; and never would the apostle have threatened any, if there had not been such sins, and such offenders, to have thus fought with a shadow.

Use 2. To persuade men to avoid this sin, and not to fall into it, to become soothsayers, wizards, men, &c., upon hope of gain, for desire of revenge, affecting vain glory, to know and reveal things to come, or for any such cause, knowing that though they can escape the law and punishment of man, either hurting not or covering their sorcery and witchcraft by medicines and herbs, or deny they consult with any spirit ; yet shall they not the judgment of Christ, who is the witness, and sees the secret of their compact with Satan, beholds their invocation and worshipping of him, either in secret place or in secret manner, and howsoever it is, and will judge them, and doth judge them in this life with blindness, hardness of heart, oftentimes poverty, and such like ; but sure he shall judge

them in the life to come, and give them their portion with him who have sought to better their portion by him.

Use 3. To dissuade men from seeking to soothsayers and sorcerers, &c., or having any commerce or fellowship with them in their art, to seek from them the knowledge of things to come, the finding of things lost, the helping of creatures ill-affected, and such like ; for besides that it is absolutely forbidden in the word of God, and threatened, Lev. xx. 6, manifested in the example of Saul, 1 Sam. xxviii. ; this may dissuade, because they shall be partakers of their sin, and consequently of their punishment, and be judged by Christ ; for judging these, he will judge them who communicate with them in the same sin. Yet is it lamentable and fearful to see what flocking there is of men, but more of women, to men and women who cannot choose but be witches, and have familiarity or commerce openly or closely with the devil, sometimes for things lost, sometimes for barrenness, sometimes for long and extreme diseases of their children ; not fearing this, that Christ will judge them, then those who communicate with them, and are the causes of their practices : for as no receivers, no thieves, so no frequenter to those, no such, specially such as are called white and good witches or sorcerers.

Obj. But they will say they are bewitched ; *Ergò*, they may seek to be helped.

Ans. 'As if there were not a God in Israel, that ye go to inquire of Beelzebub the God of Ekron,' 2 Kings i. 3 ; or that God were not able to dissolve the works of the devil. Did Job this, when no doubt he discerned, as well as these, that he was bewitched ?

Obj. But ease and deliverance often followeth after this. In possessions, devils depart ; in other extremities, things are appeased.

Ans. This is nothing ; for, *first*, devils know how to agree among themselves to deceive men, and none of us would trust or commit his business to one that is deceitful and perfidious. Now the devil is not only a liar, but the father of a lie. *Secondly*, If health and ease follow, it may be it is the effect of the lawful means which was used before ; and God, seeing how corrupt and impatient thy heart was to abide his leisure, and make use of them, gave thee over to thy corruption, and let thee have thine own will, even then to use such an unlawful means, when health and ease was at hand, as if it had been an effect of that, to confirm thee in thy blindness and infidelity. Or, *lastly*, it may be like that Deut. xiii. 8, 'Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams ; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul.' And therefore for thee to take heed how thou hearkenest to these, lest thou bewray thou lovest not the Lord.

Obj. But they use nothing but good words and lawful means, prayers, and herbs, and simples, and such like.

Ans. I answer first with St Chrysostom, she is a Christian woman that useth the spoll, and nothing but the name of Christ.* They spake these words before going, when they excused themselves for the like. He answereth, For that cause hate and detest her the more, because she vilely abuses the name of God. Professing herself a Christian, she doth the works of an heathen; for so the devils confess the name of God and yet were devils still.† For they said, Luke iv. 41, 'Thou art Christ the Son of God,' yet he rebuked them and cast them out. Therefore I would entreat you to beware of this decoit, for as they who are tempering bitter cups for children first rub the mouth with honey, that that heedless age, when it shall perceive sweetness, shall not feel and fear the bitterness; and they who give poisonous herbs give them the titles of medicines, that no man then reading the superscription of a remedy should suspect poison; so deal these. Besides, in their herbs, the devil is but God's ape, who, seeing him not do things but by means, useth the like, that no man might suspect him, as he appeared in like habit to Samuel. But to conclude, what colour and covert soever is made, Christ is the witness, and knows all; and he will be the judge, to reward all who shall thus pollute and defile themselves.

And against the adulterers. The second particular. Adultery, in the etymology of it, is a going up to another man's bed. As Gen. xlix. 4, 'Thou wast light as water; thou shalt not be excellent, because thou wentest up to thy father's bed; then didst thou defile my bed, thy dignity is gone.' In the nature of it, it is the carnal knowledge of a woman who is bound to another man; but no doubt in this place, not only this, but under it, fornication and wantonness, and all uncleanness, is contained, as in the commandment.

Doct. The Lord, as he will judge, condemn, and destroy all wicked men, so adulterers, whoremongers, fornicators, buggerers, and other unclean persons; here, and Gal. v. 19, 21, Eph. v. 5; Heb. xiii. 4, 'Marriage is honourable among all men, and the bed undefiled; but whoremongers and adulterers God will judge.' Rev. xxi. 8.

Use. This ought to make every one fly adultery, though he can escape the punishment of men, yet for God's judgment, in this life often wasting of the body, and fearful diseases, poverty, reproach, and ignominy, such as shall never be put out, that fearful judgment Job speaks of, chap. xxxi. 9, 10. But if these be not feared because they befall in a few (and yet may he be of the few), yet this should, Eccles. xi. 9, that Christ will judge him and condemn him, exclude him heaven, cast him into hell, and the fire that burns for ever.

* Christiana mulier est hæc excantans, et nihil aliud loquitur quam Christi nomen.—*Chrysostom, hom. 21, ad pop. Antioch.*

† Propterea namque magis odi et aversare, quod Dei nomine ad contumeliam utitur; quod se dicens esse Christianam, gentiliū opera facit. Etenim et Dæmones Dei nomen fatebatur, et tamen erant Dæmones.—*Chrysostom.*

And against false swearers. The third particular, which is not set down barely as the others, but with this addition of falsely or vainly. The reason is, because to swear is not simply unlawful as the other, but a thing that a man is oftentimes bound to for the glory of God, and for the profit and necessity of others; so it be by the Lord alone, and taken in truth, not swearing a lie and false thing, in judgment advisedly, and upon necessary occasion in righteousness, promising by oath nothing but that is lawful and just, and undertaken for the glory of God, the discharge of duty, the appeasing of controversy, the satisfying of others, and the clearing of a man's innocency; but these and their like being wanting, it is a false oath, and men swear falsely.

Doct. The Lord he will judge and condemn all false swearers, such as swear by others than himself, false things not in truth, rashly not in judgment, unlawful things not in righteousness, neither respecting God's glory, the good of others, discharge of duty, &c. So here, and Exod. xx. 7, 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain:' not guiltless, but under that bitter curse of condemnation, Deut. xxvii. 26, Zech. v. 2-4; James v. 12, 'But before all things, my brethren, swear not: neither by heaven nor by earth, nor by any other oath; but let your yea be yea, and your nay be nay, lest ye fall into condemnation.'

Reason 1. Because he hates such oaths. Zech. viii. 17, 'And let none of you imagine evil in his heart against his neighbour, and love no false oath, for of all these are the things that I hate, saith the Lord.' Now hating these, he must needs for them hate those that love and practise them; and hatred will procure judgment, wrath, and destruction.

Reason 2. Because swearing by others they are idolaters; for whereas an oath is not only God's ordinance, but a special part of his worship, both because there is invocation, and because it is in the first table commanded, and of the solemn form of imposing an oath, which was this, 'Give glory to God,' Josh. vii. 19. And the solemn rite of taking an oath among the Jews, which was to stand before the altar, 1 Kings viii. 31, and was a custom among the Athenians and Romans. Then to give God's worship to another is idolatry, and idolaters must be judged and condemned.

Reason 3. Because, if rashly by him, the name of God, so dear unto him, he dishonouring and vilifying it by such usual and rash swearing, he will revenge it. If seriously, and yet not in truth, for things past or to come, knowing them to be false, and intending not to do them, he calls God as a witness of his falsehood, and a revenger of it, and so must he come upon him; for this he tempteth God desperately, and dareth him, as it were, to his face, to execute his vengeance upon him.

Use 1. This may shew us the fearful estate not of a

few, but of a multitude, and whole troops of men and women, being common and usual false swearers, who can neither buy nor sell, meet nor depart, neither speak seriously nor in jest, neither persuade nor promise, neither entreat nor threaten, neither relate things past, nor draw men to the expectation of things to come, without swearing and many oaths, oftentimes by those which are no gods, committing idolatry usually, rashly, and unadvisedly, and not seldom wickedly, falsely, and deceitfully. In this sin are wrapped both parents and children, masters and servants, rich and poor, high and low, noble and base, minister and people. If the Lord, that threateneth to be a swift witness against such, and a severe judge, should now come to destroy and cast to hell all such, how fearful then would we think and account their condition to be! Verily, how nigh that day of assize and of his glorious appearing is nobody can tell; few suspect it to be so nigh as it is; but say it be as far off as they suppose, yet doth he judge them every day. It is a judgment, and a fearful one, that they sin every day, and swear every hour, and see it not, to leave and forsake it; but the morning swearing is punished with the afternoon, this day with to-morrow, &c. And for all these, the plague of God and his judgments ready to break in at the doors, though he see it not, yet others may see it manifestly. Tell me what wouldst thou think his state and condition to be, that had a ball of fire hanging over his house, ready to fall upon him to consume him, his wife and children, servants, and all that he hath in a moment, and yet he and they all within doors give themselves to chamberings and wantonness, to drunkenness and gluttony, to whoredom and uncleanness, by that means to draw and hasten this to fall upon him and consume him; wouldst thou not think him in a fearful condition? Such is the state of every swearer; the plague of God tends upon their house, the volume of curses is hovering and flying about their houses, and this fire hanging over them, and still by their oaths, as the falconer by his lure and hallow, calling this to fall upon him; and their case the more fearful, because custom hath made them, when they swear, they deny they did; and if they be evicted for it, they account it as nothing, no more than an ordinary speech. As Saint Chrysostom (*hom. ad Baptiz.*), *Si quis jurantem increpaverit, risus movet, jocos narrare putatur*. But the same day, or the day after that Lot's sons-in-law mocked and despised their father's admonitions, the fire of God devoured them and their city, Gen. xix. So may it upon them. Pity then their fearful conditions, and fear and fly their society, their fellowship, their families; for though thou hast escaped hitherto, yet when the flying book enters in at their doors and windows, thou mayest haply be there then, and partake in their plague. But in truth thou hast not escaped; but as they, by the custom of their own sin, are grown senseless, so thou by theirs art grown less

to fear an oath than thou didst before, and so hast got more hurt to thy soul, than ever they shall be able to do thee good to thy body and state, howsoever thou promise thyself great things by them.

Use 2. This may serve for secure men, who lie in this sin, to hate swearing, or are ready to fall into it, to persuade them, as Zech. viii. 17, 'And let none of you imagine evil in his heart against his neighbour, and love no false oath, for all these are the things that I hate, saith the Lord.' If not for the heinousness of the sin, yet for the punishment. If not in a state where there is little law against it, yet in a church where the King of it is both a swift witness and a severe judge, and will both judge and condemn every false swearer. St Chrysostom, dissuading from this sin, and persuading little, at length breaks forth into this: I would I might uncover and lay open the souls of ordinary swearers naked, and set their wounds and scars before their eyes, which they daily receive by oaths; then there would be no need of admonition or counsel, because the sight of their wounds would more prevail than all my words.* This would I wish, to give them the sight of their sin, and the guilt of it; but if it prevail not, I would I could give them the sense of it, that I could make them see and believe the judgments and punishments which belong to it, that the flying book full of curses is long since come abroad, and is ready to seize upon their houses and persons; that Christ will certainly, as he heareth every oath, so judge them for it, and lay heavy plagues upon them. Methinks this should be like the ship-master's voice, Jonah i. 6, 'What meanest thou,' O swearer? 'call upon God, that thou perish not.' And so to be careful to avoid them themselves, to reform them in theirs; not swearing for gain, less for pleasure or vanity; not for courtesy, as in sitting down and taking places; not in passion, and such like, but remembering the law, thinking of the judgment, not forgetting the judge, and so not alleging excuses: James v. 12, 'But before all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation.'

And against those who wrongfully keep back the hireling's wages. The fourth particular is oppression, and the particulars of this are several; this the first, that when a man hath hired and used another, and had his labour and sweat, whether he were hired by day, week, or year, whether by day or by whole, if they retain their wages from them unjustly, deny it them directly, or under some colour, or diminish it, or defer it, which is an injury unto them, he will judge them.

Doct. The Lord he will judge, and condemn, and

* Utinam mihi liceret frequenter jurantium animas exuere, et ipsorum oculis subjicere vulnera et cicatrices, quas quotidie capiunt à juramentis; nec admonitionis, nec consilii indigeremus, quoniam vulnerum aspectus omni sermone potentius. -- *Hom. 14, ad pop. Antioch.*

destroy all such as keep back their hireling's wages, which for his living worketh with him, either by day, month, or year; and such are here threatened. Like to this that Jer. xxii. 13, 'Woe unto him that buildeth his house by unrighteousness, and his chambers without equity; he useth his neighbour without wages, and giveth him not for his work;' James v. 4, 'Behold, the hire of the labourers which have reaped your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped are entered into the ears of the Lord of hosts.'

Reason 1. Because they transgress the law of justice, which requires they should give to every man his own, and not withhold the right from the owner of it; but they having had their labour, their wages is then the other's right and due; so that to withhold it is injustice; but all unjust men he will judge and destroy.

Reason 2. Because they are cruel and unmerciful; for a merciful man will not defraud his beast, but gives him his due when he laboureth for him, regarding that, Deut. xxv. 4, 'Thou shalt not muzzle the ox that treadeth out the corn.' God speaks not for oxen, but for men, and if mercy be not shewed here, then, James ii. 13, 'There shall be judgment merciless to him that sheweth no mercy, and mercy rejoiceth against judgment.'

Use 1. Then are there many in this city, many (I fear, nay, it is without fear) hearers of the word, whom the Lord will judge; because they keep back the hire of the labourer, and are the labourers' purse-bearers and cofferers whether they will or no: verily Christ shall judge them for it, will they, nill they.

Use 2. To teach those who have servants, or use hirelings, to take the apostle's rule, Col. iv. 1. Do not detain and defraud them of their wages; it is equal, it is right you should give it them: know you, else you have a Master in heaven, give it them cheerfully, fully, readily, not fraudulently, else this Master shall be your judge, and he is the witness of all your fraud. If you have done it, do it no more; and for that is done make them restitution; search your books, and see wherein you have defrauded them: Deut. xxiv. 14, 15, 'Thou shalt not oppress an hired servant that is needy and poor, neither of thy brethren, nor of the stranger that is in the land within thy gates: thou shalt give him his hire for his day, neither shall the sun go down upon it; for he is poor, and therewith sustaineth his life: lest he cry against thee unto the Lord, and it be sin unto thee.'

And vex the widows. The second particular of the fourth kind of sinners, whom the Lord will judge: namely, such as vex, injure, and oppress widows; howsoever, this with those which follow, are usually joined together in the Scripture, yet because he that doth any one of these, though he do them not all, shall be judged of Christ, I will speak of them briefly and severally.

Doct. The Lord he will come near to judgment, to

punishment, and destruction against all those who vex, oppress, and injure the widows. So is it here. And that Exod. xxii. 22-24, 'Ye shall not trouble any widow, nor fatherless child. If thou vex or trouble such, and so he call and cry unto me, I will surely hear his cry; then shall my wrath be kindled, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.' Deut. xxvii. 19, 'Cursed be he that hindereth the right of the stranger, the fatherless, and the widow. And all the people shall say, So be it.' Jer. xxii. 3, 5, Mat. xxiii. 14, 'Woe be unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, even under colour of long prayers: wherefore ye shall receive the greater damnation.'

The sin is made the greater because it is coloured, and the punishment threatened to be heavier; but a woe is denounced against them because of the simple sin.

Reason 1. Because they are guilty, not only of injustice, but cruelty; of cruel injustice: for to injure and vex any, is injustice; but to vex widows, and such as are weak and helpless, is cruelty: and then, James ii. 13, 'There shall be judgment merciless to him that sheweth no mercy; and mercy rejoiceth against judgment.'

Reason 2. Because God he professeth himself the helper of the helpless, and the patron of such as are without succour and friends; therefore, as he must right their wrongs, so must he relieve them oppressed, and revenge their oppressions.

Use 1. This may admonish those who are in authority and place of justice, to defend the widows' cause when it comes before them, or what power soever they have in their hands: as Isa. i. 17, 'Plead for the widow,' whether she be rich or poor; for if rich, it is but justice; but if poor, it is both justice and mercy. That many will do, and it is less thankworthy, because they are able to recompense them by some gratefulness and other means; in whom there is a show of justice, but no justice indeed, and in truth but a desire of gain. The other is the harder, and as just, so merciful, and hath the promise of good from God: as in the general, Luke xiv. 14, 'And thou shalt be blessed, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.' Those shall be recompensed of men, these of God. This they ought then to do cheerfully, and not as the unrighteous judge, unwillingly, but as Job xxxi. 16, who would not suffer the eyes of the widow to fail.

Use 2. Then may all those who are vexers, oppressors, and injurers of widows know what they are to look for from the Lord; that howsoever they think all safe, and he is far off, yet he will come nigh to them to judgment, and be swift when they think he is slack, either to make their houses destitute, or their wives widows, or to bring some such fearful judgment against them, besides the after claps, that which is to

come after this life. But who are these, that some men may see themselves touched? Verily, there are divers sorts of them; some injure rich widows, who, left by their husbands, under whose shadow they prospered well, are, by unjust executors, long kept without their portions and widow's part, and never recover it but by long suit in law, where the best part is spent before the other is recovered. If they have it without any such troubles, then are they by unconscionable kindred bought and sold by a piece of money to a man that hath neither wealth, virtue, nor grace. Many a man labouring for her, making great show of wealth, which in truth many pounds is worse than nothing: for poor widows, utterly forsaken of all kindred and friends on both sides, never deserving the commendations given by Boaz, Ruth ii. 20, for they soon cease to do good, both to the living and dead. And doing thus to kindred, what can be expected of those who are not allied to them, but that they should leave them destitute, and soon subvert their cause, or not right their wrong, but be readier to vex them? Some, as the creditors of that widow, 2 Kings iv. though in this generally, this city* less capable,† if they find any reasonable dealing.

Use 3. This may persuade every one to avoid this sin, if he have no love to justice, no affection to mercy; yet if he have any fear of punishment, let him vex neither the rich nor the poor, neither his friend, nor one that is friend to him. But if he would have his curse turned into a blessing, he must have care and do his best, that when he rejoiceth and is full, the widow may be so too: as is commanded in the feast of the tabernacle, Deut. xvi. 13–15, 'And let her have a part with thee, both of the field, and vineyard,' Dent. xxiv. 19–21, that thou mayest pray with more boldness before the Lord. Deut. xxvi. 13–15, 'Then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, and also have given it unto the Levites, and to the strangers, to the fathers, and to the widow, according to all thy commandments which thou hast commanded me: I have transgressed none of thy commandments, nor forgotten them. Look down from thy holy habitation, even from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, the land that floweth with milk and honey.'

And the fatherless. The third particular of oppression, when they injure and vex the fatherless; such as are without all help and hope.

Doct. The Lord will come nigh to judgment to all such as vex, oppress, and injure the fatherless; such as are left young, not able for age, and counsel, and advice to defend themselves. So here, so in Exod. xxii. 22, 23, and Deut. xxvii. 19, Jer. xxii. 9, 5. Job shews

this was just with God: Job xxxi. 21, 22. 'If I have lift up my hand against the fatherless, when I saw that I might help him in the gate: let mine arm fall from my shoulder, and mine arm be broken from the bone.'

Reasons as in the former.

Use 1. To persuade all in authority to judge for the fatherless when his cause comes before them, as is commanded, Isa. i. 17, which is, not that they should accept persons and prevent justice for the fatherless, because he is so,—a thing forbidden by God, and horrible before him, to favour the person of the poor, as to fear the great and rich in an unjust cause,—but that when the poor fatherless cause comes before them, against some great men or rich deceivers that seek to vex them, they should defend their cause, though they sue but *in forma pauperis*, and respect the justice of it, as if they were rich, and do for them that which is right. So shall they shew themselves gods; for where the name is given to them, there the duty is enjoined them, Ps. lxxxi. 1–4. For the magistrate is specially ordained for these, not for such as are great men, who neither will do right nor suffer wrong, able enough to right themselves and defend their own causes; or not so much for these as for the poor orphans, widows, and such like. As the defence is for the little coppice and small trees of growth, not for the great oaks, they have not such need of fencing against beasts as those.

Use 2. Then may many men expect the judgments of God, who vex and oppress, for their own gain, many poor orphans and fatherless children, sometimes colourably, sometimes openly. Often they colour it by pretence of law, and are legal oppressors, who, obtaining wards, do sell them from one to another, as men do horses; and when they are marriageable, tender them such matches as they must live miserably all their lives with if they accept them; so far different in nature, state, religion, and such like. Or if they accept not, when they tender of purpose such as they know they will not regard, then make they a further commodity of them, that they haply recover not that oppression of many years, if they do in all their lives. Others that are guardians and tutors, having their portions, give unto them such liberty, that by their indulgences, they grow unthrifty; that of their possessions and moveables they often interest themselves, and strip them of all, often defrauding them of many things wherewith they were put in trust; many feed them with money and enwrap them into bonds, to be paid when they come to years, triple and quadruple, that they are often out of their wealth before they be at years. Many executors, put in trust with the whole estate, make their father's conditions far worse than it was; that in this case that part of the proverb is true, There is never any dead man rich; that is, so rich as he is, or was accounted before, and in truth was; yet executors extenuate and lessen his estate to better themselves, counting him a bad cook who cannot lick his own fingers. In this number of sinners may

* The writers of this period frequently refer to certain privileges that widows had in London, more than in other parts of the kingdom.—ED.

† Qu. 'culpable?'—ED.

go many fathers-in-law, who, marrying the widow, to enrich her to himself, cares not how he defraud the children. Many mothers, to advance themselves, care not what become of the children of their own bodies. With infinite such, which, haply, men of more experience could better decipher them; but if there be others, not touched by me, he that is both witness and judge seeth all, and will judge, and indeed doth judge, the former oppressions, in the age before, by that which is in our age, and will this by that which is to come. 'I will make your children fatherless,' and so helpless, as Samuel to Agag, 1 Sam. xv. 33. But besides all this, he will fearfully destroy all such.

Use 3. To persuade all guilty persons, though not before men yet before God, to enter into themselves and examine their own lives and former practice, and see that they repent of this sin as well as others; and if they do truly, let them make restitution to such, else that we may use, Micah vi. 10, 'Are yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?' and set it on with vers. 11-13, 'Shall I justify the wicked balances, and the bag of deceitful weights? for the rich men thereof are full of cruelty, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, and in making thee desolate because of thy sins;' for no restitution, no repentance, where there is knowledge and ability of all, without a man do it.*

And oppress the stranger. The fourth particular, injuring and oppressing of strangers. Some were strangers by nature, but proselytes to the religion of the Jews; and these, I take it, are not accounted strangers, nor so called. They had haply a note given them, and signification of it, that they were of some other country, as 2 Sam. xi. 6, 'Uriah the Hittite,' and 1 Sam. xxvi. 6, 'Abimelech the Hittite;' but they were as if they had been born in the land, and of these, I take it, he speaketh not here. But others were only peaceable in the land and state, living or trading with them; and, though not professors, yet not persecutors or open opposers and disturbers of their religion.

Doct. The Lord will judge, punish, and condemn those who injure and oppress strangers, such as, being born in another country, do profess the same religion or live peaceably among them. Manifest, as here, so by Exod. xxii. 22, 23; Deut. xxvii. 19; Jer. xxii. 3, 5; Ezek. xxii. 29-31; 2 Sam. xii. 9, 10, and chap. xxi. 1.

Reasons first and second, as in the former.

Reason 1. Because no man ought to oppress his neighbour or brother. If he do, God will judge him for it. This will be granted of all; but a stranger, and such an one as this, is as his brother and his neighbour; as is manifest, Luke x. 30, Lev. xix. 33.

* Chrysost. Ho. 5, de penitent tom. v. p. 734, a. b. c. ii.

Reason 2. Because the Lord he loves the strangers, Deut. x. 18. Now, to injure and oppress such strangers as he loves, or such as he loveth, he will revenge and judge.

Use 1. To instruct all in authority to use their authority in the defence of the strangers' right, as well as those who are home-born, and to relieve them oppressed, as we may understand that Isa. i. 17 not to accept his person no more than his who is home-born, but do him right against him that is home-born, as well as this against a stranger. If he must preserve a servant in the cruelty of his master, Deut. xxiii. 15, 16, 'Thou shalt not deliver the servant unto his master which is escaped from his master unto thee: he shall dwell with thee, even among you, in what place he shall choose in one of thy cities, where it liketh him best: thou shalt not vex him.' (It was not a refuge for every wicked man, but for him that was known to be cruelly used, and fled to them for the name of the Lord.) Then must also be sanctuaries to strangers distressed.

Use 2. To teach us what their portion shall be from the Lord who grieve and vex strangers; that is, all such as murmur that our church should be like to a hen, which doth not only nourish up her own chickens, but also strange ones that are excluded from their own dam.* So doth the true church, and so hath ours, which these men hate, and would have them excluded only for their own profit and gain; and therefore are they ready to favour any against them as much as in them is, to hinder their right and to pervert their justice. They tell us they grow rich amongst us, and get the wealth when many are impoverished; but is their eye evil because the Lord's is good, or do they hate them because he prospers them? So did the Egyptians, the Israelites. But by what means grow they rich, otherwise than by following a lawful calling, and labouring as thou dost? And if thou be poorer, it is because thou art idler or more wicked. The Lord taught the contrary by that law, Lev. xxv. 47, &c.; and by that which he allows unto them, one and the same law, as to him that was born in the land, as is often shewed and repeated, save in the matter of remitting debts in the seventh year, Deut. xv. 1-3.

And fear not me. The fifth sort of sinners that the Lord will judge are in a more general kind, such as fear not him; that is, such as have no continual awe of him, in respect of his power and mercy, for these and the fruits of them to avoid evil and fly from sins. Now, in the conjunction of these is noted by some that this is the root and cause of others, i. e. such and such have they done, and this is the cause, hence it comes, because they fear not me.

Doct. The want of God's fear, wheresoever it is, is the cause and root of all sin, many and great, as the fear of God is the cause of men's flying and avoiding of sin. The latter is manifest: Prov. viii. 13, 'The

* Chrysost. Ho. 46, operis imperfecti.

fear of the Lord is to hate evil;’ Deut. v. 29, xxiv. 18, and xxix. 9. Then the contrary where it is not; for, take away the cause, take away the effect; and so the latter is proved, and by that Gen. xx. 10, 11, ‘Then Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? Then Abraham answered, Because I thought thus, Surely the fear of God is not in this place; and they will slay me for my wife’s sake.’ Exod. i. 17, Ps. xxxvi. 1, Amos. vi. 3, Rom. iii. 18.

Reason. Because, as Augustine (in Ps. lxxix.), ‘Two things cause all sins, desire and fear. There is a reward proposed that thou mayest sin; thou dost it because thou desirest the reward; thou art terrified with threatenings; thou dost it for fear of smart.* Now, where the fear of God’s power is, it will expel all such desire of pleasure or profit; for fear is the strongest affection, and stoppeth the passage of desires, as in a coward and one condemned. And the less fear will be overcome of a greater, as a strong and great nail drives out a small one: Luke xii. 4, 5, ‘And I say unto you my friends, Be not afraid of them that kill the body, and after that are not able to do any more. But I will forewarn you whom you shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, him fear.’ Now, where this fear is wanting, no marvel if they fall, either for desire or pleasure, into many and strange sins.

Use 1. This may teach us what to expect from men who want the fear of the Lord. They will sin for a piece of bread, a small matter of pleasure or profit. A little fear, if they have the occasion and opportunity, will draw them to anything; for, take away the banks from the sea, and the bridle from the horse: whither will not that flow, and whereinto will not he break? Such and so unruly is the corruption of man; if it have not this bank and this bridle to keep it from outrage, murder, adultery, perjury, oppression, and injustice, or any sin, will be nothing in their hands. What will they not dare to do? If kings command, they will murder innocents; not as the midwives; if queens enjoin, they will accuse, judge, condemn, and execute the guiltless, as those wicked judges, 1 Kings xxi., did innocent Naboth upon Jezebel’s letters.

Use 2. We learn what to judge of men whom we see living either in these sins or any other the like; they are men destitute of the fear of God, even a servile fear, for this will prove it. *Vide* chap. i. 6, first effect of fear.

Use 3. That we may be free from these sins, let us labour for this fear. *Vide* *ibid*.

Saith the Lord of hosts. This is added for confirmation, that none should promise to themselves safety for any outward respects, as if he could not punish them. *Vide* chap. i. 4.

* Omnia peccata dux res faciunt, cupiditas et timor: proponitur primum ut pecces, facis propter quod cupis; terreris minis, facis propter quod times.—August. in Psalm lxxix.

Ver. 6. *For I am the Lord, I change not; and ye sons of Jacob are not consumed.*

For I am the Lord, I change not. This some take as a reason to confirm the former judgment threatened, that as he was the Lord of hosts, able to do all what he would, so is he in himself and in his decrees immutable; as he cannot change, no more can they be changed. Be ye well assured of this, that as I am Lord and Jehovah, eternal and without change, so are all my judgments, and whatsoever I have spoken; that know you, they shall come to pass in their time, and not one thing shall come to the ground. Howsoever they are not so speedily as you think executed, yet they shall, for they cannot but be accomplished.

And ye sons of Jacob. And that you are not consumed and destroyed already for these sins, do not think me mutable or yourselves without merit, that you should be spared; but this is merely from my mercy, and love, and long-suffering. I have not dealt with you according to your sins.

Doct. 1. God is immutable, and without change, both in himself and his nature, James i. 17.

Doct. 2. He is immutable in his will and his decrees.

And ye sons of Jacob are not consumed. I change not, therefore are you not consumed; for, being in myself merciful and longsuffering, yea, mercy and patience itself, I have spared you, when you deserved long since to have been confounded and destroyed by my judgments; and this by resemblance may we interpret out of Lam. iii. 22, ‘It is the Lord’s mercies that we are not consumed, because his compassions fail not.’

Doct. That men escape destruction, and are not consumed with God’s judgments for their sins, it is only the mercy and goodness of God. So much is here; and that Lam. iii. 22, Gen. xix. 19, 2 Sam. xxiv. 14, 2 Chron. xxx. 9. Therefore is that Isaiah xxx. 19 and liv. 7, 8, and Mat. xv. 22 and xx. 30. God hath two feet whereby he walketh towards men, so hath he two hands whereby he handleth or dealeth with men, mercy and justice; and these are both infinite. What city upheld when an infinite hand will cast down? Nothing but an infinite hand and power.

Reason 1. Because sin deserving God’s anger, which anger is as God himself, infinite, cannot be satisfied or appeased by any that is no more than a finite creature or a finite thing; for this cannot balance with that, but only his infinite mercy with his infinite wrath. And this Lam. iii. 22, his great mercies are infinite for measure and continuance, *i. e.* such are our sins, that if he should deal righteously with us, we miserable wretches had been ten thousand times utterly undone; but we are preserved in the midst of our distresses. *Ergo*, not from us but his infinite mercy: Isaiah i. 9, ‘Except the Lord of hosts had restored unto us a small remnant, we should have been as Sodom, and should have been like unto Gomorrah.’

Reason 2. Because without the pardon of those sins

the wrath cannot be avoided, nor destruction escaped, seeing God will not justify the wicked. Now pardon of sin is only from the mercy of God, Luke i. 77, 78, Ps. xxxii. 1. All sin is against God, Ps. li. 4. *Tibi soli cui soli reddenda est ratio de peccato, qui solus es sine peccato* (Ruff.). He only can pardon sin against whom only it is. Now he pardoneth sins in mercy, and so David prayeth there for mercy; *gratia tua deputo et misericordia quod peccata mea tanquam glaciem solvisti; gratia tua deputo et quæcunque non feci mala* (August. Confess., vii. 2, cap. 7).

Use 1. This will confute the doctrine of popery, who hold by their works and satisfactions, to have, if not remission of great sins, yet of venial; or if not of sin, yet deliverance from the punishment, wherein they are the flat enemies of the mercy of God, and rob him of his honour, to give it to themselves; as if finite works and satisfactions could deliver from infinite wrath. But when they see this will not hold water, then they fly to this, that it is only from temporal punishments, and the fire of purgatory; but first for this, that it is but a new coined shift, I manifest from their prayers for the dead, whereby they thought to bring them remission of sin (*Breviar. secund. usum Sarum in vigil. mortuorum*). 'O God of the faithful! the maker and redeemer of all men, give to the souls of all the faithful deceased remission of all their sins, that by godly prayers they may obtain the pardon which they always desired, through Christ our Lord.' And again, 'Lord we beseech thee, let the prayers of thy humble servants be helpful to the souls of all the faithful deceased, that thou mayest both relieve them from their sins, and make them partakers of thy redemption, who livest,' &c. Now hence I reason, that if by their prayers they would help the faithful, whom they presumed to be free from purgatory, to bring them remission of sin, can they make us believe that they intend only deliverance from the pains of purgatory, for such as are there, and not from the guilt of sin by their sacrifices and masses? Again, it is manifestly false, that the sin pardoned, yet the punishment should remain; yea, it is against the justice of God, and so cannot be unless he can cease to be God: for the instance of David, 2 Sam. xii. 13, 14, and some other of God's children, whose sin remitted the affliction remained, is not against this, because in him it was not a punishment, but a clearing of the justice of God, before the wicked, as the place sheweth, and in others they are but purgers or preventers.

Use 2. To teach the church and every particular, to acknowledge it to be the mercy of God that they live and are not consumed; when they see many others are, and know themselves to have deserved the like. The church wherein we live, and we ourselves here present, have been delivered from many and strange dangers and confusions; whom shall we ascribe this unto? shall we sacrifice to the wisdom of our state, to the valour of martial men, to the power of

armies, to the multitude of our people, to our own works and worthiness, to our profession of his truth, or practice of piety, our justice and equity, and such like? so may we provoke the Lord's anger indeed to consume us. Whither else must we ascribe it, but to this? being taught everywhere, it is the mercy of God that we are not consumed, whose compassions failed not; and so as the church begun her prayer, we may our praises: Ps. cxv. 1, 'Not unto us, O Lord, not unto us, but unto thy name give the glory, for thy loving mercy, and for thy truth's sake.' For, considering the height of our sins, the greatness of our iniquities and rebellions, whereto else can it be ascribed? And his mercy hath drawn him to spare us, partly for ourselves, and partly for posterity, and those who shall come of us. As St Chrysostom (*Hom. lxxx. ad popul. Antioch.*), for ourselves, that his mercy might draw us to repentance, and to fear him, for posterity.

He spares oftentimes the root that he may preserve the fruit.* And hear how Terah, Abraham's father, was a worshipper of idols, yet in this life God punished not his impiety; for if God had cut down the root, then whence had we had such great fruit of faith as in his son? So Esau was a fornicator and unclean, and as much as in him lay, a murderer of father, mother, and brother, and of God hated, Mal. i. 2. Why is he not destroyed, why is he not cut down? Truly, beloved, to tell you the cause, it was good to be so. Esau begat Raguel, he Zara, and he Job; you see what plentiful fruit of patience had been lost, if God preventing, had stricken the root. So of us, that we might leave the seed of the church and piety behind us. This is mercy, but the former the greater, else we have as little profit of it, as Terah and Esau. And it is to be acknowledged the special mercy of God, when others perish, and their works like, that they escape. As St Augustine (*de Nat. et grat. viii. c. 5*) of the great salvation. *Universa massa pœnas debet. Qui ergo inde per gratiam liberantur non vasa meritorum suorum, sed vasa misericordie nominantur.*

Use 3. To teach men, when destruction and calamity is at hand, and God's judgments are threatened, the way how they may escape and not be confounded is, they have God's mercy towards them and upon them; therefore for this must they pray and labour, their flying truly to this will be like the city of refuge, where the avenger of blood could not slay a man-

* *Parcit frequenter radici ut fructus conservet, et qualiter audi. Terah pater Abraham fuit idolorum cultor, sed in hoc mundo impietatis pœnas non dedit, et merito. Nam si Deus præveniens radicem præcidisset, unde tantus fidei fructus exortus fuisset. Sic Esau fornicator fuit et immundus, et patricida, et patricida, et fratricida, quantum in ipsius fuit proposito, Deo exosus, Mal. i. 2. Quare non perditur? quare non exciditur? Bonum est verè, dilectissimi, causâ dicere, si succisus fuisset, maximam eleemosynarum fructum et justitiarum mundus amisisset, et qualem audi: Esau genuit Raguel, hic Zara, hic Job. Vides quantus tolerantia fructus esset perditus si præveniens Deus â radice pœnas exigisset.—Chrysost. Hom. viii. ad popul. Antioch.*

slayer. Then shall they be sure either to be kept from them or delivered from them, kept in them or taken out of them; for whenas God's mercy doth bring remission of sin, it must needs bring the removal or change of the punishment, either it will be gone, or, if it abide, the nature will be changed. For sin taken away, that cannot continue, or not in the former nature; and a man shall be safer and more comfortable with this in divers afflictions than without it, though he be never so free; you shall rejoice more cheerfully and more truly with a good conscience in the midst of troubles, than with an evil in the midst of many pleasures.* Now thus it is from the feeling of the mercy of God and remission of sin. If you have God's favour, despair not though you fall into a furnace, whereas if he be angry you may not be bold in paradise. Paradise did no good to Adam sinning, and the hot furnace could do no harm to the three children that were innocent.† And if they obtain this, it shall not only be their sanctuary thus, but it shall be to them as a fountain whence all blessings, as rivers, shall rise and spring. It will be like the philosopher's stone, that will turn all metal into gold; so this, all miseries into happy comforts. Even like the ark brought into the house of Obed-edom, 2 Sam. vi. 11, that brought a blessing upon the house and all that he had. So God's mercy brought into the heart, will be the cause that they and their house and all that they have shall prosper and be preserved for ever, to his glory and their eternal comfort.

Ver. 7. *From the days of your fathers ye are gone away from mine ordinances and have not kept them; return unto me and I will return unto you, saith the Lord of hosts; but ye said, wherein shall we return?*

From the days of your fathers are you gone away. In this verse begins the second part of the chapter, containing an expostulation with this people as touching their sins, mixed with an exhortation to repentance, which of some is accounted the third part of this chapter. Now in this verse are both these: a reasoning with them as concerning their sins, and an exhortation to repentance; the first hath the reproof in general, for committing evil, and omission of doing things commanded, and a denial of it by the people; the second hath an exhortation to repentance, with the promise of a gracious acceptance.

From the days of your fathers, &c. The general reproof, or, in particular, for committing things forbidden, and omitting things commanded; but in these first words their sins are amplified from the time and continuance in them; i.e., it is not yet yesterday or

a few days since you transgressed against me, your sins are not of short time and small continuance, but you have been long rebellious against me, even since the days of your fathers; so long have I been patient towards you, so much are you the more hardened in your sins, and have the less to say for yourselves, and I may the more justly punish you.

The exhortation to repentance is pressed and urged, with the benefit that will follow it—God will return to them; and by this promise would he entice and provoke them, meaning he would declare and make manifest he was appeased towards them, mitigating and lessening their punishments and calamities, and restoring many blessings unto them. This of God's returning is figurative, for he properly cannot be said to change either place or mind. *Cujus est de omnibus omnino rebus tam fixa sententia, quam certa presentia.* —Vide August. *de Civ. Dei* lib. xv. cap. 25.

But ye say, wherein shall we return? The prophet returns to his expostulation with the people about their sins, and here reproves them for their impudent hypocrisy and pride; that they said they needed no repentance or returning to God, being guilty unto themselves of no sin, no transgression, or falling away from God, i.e. what have we committed, or when did we fall from the Lord, thou callest us to return? They had so long accustomed themselves not to restore and pay unto the Lord that was his, that now they say they owed no such thing. Now these words contain the continuance of their rebellion or obstinacy.

Doct. When men once give way unto sin and entertain it, they are often and easily drawn on to continue it from time to time, day to day, and to grow aged and ancient in sin, especially if the Lord punish them not for it. So much is here, and in the old world, and in Sodom, &c. Isa. lxxv. 2, and Hosea x. 9, 'Oh Israel, thou hast sinned from the days of Gibeah;' that is, either from the time of the Judges, when they made war against the Benjamites touching the Levite's wife, from which time they continued idolatry; or as some, from the times of Saul or Solomon. Example of David's sin for many months, for not repenting he continued it, but Solomon many years.

Reason 1. Because the preserver of men from sin is the grace of God; either general, as in Abimelech, Gen. 20; or particular, as Isa. xxx. 21, restraining or sanctifying grace. Now this the apostle calls fire, 1 Thes. v. 19, or compares it to it; that as fire, by withdrawing of matter, oil from lamp, or fuel from fire, or by adding contrary, as water, so the Spirit is quenched or forced to recoil by sins; no marvel, then, when the resister is gone or grieved, if there be long continuance.

Reason 2. Because custom is another nature, and things by custom are in us as if they were bred. Now natural things are hardly changed, the continuance ensy; a man can hardly forget his mother's tongue, hardly a speech he hath been accustomed to, so in this.

* Verius ac jucundius gaudebis de bona conscientia inter molestias, quam de mala inter delicias.—August.

† Si Deum benevolum habeas, licet in fornacem cadas, ne desperes, sicut si succenseat, licet in paradiso sis, ne confidas. Adde peccanti nihil prodest paradisus: pueris bene agentibus nihil obstat fornax.—Chrysost. Hom. iv. ad pop. Antioch.

Reason 3. Because the custom of sinning takes away the sense of sin, even a little custom and giving way to it.* Now when a man is without the sense of sin, hardly seeing and knowing of it, less feeling how it woundeth and pierceth him, but finding for the present sin pleasant or profitable, no marvel if he continue it, and say, Prov. xxiii. 35, 'They have stricken me, but I was not sick; they have beaten me, but I know not when I awoke; therefore will I seek it yet still.'

Use 1. To teach men to take heed how they give way to sin; but if sin enter upon them (as who sinneth not?), then with speed to part with it and shake it off, lest custom and continuance follow, so that when he hath a will he shall have no power to rise out, he will be so entangled; as with him that taketh up money for necessity, he shall easily find that he may continue it, and be in the usurer's bonds upon good security, but when he would out of them, the longer he hath continued the less he will find himself able, and so be desirous to continue it till he have stripped himself out of all; so in this, then must he labour to rise out of them and give no place nor way to them.

Use 2. Then it is a goodness and mercy of God to a man, when he gives a means to him either to keep him from giving way to sin or from sitting down in sin, which of himself he will soon do. *Vide* Mal. i. 7, *Doct.* 1.

Now in that they had continued thus long, and were not consumed, it commends another doctrine.

Doct. The Lord is long-suffering and patient towards such as sin and provoke him, Rev. iii. 20.

Gone away from mine ordinances. Reproving them for their sins, he tells them that is sin which is disagreeing to his laws and ordinances, to his word.

Doct. That is evil and sin, and unlawful to be done, which is repugnant to the law of God, or a departing from it, may it seem to be never so profitable to man or bring glory to God; as on the contrary that is good and righteousness which is agreeable to the law and word of God, seem it never so unprofitable to men, or not behoveful for God's glory. *Vide* chap. ii. 10, *doct.* *ulti.*

And have not kept them. They are accused, not only because they committed things contrary to the law, but because they did not things agreeable to it; not only committed the forbidden, but omitted the commanded.

► *Doct.* They do not only sin who offend against the law, doing the things forbidden by it; but those who do not observe and do the things commanded by it, but leave them undone; manifest by that as a breach of the first table and precept, Jer. x. 25, 'Pour out thy fury upon the families that have not called upon thy name.' Deut. xxviii. 58, 59 and xxvii. 26, Mat. xxv.

* *Consuetudo peccandi tollit sensum peccati.*

Reason 1. Because the law is affirmative and commanding, as well as negative and forbidding; and though the precepts and commandments run most negatively, save only the fourth and fifth, yet they all carry the affirmative, as the prophets, their interpreters shew; and as those two affirmatives carry their negative, so the eight negatives carry the affirmatives; so that an omission is as well a transgression as a commission, and so a sin.

Reason 2. Because they go against love and charity, and therefore sin; for charity to God and man requires all to be done and nothing omitted that may glorify and honour him, and be helpful and profitable to them; for so it is said to be bountiful, that is helpful, 1 Cor. xiii. 4. But specially if we consider that every man must love God above himself, and man as himself; now to omit anything that is good for himself is a breach of charity to himself, then so of these.*

Obj. Sin is an action, but the omission is only a privation, that is, an omitting of that which ought to be done; how can it then be a sin and they sin who omit it?

Ans. There is an action in sins of omission, thus:—It is a sin of omission not to love his neighbour, not to come to the congregation to hear the word and receive the sacrament; in these there is an action, for sometimes they are done upon purpose and deliberation, and so he that offends will not love his neighbour, will not go to the assembly; and here is a plain action of his will. But sometimes they are omitted because a man thinks not of them, not of any purpose or contempt; now here, though there be not an action of the same kind, yet there is an action repugnant to the law. He thinks not of the assembly, because he would walk or take his recreation, and these actions are repugnant to that good work; and sometimes the action is not at the same time, but went a little before. As a man gives himself to excess and drunkenness over night, and after cannot rise in the morning, to be present there; here is an action, though not at the same time, and of the same kind, yet that which is the cause of that omission. All sin is not an action, it is only true of sin of commission, which is some positive act done, which the will should not consent to do; sin of omission is but a privation of good. As the school and Basil. *Malum boni privatio est, cecitas ex oculorum perditione provenit. (Serm. quod Deus non est author peccati.) Facere cordis cogitare est, quia corporis est cogitata proficere. (Chrysost. ser. de levium criminum periculis.)*

Use 1. Then many men, if they will look upon their reckonings, are guilty of a multitude of sins, more than ever they thought themselves to be, seeing they have only accounted sins of commission to be theirs, and never of omission. Many have thought they were bound to avoid the evil, yet not to do the good,

* *Peccatum est, cum vel non est charitas quæ esse debet, vel minor est quam debet.—August. de perfect. justitiæ, xv.*

and so account their sins. Many who account it a sin to have other gods, have never accounted it a sin not to know the true God, to believe him, and fear him; not to pray unto him, which they did only in respect of their own necessities, and never of any duty to him, nor of avoiding of sin; so in the rest of the commandments. These must know that they have to account with God for these, if they have already for the other; nay, he never accounted nor repented of any one who doth not for these, for he can have no true conscience of sin that hath not right science and knowledge of these for sins; who if they reckon not again with God, and bring not true repentance, must not look to have peace, but a controversy with God. And if, Judges v. 23, Meroz was cursed, not for fighting against God's people, but not assisting them in the battle against the mighty; if Moses was punished with deprivation of the possession or sortage of the land of Canaan, not for dishonouring of God, but not sanctifying him in the presence of the children of Israel, Num. xx. 12; if the rich man was cast into the torments of hell, not for taking away food from Lazarus, but because he did not relieve his wants, Luke xvi.; how shall they escape the curse, inherit the kingdom, the spiritual Canaan, how not be tormented in hell?

Use 2. Then let not men think much if they be censured as men who have gone astray from their birth, while all their piety and honesty is but a negative piety, and a negative honesty, and not an affirmative, but in little and slender sort. Here is all they can say for themselves, they are not idolaters, and open profane persons, scoffers of piety, they are not swearers, they are no adulterers, thieves, or oppressors; but, in the meantime, they are not zealous for his worship, nor conscionable professors, nor such as hunger after righteousness, nor such as fear the dreadful and great name of the Lord, nor love of mercy, and the like; they may be judged as wicked men, and as those who are in the displeasure of God. As Tertullian, *Nusquam et nunquam excusatur, quod Deus damnat*. So it cannot be but sin which God is displeased withal.

Return unto me. In this exhortation following the reproof there may be noted from the coherence two points:

First, the patience of God towards sinners, waiting for their return.

Secondly, that none is so desperately sinful but there is hope he may return and be converted.

And I will return unto you. Here is the promise annexed to the former exhortation, to draw them to hearken to it, and obey it; a promise of removing, or mitigating of their calamities and plagues; and first, in the general, observe, they must perform and do their parts, else he will not do his.

Doct. 1. God is not bound to give man anything he hath promised or covenanted, unless he perform

his covenant and conditions; *vide* chap. ii. 4, 'I sent this commandment that my covenant might stand.'

Again, if they repent, he will return, remove, or mitigate their plagues and punishments.

Doct. 2. Repentance is the most certain means and sovereign medicine to mitigate and remove, to prevent and keep away judgments and plagues of God from the persons of men, or the things that belong unto them; manifest as here, so that, 2 Chron. vii. 13, 14, 'If I shut the heaven that there be no rain, or if I command the grasshopper to devour the land, or if I send pestilence among my people; if my people, among whom my name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways; then will I hear in heaven, and be merciful to their sin, and will heal their land.' Jer. xviii. 7, 8, 'I will speak suddenly against a nation, or against a kingdom to pluck it up, and to root it out, and to destroy it; but if this nation against whom I have pronounced, turn from their wickedness, I will repent of the plague that I thought to bring upon them.' And xxvi. 3, 'If so be they will hearken, and turn every man from his evil way, that I may repent me of the plague which I have determined to bring upon them, because of the wickedness of their works.' Luke xiii. 3-5. We have examples, David and the Ninevites, and such like. Now I say, *remove or mitigate*, because they are not always taken away when the party repenteth. After David's repentance the child died, and the sword departed not from his house. And the prophet, Micah vii. 9, brings the people humbling themselves under a corporal punishment.

Reason 1. Because God is just. Now justice punisheth not where there is no sin, or not twice a sin punished before; now he that repents hath taken away sin.* Sin begets sorrow, and sorrow destroys sin, as the wood breeds the worm, and the worm eats the wood; yea, repentance punisheth, 1 Cor. xi. 31, repentance prevents or removes punishments.

Reason 2. Yet though the punishment be mitigated, it is not always removed, because in his love and wisdom he discerns it good it should still remain as a chastisement, not punishment, both to humble them and prevent sin in them, to be a terror and an example to others, and to justify himself before men.

Use. To see the necessity of repentance, and to exhort us to fall upon the practice of it, seriously and speedily, that that is threatened may be prevented, so that we take the right course: Rev. ii. 5, 'I will come unto thee quickly, and will remove thy candlestick out of his place.' There is the threatening against the church of Ephesus, but the next words shew us the way of prevention, 'Except thou repent.'

But ye say, wherein shall we return? The prophet

* *Peccatum genuit dolorem, dolor contrivit peccatum, ut lignum vermem, vermis lignum.*—*Chrysost.*

having reprov'd them in the general, in the beginning of the verse, proceedeth now to particulars, in these words; and this by occasion of the former words, which noteth out to us their spiritual pride, that conceived of themselves to have no need of repentance, for they were righteous, and had not any such sin in them that they need returning.

Doct. Spiritual pride, when men conceive of themselves they are rich and righteous, and have no need of repentance and of Christ, is an odious and vile sin: Rev. iii. 17, 'I am rich, I stand in need of nothing.'

Ver. 8. *Will a man spoil his gods? Yet have ye spoiled me. But ye say, Wherein have we spoiled thee? In tithes and offerings.*

Will a man spoil his gods? The prophet proceedeth to other sins, and a great one: horrible and impious sacrilege, which was committed by these, in detaining from God his tithes and first fruits; and, in reprov'g this, he argueth, first, from the general right, then from the fact, and thirdly from the event. The general right is, no man ought to spoil another or defraud him. Fraud and rapine is a heinous kind of injury, and so the more great and grievous when it is joined with greatest audaciousness and contempt; as if they defraud and rob him to whom they owe much, whose authority they ought to reverence, and whom they ought greatly to honour, as the prince and the king, the judge and the priest. The force of this reason stands in the interrogation, 'Will a man spoil his gods?' an argument from the comparison of the persons, betwixt man and God: the one so common and mean, the other so excellent and great. It is a sinful thing, and blameworthy, for men to injure men, even the meanest, much more an honourable man, as the prince; but most wicked and impious to deal so with the great and glorious God, their prince and governor.

Yet have ye spoiled me. Here is their fact, amplified from the persons who and to whom; ye, me, you whom I have enriched with so many great and extraordinary blessings and benefits, and who ought specially to honour and worship me, and give me all that you possibly can. The word translated *spoiling* is used among the Hebrews to signify the taking away of another man's goods, and specially by fraud, as in that Prov. xxii. 22, 23. And so the meaning is, Will a man spoil his god? that is, take away by fraud that is his god's; but you have done so to me; you have taken away my goods, and the things that belong to me, by fraud and deceit.

But ye say, Wherein? This is the exception of this people against that the prophet hath accused them of, and it is by denying the fact, and think so to reject the fact from themselves, and put God to prove when and wherein they had done any such injury to him.

In tithes and offerings. The Lord proceeds and replies, shewing them wherein they had spoiled him, and were sacrilegious, in the tenths and first fruits, which

the Lord had appointed for his priests and the officers of the temple, they had fraudulently or violently or howsoever detained from them. By offerings is here understood the first fruits which they were to bring and offer to the Lord towards the maintenance of the tabernacle and the offices of it. He reproveth them here of sacrilege against God and his worship; and in condemning of this, to aggravate the greatness of it, he shews how affectioned idolaters and superstitious men are unto their false and feigned gods, to give to them and not to despoil or take anything from them; for so much the interrogation sheweth, *Will he?* He will not, but deal most liberally with him.

Doct. Idolaters at all times are, and have been, very liberal and bountiful to their idols, and their service, and their false worship, and so far from taking from them, as they have thought nothing too much for them; so much the prophet insinuates here, and as much is manifest, Ezek. xvi. 16-19, 'And thou didst take thy garments, and deckedst thine high places with divers colours, and playedst the harlot thereupon: the like thing shall not come, neither hath any done so. Thou hast also taken thy fair jewels made of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them. And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and my perfume before them. My meat also which I gave thee, as fine flour, oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: thus it was, saith the Lord God;' Exod. xxxii. 3, They brake off and gave away their golden ear-rings to make an idol; 2 Kings xvi. 3 and xvii. 17, they bestowed their children on idols; Judges xvii. 3, the mother of Micah gave two hundred shekels of silver to the founder to make a graven and a molten image.

Reason 1. Because this is a voluntary and free service, of their own heads and inventions. Now, we see in all things men spend more freely and more liberally upon their own inventions than upon those things which they are tied unto; men bestow more upon their own children.

Reason 2. Because idolatry and superstition is natural and sensible, agreeable to nature and sense, and so more pleasant and delightful; on things that are delightful and pleasant, men bestow more time, more tendance, and more goods.

Reason 3. Because idolatry is accounted adultery, an idol a harlot, an idolater an adulterer, *passim in Scripturis*. Now, as one saith, *Non minor superstitionis quam libidinis impetus ad rapiendos homines*. Men are as mad upon an idol as upon a harlot, and, as they will spend all to satisfy their lust, so to follow their superstition.

Use 1. This may serve to reject, and justly, the suit of our papists for favour and forbearance upon this ground, because of the great cost which their ancestors

they say have bestowed upon this land, in building of schools, colleges, and hospitals, and endowed them with rich possessions (*D. Bishop pœfat.*), they must first presuppose, and indeed prove, that it is the truth which they profess, and that theirs is the true religion, else may any idolater in the world make the same reason for himself; and so may an adulterer plead for favour, because he hath been at such cost and charges with his harlot, and endowed her and hers with such great riches. But if not the one, why the other? Why might not the Canaanites, by the same reason, have pleaded for favour from the Israelites? Deut. vi. 10, 11. Yet it was not any motive to bring favour unto them; nay, for all that they were commanded to destroy them. And can the church have a better guide, and Christian commonwealths a better example? But it may be that they suppose that this should prove that their superstition is true religion, because they thus decked it and bestowed infinite cost otherwise upon it. By the same reason may any idolater in the world plead that it is the truth and the true worship of God, seeing their bounty towards their false gods hath been equal in most things, and superior in divers, to this of theirs; yea, by this reason might many a harlot plead against the lawful and just wife that she was not so, but herself, because she lives in the house and is maintained daintily and gorgeously, when the other is excluded and shut out in poverty and misery. But if not this, why that? But in all this I grant them but that, which may easily be proved to the contrary, that our ancestors in the first institution of these things did not intend the popish faith and religion.

Use 2. Then is it not to be wondered at if we see the great liberality of our superstitious papists towards their superstitions and idolatry; for it hath been so with all idolaters whatsoever, and no reason but it should be so with this, which is more natural and fitting the humours and corruption of nature than any other superstition in the world. And as some say of manna, that it fitted and was tasteful to every palate according to the humour of it, so may we more certainly say of this, as hath been divers times shewed, that it is fitting to the ambitious, covetous, voluptuous, licentious, and every one of what affection soever. Is it any marvel, then, though men be marvellous liberal, whenas every man that hath it cares not what he bestows upon his humour? Besides, their doctrine of merits hath brought them in no small gain, specially from men who lie a-dying, who to enrich them (though they laboured all their life to enrich their wife and children), yet care not how poor they leave them then, because they are so taught that by such means they may redeem their soul and satisfy for many things they else might suffer. What will not a man give to save his life when he is upon the gallows? more in this.

Yet ye have spoiled me. Their fact and offence, in the relation and comparison, which stands thus: they, that is, idolaters, will not spoil, but they will cleave

fast unto their gods, and be very devout, yet ye have not done so to me.

Doct. Idolaters often cleave faster, and are more devout to their idols and their worship than they who profess the truth cleave, or are devoted to the Lord.

Use. It should teach us in that to imitate them, lest they rise up in judgment and condemn us. Let it be our resolution, as it is in Micah iv. 5, 'For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.'

Have ye. Upon whom I have bestowed many and great things, yet have ye spoiled me, and so makes their sin the greater.

Doct. They who have received more from God than others, if they contemn and injure him, and take from him his due, or any such like, they offend more than the rest, *vide cap. i. 12*; but ye have polluted it.

Spoiled me. They took away and withheld the maintenance of his ministers, who were the instruments and means of his worship; therefore he accounts himself to be injured and spoiled. Hence a general doctrine.

Doct. The injury, contempt, and abuse committed against the means of God's worship, is held to be done against God himself. Thus God takes this done to his ministers, *vide cap. i. 7*. The table of the Lord is not to be regarded.

In tithes and offerings. This is that wherein they had offended, and God complains he was spoiled, because the portion of their goods which was due to him, they had kept from his house and ministers.

Doct. It is a sacrilegious and impious thing for men to withhold or withdraw the maintenance of the ministers. So much the prophet affirmeth here; so much all those places prove, which command such things to be given to the ministers; as Numb. xviii. 21, 'For behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the tabernacle of the congregation;' Deut. xii. 19, 'Beware that thou forsake not the Levite as long as thou livest upon the earth;' and chap. xiv. 27, Neh. xiii. 10, 11, 'And I perceived that the portions of the Levites had not been given, and that every one was fled to his land, even the Levites and singers that executed the work. Then reproved I the rulers, and said, Why is the house of God forsaken? and I assembled them, and set them in their place;' Luke xviii. 12, 1 Cor. ix. 7, 9, 10, 11, 13, 14, Gal. vi. 6, 1 Tim. v. 17, 18.

Reason 1. Because this is to rob and spoil God, as it is here affirmed; and proved by that, where the ministers' maintenance being tithes, is called the Lord's, and holy to the Lord: Lev. xxvii. 30, 'Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees, is the Lord's, it is holy to the Lord.' Things are said to be the Lord's, either by a common duty, and as it were the homage that all

creatures owe unto the Lord as their creator, or in respect of his rule and government of them; for this, all things are his, both good and bad, of which that is: Ps. xxiv. 1, 'The earth is the Lord's, and all that therein is: the world and they that dwell therein.' Or in respect of a propriety and immediate right he hath in them, and so are tithes, for in the other respects the nine parts are his, as the earth is his. Then must this needs be usurpation and sacrilege to keep it from the Lord and his deputies, upon whom he hath bestowed them, Numb. xviii. 21.

Reason 2. Because they are called holy to the Lord in the same place, which serves for all the maintenance of the ministry, called so because they are separated from man and man's use. Now to take holy things from the Lord is sacrilege, as in Ananias and Sapphira, Acts v.; even of things separated by man to the Lord, which might not be altered, Lev. xxvii. 27, 28.

Reason 3. Because without this maintenance the worship and service of God must needs fall to the ground, understand public worship, as Neh. xiii. 10, 11. And that of Origen: Unless the people bring oil, the lamp will go out in the temple.* Then it is impious to withdraw this.

Reason 4. Because it is impious to retain the hire of a labourer in the things of this world and the body, is it not more to retain his who laboureth for the soul, unless men think they may require his blood for nought in this more than in other service?

Reason 5. Because it is impious and a breach of the eighth commandment to keep a man's own from him, whether his own by his labour or the special gift of God, as this is both.

Reason 6. Because the withholding or withdrawing of this, as it hindereth the worship of God, so the salvation of men, for which they labour; for how should they labour in either, if they have not their due and honest and competent maintenance?

Quest. What do you account or call the maintenance of the minister? are tithes yet in force, and due unto the ministers by the law, as if no other maintenance might be for them, or otherwise raised?

Ans. I answer, saving the judgments of other men (who have laboured to prove them so, whose reasons have not so persuaded me, as they made show of at first), they are not strictly; first, because then that law, Numb. xviii. 20, which indeed was given as a reason of this, should then still be in force. And so every man should renounce his patrimony that takes the maintenance of the church, which they will not yield unto; nay, reason is for the contrary, seeing that they may use both for the better credit of their ministry, and the better performance of the commandment: 1 Tim. iii. 2, 'To keep hospitality.' Secondly, then should that law be in force, Numb. xviii. 26, 28; and so there must be a high priest or chief bishop to re-

ceive this, as the pope did, and which is now appropriated to the crown; but men will not contend for that. Thirdly, then, that law of the tithe of the third year should be in force, Deut. xiv. 28, 29, which is not approved or allowed. Fourthly, then should I condemn all those churches and countries where no such law is observed; but men are otherwise maintained (though questionless nothing so fitly and competently), as living in a gross breach of the moral law. Fifthly, then should I free all cities, who have not fields, nor vineyards, oxen nor kine, sheep nor other things that are titheable, from being bound by the moral law to pay and give maintenance to their ministers; because I find not, neither directly in the word, nor by collection gathered by any, that merchants and tradesmen were bound to pay tithe of their merchandise and trades, but no reason; but 1 Cor. ix. 11. And that they should give maintenance to those who watch for them, and must give an account of their souls. These, with the like reasons, have prevailed with me to settle upon this, that tithes are not due by a perpetual and the moral law, as if nothing else might come in the place of them. Yet I say, that tithes in our land and church, and in divers other churches of Christendom, where there are things titheable, have their ground from the word of God. First, in respect of the equity of the law of God, being this, that the ministers ought to live of the people, and to have sufficient and competent means by them; for the ox's mouth must not be muzzled. He that serves must live of the altar, and so of the gospel; which equity and substance of the law is moral, and ought always to continue.

Because the laws of the land and of the church have confirmed this ancient constitution (which in itself is different; the general laid down in the word, and the particular man hath appointed), and so tithes may be said to be by the law of God, because they are by the law of man agreeable to the word, which laws God hath commanded to obey. Thirdly, because tithes have been dedicated to the church and ministers by men themselves, and in that dedication there was neither error nor superstition. Therefore due, and not to be taken away, no more than Ananias and Sapphira might take away any part of that which they have vowed to the church; only haply, according to the rule of the law, they may be redeemed, but not with less, but with a thing of the same value, or rather according to the law, Deut. xxvii. 31.

1. Now, further, I say that this maintenance is the most fit and competent, most equal and indifferent. First, because the wisdom of God, in the beginning of the church, established this, which was not merely ceremonial, but had a moral equity. Now, how can they have an example of greater authority, and more worthy to be followed? Again, because it affordeth competent sustenance for the one, when he shall live of the tenth, and not of the twentieth or fifteenth part, which were too little, and not grieving and oppressing

* Nisi dederit oleum populus, extinguetur lucerna in templo.—Orig.

to the other, when he hath the nine parts reserved to himself.

2. Because the ministers' lives are subject to the same wants that other men's lives are, it is fit and convenient that what they provide for themselves thereof, they should afford a part to him that laboureth in another great work for them.

3. Because, 1 Tim. iii. 2, he must be given to hospitality, which shall be performed better of him if he have things in their kind, and so have his provision.

4. Because, when the minister should receive all good things for his maintenance and necessity, and that, as Gal. vi. 6, it might be a present and palpable admonition to him that he also should minister in their wants in spiritual things committed to his charge.

5. Because that as the blessing of God was upon the people, their lands and labours, or denied to them, he also might be partaker of their abundance and want; to abound with them, and to want with them; for where much, he was to receive much, and where little, the less, always proportionable to them, Num. xviii. 27, that out of this fellow-feeling he might praise God with them, or pray more earnestly for them.

Now, as for cities, where there are few or no things titheable, there the maintenance is, and must be, such as the law hath provided, if it be sufficient to maintain a minister that laboureth amongst them, in such sort as he may not be distracted with want, or burdened with cares, or his ministry disgraced by his poverty; which if it be not, either by reason of his charge or the hardness of the times, there ought to be an addition according to men's abilities; and in places where the law hath provided little or nothing, there are the people bound to provide their labourers their hire; not upon charity or alms, but as a matter of justice, according to that, 1 Cor. ix. 1. As he that goeth to warfare may of duty and justice require his wages of those for whom he fighteth, he that planteth a vineyard may of duty challenge to eat thereof, or he who feedeth a flock may of duty challenge to eat the milk of the flock. Then the minister, doing all these, may challenge his maintenance of duty, and they in justice are bound to give it him; yea, part of their goods being due to the Lord as a homage or quit-rent of all their goods, acknowledging that they hold and have all things they possess and enjoy from him, and therefore owe all service, honour, and obedience unto him. Now seeing he hath no need of these things himself, but hath given them to others, his ministers, by whom he will receive them, and communicate by them spiritual things also, not taking his own for nothing, these must know that though no law of man bind them, yet are they bound to give of their goods, and with some proportion of the tenth (for a better rule they cannot have), to the maintenance of the ministry.

Use. This accuseth and convinceth all those of sacrilege and impiety, who have their hands defiled with the spoil of the church and of God, all which we may

reduce to these two heads, that they are such as do it under the covert of law, or without law. First, such as have impropriations, or appropriations; the one arguing that they are improperly theirs; the other, that they are taken from the right owners, and appropriated to them. Call it what you will, it is apparent sacrilege, specially in those places where an hundred pounds is taken away, and but ten pounds left for the minister. And so no man of parts and sufficiency will take the place, but an unlearned minister, that the people perish for want of knowledge; and here I would have them consider, whether, they having the provision, shall not assure and give account for those souls that perish for want of spiritual food, which comes by their means, of which I make no doubt but they shall, as Dan. i. And will they buy their sweet morsels thus dear, if they pretend the law allowing them? If I were before the law-makers, I would say somewhat to it; but to them I say, if it be *jure fori*, it is not *jure poli*, as St Augustine in another case; and we shall all appear before such a judge, as no law but the law of the highest can be pleaded. And all the laws of men shall lie in the dust, as themselves. To these may I add donatives, which at the suit of these parasites, the pope would give to one man or more the fruit of the church to be used at his pleasure; yea, reserving nothing for the church, but left the care to his devotion, if he could get a man for forty shillings or a canvass doublet; yea, of this sort are these leases allowed by them to be let by the patron, bishop, or incumbent, to alienate these things from the ministry, and then rob the church and spoil the Lord. To these I may add portions and pensions, immunities, privileges, customs, and prescriptions, which also came from them, and have crept into reformed churches, all which, are [in] their kind and measure, guilty of this sacrilege. But there are other without pretence of law, which rob God and the church, as patrons, who, taken for the defence of the church, who think they may bestow the living of the church as they think best, and therefore lay them to their houses for provision, and get a chaplain, like one of the knights of the post, that cares not for an oath, to swear he is free from simony when he hath agreed for a living of an hundred pounds *per annum*,* as the Levite, Judges xvii. 10; which ariseth from either the blindness of their minds, or the love of worldly things, or envy and evilness of their eye and heart; but whatsoever the cause is, the fact is no less than sacrilege, and they to answer as before. Such also as abuse their ministers by fraud or cunning, or power to detain part of the due, or for the quality of the tithe, to pay the worst and vilest unto them.

Ver. 9. *Ye are cursed with a curse: for ye have spoiled me, even this whole nation.*

Ye are cursed with a curse. This verse contains

* Upon hope of better preferment.

the event, God's curse upon them for that they had done, as a proof they had sinned, else had not such a thing come from the just God. He cursed them with penury, and want, and famine; they pinched him, and he them; yea, they had thought in the famine to have kept the more to themselves, and they had the less for keeping from him that which was his; for spoiling him, he justly and worthily spoiled them, and so by their own craft had they deceived themselves, and diminished their store, when they thought to have increased it. And so he points them out the cause why this was befallen them.

Even this whole nation. The subject of the punishment, the same who were the subject of the sin; even all, rich and poor, high and low, from the highest to the lowest, had spoiled God; and therefore he laid his plague as large, and with as full extent. The judgment and curse of God upon this people was a famine, as the verses following shew. And they having pinched him, he doth so deal with them, pays them home in the same kind. In the general thus:

Doct. 1. It is a just and no unusual thing with God to punish men in the like kind as they have offended, either against himself or men. *Vide* chap. i. 5, 'Your eyes shall see it.'

Now for the particular, that the curse, and this curse, is upon such as spoil the Lord and his church, we observe;—

Doct. 2. God will justly punish with his curses, and specially with famine and scarcity, all such as do spoil him and take the ministers' maintenances from them; which, as it is affirmed here, so that of Ananias and Sapphira, Acts v. 1, 2, &c., doth prove it, the curse being upon them for withholding that from the Lord they had voluntarily given unto him; for the curse was not for the lie and dissembling, though it were the heavier for that, they having bound two sins together; like to this, though not in all things. The same is that Haggai, i. 6-9, 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled; ye clothe you, but ye be not warm; and he that earneth wages, putteth the wages into a broken bag. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. And why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.' And Deut. xxvi. 12, 13, 15, when they have given the tithes to the Levites, they may pray and expect a blessing. It seemeth therefore to teach, that without that the curse must be upon them.

Reason 1. Because it is just with him to curse those who hinder his worship, and are principal means, either that it cannot be attended upon, or not as it ought. If he cursed Eli's sons, for making his sacrifices to be abhorred, 1 Sam. ii., how them by whom they are hindered from being performed at all!

Reason 2. Because he will curse those who with-

hold the hire and just wages of such as do but reap their earthly harvest, and work that work for them, James v. 14. How much more them who withhold the duty from those who do labour in the spiritual harvest!

Reason 8. Because it is just with God, to deny men food for the body, when they deny food to the soul; to famish the body, when they do the soul; which they do, who withdraw from the minister his maintenance; for wanting this, he cannot attend the work of his calling.

Use 1. Hence we may observe, that ministers' maintenance is not of alms, free gift, or voluntary, when God's curse shall be upon them who withhold them; neither ever was it so, no, not in the apostles' times, saving the judgment of some; for the reasons of the apostles served in their times, as well as in ours; and if any difference, more principally in theirs: all which urge a duty, and justice, and not alms. Besides that, the apostle St Paul professeth that he took wages, 2 Cor. xi. 8, though he oftentimes holily boasteth with the Corinthians, that he preached freely, and took but what was voluntarily given, as likewise others did; lest if they should have demanded the tithes and priests' livings, they might have been thought that gain was rather sought by them than the glory of God, and salvation of his people. And therefore the apostle Paul wrought with his hands before he would give any such scandal, having gifts that were extraordinary, that without study they were able to preach. Besides, that similitude of Chrysostom is not without sense, that as a new physician coming unknown into a city, at the first will administer to all, and heal all *gratis*, that he may be known; but his skill being known, will after take wages; so Christ at first in his disciples preached freely, but after, when he had begot faith in men, then he took his due, specially extraordinary gifts ceasing, that they did all things with extreme labour, for the good of their people. Neither in reason can they be alms, because they are wages, or a reward of their labour: 1 Tim. v. 18, 'The labourer is worthy of his reward,' and alms do exceed the desert of the beggar, or almsmen, but not in these things, seeing, 1 Cor. ix. 11, 'If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?' And there is no comparison betwixt spiritual and carnal things, but specially seeing God's curse upon them, who do withhold it from them.

Use 2. To teach men, as they fear and would avoid the curse of God, so to give the minister his due, and not to withhold or withdraw anything from him, lest they draw the curse of God upon them; and if they have anything already, to restore it, lest, though they think they are not yet cursed for it, yet abusing his patience, he do accuse * them with a curse. And are not many accused, both patrons and people, that they

* Qu. 'accuse'?—ED.

have not a man of gifts and wisdom, but they perish for want of knowledge, seeing their prophecy must fail? And many that are the great spoilers of the church, and gather much by it, yet the curse of God is upon them, that they are always in want and needy, their wealth melting away as snow before the sun, they being many of them given over to such sins as waste both body and goods, so that *male parta, male dilabuntur*. And if curses be not upon many, yet, as James v. 1, they shall come upon them, and God will take as much from them another way as they do this way from him. Let me use the words of Augustine: The Lord saith, Give me tithes, else if thou wilt not give me the tenth, I will take away the nine parts. And doubtless many men, if they could discern this as well as other things, whereby they have sustained loss, they should find that they have gained little at the year's end by keeping the Lord's due from his ministers, but have lost a great deal more by it.

For ye have spoiled me, even this whole nation. The repetition of the cause of the curse, shewing how justly he had generally sent this plague and curse upon them, because they were generally thus corrupted.

Doct. When sins are grown general, it is usual and just with the Lord to send a general punishment, Mal. i. 4.

Ver. 10. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and pour you out a blessing without measure.*

Bring ye all the tithes into the storehouse. - Having thus reproved and threatened them, he begins to exhort them to change that course and leave their corruption, promising that he would change things to the better, so they would change.

Bring ye all the tithes into the storehouse. The exhortation not any longer to deal fraudulently with God, to bring what you list and keep back what you list, but bring my whole due and all the tithes into the treasure, that the Levites and priests may be nourished who do me service and serve at the altar; or as some, that my worship may still be maintained, the fire and lamps go not out.

Prove me now herewith. The exhortation is enforced, first, by a promise of great increase, contrary to their own opinions; whereas they thought they should have less, he promiseth it should be far better with them. The manner is thus: he would have them make proof of him, bring the tithes, and make trial if he will not be constant in his goodness and bountiful in giving; do it but for one year, and the next, which if it should come to pass according to this the prophet saith, yea and much more abundant, then let them hold on, but if not, then for hereafter let them do as pleaseth them. But this is not against that, 'Thou shalt not tempt the Lord thy God,' Deut. vi., where

men are forbidden to try the Lord in things not written or commanded, but here they are commanded.

If I will not open the windows of heaven. Namely, to make plenty, for drought made ever a dearth with them; and so he promiseth abundance of rain, which ever made plenty, i.e. I will send and shower down on you as much rain as if the windows of heaven were open. The manner of speech is an oath, and so set down imperfectly, and is thus to be supplied, Else account me a liar, or such like. For it is usual with the Scripture, that things which are fearful to be spoken, or carry with them blasphemy, to be silent, and let men rather conceive of them than utter them, or use some honest and comely speech.

And pour you out a blessing. Because the windows of heaven were once opened for a judgment, Gen. vii., and might so be again, therefore he expresseth his meaning, that it should be for a blessing, to make things prosper and fruitful, he sending them the first rain and the latter, in the earing and the harvest.

Without measure. The original, *that shall not suffice*; i.e. I will give you such an abundance of fruit that your garners and barns shall not suffice to contain them, as the rich man's barns did not suffice, but made him consult to make greater. Some interpret these words, 'more than enough,' as much as should suffice and more, that they should have such abundance, that there should be sufficient and more than they needed; and the more to confirm them he addeth, the next verse.

Ver. 11. *And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine be barren in the field, saith the Lord of hosts.*

And I will rebuke the devourer for your sakes. I will not only give you abundance of rain, but take from you other devourers of the fruits of the earth which it hath brought forth, meaning the caterpillar, cankerworm, grasshopper, &c., by which he did as often afflict them with famine as by want of rain. And so God destroying these devourers, they should have the fruits of the earth, and not be deceived of their hope when they looked for the fruits of the vine, for God prospering nothing shall devour. The exhortation is to pay tithes and deal faithfully to bring all unto him.

Doct. 1. Men ought to give to God and to his church and ministry his whole due and full right, to deal faithfully with him, and give all their tithes, as here; and all their honour, their double honour, 1 Tim. v. 15, 16, and that wholly, not in part. So much is also insinuated by that Lev. xxvii. 31, 33; the Lord would not that the Levites should gain out of other men's losses, but because the people used to make a gain craftily by turning the tithe into money, he meeteth here with their deceit, lest the Levite should lose anything of his due; which is also the reason

that God would suffer no permutation or commutation of the beast, or redemption, because then nothing that was good should have come to the Levites, no fat or well fed beast. And so he should not have had his due, because they were so griping and covetous; and so their evil manners have brought forth a good law. To these I add Prov. iii. 9, 'Honour the Lord with thy riches, and with the first-fruits of all thine increase;' Acts v.; Gal. vi. 6, 'Let him that is taught in the word make him that hath taught him partaker of all his goods.'

Reason 1. Because they have as much right to the one part as another, and they are bound as much to pay one as another; every part is as much theirs as one, the whole as a part. And so, though it be less injustice and robbery to keep any part than the whole, yet it is as well injustice and robbery.

Reason 2. Because if he labour carefully and painfully he is worthy of all, as 1 Tim. v., and that he brings for change is far more excellent, he giving greater things than he receiveth any.

Use 1. Reproof of many, who though they give somewhat to the minister, give him not all his due; it may be all the law ties them to for maintenance, but nothing of that the apostle calls for, honour. But if he be not a minister just of their own minds, that he answer not their conceit, as face answereth face in the water, they will hardly speak so base of any man as of him, never reverence him at all. But many for maintenance do not give him the whole, though somewhat; for whereas in most places of the land all things should be paid unto them in kind, both by the law of God and of the land, they have sought by all means to alter the course, and have prevailed so far, as they have brought upon the ministers a number of injurious customs, of paying little or nothing for that which is of good value. And although at the first this was not done without the indulgence of the minister, yet many times it happeneth that the minister, either not able to sue for his right, or not willing to disadvantage his ministry by a perpetual brawl, is forced to yield of his right both for peace and hope to do good; yet the people's offence must needs be great, that they will not yield the things themselves in kind, or the value of them. And hence it comes to pass that what the minister hath of favour once yielded unto, and for peace, they hold him thereby bound for ever, though the tithes and price of things do never so much alter. And again, against all right they bind the successor to the fact and fault of his predecessor, whereby in many things it comes to pass that where a shilling is due there cometh not a penny to the purse of the minister: as in many places there is left to the minister but twopence a cow by the year, and so much for an acre of meadow; yea, in many places nothing titheable, though men have never so great pastures and so many thousands of sheep, because abbey land, these fulfilling the iniquity of those fathers who then robbed the

church for their own bellies. Of this sort should many in this city be, as the ministers do complain, who bring not all their tithe unto the Lord.

Obj. But they could be content to pay them if their minister were as he should be.

Ans. I wonder what a kind of man a minister should be that every one would think worthy of his tithes? For though to one minister some might be like them, Gal. iv. 14, 15, 'The trial of me which was in my flesh ye despised not, neither abhorred; but ye received me as an angel of God, yea, as Christ Jesus. What was then your felicity? for I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them unto me;' who yet afterwards changed, so do they. But that which is due is due, whatsoever he be and howsoever he deal, or how worthy or unworthy, they must deal faithfully; yet the unfaithful servant must remember that he is subject to his judgment who condemned the slothful and unprofitable servant, and cast him into utter darkness.

Use 2. To persuade men to deal faithfully with the Lord in bringing to him and his ministers their whole due, all the tithes; and that not only so much as the law requires, but if that be too little, a full and competent and honest maintenance, according to their proportion besides. And as to the poor, every man ought to give according to his abundance; so to the minister, specially when his charge and the times so require, else hath he not brought all his tithes to the Lord. But methinks I hear some men answering that too much is not good for a minister, and many of them grow worse by riches, idle, and proud, and negligent. And therefore, as the emperor Frederick said, *de papa et clericis*, of the pope and his clergy, so say they,* Let us take from them the riches that do hurt them, for this is a work of charity. I answer, I plead not for too much, but for a convenient maintenance. I commend them not that are worse by their abundance, yet are they men like others, and have the same infirmities; and to many of these objectors, though not to all, may I say, 'Hypocrites, pull out the beam out of your own eyes.' Who more corrupt, careless, and proud than they by their abundance? Yet would they think it a bad conclusion that they should have their riches withheld from them. But do they think the portion of tithes and the like too much for them? Haply they are unequally divided by the law; let that be remedied, and there will be found little enough. But is this too much? What think they of God's proportion, who allowed to his, not only tithes, but first-fruit and offerings, which came to no small matter? Besides, as much land as the greatest city came to, if the description of St Jerome be true, who (*ad Dardanum*) saith, that the length from Dan to Beersheba was one hundred and sixty miles, the breadth from

* *Detrahamus illis nocentes divitias, hoc enim facere opus est charitatis.*

Joppa to Bethlehem forty-six miles. Now the Levites' portion of land was forty-eight cities, Num. xxxv. 7. Every city had in suburbs two thousand cubits from the wall round, ver. 5, which will afford a large portion to the Levites of this land. And is it too much now for the ministers to have proportionable tenths and a little glebe? But let these men take heed lest the love of the world, and the deceitfulness of riches, have not excluded the love of God our Saviour (as John), and the care of his worship and honour, and lest the envy and disdain which usually is in the world toward the ministry be in them, when they think nothing enough for themselves, to have and join house to house and land to land, till they dwell as princes of the earth alone; but if any portion be allotted to the servants of God, as a reward not only of their former studies but also of their present labours, it is thought too much; and of them who will give the lawyers freely for the maintenance of their titles and often but quarrels, and to the physician a large fee for taking care of their bodies, but the minister a small pittance for the saving of their souls; which of many make men fear they never reaped spiritual things by us, though they hear us often, because they never part with any temporal things to them, or not without grudging and repining, or but in a marvellous slack and pinching measure. The man who hath received health by his physician, and right by his lawyer, will give him both his fee and reverence; if not, they acknowledge him but slenderly. So in this. And so men stop their ears to this of the prophet. Yet for all this, think I it not tolerable that a minister should neglect the care of his flock while he hath charge of them, but strive to do it, because, 1 Cor. ix. 16, 17, 'Though I preach the gospel, I have nothing to rejoice of: for necessity is laid upon me; and woe is unto me if I preach not the gospel! For if I do it willingly, I have a reward: but if I do it against my will, notwithstanding the dispensation is committed to me.' For this will not be a plea for the minister at Christ's judgment-seat, when he must give an account how he fed the flock of Christ. It may be a plea against them to condemn them, not acquit him. Therefore should it not be so; that though they keep him poor, which is their sin, he should shut peace out of his own heart, which would not be if he laboured painfully and looked to the Lord for his reward. And to say to his flock, as St Augustine to his (in Ps. cxlvi), *Decimas vis?* will you make choice to pay tithes? Then let that be my portion. And yet this is no great matter, for the pharisees, whose righteousness you ought to exceed, pay their tithes. *Tu vix millesimam das*, yet you give scarce the thousandth part. Yet if thou wilt do no more, do so still, I will find no fault; for I so thirst after your well-doing, that I refuse not your very crumbs.

That there may be meat in my house. Which is not, as some interpret it, that the priest and Levites might

be maintained; but rather, as others, that the offerings of God might be continued, and so his worship maintained.

Doct. The maintaining of the ministry is a special means to further the worship of God. On the contrary, the withdrawing of that is the hindering of this. Manifest here, and that Neh. xiii. 10, 11. When the Levites were neglected, the house of God was forsaken, and that Num. xviii. 21, that they might be able to do him service, and so his worship be maintained, Prov. iii. 9; for by the paying and giving to them maintenance, is his honour procured, and that those comparisons, 1 Cor. ix., prove no less. For as the wars must needs be unfought, if the soldiers be not maintained, &c., so must God's service needs be neglected, if his ministers be not maintained.

Reason 1. Because the ministers else cannot, as Paul to Timothy, 1 Tim. iv. 13, 'give attendance to reading,' but must needs entangle themselves with the affairs of this life, as 2 Tim. ii. 4, that is, about private affairs, and so must needs neglect the public worship of God.

Reason 2. Because the seed of the ministry will decay; for it is reward that nourisheth arts, and furthereth a man's study, the hope of a reward and recompence afterward. For though this should not be the end of a man's study, but the glory of God and salvation of his people, yet seeing men are not all, nor at first sanctified to have the right end; yea, and many men who never have the right end may attain the end to save others, God's end; as the builders of the ark, who never intended God's glory, or the salvation of Noah and his family; so is it in this. Therefore maintenance must be proposed, and if it fail, the work fails.

Use 1. This noteth unto us the vile impiety of the man of sin, the pope of Rome, who in nothing more hath sought to undermine the church, and overthrow the worship of God, than in robbing and bereaving it of the goods that belonged unto it, by impropriations, donatives, and such like. And to make way for this, he deprived the people of the worship of God, and turned the exercise of religion into a dumb and ridiculous spectacle; which done, it was thought convenient that to be a priest required no gifts, but that every common man might easily undergo the burthen of it; for if the gifts of learning had still remained as necessary, the maintenance that belongeth unto them could, under no colour, have been taken away; but when every one that was able to read his portuities was thought sufficiently furnished to that office, it easily followed that the living given to the church for the edification thereof, was thought too much, for so mean a man, in so base a labour. And another way or colour for this was, that though they were taken from the ministry, yet they were not alienated from the church, because they were not appropriated to laymen, but abbeyes, friars, monasteries, and other cloisters, which

vermin began then to multiply as grasshoppers on the face of the earth, and to devour all things that were before them; and in the mean time the worship of God decayed, for those who had the spoil made an endowment of the vicarage at so low a rate by composition, namely, ten or twenty nobles, that no man of parts and gifts was able to live of it; but one that had some other trade to live by, which he followed closely; or no other means, and so he made this his last refuge. And by this means they did more overthrow the worship of God and his church, than by all the persecutions they used, or can, which they learned from their grandsire apostate Julian, who, by this means, is noted more to have overthrown the church than all the persecuting emperors before him. Because they took away *presbyters*, and their martyrs' blood was the seed of the church; but he took away *presbyterium*, the ministry, in withdrawing the maintenance from the church, and so overthrew the worship of God. In the same steps hath this his son apostate, and others his slaves, followed, by which they have made more decay of the worship of God, than by any means whatsoever.

Use 2. This teacheth us the cause why, in many places, the worship and service of God is not performed, or carelessly, and slubbered over, as men that work by great do their work; because the maintenance being taken away by popery, hath not yet been restored unto God's house again, and for his worship, whereby they who hold them are not only guilty of sacrilege as before, nor of theft, taking that which is proper to others; for no man hath right in tithes but they who can give, and do give, spiritual things, as Damasus, Deut. iii.* With what face, with what conscience can ye receive oblations, who can scarce for yourselves, much less for others, make prayers unto God? Speaking to laymen, but they are guilty of the hindering and overthrow of his worship, and that not only of the present hindering of it, but leaving things still alienated to their posterity, and keeping the church without hope of having them restored; they are guilty of the overthrow of the worship of God after them, so that when they are dead, yet their sins shall live.

Use 3. To teach men willingly and cheerfully to give to the church that which is in law and conscience due unto it; seeing by it the worship of God is maintained, and without it, it must needs decay. What ought to be more dear unto men, and wherein ought they, and should, more labour to shew themselves more cheerful and forward, than in the erecting and maintenance of the worship of God and his service, whether they consider the greatness of his majesty in himself, or what he is in respect of them? when it is so small a thing he requires of men, but the tenth, who might require all, having as much right to them as to the tenth. When he then requires so little, is it a great thing if it be given him, of them whose goods only

ought not to be dear unto them, but not their lives, that they might honour him?

And prove me herewith. Make trial of me, of my goodness, and bountifulness in giving, and faithfulness in keeping my promise.

Doct. Then do men make trial of the goodness, bounty, and faithfulness of God in keeping promises, when they do the things that he requires of them, and do look for in them, and by them, the things he hath promised. They who do otherwise do but tempt him; that is, who do think to obtain his goodness though they never perform any such thing as he required. So much is implied here; and in that Deut. vi. 17, 18, 'Ye shall not tempt the Lord your God, as ye did tempt him in Massah; but ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord, that thou mayest prosper, and that thou mayest go in and possess that good land which the Lord swear unto thy fathers.' And by that Mat. iv. 6, 7; for if it be tempting of him to seek and to look for his promise and faithfulness in things not commanded, either omitting the commanded, then *et contra*, Hag. ii. 17, 18, 'I smote you with blasting and with mildew, and with hail, in all the labours of your hands; yet you turned not to me, saith the Lord. Consider, I pray you, in your minds, from this day and afore from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it in your minds.' That is, because they had begun to build the temple, he would bless them; by that they should try his goodness, Isa. i. 18. If you will repent and do as you ought, then shall you see and try how good I will be, and Isa. vii. 11, 12.

Reason 1. Because it is no unfaithfulness of God, nor want of goodness and bounty, not to give, or not to perform, things he hath promised, if men do not the things he hath commanded, inasmuch as he otherwise did not bind himself. He hath made himself a debtor by his promise, but so as the condition upon which he promised be performed; but this not performed, no man can expect that, and so without it can they not make trial of his goodness and fidelity.

Reason 2. Because it is no faithfulness nor goodness of God to give things that he hath promised as blessings, to those who do not the things he requires for them, but is rather the anger and displeasure, *magna est ira Dei peccatoribus non irasci* (St Jerome). And that Hos. iv. 14. And so to bless them and give them the things he hath promised, they not performing, is a hurt to them, and a curse rather than a blessing.

Use 1. Then have we many more tempters of God than religious triers of his faithfulness and goodness; seeing most men make account of and promise to themselves to find the faithfulness of God, though they never do the things he requires they should do, but

* Quâ fronte, quâ conscientia &c.—Damasus, in Deut. iii.

rather the clean contrary; for whereas he hath promised all earthly blessings to such as fear him and keep his commandments, Lev. xxiv. 1, howsoever they have cast off his fear and the care of his commandments, yet they doubt not but to enjoy his blessings; and they will put him to the trial whether he will be his word's master or no, and make no doubt but to find him performing these to them; and often when they enjoy some of these things promised, it may be in a plentiful measure, their deceitful hearts flatter them that they come from the faithfulness of God and his goodness, though they never did the things he required to be done. And as in earthly things, so in spiritual things, and matters of salvation, they no less tempt God, because they persuade themselves to have and obtain remission of their sins though they never repent; to have salvation though they live in blindness, ignorance, and infidelity, or unbelief, though he had promised none of these, but upon condition that they know him, and believe, and repent, John xvii. 3, and iii. 16, Acts ii. 38. Must not these then tempt God and not try him? Had not Christ tempted him, when there was an ordinary way, if he had taken the extraordinary at the suggestion of Satan, because of God's promise? Should not they tempt him, if, when they should pass over the water, upon some man's suggestion they should refuse the bridge or boat, and leap into the water, because he hath promised to give his angels? &c. It will be granted; yet because the Lord hath appointed an ordinary, and the promise is only in their ways, that is, doing that he hath commanded; is it not then so in this? And if in those kinds they can look for no performance of his faithfulness, why in this? but that they are deluded by Satan and their corruption, and as fools led to the stocks, and as oxen to the slaughter.

Use 2. Seeing God hath put himself and his faithfulness upon their trial, and is so content that they do not tempt him, but try him; that is, they look for his goodness and fidelity when they perform that he requires of them; for till then they have made no trial of him, but tempted him, and if he perform not, then cannot they blame him; nay, they must blame themselves; for if they had not forsaken him, and been wanting to themselves, he would never have been wanting to them.

If I will not open the windows of heaven. The blessing promised as the second reason, to make them to bring tithes into his house, and not to withhold the portion of his ministers, then he will give them plenty.

Doct. The Lord he will bless with plenty and abundance all such as deal faithfully with him, and give to his church and ministers liberally and plentifully, and give unto them their due and competent maintenance. So much is affirmed here, no less is laid down: Prov. iii. 9, 10, 'Honour the Lord with thy riches, and with the first fruits of all thine increase; so shall thy barns be filled with abundance, and thy presses shall burst

with new wine.' Hag. ii. 20, Deut. xxvi. 12, 13, 15. God would not bid them pray for a plentiful blessing but that he meant to give it them, for their bounty to him and his Levites.

Reason 1. Because of that, Mat. xxv. 40, 'Inasmuch as ye have done it unto these, ye have done it unto me,' is true in this. Now such is the magnificence and greatness of his mind, that he will give much more than he received; as princes, in the greatness of their minds, give manifold more than they receive, much more will God, even an hundredfold.

Reason 2. Because it is a special means for upholding and maintaining of his worship and service; because it enables the present ministers to follow their studies with cheerfulness and with freedom of mind, and encourageth others, that are the seed of the ministry, to go forward with their studies, that there may be still men to preach the gospel. Then no marvel if he promise and will perform a blessing to those who shall do it.

Reason 3. Because the ministry of the word and the labour of the ministers is for the good and nourishment of the soul, and for the making of it every day more and more like unto him, the renewing of the image of him, and the making of men his, and every day more and more like unto him, James i. 18. Now when men are careful to have their souls made his, and made like to him, and will be liberal that way, which argues their care, he will be liberal to them, and for their bodies.

Use 1. This serves to meet with the covetous distrustfulness and distrustful covetousness of many, who grudge and repine to give unto the ministers that due and portion which belongs unto them of their goods, specially if they be not able, as the rich men in the gospel, to give of their abundance and superfluity, they will part with nothing of their poverty, at least not willingly, not freely, and all because they distrust the Lord; think that they have is little enough for themselves; and look what they give, they think so much lost, and so much diminished of their substance, thinking, as it were, they have cast their bread upon the waters, and their seed not in any firm ground, but in some puddle, where it should be choked, and they never see the fruit of it. It seems that this was the sin of this people, that when penury was, they held from the Levites their tithes, which makes the prophet thus to speak to them and their sin also, Neh. xiii. 10, 11; distrusting the Lord, that if they gave anything to him and his, then they should want, not believing the Lord and his word; worse than the heathen, Gen. xlvii. 22, whose priests had a portion assigned them in the greatest scarcity; and than idolaters, 1 Kings xviii. 19. Jezebel fed four hundred false prophets at her table, whereas they contrary, which must needs come from covetousness, making a man diffident that they shall never be the better or the richer at the year's end, but so much the poorer,

Use 2. To persuade men to give unto the Levites and ministers all their due; that is, a competent maintenance among them, if not for any love to them, yet for the love of themselves; if for no other reason, yet for their own gain. If all the things spoken before can move; if not, that which Chrysostom speaketh (in Ps. ii. hom. 9), that any man would be ashamed to be the disciple of a boggarly master, and so, while they are kept too too bare, the credit and honour of their ministry, yea, the fruit, is hindered. If thy father of thy body and flesh should be so bare, wouldst thou not be ashamed at it? And if thy spiritual father be driven unto it, dost thou not, for very shame, hide thyself, or else put to thy hand to take that shame both from him and thee? Or if this move thee not, will not that which he speaks in 1 Tim. ii.? See, I pray you, how great absurdity there is of these things. Should the pastor not be able to keep a man to tend upon him, so that he must make his own fire himself, and fetch water, break his sticks for his fire, and go often to the market for things necessary, can there be a greater perversity or greater disorder? Those holy men, the apostles, thought it an unmoot thing that he which should attend upon the word should be employed so much as to the service of the poor widows. Finally, if this do not move thee, the good of thy soul, and the spiritual and heavenly things, such rich treasures these earthen vessels do bring unto thee, yet let this, that if thou wilt give God his tenth, he will increase and multiply thy ninth,* even in abundant measure; as Augustine speaketh, that thou shalt not only reap by them better things, spiritual things, for a few earthly, but for them from God abundance of earthly things, for that shall be true, Prov. xi. 25, 'The liberal person shall have plenty, and he that watereth shall also have rain;' and that 2 Cor. ix. 6, 7, 'This yet remember, that he which soweth sparingly shall reap also sparingly, and he that soweth liberally shall reap also liberally. As every man wisheth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' Neither let them answer as the widow did to Elijah: 1 Kings xvii. 12, 'And she said, As the Lord thy God liveth, I have not a cake, but even a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering a few sticks for to go in and dress it for me and my son, that we may eat it, and die.' Or if thou dost distrustfully so a while, yet seeing thou hast the word of God here more than she had, ver. 14, 'The barrel of meal shall not waste, neither shall the cruse of oil fail,' then believe and give. Verily, if this be true the prophet saith here, many men might have more than they have, if they had for the glory of God, for the service of the church, and the work of the ministry, more liberal hearts than they have. Verily, it is an evil spared penny that loseth a man a pound; and that which men think they have spared to themselves, and gained in

keeping it from God and his ministers, either the prophet saith not true, or it loseth them much more. Nay, that they give, though they may seem to have cast it away, yet they shall find it, and with advantage; and if they had eyes to see it, nothing more gainful than this, and that is given to the poor. Then as Chrysostom for one, let me apply it and speak of both (*hom. 58, ad pop. Antioch.*): So use thy riches, or that which thou hast, that they may bring increase: let God then be thy creditor, not other human things; bestow them upon the ministers and the poor, not upon thy belly; upon the humble, not honourable; upon liberality, not covetousness; upon sobriety, not intemperance. What will thy belly afford and recompense thee with, that spendeth most? Dang and corruption. What vain glory? Envy and hatred. What covetousness? Care and grief. What intemperance? Hell and the insatiable worm. Let God then be your creditor, which promiseth and will perform such great things. And as Paul exhorteth the Corinthians for the matter of the poor, so I for the Levite and minister: 2 Cor. viii. 7, 'Therefore, as ye abound in everything, in faith, and word, and knowledge, and all diligence, and in your love toward us, even so see that ye abound in this grace also.'

I will open the windows of heaven, and pour you out, &c. It is the rain that is the means, but God is the author of the blessing.

Doct. Whatsoever the means may be that God doth use to convey his blessings of peace, plenty, health, liberty, yet he is the author and giver, Isa. xxxviii. 6.

And pour you out a blessing. You that shall obey me, and fear me, and walk in my ways,

Doct. Plenty, and a liberal and prosperous estate, the Lord promiseth, and will perform, to those who fear him, and are careful to obey him, and walk in his ways. *Vide* Mal. ii. 5.

Without measure. In marvellous great abundance, and very liberally.

Doct. The Lord, when he gives to his, he gives very liberally and abundantly: James i. 5, 'If any of you lack wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.'

And I will rebuke the devourer for your sakes. If the Lord should give rain in abundance, and by it should rise weeds, that should either choke the corn, or other creatures which commonly arise of wet, or by any other means, and so devour their fruit, and their hopes be cut off, they should but have little profit or benefit; that what was given one way was taken away another; therefore the Lord promiseth to take away such devourers, such creatures as might destroy the fruit of the earth when it was sprung up.

Doct. Every creature is at God's command, at his beck, to be restrained or set on, to help or hurt, to punish or preserve, those who are his. *Vide* chap. i. 4, 'Lord of hosts.'

* Qu. 'nine'?—Ed.

And they shall not destroy the fruit of your ground. For their sins and iniquities they have destroyed it, but now that they are received into favour and mercy, they shall not; but receiving them to mercy will withdraw his judgments from these things he smote for them.

Doct. As God often punisheth men, punisheth them not only in themselves, but in things that belong unto them, so when he withdraweth his hand, and sheweth mercy towards them, it is not only in themselves, but in things which belong unto them, Isa. xxxviii. 6, Micah vii. 11.

Reason 1. Because, that as his hand was against them for man's cause only, seeing they in themselves deserved no such thing, as being not subject to, nor capable of, sin, which only falleth into a reasonable creature, so he receiving them to mercy, for whose sake they were afflicted, reason that they also should be received, and afflicted no more; that as the former might humble them, so this might joy them the more in the mercy of God.

Reason 2. Because, as by smiting and cursing of them, he testified his anger the more and displeasure against them for their sins;—for as in policy, when justice reacheth further than the person of the offender to his goods and possessions, it argues the greater displeasure of the lawyer against such an offence and offender; so in this;—so he might now shew his love more in blessing of them; for when men have their possessions and lands restored, besides their pardon, it is a greater favour of the prince.

Use 1. Then hath the popish purgatory but an uncertain ground to stand upon, and is builded upon no sure rock, but upon the sand, seeing it is only for a temporal punishment, in their doctrine, upon those who have their sins forgiven them already; but may we suppose in any reason that God will take from their goods, and lands, and cattle, his judgments for their sakes, and not from them, their own persons, specially their souls (such as are only punished in purgatory), their punishments? But they will say that God doth often continue punishments to men, and upon their persons, whom he hath received to mercy; as they will tell us of David, who had the punishment continued when his sin was pardoned. But we deny that or any other to be a punishment, for that hath ever reference to sin; for all afflictions are not punishments, but may for many other causes be laid upon men. Chrysostom (*Hom. 1, ad popul. Antioch.*) hath numbered to us eight causes, yet are they not all: * first, God suffers holy men to be

afflicted, because otherwise they soon grow proud of the greatness of their merits and miracles; secondly, lest others might have a greater opinion of them than is fit, and count them gods rather than men; thirdly, that God's power may appear more abundantly and beyond words through the weak and unable; fourthly, that their patience also may be manifest; fifthly, that we may be put in mind of the resurrection; for when we see a righteous and virtuous man suffer many evils, and so die, this must offer us some thoughts of the day of judgment; for if a man suffer not any, that have taken pains for him, to go away without recompence and reward, much less will God suffer such as have endured so much for him to remain uncrowned; sixthly, that all that fall into calamities may have sufficient consolation and mitigation, looking on them, and remembering what they endured; seventhly, that when we exhort you to their virtues, and say to you, Imitate Paul, imitate Peter, you may not be slothful to imitate them, thinking because of their great actions they were partakers of some other nature than you are of; eighthly, that we may be able to judge aright who are indeed happy, and who truly calamitous and miserable. To these may be added, ninthly, for clearing of his own justice, as in David; tenthly, for purging yet corruption from them, the rod of correction; eleventhly, to draw them from the world, the nurse's teat, as the prodigal son was; twelfthly, to prevent sin, like Hosea's hedge, Hosea ii. 6; thirteenthly, to make them fly to God, and to love him, as the child to his mother when feared of passengers. And many other such causes, any one whereof, if they can shew in purgatory to be incident to the souls departed, it were something to strengthen their exception, but nothing to prove the thing, whenas the pains of purgatory are satisfactory. And if God, in shewing mercy and pardoning sin, doth remove the punishment from the creatures he smote for their sin, he will much more from themselves, their bodies, but especially from their souls.

Neither shall their vine be barren in the field. This is added, as some think, to amplify the goodness of God to his people, when they had returned, and he had received them to mercy, because the year which was commodious for the field and the corn was incommodious for the trees and the vines. There-

* 1. Quod cum facile in arrogantiam propter meritum magnitudinem et miraculorum tollantur, ipsos sinit affligi. 2. Ne ceteri majorem habeant de ipsis opinionem, quam humana patitur natura et ipsos deos non autem homines esse arbitrentur. 3. Ut et Dei virtus appareat per aegrotantes et compeditos, exsuperans et prodicationem augens. 4. Ut illorum patientia manifesti fiat. 5. Ut de resurrectione cogitemus, cum enim virum justum et multa plenum virtute

innumera passum mala, et sic hinc digressum videris, oportet ex hoc omnino aliquid de illo judicio cogitare; si enim homo pro se laborantes sine premiis et retributione abire non permittit, multo magis eos, qui tantum laboraverunt, nunquam incoronatos remanere Deus decerneret. 6. Ut omnes in gravia incidentes, sufficientem consolationem et mitigationem habeant in eos respicientes, et malorum quae ipsis accidere recordantes. 7. Ne quando exhortamur eos ad illorum virtutem, et cuique dicimus, imitare Paulum, imitare Petrum, propter gestorum excessum alterius ipsos naturae participes fuisse cogitantes, ad imitationem torpeat. 8. Ut quando beatos, vel miseros censere oportet, discamus quos quidem beatos, quos quidem miseros et verumtinosos putare debeamus.—*Chrys. hom. 1 ad popul. Antioch.*

fore when all things should prosper well, it was a special proof of the goodness of God, and his good providence over them.

Doct. The Lord, to shew his goodness and mercy, his good and merciful providence to his, will not only work ordinary things, and ordinarily, but often extraordinarily to do them good, and to profit them. Manifested here that he will make both the harvest and vintage good, which in ordinary times fell not out, and all for the good of his. So he made the sea as a wall, and dry land for his people to pass over, Exod. xiv. 21; so the sun was stayed in his course, Josh. x. 12, 13; nay, made to go back, Isa. xxxviii. 8; so he fed the prophet by a raven, and for his good increased the widow's meal and oil, 1 Kings xvii. 6-14; so for the relieving of the famine of his, 2 Kings vii. 6, &c.; for some he quenched the violence of the fire, Dan. iii.; for some, stopped the mouth of the lions, Dan. vi.; for others, he raised their dead to life, as in Lazarus and the Shunammite, 2 Kings iv. 36. How many wonders wrought he in Egypt for his people, how wonderfully did he sustain them in the wilderness! And hereto I apply that, Isa. lix. 16.

Reason 1. Because it maketh his goodness and mercy more sensible to his own, who being compassed with infirmities, as they have less sense and feeling of it in small things than in great matters, so in ordinary than in extraordinary; whereas without question, as his power was no less in creating a little bee than a great lion, as the clockmaker's skill in a little watch as in a great clock, so his goodness in the smallest and most ordinary as in the greatest and most extraordinary.

Reason 2. Because his power might be more manifested and magnified unto all men, who oftentimes in ordinary things give more to the means than they ought, and less to the Lord than his due, yet in extraordinary are driven to give him the whole, if they acknowledge him at all.

Use 1. This may note out unto us the happy condition of God's children and people, when not only ordinary means must work for their good, but rather than they should quail, God will make extraordinary things for them, if ordinary things be not enough to procure their good. The psalmist sheweth that they are blessed, for whom the ordinary things work to their good: Ps. cxliv. 12-15, 'That our sons may be as plants growing up in their youth; and our daughters as the corner-stones, graven after the similitude of a palace; that our corners may be full and abounding with divers sorts; and that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be none invasion, nor going out, nor no crying in our streets. Blessed are the people that be so; yea, blessed are people whose God is the Lord.' But adeth more specially that their blessing is to have the Lord for their God, who, if this be not enough, can, moreover,

do such and such things for them, far beyond the ordinary course of things. It is a happy condition for subjects when they may have under a prince ordinary favour and benefits, and the due course of laws, and the proceedings in them, for the righting of their wrongs, the procuring of their rights, maintenance and countenance of their peace and state; but the condition is accounted the better when the prince will use his prerogative to procure extraordinary things for them. So in this, specially when this shall not be, (as often falls out with some prince's prerogatives), prejudicial to others, but for their sakes profit others. As the extraordinary giving of the host water, 2 Kings iii. 14-17; and that which Tertullian hath (*Apol. adversus gentes*). Marcus Aurelius, in his war against the Germans, his army being destitute of water, by the prayers of the Christians he procured that it should not perish with thirst, they obtained rain from God.

Use 2. This may be matter of comfort unto those who are indeed God's, truly reconciled unto him, and partakers of his mercy, when they know, that rather than their good should not be procured, if ordinary means be not sufficient, the Lord will work extraordinarily: not that it warrants any to neglect ordinary means, for that were to tempt God, or to expect for extraordinary while God affords ordinary, for that were presumption and not faith; but when they fail, then to rely upon this. They shall then shew themselves the children of the believing Abraham, if with him they answer and appease their souls, as he his son, Gen. xxi. 8, God will give an evasion, 'God will provide;' and as Moses to the people in a strait: Exod. xiv. 13, 'Then Moses said to the people, Fear ye not, stand still, and behold the salvation of the Lord, which he will shew to you this day. For the Egyptians whom ye have seen this day, ye shall never see them again.' For he hath done it before, and his arm is not shortened, nor his affections to his changed. If then he dealt so with Abraham, with Israel, with the church in Esther's days, they may expect the like, provided they be to him as they were, and it be for his own glory and their good, as that was. And if they be, then may they more expect it, because it will be more for his glory; because the means, by man's corruption, often obscureth and shadoweth his glory, men attributing more to them than is due, and less to God than is his right.

Ver. 12. *And all nations shall call you blessed; for ye shall be a pleasant land, saith the Lord of hosts.*

And all nations shall call you blessed. The second benefit that shall come to them in obeying God, and bringing his tithes into his house; a good name, and honour, and estimation. In former times, ye were in contempt among the heathen and barbarous, because of your poverty, and want, and penury, with which I had cursed you, for not bringing my tithes; but now,

when they shall see the blessing increased upon you, they shall say, seeing your plenty, that you are a people dear and beloved of me.

For ye shall be a pleasant land. St Jerome would have it a *land desired*, for the fruit and plenty of it. But why *ye*, and not *it*? It is the Hebrew phrase, giving to the possessors that which is proper to the earth. As Deut. xxviii. 3, 'Blessed shalt thou be in the city, and blessed also in the field.' For it is the field that is blessed with increase; but some think the sense will be more plain, if you understand, as, 'ye shall be as a pleasant land;' that is, flourishing and prospering, and abounding with riches.

Doct. The Lord will bless with honour and credit all such as deal faithfully with him, and give to his church and ministers liberally their due and competent maintenance. So much is promised here, and so much was performed to Obadiah, 1 Kings xviii. 13; to the widow of Sarepta, chap. xvii. 15; and to the Shunammite, 2 Kings iv. 8. For to this may we apply that Mat xxvi. 13, 'Verily I say unto you, wheresoever this gospel shall be preached throughout all the world, there shall also this that she hath done be spoken of for a memorial of her.' This is that Nehemiah had, and prayed for: Nehemiah xiii. 14, 'Remember me, O my God, herein, and wipe not out the kindness that I have shewed on the house of my God, and on the offices thereof.'

Reason. Because by this they honour the messengers of God, 1 Tim. v. 17. And by the contrary, poverty makes contemptible, as in the magistrate, so in the ministry. Now if princes honour those who honour their followers and special favourites, much more will God.

Reasons 2 and 3. Vide 1 and 2, in the promise of plenty.

Use 1. If this be so, that honour is their due from the Lord, who honour him in his ministers, what honour can they look for, who think everything well gained that is got and kept from the church? and think it well spared when they have pared them of anything, making them contemptible by poverty, and contemning them when they have done, and bring the contempt of many others upon them; for by want they either preach not, or they preach unfaithfully, pleasing and not wholesome, toothsome, not saving things, and either will bring contempt upon them, and so utterly hindering the glory of God and the salvation of his people. Do they think then to have honour of God? Many can be content to entertain ministers in their houses, at their tables, specially strangers, rather than their own painful pastors, but with Saul's humour, 1 Sam. xv. 30, not to give them honour, but to honour themselves. Many are heard glorying that they have a minister in their house, and they give him twenty pound or thirty pound *per annum*, when their hearts tell them that they deprive him of eighty, as due to him as the rest, they enjoying the inappropriation,

being a thing, for aught I can see, under correction of the law, against right or reason; both in respect of the people, that they should have their tithes for nothing, performing no duty or service unto them; and in respect of the minister, who doth the labour, and they enjoy his wages. And these men think to be honoured before the people for them, and by them; but if that be due to such as deal liberally with them, which is rather in giving them more than their own, than in keeping anything back from them; if they by this dishonour them, let them look for dishonour from him, when they thus provoke him. If the prince be offended to see one of his common soldiers disgraced, and pinched of their wages, if one of his guard and nigh attendance, wherein the safety of his person consisteth, his anger would exceedingly be kindled; but if his son, saith Cyril, I would apply it, if himself, his own homage and tribute denied him, would he honour such?

Use 2. To persuade men to give unto the ministers, who watch over them and for them when they sleep, and study for them when they play, and weep for them when they laugh, and in all things, and by all means seek their salvation and good; to give them, I say, their due and competent maintenance, if other things move them not. If the commodity and profit promised do not move them, yet this, that is better than riches and gold, and to be desired above it, Prov. xxii. 1.

All nations shall call you blessed. They should be honourable and famous for their outward prosperity. Besides the general doctrine, we may observe some particulars.

Doct. The Lord sometime makes his church famous and honourable in the eyes of the world and wicked men, for outward peace, and prosperity, and plenty, as here is promised. So was it with this people, for the most part, in the days of Joshua and divers of the judges; then their victories and taking the land, here their often deliverances, and forty years' peace and plenty together; witness the books of Judges. In the times of David and Solomon his son, that they came from far to see the plenty and prosperity; and so of divers others of the kings' times. Amongst other that is specially markable, and of special note, when they were in captivity, yet for deliverance famous: Esther viii. 17, 'In all and every province, and in all and every city and place, where the king's commandment and his decree came, there was joy and gladness to the Jews, a feast and good day; and many of the people of the land became Jews, for the fear of the Jews fell upon them.'

Reason 1. Because God hath promised such things unto them while they fear him, and walk in his ways, and keep his ordinances and judgments; therefore they doing, he will not be wanting.

Reason 2. Because wicked men should see that which they will hardly confess, that even in this life there is a reward for the righteous, or to shew his power in

preserving it, as Moses's bush : * while it is persecuted, it flourishes ; while it is contemned, it increases ; while it is wronged, it overcomes ; while it is oppressed, it grows ; and then stands when it seems thrown down. Now, in this I say the Lord doth oftentimes thus bless his church, not always ; for even under the law, when this was more specially promised [than] to them under the gospel, and when they were led more by these because of their childhood and infirmity, they had them not always, then less under the gospel. Besides, Jer. xiii. 1, Ps. lxxiii., 2 Tim. iii. 12, John xvi. 20, 33, Heb. xi., Israel in Egypt, in Canaan by Philistines, Ammonites, Midianites, Babylonians, Persians. The primitive church for three hundred years after Christ, after it was persecuted by the Arians, Goths, Vandals, yea, after that it had Christian princes, yea, and much misery the church hath felt from the Turks ; all which shews this is but sometime, not always. This may be because it is with the church, as Salvian once complained.† The very church of God, which in all things ought to please God and to appease him, what is it or doth it else but embitter or provoke him, or besides a very few who fly from evil ? What is almost the whole society of Christians, any other but a very sink of sins ?

Use 1. Against the dream of Anabaptists, who think a man cannot be a religious man and a rich man, but that one overthrows the other. It is true. It often falls out by the corruption of men, that, as the lean kine devoured the fat in Pharaoh's dream, so in this ; and that the mother is devoured of the daughter ; but yet this sentence and opinion must needs condemn all the generation of God's children, who sometimes have had such abundance, plenty, and prosperous estate. And that which hath been may be ; for as there is no new thing under the sun, so nothing hath been but it may be renewed.

Use 2. This will confute the doctrine of popery, making this a note of the church ; for, being but sometimes befalling it, it cannot note the church, which is certainly known only by such things as are inseparable, which this is not, being oftener under persecution than in prosperity ; and how otherwise, seeing here it is but a stranger and sojourner, compared to a dove lodged in the rocks, Cant. ii. 14, to a ship shaken with the winds but not sunk, to a house upon the rock beaten with wind and weather, but not cast down ? Therefore is it but a weak argument which Bellarmine, Sadolet, Stapleton, and others use to prove the true church, and to deny ours to be, and indeed no other than that which the heathen and pagans have used against Christians. Symmachus, against whom Prudentius writ in an epistle to Theodosius the emperor, which is in Ambrose, Epist. 80, used this argument, and almost no other, to prove that the emperor should still abide in the religion of the Romans, because that

commonwealth was most flourishing and prosperous so long as they worshipped Jupiter, Apollo, and other gods. Also the old tyrants, persecutors of the church, were wont to impute to chance the cause of all calamities and miseries ; for they used to say when calamities were upon them, We are now less fortunate than in former times, because we suffer the Christians, and because we do not with that religion and devotion worship Jupiter, and other of the gods, as we did before ; therefore are the gods angry with us. So the papists, from a temporal felicity, measure piety, and gather that God doth favour them, because he gives them these outward things ; by it would condemn us and all other churches. But if the heathen reasoned absurdly, they conclude not well, but very impudently ; but, if the conclusion would follow, it would be on our sides rather than theirs, who have for these forty-eight years not been inferior to any kingdom in the world for peace, plenty, and prosperity, and specially when we have been most severe, not in persecuting, but correcting, of their impieties and idolatries (for *pro justitiâ persequentes persecutores sunt, propter flagitium correctores*, Augustine *contra lit Petil.*, lib. xxi. cap. 84.) And for victory in war, which is the principallest they stand of, we have given them more foils than ever they us, and have often carried the day and triumph, both by sea and land, blessed be our God for it. Therefore must they let this argument, this weapon, go, or else we will sheathe it in their own sides.

Use 3. If this be a blessing, then have we cause to stir up ourselves and souls to God to give him thanks for that he hath performed to us, which he promised to this land and people ; that we have had such peace, plenty, and prosperity, as we have been accounted of all blessed and happy, and of our enemies mightily malign'd and envied ; that we use that of Augustine (*de Civit. Dei*, l. i. c. 7), *Quisquis non videt, cæcus ; quisquis nec laudat, ingratus ; quisquis laudanti reluctat, is insanus est*. And yet, seeing it is no perpetual blessing, but such as the church is often deprived of, and hath been, let us see we walk worthy of it, lest he pull us down as low as he lifted us up high, and make us as vile as he hath made us honourable, as he did divers times with his people, Deut. xxix. 22, 24, 25, which was then, and shall be, when they are worse and walk unworthy of this, and we be, as Salvian (*ad Catholicam Ecclesiam*, lib. i.). I know not how, but thy felicity fights against thyself ; so much as thou art increased in people, thou art almost as much increased in vices ; by how much thou hast more abounded, thou hast lost in discipline, and thy prosperity hath brought with it a great increase of evils ; for the professors of the faith being multiplied, the faith itself is lessened, and her children increasing, the mother is sick, and thou, O church of God, art made weaker by thy fruitfulness ; and the more children, the less strength ; for thou hast spread through the whole world the professors of thy religious name, but not having the power of religion,

* Dum persequitur floret, dum, &c.—*Hilar. de Trinit.*, cap. 7.

† Ipsa Dei ecclesia quæ, &c.—*Salvian D.*, lib. 3, *de Imber*.

as if thou wert rich in men, poor in faith, wealthy in multitude, needy in devotion, enlarged in body, strengthened in spirit, &c.

Ver. 18. *Your words have been stout against me, saith the Lord: yet ye say, What have we spoken against thee?*

Your words have been stout against me. Your words have been stout against me, saith the Lord of hosts. The prophet proceedeth to reprove this people of another sin, and to expostulate the thing with them. The sin of it is the denying of God's providence, both over the evil and good; not punishing the one, and not providing for the other. This people, afflicted of God with penury and want for other of their sins, but especially for spoiling God, his Levites, and church, they thought and spoke blasphemously against God; but accusing his providence, as not regarding those who worship and profess him, but such as dishonoured him, and were wicked, and never would they accuse themselves of their sins, which is that he saith, their words have been great against him, they spoke hard and odious things of him, as the words following shew that these were they.

Yet ye say, What have ye spoken against thee? They answer for themselves, not denying simply that they had spoken any such thing, but putting God to his proof, as thinking that he did not know nor understand, as those who had oftentimes said among themselves that God regarded not the things here below, neither took notice of what men did; therefore this question of theirs tendeth not to any denial of the deed, but to the tempting of God; for if he could not or did not answer directly, and shew them what they had said, then would they conclude, as before they had, that he did not regard nor understand the things that were said and done by men, which, if he did, then could he tell in particular what words they had spoken against him, and not thus insist in the general.

Your words have been stout. Observe,

Doct. God takes notice of the words of men as well as their actions, and will reprove them for them, and call them to an account and judge them, James ii. 12.

Your words have been stout against me. They deny the providence of God, and his wise disposing of things upon earth among men, as the verses following shew; and so are accused to have spoken against God himself, though they have not denied him or blasphemed him.

Doct. They who deny the providence of God, and his governing of things here below, do speak proudly and wickedly against God, specially if they deny his providence and government in disposing the states and affairs of men. This is the sin these are challenged withal. Such was that which we have, Ps. lxxiii. 11, 'And they say, How doth God know it? or is there knowledge in the Most High?' If it be referred to the 10th verse, it is the infirmity of God's people; if

to the 9th, it is the pride of the wicked: in either, it is a sin against God. And that Ps. xciv. 4-7, 'They prate and speak fiercely; all the workers of iniquity vaunt themselves; they smite down thy people, O Lord, and trouble thine heritage; they slay the widow and the stranger, and murder the fatherless; yet they say, The Lord shall not see, neither will the God of Jacob regard it.' Such were they, Zeph. i. 12, 'And at that time will I search Jerusalem with lights, and visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither do good nor do evil.' Job xxii. 13, 14, 'But thou sayest, How should God know? Can he judge through the dark cloud? The clouds hide him that he cannot see, and he walketh in the circle of heaven.' Ezek. ix. 9, 'Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, so that the land is full of blood, and the city full of corrupt judgment; for they say, The Lord hath forsaken the earth, and the Lord seeth us not.'

Reason 1. Because God doth challenge these things unto himself, the Scripture giveth it unto him: Isa. xlv. 6, 7; Prov. xv. 8, 'The eyes of the Lord in every place, behold the evil and the good.' Ps. xxviii. 18, 19, and xxxiv. 15, 16. Then without sin this cannot be denied, which were to give God and his truth the lie.

Reason 2. Because, by denying this, they deny the wisdom, the power, and the goodness of God; for seeing God hath created the world, and all things, specially men, how should he be wise, if he knew not; how omnipotent, if he could not; how good, if he would not, regard and govern the things and men he had made? For who would account him a good father of a family, who, when he can, and knows well how to govern and dispose of the children he hath begotten, and of the house he hath erected, and his whole family, yet will not, but neglects them? And when they deny this of God, do they not deny his goodness?

Use 1. Then have we many proud speakers, many that utter stout words against the Lord; for we have many, and too many, who deny the providence of God, some in one thing, some in another, some after one manner, some after another: some deny any providence at all, some affirm it only to be in heavenly things; some, if in earthly things, then but in great matters, and about the greatest creatures, not the smallest; if in man for the general, not in the particular actions and affairs of men. These are all speakers against God, when the word and reason witnesseth of him, that his providence is over all these; as in general, Ps. cxlii. 5, 6; in great things, Prov. xvi. 9, xxi. 1; in particular actions, Jer. x. 23, Acts xvii. 28; in smaller, Job xxxviii. 8, Mat. vi. 26, 28, and x. 50; and many other of the like kind; beside reason, as that the world doth so long continue, that the heavens still keep their certain and perpetual motion, that there are interchanging of things, and as

the day succeeding of the night, and the winter of the summer; that the earth being founded upon the waters, and compassed about with it, and yet it neither sinketh nor is overflowed. Will not all these prove his providence? Specially when they are created of nothing, when many things are compounded of contraries, and by a natural enmity seek the ruin, and would wreck one another. For they must needs be preserved of some other, but of none but God; for who else is able to sustain, to rule and govern, so great a mass, and so infinite creatures, but an infinite power? To deny them this, is to speak against God himself; of which all these are guilty, either out of the dulness of their brains, as being not able to comprehend greater things than are before their eyes, and which may be groped and felt; or else out of the wickedness and corruption of their hearts, who living wickedly and filthily, lest the continual remembrance of this should vex and disquiet them, and the perpetual fear of punishment torment them, they frame his comfort to themselves. As children, when they have offended, could wish and desire they had neither a father at home, nor a master at school; and these persuade them so it is with themselves.

Use 2. This may teach men to take heed how they deny or call into question the providence of God, lest they be found fighters and speakers against God, and that proudly and contemptuously. For what if they cannot see God, how he doth it? yet seeing they see it is done, and the world and all things in it governed after a marvellous manner, they ought to believe it is so. If a man shall see a ship coming sailing into the haven, or standing upon the shore, see it go along upon the sea, and often sailing prosperously in the midst of great tempests, though he see never a mariner, never a master and pilot, yet he doubts not but he is there; or, as Gregory Nazianzen, if thou hear a harp sound of divers strings, and all keep one harmony, thou wilt conceive of one that strikes them, though thou see him not; so in the government of the world. Yea, when they cannot see the reason of things that are done, yet men ought to admire the wisdom of God. As in states, men do give more to the wisdom of those which hold and sit at the stern, and govern the state, that they think well of things done and projected, though they see not the reason, nay, when their reason is contrary. Finally, well and with good reason may they imagine, that if a father will govern his house, and a king will not forsake his kingdom, God will much more govern the world, and not forsake it. And if a ship, though well built and strong (as Chrysostom), cannot be preserved in the sea without a governor, no, not a day in the midst of the waves, nor the body separated from the soul, how should this be? All which may keep us from denying the providence of God, and so speaking against God.

and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts?

Ye have said, It is in vain to serve God. The prophet's replication in the person of God, shewing them wherein they had profanely and impiously spoken against God; and this their impiety consisted herein, that they said it was a needless and fruitless thing to serve the Lord, and that a man's labour should be in vain that should busy himself about it, and restrain himself of other things, of his pleasure and profit; and they affirm it to be a needless work, both in respect of God, who was to be worshiped, and in respect of those who should worship him. For the first, some understand these words, *i. e.* God is far above man, neither hath commerce with him; if ye have, yet God hath no need of these things which men possess, neither doth he desire; he is not affected nor bettered by the worship of men. Then is it in vain and foolish for men to bestow their pains and labours in those things which never help nor profit him they do them for. Now these things profit not God, therefore they are vain in respect of him.

And what profit is it, that we have kept his commandments? Their second proof they have in speaking thus against God, because it is not profitable to men who worship and serve him; and first, they deny it any ways profitable to do the good God hath commanded, and that there is not with him any reward for well-doing. And secondly, that it is as little profitable to abstain from evil, and that we have walked humbly before him, which is (as I take it), not to be understood of that humiliation which is in repentance, as some think; but as some others, it describeth one who, having piety and the fear of God before his eyes, neither hurteth any man, and being hurt of others, doth not violently revenge himself, but rather suffereth all things, than proudly doth anything, and commit their cause to God as the just revenger, knowing that vengeance is his; to which purpose they understand those words, 'before the Lord of hosts,' that is, before God the revenger. And so they account the observation of piety and religion not profitable to men, as that which did not make the worshippers prosperous, nor keep them from injuries, nor defend them grieved. And of both these they give themselves for instance, and speak out of experience, that they had found none, and so challenging themselves to be just, religious, and godly, and so endeavoured their own honour, and to detract from the providence of God and his worship; and it is worth the noting, that they produce not others of the godly, but themselves. For the first might easily have been refuted, either by producing the examples of those who have had testimony of their piety from God, and where they enjoyed his blessings; or else by answering them, that neither they, nor any other, were able certainly to judge whether those they named did truly and sincerely worship God or no, and embrace piety; for no man can be a certain witness of

another's conscience; his own he may well know; therefore these brought not forth others against God, but themselves.

Doct. The misery, poverty, affliction, and adversity of the children and church of God, and the prosperity of the wicked, makes men out of their ignorance or corruption, out of their infirmity or malice, to deny or doubt of the providence of God. *Vide* chap. ii. ver. 14, *Doct. ult. Proof., Reason and Use* 1.

Use. To teach us to suspect our conceit or judgment when it carries us that way, to question and reason about God's providence, as if he did not dispose of the things here upon earth, because things go thus among men; and to check ourselves, suspecting our wisdom that cannot see the causes of things, and God's course in disposing of them, when he deals diversely and not as we would think reason he should, yea, and ceasing from our wisdom to search into things more than we can comprehend. When thou seest a physician sometimes cutting, sometimes burning the same ulcer, yea, and oftentimes missing his art, yet thou dost not unmannerly object.* But in God, who never errs, but disposeth all things rightly and orderly according to his wisdom, thou a poor mortal art busy to know the reason of his counsels and doings, and dost not ascribe all to his infinite wisdom. Is not this extreme madness? But admit it lawful and fit to inquire, he certainly is purblind that cannot see even the special providence of God, when the hands of God go thus cross, like old Jacob's hand upon the heads of Joseph's children, and think with Joseph that they should be otherwise; for is it not a special wisdom in a physician to keep some whom he loves in a strict and spare diet, and others of whom he hath not, neither hath cause to have, the like care, to give them liberty to eat and drink what they list? Is it not special providence in a father if he keep his sons bare, and have a strait hand over them all the while they are at nonage, and suffer servants to have more liberty; not of a husbandman to keep the sheep he would have live longer, and have wool and lamb of them, when those he means shall soon come to the shambles he feeds, and in a large and fat pasture? And is it then want of wisdom and providence in God, if things thus go with his and the wicked? Nay, is it not the wise providence of God to put his children in such a condition as they may most shew the graces they have, and grow towards that they want, and ought to have, and the wicked in such a state as may most manifest their corruption, and by which they may best fulfil the measure of their iniquity? Now for the first, is affliction of any kind, Ps. cxix., 'Before I was afflicted I went wrong,' &c. Adversity enlarges our desire to God, as the seeds covered with ice are more fruitful.† And as in trees, if one pluck off the fruit and the leaves, and lop off the

boughs too, so the stock remain, the tree will grow fairer; so if the root of godliness remain, though riches be taken away, and the body be afflicted, all will tend unto greater glory.

Ye have said, It is in vain to serve the Lord. In a more particular examination of these words, other things are to be observed; as, first, that they are said to have spoken against God and blasphemed him, because they account the service of God of no profit nor fruit.

Doct. For men to think or speak that it is a fruitless and unprofitable thing to serve God and to obey and worship him, to study piety and godliness, is a wicked speech and blasphemous thought against God. For that are these here challenged. It is that Jeremiah accuseth the men and their wives, the women, and all the women in Pathros of, Jer. xlv. 15, 17, 18, David confesseth this had ceased somewhat, and for the time, upon him, Ps. lxxiii. 13. This was that by which the devil provoked Job's wife to tempt him, and so was her blasphemy, Job. ii. 9, and Micah vii. 10, Job. xxi. 15.

Reason 1. Because it is flat contrary to his word, which witnesseth the contrary everywhere, that they shall be happy and have all things necessary that fear him, Ps. i. and xxxiv. 9, 10, with infinite other places, and many examples in the Scriptures.

Reason 2. Because by this they made God unfaithful, and so no God, who hath promised such fruit to them who sow in righteousness.

Reason 3. Because by this they deny the bounty and liberality of God, and is a great prejudice to his honour and glory, that he should dismiss such as serve him and belong to him empty-handed.

Use 1. Then have we many who must answer at God's judgment seat for blasphemy and proud speaking against him, with whom nothing is so common as upon any, even the slightest occasion, to condemn piety and the fear of God, for the most fruitless and the unprofitablest profession in the world. If they see any man who professeth God's fear, and seems careful of his ways, if he any way miscarry in his state, and decay in that the world deemed him to have had; or if he increase not as other men do, by a lawful and honest profession, as they, by all their by-ways and indirect courses; what do they? Will they inquire the just cause of it, and search what may be a let he prospers no better? Of which many just causes may be given of several men, and well found out. Yet they never search further than this, their piety and profession, and the service of God, and though they will not directly speak as these, because that were palpable, yet they spare not those speeches, You may see what comes of this professing of all their piety and godliness! And this they whisper everywhere, like the ten spies of the holy promised land, and bring up an evil report of it, Numb. xiii. 33, and a slander upon it, Numb. xiv. 37. But let them know that upon those

* An tu cum medicum superius, &c.—*Chrysostom de vig.*

† Adversitas magis augeat, &c.—*Greg. Epist. 20, Narsae.*

ten spies, and upon all who believed them, the judgments of God befell, and they fell in the wilderness, and never came to set foot in the land of Canaan. Such recompence let these expect from the Lord, not to come into the promised land, whenas those they said should be a prey, if we may allude to Numb. xviii. 31, they shall not lose their recompence.

Use 2. To teach men, when they see those who profess the fear of God and piety, not to grow in the world, or to decay, not to be in so prosperous estate as others are, not to accuse their profession and piety, lest they be found, upon the return of their trial, guilty of blasphemy against God, denying his faithfulness, dishonouring him, as suffering his followers to be without reward and recompence for their service. And of two evils it is less, and the better to accuse man of hypocrisy in his service, and of some secret sin, which lying hid hinders his increasing, as iron in a wound hinders the curing of it. Or safer it is to apprehend here the wisdom of God, who, dealing like a wise physician, and seeing a full diet hinders the health of his patient, he for the time forbids him many things; as possessed with a fever, forbids him strong wines and drinks, and hard meats of digestion and such like: so God. Or were it not safer and the best course to impute it to his particular profession, that it is not so gainful; or his want of skill, he cannot make it; or his want of providence in disposing of business; or to imagine the truth, that the prosperous estate of God's stands not so much in riches as in graces; not so much in that they must leave behind them, as that they must carry with them, as the wealth of pilgrims and strangers standeth more in their jewels and gold things, light of carriage and well portable, than in house and land?

Use 3. To instruct men who do profess the fear and service of God, to walk carefully and prudently in their callings, that they may increase in an outward estate, to prevent the blasphemies and slanders of the wicked, who will sooner blaspheme God for their poverty, than glorify him for their piety; which exhortation is necessary for some who think it enough to profess, and excuse their poverty by the condition of God's saints, when they neglected lawful means, by which they might have increased, and been able to give rather than receive, which is a more blessed thing, and whereby they might have more honoured God; and therein the more culpable, that they make this a cover of their idleness, and haply injustice, for which God curseth them; adding this sin to the other, that they dishonour God. But if any man shall, upon this or the like pretence, neglect the best things, the only thing necessary, and growing in spiritual graces, when God and his own heart can tell him, it is but upon a covetous and ambitious humour, that man shall bear his iniquity. But if for conscience, as to be able to discharge the necessity of nature, person or place, so the rather to glorify God, and to stop the mouths of such as would re-

proach their profession; he first seeking God's kingdom, shall have these things cast to him here; and so in all things, he seeking the glory of God in the kingdom of grace, shall find glory and happiness in the kingdom of glory.

What profit is it that we have kept his commandments? These wicked men do challenge unto themselves righteousness and obedience, and upon that accuse God of injustice for their want and affliction. Whence we may observe,

Doct. 1. That hypocrites and wicked men challenge to themselves righteousness and obedience in the pride of their heart, when they have no such thing; ver. 7, 'Wherein shall we return?'

Doct. 2. It is the property of hypocrites and wicked men, when they are in God's judgments, in misery and affliction, to justify themselves, as not having deserved any such thing, and to accuse God of injustice, as an angry God that hath causelessly afflicted them. So did these, and those, Isa. lviii. 2, 3; and Jehoram; 2 Kings iii. 13, 'And Elisha said unto the king of Israel, What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay, for the Lord hath called these three kings, to give them into the hand of Moab;' i. e. it is but your spleen against me, to upbraid me with any such things, because I favour them more than you. But if it were a sin, yet is not that the cause, seeing these two kings are in the like misery with me. So far were they, Jer. xlv. 17, 18, from acknowledging their sins the cause of any misery, either present or falling upon them, that they thought it came because they had not gone forwards in them. This is the cause why the prophets, when the people were in any judgment, did still put them in mind of their sins and cleared the Lord, and put the people often to accuse God if they could, Micah vi. 3; and when they threatened any to come, they ever produced and alleged their sins.

Reason 1. Because being ignorant and blind men, without the law and knowledge of it, their sin is dead; as Paul, Rom. vii. 8, they seem to be living. *Peccatum mortuum quod non agnosceretur* (Chrysostom); and so it doth not accuse them, which makes them not accuse themselves, but God rather.

Reason 2. Because if by the preaching of the minister, when he shall, Isa. lviii. 1, 'lift up his voice like a trumpet, and tell the people of their sins,' and by the coming of the law, Rom. vii. 9, they find themselves to be dead, yet they love their sins so dearly that they are very loath to part with them. Now if they should once confess it and accuse themselves, either they must part with it, or else look that God's hand should be more sharply upon them.

Use 1. This may direct men in their judgment, both themselves and others, when the hand and judgment is upon them, to discern, so far as such a thing can manifest a man's condition, whether God's or no, or

but hypocrites and wicked carnal men. They are pressed with God's hand, and his rod is upon his back, do they ingeniously and freely confess their sins, and accuse themselves, and give glory unto God, as bringing that justly upon them; and not only so, but confessing that it is mercy that they are not consumed, as Lam. iii. 22, their sins deserve so much more than they feel or bear? It is a good probable note that they are God's; not certain, because men may do it in hypocrisy, being wrung from them by their extremities, and do it in some sinister respect, as did Judas and Pharaoh. But, on the contrary, do men justify themselves or extenuate their sins? I say not only to men or to an enemy, when it may be lawful for a man to stand on his integrity, and ever to cover his infirmities, but to God and to his ministers, as these here; and as many men lie sick, and for aught they know upon their deathbeds, and the minister shall press them with their former lives, and their sinfulness, and not their friends only seek to lessen them, and speak of their orderly and good carriage, and shew themselves to be discontented, they should be disquieted with any such thing, it is a very fearful thing, being a sign that in themselves they justify themselves, and think God deals but hardly with them, and they have deserved no such thing. But to these we may say as Christ to the pharisees, Luke xvi. 15, 'Ye are they which justify yourselves before men; but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God.'

Use 2. This may let us see the necessity of the word of God; as at all times, so especially in time of affliction and judgments, when men in their hypocrisy are naturally prone to justify themselves, because their sin is dead, and their conscience laid asleep; but when the law cometh, it is quickened, Rom. vii. 9; yea, and not only made living, but strengthened, 1 Cor. xv. 56. So that it not only accuseth him in his conscience, but presseth him again to accuse himself before God's judgment-seat; whereas without it they will be so far from humbling themselves, that they still will justify themselves, till they be consumed as dross in the fire; and with their dross, their sin. Therefore was it not for nothing that it was said: Pa. xciv. 12, 'Blessed is the man whom thou chastisest, O Lord, and teachest him in thy law; because of ver. 13, they shall escape, when the other who want it shall perish. And so the best time for ministers to work, and the best opportunity, is when the affliction is upon them: Job xxxiii. 16, 'Then he openeth the ears of men, even by their corrections, which he hath sealed;' and they being as metal, heated and softened, the hammer will best work upon them, and then may they be best bended, and applied to good.

Ver. 15. Therefore we count the proud blessed; even they that work wickedness are set up; and they that tempt God, yea, they are delivered.

Therefore we accounted the proud blessed. These had denied the providence of God, and his government of the world, by the small profit that came to such as had care to keep his commandments and walk in his ways; now they essay to deny it, by the prosperity of such as transgress and contemn him; yea, by this they would not only disgrace piety, but prefer iniquity before it. For now they make the study, and endeavour in impiety to be honest and profitable, when of piety it was unfruitful, for the one neither brought honour nor profit to them who embraced it; the other brought both.

Therefore we account. As some, and now we, or we also, i. e. out of our own experience, we who have been diligent in our duties, forward in piety, followers of modesty, embracers of temperance and all other virtues, have only got this by it, that we cannot without envy speak of the happiness and prosperity of those who have taken a clean contrary course, for our obedience, piety, and humility hath made us but base and contemptible in the eyes of men, whereas others, by their pride and arrogancy, have gotten a name and renown unto themselves.

Even they that work wickedness, are set up, or are built up. The meaning is, they are increased in wealth and abundance. They who had nothing while they lived in upright and just courses, and could get nothing by plain and honest dealing, now that they are grown corrupt, and fallen into wicked and lewd courses, and used cunning and deceit, they have gained unspeakable wealth, and from nothing are so risen, that they are equal to any in wealth and dignity; for this sense is by the phrase of the Scripture to be built up. Ps. cxvii. 1.

And they who tempt God, they are delivered. Not only they who injure and oppress men, and commit wickedness by fraud, and deceit, and such like, but they who contemn God also are happy; such as set light by his power and judgment, and of set purpose, committed and undertook heinous sins, to try whether he was so just and severe a judge and revenger as he was accounted to be. And yet, for all this boldness and contempt, we see they go free without any punishment, which, if God were such a one as he is accounted, a severe judge and revenger of the injuries against men, and indignities against himself, he ought not to have overpassed, but to have showed it in this. And thus these wicked men think they have sufficiently proved, that God hath not a care of the things done upon the earth.

Their second ground on which they deny God's providence, is the prosperity of the wicked, or making him to love them. *Vide Doct. 2, in verse 17 chap. ii.*

They that work wickedness are set up. Many wicked men prosper and increase in the world. These men speak so here out of their observation as a truth, though it be evilly applied and used against God, as Job's friends wrested many general things against him,

which were true in the general, but corrupted in the application.

Doct. Oftentimes it falls out that wicked men do increase and grow great in the world by their wicked means and impious crafts, which is not true only because those have said it, but that it is so shewed us by others: Ps. lxxiii. 12, 'Lo these are the wicked, yet prosper they alway, and increase in riches.' Job. xxi. 7, 'Wherefore do the wicked wax old and grow in wealth?' Jer. xii. 1, 2, 'O Lord! if I dispute with thee, thou art righteous: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress? Thou hast planted them, and they have taken root: they grow and bring forth fruit: thou art near in their mouth, and far from their reins.' Ps. xvii. 14, 'Men of this world, who have their portion in this life, whose bellies thou fillest with thine hid treasure: their children have enough, and leave the rest of their substance for their children.'

Reason 1. Because God doth use them to punish his.* For the good and safety of his people, he useth the irrational and insensible creature, as a labouring beast or an instrument, which, when the work is done, is of no further use; he useth the reasonable creature, but ill affected, as his rod of correction, which, when his son is beaten, he throws into the fire as an unprofitable twig; and he useth good angels and men as coadjutors and fellow-soldiers, whom, when the victory is had, he liberally rewards. Now for this, every one must have their proportionable strength and power. And so the wicked, therefore they grow.

Reason 2. Because by it many are and may be tried who live in the church, who not prospering by their piety and profession, because of their hypocrisy in it, when they see the prosperity of the wicked, and see the afflictions and poverty of the church, will leave and forsake the society of it, and joining themselves to the other, accounting it to be the better, Ps. lxxiii. 10. And so they shew themselves, and hereto I apply that Prov. xxviii. 12, 'When the wicked come, the man is tried.'

Reason 3. Because his judgments and justice might be more eminent and perspicuous, when he shall cast them down that are aloft, and were in the eyes of men for their greatness, and richness, and glory. For as in states, though a thousand petty thieves be hanged, yet nothing such notice is taken of the justice of the state, as when one great offender of some great note and eminence is executed, and hath the censure of the law executed against him.

Use 1. Do they not then deceive us, or go about to do it, when they would persuade us there is the truth, and there is piety, in that company and society where is plenty and abundance, and for that persuade us to

turn in thither? because waters in a full cup are wrung out unto us, and separated from them, many afflictions, and many miseries and calamities; as the champions of the church of Rome do. With as good reason the people withstood Jeremiah, or would have persuaded him that the worship of the queen of heaven was rather the better than the worship of the King of heaven and earth, because they prospered for a while in outward things, more in the one than the other, Jer. xlv. 16, 17. And so may any idolaters persuade us.

Use 2. To teach us not to wonder or be offended with the growing or increasing of the wicked, specially if it come by wicked arts and impieties; for it is no new thing, nor strange to be wondered at, nor much disadvantage to be offended with. It is no new thing, for all ages and places have their examples of it; many atheists, idolaters, oppressors, persecutors, have grown to exceeding height of glory and outward eminency. Now, as that which is hath been, so that which hath been is; no wonder to see it again, that men, by flattery, injustice, oppression, idolatry, and such like, should be built up, and build up their houses and families; neither is there cause that we should be offended, for they build but to their destruction: all shall be but a Babel. As they say the phoenix builds her nest with hot spices, neither is it our disadvantage that we should grieve though they be our rods, for that were too childish to grieve to see willows and birch-trees grow, because rods are made of them, whenas it is not in them they hurt us, but in ourselves; for if it were not our own sins, they should not be our scourges, as rods should never hurt children, nor they find the smart of them, that rebel not against their father and governors. Less should we so be offended that we should turn into them, for that were as if a traveller should join himself with a rout of thieves upon hope to keep that he hath, and incur by that means the common justice of the land, to lose all, and life with it. *Vide August. in Ps. xci., Nullum mare tam profundum quam est Dei cogitatio ut mali florent, &c.* Consider that they must be scourges, remember these are to try, forget not that they shall make his justice more eminent; that as the state carries some to execution by posterns and by-gates, and others through the market-place, so God some to hell and destruction by poverty, others by plenty; some by baseness, others by honour. In the mean time, they know they stand but upon slippery places.

And they that tempt God, yea, they are delivered. Such as live wickedly and contemptuously against him, escape his judgments, and often are delivered when others fall in them.

Doct. It oftentimes falls out with wicked men, such as live in the contempt of God, and provoke him every day, not to be of a long punished, and to escape when others are smitten. So with these, and Job xxi. 9, Hosea iv. 14, Ps. lxxxi. 12, Jer. x. 25. He prayeth,

* Utitur in salutem suorum irrationali et insensibili, &c. —Bern. de gr. et lib. arbit.

as thinking it too too long that they escaped. So Joab and Shimei escaped in the plague.

Reason 1. Because the Lord is very slow to wrath, both to execute and to exercise his displeasure. The reason that Jonah gave, why he went not to Nineveh, fearing God would spare when he had spoken, and so call his word into question, Jonah iv. 2.

Reason 2. Because their iniquities are not yet full, nor they grown ripe for the harvest, that God might thrust in the sickle of his wrath, Gen. xv. 16.

Use 1. Not to think it strange, if we see wicked men, profane men, contemners of God, his word and worship, go on, and enjoy prosperity and peace, and no evil happen to them, like as to other men, but they escape when they fall; but think then of the great patience of God, and censure not his justice for sparing of them, who knows his times better than we can discern, and reprieves but men for their plagues, as judges do malefactors, till their iniquity be found out, and till their ephah be full; and in compassion towards them, trouble at the remembrance of their fearful end, when that shall be: Job xxi. 30, 'But the wicked is kept unto the day of destruction, and they shall be brought forth to the day of wrath.'

Use 2. This may instruct men, that in a plague and misery, to be spared and to be delivered is not simply and in itself a blessing, for as all outward are as the mind of man is, and meats as the stomach, so in this deliverance. A thief accounts it a benefit to be reprieved for a while, yet it is not but according to the intent of the judge and the use he makes of it. So in this; we have all escaped God's rod and his plague, blowing up, and destruction offer it.* We all bless God, but to all it is not a benefit in itself, seeing even wicked men are spared and delivered, that their sin may be full, and they receive the more full revenge, and a more fearful reward. *Unusquisque consideret non quid alius passus sit, sed quid pati ipse mereatur, nec evasisse se credat, si eum interim pena distulerit, cum timere plus debeat, quem sibi Dei iudicis censura servavit* (Cyprian de lapsis, 21). As he that hath escaped a serpent, and is fallen into the power of a lion; therefore let every one examine whether it be a blessing to him to be thus delivered, if the patience of God hath brought him to repentance and reformation, but otherwise thou art delivered rather in anger than in mercy; and art deceived, as the sick man, that thinks a good turn is done him when he hath what meat and drink he desires; unless that which the fire could not soften the sun do, and that thy heart relent, as Saul at David's kindness, who had spared his life when he might have taken it away, 1 Sam. xxiv. 17.

Ver. 16. *Then spake they that feared the Lord every one to his neighbour: and the Lord hearkened, and heard, and a book of remembrance was written before him for*

them that feared the Lord, and that thought upon his name.

Then spake they that feared the Lord. The prophet having reprov'd the blasphemy of the wicked, and shewed their grounds on which they denied the providence of God, he now answereth them, first, in this verse, by opposing unto them the contrary opinion, of these who did truly fear God; secondly, ver. 17, by a sweet promise on God's part of great goodness and mercy towards the godly who rested in his promises; thirdly, ver. 18, denouncing a judgment which the wicked should have experience of, when they should see the difference betwixt them and those who feared him.

Then spake they that feared the Lord. In this verse the prophet brings in the godly answering and encouraging one another, contrary to that which the wicked had said. And so it is. The godly of those times, though haply but few, at what time the wicked spoke thus blasphemously, did mutually exhort one another not to faint or be dismayed by those speeches of the wicked, or by them to be drawn from their piety to wickedness and corruption; but they had their mutual speeches to further one another in their good course, as the others had to harden one another in their wicked courses. But what said they? St Jerome and some others think that the prophet hath not told us, but that telling us the just did speak, it must be supposed that they spoke fitting and good things in defence of the providence of God and his government, and such things as they had learned by the Scriptures, and had received from the instruction of their teachers; but saving their judgments, I rather incline to those who think the words following to be theirs, and not God's words, who seemeth not to speak till the 17th verse. Thus then, in comforting one another, they said,

The Lord hearkened and heard; i. e. howsoever they imagine that the Lord sees and hears nothing, respecteth nor regardeth what is done or said, yet he hath heard, and doth most diligently observe, what is said and done; for so much hearkening doth carry and will import, namely, care and diligence, as Ps. v. 2, 2 Chron. vi. And so by this they confirm the contrary to that which the wicked had said, that God did not regard, that it is manifest that he hears their words; not a word drops from them which is unknown to him; much more, all their actions are diligently and attentively regarded. And that it may appear it is not for a space or a short time, but perpetually, therefore he hath a book of remembrance; which is not spoken as if God had any such book, or stood in need of it, as if he were subject to forgetfulness, but it is spoken in respect of men, by which they may be assured that the will and decree of God touching them and the wicked is certain and constant, which is better expressed by a book than by words; for that which is written is more durable and permanent, whereas things spoken vanish away, and are blown away in the air.

* Qu. 'after it'?—Eu.

For them that feared the Lord. That is, for such as fear him, that he will not forget their labours and obedience, but will recompense and reward it, even to their very thoughts and intents, thinking and remembering his commandments to observe and do them.

Therefore spake they who feared the Lord. The prophet answereth the blasphemy of the wicked in this verse by opposing unto them the contrary opinion of those who did truly fear God. And in this, first, their encouragement; secondly, their ground. First, God's hearing and regarding; secondly, his certain decree for shewing good to them.

The first thing here is the encouragement one of another.

Doct. It is the duty of every one fearing God to encourage and strengthen one another in the service and worship of God. Here, and Heb. iii. 18, 'But exhort one another daily, while it is called to-day; lest any of you be burdened through the deceitfulness of sin;' and x. 24, 'And let us consider one another, to provoke unto love and to good works.' Micah iv. 2. And here we may make that general which was spoken particularly to Peter, as to all ministers, so to Christians: Luke xxiii. 32, 'I have prayed for thee, that thy faith fail not: therefore when thou art converted, strengthen thy brethren.' So Baruch and the princes did help one another: Jer. xxxvi. 11, 13, 15, 16, 'When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the books all the words of the Lord, then Michaiah declared unto them all the words that he had heard, when Baruch read in the book in the audience of the people. And they said unto him, Sit down now, and read it, that we may hear. So Baruch read it in their audience. Now, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will certify the king of all these words.'

Reason 1. Because they are God's, such as have received this honour to be called his, and to be his; therefore reason as sons, they should not only themselves, but by all other means seek it in others, and draw others to it.

Reason 2. Because they are members one of another, Eph. iv. 25, therefore, as members, they ought to strengthen, uphold, and keep up one another, that as they naturally in the health and good temperature of the body, so these spiritually in the good state of the soul.

Use 1. To convince their error, who think it only a duty appertaining to the minister to exhort and stir up others, and to strengthen and confirm them. Truth it is that it is specially and principally his duty, as being Christ's lieutenant upon the earth, who doth by them perform that, Isa. lxi. 1, namely, preach and bind up the broken-hearted; but yet it appertains to every one; so is it manifestly proved. If any say he is not appointed to be his brother's keeper, it is but the voice of Cain, of a wicked and graceless man.

Use 2. To condemn their practice, who, either out

of this error of their mind, or out of the corruption of their heart, altogether neglect this duty; to say nothing of those who labour to weaken the strong, to cool the zealous, to discourage the forward, and shew themselves in the number of the former wicked rather than in these who feared the Lord. I say, to say nothing of these, the other shew themselves to have little or not such care and zeal for the worship and service of God as sons should have for their father's honour, and little love or care of other's goods, as fellow members and brethren should have one for another. And do they not give just suspicion they are neither sons nor members, or but dead and rotten members of the body, not of the soul of the church? (as Saint Augustine.) As that member which hath no feeling of the weakness and fainting of another, and seeks not to support it, may be materially but not formally of the body, so in this. Or if they be, yet can they not avoid to be guilty of their falling away and perishing, as he that sees his neighbour fainting or perishing, and he able to sustain him, and both knows and hath that might help him, and doth not, is guilty of his perishing.

Use 3. To teach every one to practise this duty, and to shew that he is possessed with the fear of God, by exciting and exhorting others, by strengthening and confirming others, according to the grace he hath received, which as it will testify they are God's, and manifest their love unto their members, so will it be gainful unto them; and the gain of it should incite them. As St Chrysostom of converting, I, of keeping and confirming; when, *non minor virtus, quam quaerere,* parva tueri*. If one should promise thee a piece of gold for every man whom thou reformest, thou wouldst use all thy study and endeavour, persuading and exhorting. But now God promiseth thee not one piece, nor ten, nor twenty, nor an hundred thousand, nor the whole world, but that that is more, the kingdom of heaven, as a recompence of thy labour in this kind. What excuse can we have, after such a promise, if we neglect the salvation of our brethren? If physicians for a piece of gold will come to strengthen the body, if lawyers will defend a man's title, how ought we the soul for so much! And that we may do it, we must take but the apostle's lesson, Heb. x. 24, to observe one another; not to triumph over their weakness and infirmities, but as physicians that inquire into the state of their patients' bodies, and into their carriage and diet, to cure them. We had need of others' help, because the gift we have is apt to decay: 2 Tim. i. 6, 'Wherefore I put thee in mind that thou stir up the gift of God which is in thee, by the putting on of my hands.' 2 Thes. v. 19, 20; Zech. iv. 1, 'And the angel that talked with me came again and waked me, as a man that is raised out of his sleep.' And the profit of this duty will be great: for as, Prov. xxvii. 17, 'iron sharpeneth iron, so doth man sharpen the face of his friend.'

* Qu. '*parare*'?—Ed.

And the Lord hearkened and heard. So they arm themselves against those instances given, with assurance that the Lord did regard things done.

Doct. The Lord he taketh notice and knoweth all things that are done and spoken by men, whether good or evil, as his eyes are everywhere, Prov. xv. 3; so his ears, Isaiah xxii. 14, and Ps. xciv. 9, 'He that planted the ear, shall he not hear? or he that formed the eye, shall he not see?' And Ps. cxxxix. 4, 'For there is not a word in my tongue, but lo, thou knowest it wholly, O Lord!'

Use 1. To teach us to keep a watch over our mouth and lips, not let them run at random; i.e. for quantity, let our words be few, be not talkative, let them be like God's: Ps. xii. 6, 'The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold.' Prov. x. 20, 'The tongue of the just man is as fined silver, but the heart of the wicked is little worth.' Eccles. v. 2, 3, 6, 7, 'For as a dream cometh by the multitude of business, so the voice of a fool is in the multitude of words. When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in fools. Pay therefore that thou hast vowed, for in the multitude of dreams and vanities are also many words; but fear thou God. If in a country thou seest the oppression of the poor, and the defrauding of judgment and justice, be not astonished at the matter; for he that is higher than the highest regardeth, and there be higher than they.' The wicked talk boldly, their tongue walketh against heaven, Ps. lxxiii., but God in heaven heareth what is spoken in earth; therefore consider that of Solomon, Prov. x. 19, 'In many words there cannot want iniquity, but he that refraineth his lips is wise.' Secondly, for quality, look to the matter of speech, that it be godly and religious: Ephes. v. 'Let not foolish talking be once heard amongst you, as becometh saints,' but let it be savoury. Col. iv. 6, 'Let your speech be gracious always, and powdered with salts, that ye may know how to answer every man.' If a great man overheard us, or one we stood in awe of, we should be careful of our speech.

Use 2. An encouragement for God's children, that are talking together of good things, a strong motive to move them to confer together of good things, as Psal. lxxxi. 1, 'God standeth in the assembly of gods, he judgeth among gods;' so in the assembly of saints. Servants, if they perceive that their masters overhear them talking of anything, or oversee them doing of anything, speak and do well. This is eye-service or ear-service; yet God would [not] be served with eye and ear service, and he that seeth in secret will reward openly. And the words are, *attendit Jehovah et audit*, he hearkened and heard; he so hears that he also attends or regards it. A man may overhear a thing and not regard it, and so as good as he heard it not, Eccles. vii. 22. But God, as he hears, so he regardeth. Contrary to that the wicked say,

Ps. x. that God regardeth it not, Zeph. i. 12. But God doth regard the words of the tongue, because he hath made a law as well for the words as deeds. God made the tongue, and therefore will have the fruit: 1 Cor. vii. 20, 'For ye are bought for a price; therefore glorify God in your body and in your spirit, for they are God's.' So with tongue as well as hand; and therefore we must look to give account of words, as well as of our actions: Mat. xii. 36, 'But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of judgment.' Jude, verses 14, 15, 'And Enoch also, the seventh from Adam, prophesied of such, saying, Behold the Lord cometh with thousands of his saints, to give judgment against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodly committed; and of all their cruel speakings, which wicked sinners have spoken against him.' *Plumea verba, plumbea pondera*, windy words, if they be wicked words, lie as a dead weight on thy soul. Take heed of lifting up his name, take heed of an oath, for it bringeth an heavy burden. But it is our encouragement, I say, that God rewards us for good words as well as for our deeds; though they seem to be but little worth, they are arguments of a sanctified heart, and of the fear of God: as it is, Mat. xii. 34, 35, 'O generation of vipers, how can you speak good things when ye are evil? for of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of an evil treasure, bringeth forth evil things.'

And a book of remembrance was written before him. That is, he keeps the remembrance of the things he knows.

Doct. The Lord, as he seeth and knoweth all things, so he remembereth them; as he hath knowledge, without ignorance of any thing, so he hath remembrance without oblivion of the same things, good or evil. Therefore is he here said to have a book, because things are more certainly and perpetually kept in it, than left to remembrance of man. Hence is that Amos. viii. 7, 'The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works;' Heb. vi. 10, 'For God is not unrighteous, that he should forget your works and labour of love, which ye shewed toward his name, in that ye have ministered unto the saints, and yet minister.' Ps. cxxxix. 2, Jer. xlv. 21, Ps. lvi. 8, 'Thou hast counted my wanderings, put my tears into thy bottle; are they not in thy register?' Dan. vii. 10, Rev. xx. 12. A similitude taken from kings, who have things written for memory, Esther vi. 1, though God need not.

Reason 1. Because of his eternal and infinite apprehension, being as able to apprehend things and keep them, done thousand years since, as but yesterday; as man is able to remember things done but yesterday, as that Ps. xc. 4, 2 Peter iii. 8.

Reason 2. Because he is absolutely perfect, without either sin or imperfection, therefore without oblivion, that in many things is sin, and in anything imperfection; even as ignorance of things necessary to be known, and which may be known, is sin; of things not necessary is imperfection and infirmity, though without sin.

Obj. Isaiah xliii. 25, 'I, even I, am he that putteth away thine iniquities for mine own sake, and will not remember thy sins.' Then God doth forget, and there is oblivion in him.

Ans. God's forgetting of sin is like his not seeing of sin, Num. xxiii. 21, which is not that he seeth not the act and thing done, but he seeth it not to impute it to them; in that respect he is as though he saw it not. So he forgetteth not the act and the thing done, but not to impute it to him, or to punish him for it, which is in effect to forget it; as his remembrance is taken for the effect of his remembrance, as Isaiah xxxviii. 9, I pray thee, let me have the effect and feeling of thy remembrance, let me know by experience thou dost remember me. So his forgetfulness or forgetting is taken for the effect and feeling of it. They should find he had as it were forgotten.

Use 1. To let us see the folly of wicked men, as in committing sin in secret and dark, thinking the Lord cannot or doth not see; so in seeking to cover it committed, and labour to bring an oblivion of it, who though the corruption cleave to them,—as Jer. xvii. 1, 'The sin of Judah is written with a pen of iron, and with the point of a diamond, and graven upon the table of their heart, and upon the horns of your altars;'—yet they by all means labour to forget it; and if they have escaped and prospered with it for a month or two, or a year or two, &c., they think also God hath forgotten it. But do they not deceive themselves, when with God is no oblivion, no forgetfulness? What benefit can they then get by this? Even as a malefactor that hath committed some heinous offence, whom the magistrate lets alone to see what he will do, whether he will seek his pardon or no, and he goes about to corrupt or remove all that should give evidence against him, when it is in the power of the judge both to be witness and judge, and proceed of his own knowledge, and out of his own memory of the act, and who also cannot forget; so here. What got the sons of Jacob by smothering their treachery to their father and brother? It may terrify the wicked, that every evil word is registered, Matth. xiii.; and though God should not, the devil would keep them in mind to accuse them, Rev. xii., yea, and their own consciences, God's register book.

Use 2. To instruct every man to keep his books of account well, and to remember all his debts and his sins, seeing they shall be remembered though he would forget them, or could, whereas his remembrance of them to humble himself, and to get his pardon, makes God

to forget them. St Chrysostom would have a man not to forget his sins after pardon; not to consume thyself with the thought of them, but to teach thy soul not to grow wanton, nor to fall into the same sins again,* but most necessary before, that he may have God to forget them, who, as he justifies him that condemns himself, pardons him that accuseth himself; so he forgets his sins who remembers them himself, in that forgetfulness is incident to them. And as St Ambrose, God knows all things, yet he expects thy confession, not that he may punish, but pardon thee.† So the Lord remembers all, yet he expecteth the sinner should remember him of them, not that he might punish them, but pardon them.

Use 3. Comfort for men, as to do well, because the Lord seeth, so though they do not see their rewards, and find but a mean recompence among men, as if all their labour were forgot, yet to hold on and continue, and not to faint, for the Lord cannot forget; and as in sin, he remembering of it, cannot but punish it in time, so in good, he cannot but reward it. And as the way to have remission of sins and to have them forgotten is to remember them, so the way to have reward of our works is to forget them; as St Paul, Philip iii. 13, 14.

For them that feared the Lord. Some think the Lord took special notice therefore of it, because it was so rare and commendable a thing for any to hold his fear, faith, and a good conscience in the midst of that wicked and froward people.

Doct. It is a thing most commendable for men to be upright in the midst of a wicked and froward people, and not to be carried with the stream, Rev. iii. 4.

For them that feared the Lord. The Lord hath a book of remembrance for them, which is not barely to remember what they have done, but effectually to remember it; that is, to reward it. And so much for them importeth, that it is for their benefit and profit, and to recompence and reward them.

Doct. It is not in vain to serve the Lord; but godliness is gainful, and they who fear the Lord, and think upon his commandments to do them, they shall be blessed, and have their reward in their measure in this life, and in the full measure in the life to come. So much is affirmed directly here, James i. 25, 'Blessed in the deed.'

Reason. Because justice requires it, and equity, that he should not dismiss his servants empty-handed, specially old, and who have spent their strength in his service, Heb. vi. 10. But of this point formerly.

Ver. 17. *And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flock; and I will spare them, as a man spareth his own son that serveth him.*

* Non ut teipsum, &c.—Chrysost. Hom. 12, ad popu. Antioch.

† Novit omnia Deus, sed, &c.—Ambrose

And they shall be to me, saith the Lord. Here is the prophet's second answer, from a gracious and sweet promise of God, of his goodness and favour towards them who fear him, even as an effect of his remembrance, and a proof he did not forget them. And the sum of this promise is, that in the time of the gospel he would make his choice and refusal of the good and bad, when it should appear who was more excellent than others, so that those who did believe should be taken into his family, and should enjoy great commodities and great dignity, both be his and so respected, and enjoy the benefits belonging to his.

And they shall be to me. And here hath the force of an illation or reference to the former sentence, ending that and beginning this; *i.e.* To shew that I remember them, I will make them mine; so much the phrase in the original signifies.

In that day when I shall make them my treasure, my peculiar. The Lord, to shew how dear they should be unto him, how he would defend them, how he would honour and adorn them, used this word, which is used, Exod. xix. 5, translated 'chief treasure.' It signifies a portion of wealth got by a man's own labour and industry, which men use to love more earnestly and keep more diligently when they have it; and so, by this he tells them how dear and precious they should be unto him, who did receive the gospel and truly profess him.

Some understand this of the last judgment only, and that day, which is not probable; some both of the day, the gospel, and the judgment, which hath great probability with it.

I will spare them, or I will use mercy and compassion towards them. I will receive them and specially love them, and will shew my love in this, in sparing them when they offend, or, as some, in winking at their infirmities and corruptions, and not rejecting their service for them, which the similitude doth show.

As a man spareth, &c. A similitude illustrating the promise of compassion and mercy, showing how great and how tender his compassions should be toward them, when it should be as of a father to his son, whom he loves both as his son, and also because of that reverence, honour, and obedience he hath done unto him. Now, this that is first promised is that they shall be his, for so is the phrase, they shall be mine, like that which we have, Gen. xlviii. 5, 'And now thy two sons, Manasseh and Ephraim, which are born unto thee in the land of Egypt before I came unto thee into Egypt, shall be mine; as Reuben and Simeon are mine;' *i.e.* they shall not be as my grandchildren, but as my own sons, and in the division of the land shall have their portions as any one of my sons. So here, They shall be mine; *i.e.*, I will adopt them and make them mine, who are not so by nature nor of themselves.

Doct. No man is of himself and by nature, not of his parents, the child of God, but adopted so of God to it. Rev. ii. 17, 'And in thee a new name written.'

In that day that I shall do this for a flock; or rather, in that day when I shall make them my chief treasure, as it is translated, Exod. xix. 5. But all comes to one end, to note how dear the church and people of God are unto him.

Doct. They who fear God, and think of his name, delight in his ways, are more excellent than others, and more precious, dear, and beloved of God. Rev. ii. 9 with 1 Peter ii. 9.

And I will spare them, &c. Another matter promised unto them, and in it two things: first, that he would wink at and pass by their infirmities, when they served him and did the duties of his worship, and pass by many infirmities in them, which he will not do in another; secondly, that when he did visit them, yet he would do it in love and compassion, and use them as a father his son that serveth him.

Doct. This is a special thing promised to God's children, proper to them, that in their obedience when they endeavour to serve and perform duties commanded, he will accept it though it be mixed with many infirmities, and will wink at them and pass by them as though he never saw them, Micah vii. 18.

I will spare them, or have compassion of them. When he should come to afflict and correct them, it should be in compassion and love.

Doct. The Lord, when he afflicts and corrects his, he doth it in compassion and love, grieving to do it, retaining ever his fatherly affection towards them. Isa. xxvii. 4, Rev. iii. 19.

Ver. 18. *Then shall you return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

Then shall you return and discern, &c. The third part of the answer to those, threatening a judgment to those who spoke thus blasphemously against the Lord. The sum is, that such a judgment should come upon them as should open their eyes which they winked on now, and make them see and acknowledge a difference, as well in the things, as in God's affection, betwixt the good and bad.

Then shall you, who now blaspheme God, and say you have found nor reaped any profit by my service. Shall return; that is, be smitten with a late and unprofitable, yea, damned repentance, no true and serious returning.

And discern. Out of woful experience, when you shall feel your own misery and see the happy estate and condition of the godly, shall you know in how far better estate *the righteous*; that is, he that is careful and conscionable in all the duties of justice, honesty, and equity; and *the wicked*, him that hath no conscience at all, but is unjust, unfaithful, unclean, or any ways wicked; yea, you shall discern and know how excellent his estate is *that serveth God*, that is conscionable in all the duties of the first table, and is studious and zealous of religion.

And him that serveth him not : who hath no care of any such thing, but is profane, and in all things irreligious.

You shall discern. You shall be made to know that God sleepeth not in heaven, when men do give themselves to all licentiousness and iniquity even with greediness upon earth, and by experience will perceive that men shall not go free for all their sins, but shall come to an account and reckoning ; and so the meaning is, that by their own punishments which God shall lay upon them, they shall discern the difference ; for whereas God shall spare them, he shall rise in judgment against you, and come armed upon you, and then you shall know that he took notice of all things done by men, and that he would not suffer sin unpunished, though he have dissembled, as it were, for a time.

You return. This may be taken for the sense of God's judgment, wherewith the wicked shall be affected ; though they shall not repent, though their madness against God may by this be repressed, it breaks not forth no more.

Doct. The judgments of God shall make the wicked to acknowledge the providence of God, that he governs and takes care of men and things which are done here upon earth. So much is the scope and sum of this verse manifest by that Isa. xxviii. 19, and that Ps. lviii., *per totum*, specially ver. 11 ; the example of Pharaoh shews it ; and that Dan. iv. 22, 32, Isa. xxvi. 11.

Reason 1. Because though all his mercies and blessings should draw them to it, yet they do it not ; even the best are apt to grow secure and fat under them. Whereas his justice and judgments do more waken them ; those daub up, these clear ; as sharp things especially clear the sight when they make the eyes smart.

Reason 2. Because they shall see and feel themselves smitten when the other are spared, as Egypt and Goshen ; or smitten otherwise than they, Isa. xxvii. 7, 8.

Discern between the righteous and the wicked, &c. That is, how excellent one is above the other ; that whereas they thought this far more happy and honourable, they should see their error, and be made to confess that the other is far more excellent, happy, and honourable.

Doct. The righteous, and he that serveth God, he that maketh conscience of his ways both with men and God in righteousness and piety, is far more excellent, happy, and glorious than the wicked and him that serveth him not, than he that is given to pride and contemns God, &c. The Lord saith they shall discern it ; then must it needs be so, yea, it is so, though not discerned of them ; that of the covenant sheweth it, Gen. xii. 2, 3, ' And I will make of thee a great nation, and will bless thee, and will make thy name great, and thou shalt be a blessing : I will also bless

them that bless thee, and curse them that curse thee ; and in thee shall all families of the earth be blessed ; ' that of Balaam, Num. xxiii. 10, ' Let me die the death of the righteous, let my last end be like his.' Wishing the worst part as is commonly accounted, and so shewing what he thought, whose testimony is without suspicion, he being an enemy. That of Isa. xxvii. 2, *et alias*, the church a vineyard, they as vines, when the wicked are compared to thorns, ver. 4 ; hence that of Cant. ii. 2, of the church and members more excellent, as the lily than the thorns. Rev. ii. 1, as gold is more excellent than other metals, yea, as in the goldsmith's shop it surpasseth the iron tongs, and the hammer, the anvil and the coals, so these all the rest.

Reason 1. Because they are in special favour and love with God, and specially beloved of him, whereas the other is in his high hatred. In a state, what subject more happy and excellent than he that is in the king's favour ? Who more miserable than he that is in the hatred of the king, specially when there ever is matter found in him that he may shew his displeasure in justice ? How gracious and happy, how ignominious and unhappy, was Haman successively, the book of Esther sheweth !

Reason 2. Because they are God's sons ; they but his servants at best, at the worst and in truth the slaves of Satan ; sons better than the servants of a good king, much more than the slaves of such a tyrant.

Reason 3. Because they are the members of Christ. As the church is his body, then such an head must have glorious members ; whereas the other are the members of Satan.

The righteous, and him that serveth God. These two the prophet joineth together, as the other two opposites. By these he teacheth this

Doct. There is no justice where there is not the worship and service of God, no righteousness where there is not religion ; for these two go still together, and hand in hand. So much this conjunction of the apostle sheweth, as that Acts x. 35, ' He that feareth God and worketh righteousness.' Hence Micah vi. 8, ' To do justly and walk humbly with God,' are joined together. Therefore, as St Paul makes faith the establishment of the law, Rom. iii. 21, so St James makes works and righteousness the perfection of faith, James ii. 22 ; that is, that which shews it to be sincere and lively or living.* Both, that there is no faith without righteousness, so no true righteousness without faith.

Reason 1. Because, Rom. xiv. 23, ' whatsoever is not faith is sin.'

Reason 2. Because it is not righteousness, as it is not a good work, though it be the work that is good otherwise, which hath not a good end and a good ground, which hath not the warrant of the word, not done in conscience to it, because it commands it, James ii. 8. Then, *et contra*, having another end than God's glory, a man's gain, or praise, or such like.

* A justifying faith containeth this faith of profession in it.

Hence Christ reproveth the works of hypocrites; though they did the works of justice, it was not righteousness in them, Mat. vi. 2, 5. Now where religion is not, it must be that they shall want their ground and have their end corrupt.

Use 1. Then not without ground have the fathers before us, and we now, affirm that the works of the infidels and heathen are not righteousness, whatsoever of chastity, equity, justice, virginity, or the like, but rather *splendida peccata*, for they being void of religion cannot have righteousness, James ii. 22.

Use 2. To teach us what to judge of the works of ignorant and irreligious men, such as have no knowledge of religion, make no conscience of the service and worship of God; certainly we account them not, neither can we account them, righteousness. But we say, as James i. 26, 'His religion is vain;' no religion, though he do the works of religion, which hath not justice, and mercy, and love joined with it. So we say his righteousness is vain, which hath not the works of religion with it. We see a man hear the word, receive the sacrament, be diligent in the works of God's worship, but he is unjust, covetous, unchaste, &c., we say his religion is in vain; and this will every one subscribe to. We see men just, and chaste, and liberal in alms, &c., but he is irreligious, he regards not God's day, he neglects the word, the sacrament, prayer, and such like; we say his righteousness is vain. But this will not all subscribe to; but they shall know it at one time or other that it is in vain; not only so far as Chrysostom speaks of works without faith, comparing them with the relics of the dead carcasses,* though they be covered with precious and rich cloths, yet have no heat for them; so such as want faith, though they shine with glorious works, yet they do them no good. Now where there is not knowledge nor conscience of religion, there cannot be faith. But further Origen (in Job) goes: † All things which men do, whether in keeping their virginity, or in abstinence, or in the chasteness of their bodies, or in the mortifying of the flesh, or in the distributing of their goods, they are all to no purpose, and to their loss, if they do them not of faith. And I infer they cannot be of faith

* Cadavera enim etsi, &c.—Chrysost.

† Omnia quæ fatiant homines, &c.—Orig.

where there is not care and conscience of religion. In vain then shall it be unto them, for it shall bring them no fruit, no profit. For of whom should they have their reward? Shall they receive from him whom they have not sought, whom they have not known, whom they have not believed? Verily they shall not receive from him any reward, but judgment, and anger, and condemnation.

Use 3. This may admonish every one to add to their righteousness religion, to lay hold of that, and not to withdraw their hand from this; or rather to make their works of righteousness to be righteousness, by labouring to be religious, to have knowledge and faith, to have the fear of God and to serve him, without which the other is nothing, nothing profitable to the doer; for as preaching, being so excellent a work as the power of God to salvation to the hearers, profits not the preacher if he be unjust, unchaste, impious, but it shall be with him as with those that built Noah's ark; so as he that gives alms, if he be without knowledge, religion, and faith, he may profit the receiver, not himself. For if the apostle's rule be good, James ii. 26, 'Faith without works is dead,' then why not much more, saith Chrysostom, are works without faith? which works must needs be where there is no religion. And so he shall not have his reward that doth them, but they will be unprofitable to him; for as he that builds without a foundation loseth his work, and hath only his labour, travail, and grief, so is he that would build up works of righteousness without faith and religion (Origen). And as he saith, all the whole year that Noah was preserved in the ark, and the sun shewed not herself, nor sent her beams upon the earth, the earth gave no fruit, for without the sun it can bring forth no fruit; so unless the truth of God shine in the hearts of men, they can bring forth no fruit of good works or righteousness. Then must every one endeavour, that is just, upright, chaste, &c., not to rest there, but labour to be religious, and have knowledge and faith which must sanctify and make acceptable, and so profitable to the other, as the temple the gold, and the altar the offering, lest they be to us, as Cyprian (*ser. de zelo et livore*), or rather as the Spirit of God saith, Rom. xiv. 23, 'sin, because not of faith.'

CHAPTER IV.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise, and health shall be under his wings; and ye shall go forth, and grow up as fat calves. And ye shall tread down the wicked; for they shall be dust under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Remember the law of Moses my servant, which I commanded unto him in Horeb in all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and fear-

ful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

VER. 1. *For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.*

For, behold, the day cometh that shall burn as an oven. In this fourth chapter we may observe two principal parts:

First, some predictions, which are three: first, a prophecy of judgment to the wicked, ver. 1; secondly, of mercy and goodness to the godly, vers. 2, 3; thirdly, of John Baptist his coming, and the fruit of it to the church, vers. 5, 6.

Secondly, a precept or exhortation, to read and remember the law, ver. 4.

Now in this first verse is a prediction or denunciation of judgment, even an utter destruction to the wicked, by it opposing their former blasphemy, who had affirmed that God did not respect the things that were done, and had altogether cast off the duty and office of a judge. And in this the first word, *behold*, shews the certainty of it, pointing at it as if it were already come and present.

Doct. The judgment God threatens against the wicked, he certainly performs. *Vide* chap. i. 5, *Doct.* 1.

The day cometh. Many think this is to be understood of the day of the second coming of Christ, when the wicked shall have their full doom; and true it is, till then this and the like are not fully accomplished, the wicked have not their full portion; yet doth God so execute his judgments here, as may be to manifest his justice and to confirm the faith of his, shewing by some few examples and small things that he doth, that one day he will fully judge the wicked. Therefore their opinion is the more probable and reasonable, who think this was meant of the first coming of Christ, that upon their ungrateful rejecting of mercy, whereas they boasted of a redeemer and looked for a great day, the day indeed should come, but not such a day as they imagined, but such as should consume them; like that day, Amos v. 20, 'a day of darkness and not light.' And therefore he addeth, it shall burn as an oven, a common phrase in Scripture, when God's wrath and man's power to resist are compared. God's wrath is as fire, which consumes any dry matter it lights upon, for so it follows.

All the proud, yea, and all that do wickedly, shall be as stubble. Which words answer their blasphemy, chap. iii. 15, shewing they were in a gross error to call the proud happy, and God will spare them; but the event should shew the contrary.

The day that cometh shall burn them up; i. e. the time that I have appointed, in whose power all times and seasons are, not when men shall think fit or prescribe me.

And shall leave them neither root nor branch. An expression noting their utter destruction.

Doct. 1. The Lord will destroy and burn up all proud and wicked men.

Doct. 2. As the Lord will destroy all wicked men, so specially such as the world takes notice of for jolly and happy fellows, such as grow and increase by their wickedness and unjust dealing. It is David's observation, Ps. xxxvii. 35, 36, and Job's, Job xxiv. 23, 24, and Solomon's, Prov. iii. 35.

Reason 1. Because this will more magnify both his justice and power, that he respects not persons in judgment, and that he is able to abase every one that is lifted up.

Reason 2. Because this will make him more generally and thoroughly feared than if he smote others, upon whom there is less observation.

Reason 3. Because it will more plainly prove his providence and government, whenas in those from whose prosperous estate they made a reason to deny, he manifesteth his providence. So men come to change their judgment, as Acts xxviii. 4, 6.

Use 1. This may instruct us, when we see wicked men to grow great in wealth and honour by iniquity, yet not to envy them; for God will destroy them, and the rather because they are great. We can pity poor snakes in misery and poverty, when they have no knowledge nor fear of God, because they must go out of one misery to a greater; yet we are ready to envy the prosperity of others as wicked as they, who sure have as much need of our pity as the other, being rather nearer and surer of punishment, and of sorer; as a rebel or traitor, the greater his wealth and advancement hath been, the greater is his fact, and shall be his punishment.

Use 2. To admonish the rich and renowned among men, that they make not those things they enjoy an occasion to harden or hearten them in sin; if they love their own safety, the higher they are, the more holy they ought to be. It were a madness in men who have wealth, therefore to presume to transgress the law without fear, whenas that may sooner bring their lives and estates in question; so it is in this case. 'The proud shall be stubble.'

Doct. 3. Wicked men, whatsoever they be, great, honourable, rich, powerful, yet have no power to resist God. So much this similitude sheweth, which is more full in Isa. xxvii. 4, 'Who would set the briars and thorns against me in battle? I would go through them, I would burn them together.' See also Ps. xxxvii. 20, Isa. i. 31, Nah. i. 10. We have many examples of this, in Pharaoh, Ahab, Sennacherib, Herod, and notably in him that was both an example of the point and one that taught it, namely, Nebuchadnezzar, Dan. iv. 30, 32.

Reason 1. Because God is most powerful, the Lord of hosts, and hath all creatures at command, to do with them as he list.

Reason 2. Because all men are weak compared with him; they are but grasshoppers, Isa. xl. 22, and reputed as nothing, Dan. iv. 35.

Use 1. To teach great men not to sin, and promise safety to themselves for their greatness, Isa. ix. 14.

Use 2. To admonish the meaner sort to take heed of provoking God; for if the other cannot resist him, how shall they escape? As he fears not the other's power, he will not pity the meanness of these. The fir-tree must howl if the cedar be fallen, if the mighty (or the gallants, as the word is) be spoiled, Zech. xi. 2. Then, as the third captain who was of equal strength with the other two, when he saw them perish, entreated humbly for his life, 2 Kings i. 13, how much more are such to entreat the Lord, who see him abasing more mighty than themselves.

Use 3. To instruct mean men, retainers and followers of others, not to commit evil at their command, not to be their bawds and panders, their instruments for blood and uncleanness; for though they may bear them out some time against the law of man, and the execution of human justice, yet not against God. They cannot defend themselves, how should they defend them? If they command, as Absalom did his servants to kill Amnon, upon the confidence of his greatness, 2 Sam. xiii. 23. Yet consider Absalom could not save himself, but was hanged and stricken through with darts.

Ver. 2. But unto you that fear my name shall the Sun of righteousness arise, and health shall be under his wings; and ye shall go forth, and grow up as fat calves.

But unto you that fear my name shall the Sun of righteousness arise. Here is a second prediction or prophecy, which is touching the godly, and of good things of a spiritual nature. And to them doth he turn his speech, that he did not denounce this terrible day, to afflict the minds of the good, but to terrify the wicked, who shall perish, being contemners of God; but when that shall come, you that fear God, lift up your heads in peace and hope, for to you shall arise, 'the Sun of righteousness.' Thus the prophet calls Christ after the manner of the prophets, who in diverse places have given him this name: Isa. lx. 1, 2, 19, John viii. 12, Luke i. 78; and he is said to arise unto them, because he doth enlighten them by his word and Spirit. And he is called the Sun of righteousness, being so himself, and making them so, regenerating, purging them from their corruptions, renewing in them the image of God; which things are more particularly expressed by that which follows.

With healing in his wings. Keeping the same metaphor, he calleth the sunbeams *wings*, that as by the beams of the sun the air is purged and health pro-

cured to men, so Christ should, by his grace and Spirit, purge them whom he enlightens.

And you shall go forth. That is, be set at liberty from bondage and slavery, from sin, the devil, and death.

And grow up as the calves of the stall. That is, you shall have an increase and augmentation of grace and of the Spirit, more and more, as fat calves; an homely similitude, to make it clearer. Some read 'you shall leap,' but this other the words will well bear, and is as fit.

Doct. 1. All men are in themselves darkness, and have no light; that is the estate of every man by nature. The point is only implied.

Doct. 2. Christ is risen a sun to as many as are truly called, and they have light, and not darkness; they have the knowledge of God and of his will necessary to salvation.

Doct. 3. Christ is most holy and pure, without spot and blemish of sin, a Sun of righteousness.

Doct. 4. They who are God's elected and called, have health under the wings of Christ, i.e. have their sins purged, their spiritual sores cured, and they made holy and sanctified, 1 Cor. vi. 11, Rom. viii. 10, Gal. v. 24, Eph. v. 26, 27.

Reason 1. Because they are made one with Christ and joined with him, and so, being in Christ, are new creatures, 2 Cor. v. 17; new in quality and condition, being made partakers of the divine nature, 2 Pet. i. 4, as iron put into the fire remains so in the substance, but yet is pulled forth wholly burning like fire. The same substance with the name remaineth; the heat, shining, brightness, other accidents, are not the iron's, but the fire's.

Reason 2. Because, as a cause of this, they being one with him must needs partake of his Spirit, and have life from him as members. And this life is holiness; they are sanctified wholly, 1 Thes. v. 23; the mind enlightened with the true knowledge of God, Col. i. 9; the memory keeps and remembers that which is agreeable to God's will, whereas naturally it best remembereth lewdness and vanity, Ps. cxix. 11. The word is hid in the heart; the will is sanctified so far as it is freed from sin, that it can will and choose that which is good and acceptable to God, and refuse that which is evil, Philip. ii. 13. The affections are sanctified, and move to that which is good, to embrace it, and eschew evil, Rom. xii. 9; the body is sanctified when the members are instruments of righteousness, Rom. vi. 13; and all is from Christ, in whom they are, and to whom they are joined. In Christ they have a gracious health of mind, and spirit, and body, who took whole man that he might heal the whole man of all pestilential contagion, as Saint Augustine speaks.* But none hath this holiness in perfection, but in part; and to dream of a perfection is a Pelagian fancy, contrary to

* In Christo habent, &c.—*Aug. de civit. Dei* lib. x. cap. xxvii.

experience, conscience, our own confessions to God, and to the word of God, that hath taught us that we have but here the first fruits, Rom. viii. 23; and the full measure not accomplished till after death, Col. iii. 4. In the mean time he is in hand with the cure and healing of us, so that the state of the best is clean in part, and yet in part to be made clean, and must hearken to the apostle, 2 Cor. vii. 1, to 'cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God,' knowing they have still an army of vicious desires to fight against, which are the Jebusites who dwell in our borders, and may be subdued, though they cannot be driven out.*

Use. This will answer the papists' slander, who affirm in their late pamphlets, and by D. Bishop in his epistle to the king, that we say, that to think of inherent righteousness and to stand just by it before God, is to raze the foundation of religion, and to make Christ a pseudo-Christ. If they understand it of being just imperfectly before God, we none of us deny it; but if as perfect righteousness in God's sight, we say it doth raze the foundation, and jostleth Christ out of his place, and take away from him that honour which the Scripture hath given him, to be called, 'the Lord our righteousness,' Jer. xxxiii. 16, and to defeat the work of God, 'by whom he is made unto us righteousness,' 1 Cor. i. 30. But this is injurious to the inestimable value of Christ's blood. God cloaks our sin now, and cures it too by degrees, and afterward fully. He cloaketh and covereth our iniquity with the righteousness of Christ, which is not a short cloak that cannot cover two, as St Bernard speaks,† but being a large and everlasting righteousness, it will largely cover both thee and me.

They who are elected and called are redeemed; that is, are set at liberty and freed by Christ from sin, Satan, and death, and shall go forth (as the words are here) from sin, Rom. vii. 5, 6, Rom. vi. 6, 14, 1 John iii. 8; from Satan, John xii. 31, Col. i. 13; from death, Heb. ii. 14.

Reason 1. Because they are one with Christ, and he having overcome those enemies, and delivered himself, they must needs be freed.

Reason 2. Because being one with him, they have his Spirit. 'Now where the Spirit is, there is liberty,' 2 Cor. iii. 17.

Reason 3. Because they must and ought to serve him, whose they are; that is, God, which they cannot do, if still they be servants to sin and Satan; for if no man can serve two masters (Mat. vi. 24), who may in some case be subordinate to one another, how may they serve such as are so far opposite, God and sin?

Reason 4. Because God hath shewed mercy to pardon their sin; but to what end were that mercy, if he should leave them in their former bondage? As if one should pay the ransom of a captive, and yet leave him still in thralldom.

* St Bern. in Cant. serm. lviii. † Bern in Cant. lxi.

Obj. We see many of them who are partakers of this redemption, yet are still overcome of sin, and are led captive to transgress the commandment, as St Paul was, Rom. vii.

Ans. Falling into sin doth no way prove the dominion of sin. Sin hath dominion when it reigns in a man, and when man rebels not, strives not against it, but is ruled by it. But when sin is, as St Cyprian speaks,* as a raging beast, yet tied and chained up in the utmost passages of the soul; or as Epiphanius,† as a root sprouting out weeds, yet still nipped and checked that they cannot have their growth; then sin reigns not, so that though by reason of this remainder of sin man be greatly hindered, that he cannot do the thing he would, yet the thing that prevaieth in him is a will and desire of righteousness, hungering and thirsting after it, the drift and purpose of his life tending wholly to it. It is grievous to him that he fails, and makes him cry out, Rom. vii. 27, 'O wretched man,' &c.

Obj. Those are still assaulted by Satan, and hotly pursued by him, so that they are nowhere free from his temptations, therefore not freed.

Ans. It is a sign they are the rather freed, not because they are tempted, but because they are so hotly pursued, and have the feeling of them, which before they had not; and as Cyprian speaks, the devil is therefore more fierce, because overcome, and would fain conquer his conqueror; so that though he go about like a roaring lion, 1 Peter v. 9, yet they are able to resist him stedfast in the faith, and so armed with the coat-armour of God's Spirit, and his grace, that though he may by violence now and then foil them, yet doth he not overcome them and lead them captive; but the more he assaults, the more are they enabled to repel him and resist his forces, for they prove like a city that hath been once besieged, but not sacked; ever after it will be better able to resist the like forces, yea, greater, because they will fortify the walls and breaches, and increase their munition and strength. It falls out with men that enjoy their lands in peace and security, they look not into their evidences, only keep them in a box or chest; but if any man lay claim to the least part, and would wrest it from them, then will they with diligence seek them forth, and look them over, and consult with lawyers, whereby they are able to answer the plea of the adversaries. So it is with the spiritual estate; Satan (as Chrysostom speaks) when he sees he can do nothing, either presently desists, fearing lest he become a cause of more glory to us; or if he do continue, it is but to be revenged of them by troubling and vexing them, whom he cannot overcome; so that his assaults prove that they are freed from him, as Pharaoh's pursuing of Israel shewed they had escaped.

Obj. These still die; how are they then freed from it?

Ans. They neither are nor can be free, because the

* Cypr. de circumc.

† Epiph. in hæres. lxiv.

sentence is unchangeable, Heb. ix. 27, but they are freed from the dominion and tyranny of death, yea, from the hurt and evil that comes by it; nay, it is made to bring them many benefits. It frees them from, first, the afflictions and miseries of this life, yea, though it seem to come unto them somewhat untimely. 'The righteous is taken away from the evil to come, he shall enter into peace, they shall rest in their beds,' Isa. lvii. 1, 2, 1 Kings xiv. 13. Secondly, from the fellowship of wicked men, who vex their souls, as the Sodomites did righteous Lot's. Thirdly, they are freed by it from sin. Death is found to be profitable to the faithful, because it frees a man from the danger of sinning, and puts him into a security of not sinning, saith St Augustine. So that, in bringing death, is by death destroyed, as the viper of her brood. Death had never entered but by sin, and sin had never ended but by death. Fourthly, they are freed from the assaults of Satan and the world; for they by it do not only fly into the wilderness to be free for many days, as the church, Rev. xii. 6, but as the words are in the fifth verse, they are caught up unto God, and to his throne; and so as favourites pursued are safe when they are in the court, specially in the presence chamber, so much more here. Besides these freedoms, it brings great benefits. First, it is their passage into the presence of God, where is fulness of joy; an unpleasant gate, but to a princely palace. Secondly, it is an herald that fetches them to their glory and crowning, from these earthly cottages, 2 Cor. v. 1. Thirdly, it restores our bodies more holy and pure unto us. At length, then, what is death? It is no more than to put off one's coat; the body is as a garment, and we lay it off but for a while by death, to put it on again afresh.

Use. It is comfort to as many as find and feel the assaults of Satan and sin, tempting, and fighting, and rebelling in him, but not reigning or ruling in him; or though sometime foiling him, yet not leading him captive, Rom. vi. 12, 13. Such may have comfort that they are redeemed by Christ: 'Free, indeed, because the Son hath made them,' John viii. 36. They must not measure their freedom, and so their comforts, by feeling no assaults; for as Jerome to Heliodorus, then thou art most dangerously assaulted, when thou knowest not that thou art assaulted. We have to fight, saith St Cyprian (*de mortalit.*), with covetousness, with unchastity, with wrathfulness, with ambition, with carnal vices, and with the enticements of the world. Hereupon, saith St Augustine, (lib. ii. *contr. Julian.*), God forbid that we should think holy Cyprian to have been covetous, because he fought with covetousness; or wrathful, or ambitious, or carnal, or a lover of this world, because he fought with them; nay, therefore was he none of these, because he fought and strongly resisted these evil motions.

Heating under his wings. It implies sickness among men.

Doct. Every man naturally of himself, and by himself, is sick, full of diseases and sores; that is, of sins and corruptions, and of all spiritual diseases, Ps. li. 5, Ezek. xvi., Rom. iii. 10, &c., Eph. ii. 3. And of every person may that be spoken which is spoken of the whole people, Isa. i. 6, 'From the sole of the foot to the head there is no soundness, but wounds, and bruises, and putrefying sores.'

Reason 1. Because of natural parents who communicate their sin and nature, and 'beget in their own likeness,' Gen. v. 3, and so, 'that that is born of flesh is flesh,' John iii. 6. It is propagated more than any natural disease, and outgrows nature, for we find children sinning before they can either go or speak.

Reason 2. Because they are without Christ, who is life; as the body without the soul, so is the soul without Christ. The soul departed, the body is possessed of stink, corruption, rottenness, worms, horror, and becomes detestable; so without Christ, the soul is full of the stench of guilt, the corruption and rottenness of sin, the worm of conscience, the horror of infidelity. (So Chrysologus.)

Reason 3. Because they are not regenerate; then that is true, Rom. vii. 18, 'In me, that is, in my flesh, dwelleth no good thing.' And if no good, then much evil; for there is no *medium* twixt these, which are more opposite than health and sickness.

Use 1. To let every man see what he is by nature, as blind and darkness, so unholy, and sickness, full of corruption and uncleanness.

Use 2. This may teach us why men can so hardly endure the ministry of the word, specially that which reproves and threatens, why they account the ministers grievous and offensive to them, and their enemies rather than friends, which labour to reform them. It is because sin and corruption is natural to them; and men can hardly endure to have a natural sore, defect or infirmity, pointed at, or noted, much less to be dealt withal, when it is not to be cured or removed without force, without sharp medicines, cutting or searing, or the like. Is it any wonder it should be so here, when to deal with sin is like pulling out a right eye, or cutting off an arm; specially when custom is added to nature, and pleasure and profit to both? This makes them, when they hear of sin, not to entertain it as an admonition, but to shun it as a reproof, and receive such, not as physicians that would cure them, but as enemies that would kill them.

Use 3. The reason why they account the law and commandments of God such a burden, and the obedience of them so tedious, is, because they are sick men, and want health, and we know small things are burdensome to the sick. St Paul complains, though he was in health, and had an inward man, Rom. vii. 22, 23, much more such as have nothing but the outward and the carnal man.

And ye shall go forth. If Christ bring liberty, it intimates a bondage before.

Doct. Every man naturally is a slave, in captivity and bondage to Satan, sin, and death: Rom. vii. 14, 'Carnal, and sold under sin;' Rom. vi. 16, 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;' John xii. 81, 'The devil is the prince of this world,' 2 Cor. iv. 4, 'the god of this world,' 2 Tim. ii. 26, 'who takes men captive at his will.'

Reason 1. Because they serve and obey sin, then they must needs be in subjection to it, especially when the service they do is willing: John viii. 84, 'Whosoever committeth sin is the servant of sin.' So Rom. vi. 16, and 2 Peter ii. 19, 'They are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage.'

Reason 2. Because if they be slaves to sin, then to Satan also; for sin is the work of Satan; and also to death, for 'by sin, death entered into the world,' Rom. v. 12. Sin the only cause (saith one), which enlargeth death's dominions, and made all the world to become his tributaries. Adam had not died, had he not sinned.

Use 1. This will teach us and warrant us what to judge of those men, whom we shall hear, if any man speak of liberty and freedom, to challenge it as much as any, like those, John viii. 38, 'We be Abraham's seed, and were never in bondage.' And yet they live very profanely and wickedly, no iniquity subdued, but sin reigning, and they subjects to their corruption, yea, captives to their lusts, uncleanness, ambition, pride, anger, &c. When they are masters of families, magistrates of cities, captains of bands, colonels of fields, generals of armies, commanders of countries, yea, princes, yet one base, ambitious, or covetous, or voluptuous lust doth rule over them. Miserable slaves! And if they feel not this, their bondage is the greater; sin and Satan have the surer possession, when things all are at peace. The captivity is more dangerous, the more willing, as the malignity of poison is never the less, though it be sweet, if yet it be poison.

Use 2. This will confute the doctrine of popery, who teach that man hath free will to good, or (to use Bellarmine's words) that a man may do things morally good, and keep or fulfil the law, according to the substance of the things prescribed, without the help and assistance of special grace. But how should this be, if he be the slave of sin? We deny not to any man free will, for else we should make him no man. But we must understand that free will is either good or evil, and so according to the distinction of Bernard. All that have free will but to evil, are their own and Satan's; all that have free will and to good, are God's. Gregorius Ariminensis is express, that to affirm that man by his natural strength, without the special help of God, can do any virtuous action, or morally good, is one of the damnable heresies of Pelagius; or if in anything it differ from his heresy, it is further from truth.

And grow up as young calves. A further benefit

promised of growing up and increasing in grace and sanctification daily by degrees.

Doct. They who are God's elect and called, shall grow up and increase in graces, as in faith, hope, love, and such like. As the waters of the sanctuary, they shall rise higher: Ezek. xlvi., 'They are branches in Christ that bear fruit, and are purged that they may bear more fruit.' John xv. 2, Philip. i. 6, James ii. 5, 1 Cor. i. 4, 5.

Reason 1. Because he will restore in them by Christ that which was lost in Adam, and by him his image of righteousness and holiness; therefore shall they increase and grow up towards it, which must be got again in long time and divers progress, though it were lost in a moment.

Reason 2. Because some doubt else may be, whether their graces they have be true sanctified graces, which generally ever increase, though some let there may be, as a temptation or some sin; but they do recover themselves and increase after the more, as fire kept down, Mat. xxv. 21, 26.

Use 1. This may put many a man to a *quære* with himself, and his own soul, if he increase not, but rather go backward, and thrive not under good means, but shame their master, as if they had no good food, like the blasted ears and lean kine, that Pharaoh dreamed of. These may fear themselves, that if they approve themselves in this condition, and think all is well with them, they are not right; but if they dislike their dulness and backwardness in profiting and growing on in sanctification, if they bewail their wants, and earnestly use the means, they may be persuaded that what God hath begun he will perform in them to the end; and that he will fulfil the desire of them that fear him.

Use 2. To persuade every one to endeavour to go forward, and to grow in grace and piety, as the wicked grow worse and worse, 2 Tim. iii. 13, Philip. iii. 13, 14. To press forward, like runners in a race, who look not how much they have run, but how much remaineth. Upon which place St Augustine, he had said, I am not already perfect, and yet afterward he saith, as many as be perfect; perfect, and yet not perfect; perfect travellers, but yet not perfect comprehenders. Let it always be displeasing unto thee to be as thou art; if thou meanest to attain at length to that which yet thou art not,—for when thou thinkest well of thyself, thou goest no further; but if thou sayest it is well, thou art undone,—forget what is past, look not back, lest thou stayest where thou now art. Remember Lot's wife.

Ver. 3. And ye shall tread down the wicked; for they shall be dust under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

And ye shall tread down the wicked. The last thing promised to those that belong to God, is victory over their enemies. A comfortable promise to them that were

oppressed and under the wind, that God would change the condition, and make them now aloft, and the other under. It is usual with the Lord, when he promiseth redemption and comforts to his, to join also a prophecy of the destruction of their enemies, lest they should be grieved with too much emulation at their present prosperity. Thus God works patience in them, seeing he would give them after a while cause of triumph over their enemies, and that they shall be the Lord's ministers to act this judgment, *You shall tread down the wicked*, they shall be made your footstool; and it is added, *they shall be as dust*, or ashes, shewing their utter and ignominious destruction.

In the day that I shall do this. Which noteth the time spoken to restrain their desires, who, haply hearing it, would be carried headlong with it in their desires for it; therefore by this they are taught to wait with patience, till the time come when God will effect it. And this day is partly in this life, but fully and perfectly in the other, when they shall with Christ judge the wicked and tread upon them.

Doct. 1. The Lord he often descendeth to the infirmities of his, to let them see their desire upon his and their enemies for his sake, and to see their ruin and destruction. See a like point to this, chap. i. 5, 'Your eyes shall see it.'

Doct. 2. The Lord oftentimes destroys the wicked, enemies of him and his church, by the hands of his church, and by their means. 'Ye shall tread,' &c.

Ver. 4. Remember the law of Moses my servant, which I commanded unto him in Horeb, in all Israel, with the statutes and judgments.

Remember the law of Moses my servant. Here is the second part of this chapter, the precept commanding their reading and remembering the law; because from hence they were to have no more prophets till Christ's coming, when John should be his forerunner; and, therefore, when they were without prophets, they must give the more diligence to read and be exercised in the law, and to submit themselves to the doctrine of piety therein contained. Now, by naming the law, he doth not exclude the prophets and prophecies that were written, his own and others, but rather including them as commentaries of the law, and interpreters of Moses. So he leaves them not to their own imaginations, but restrains them to that which was left written, as being sufficient to direct and govern them.

My servant. Moses was not the author of the law, but only the instrument of bringing it. Therefore it is added,

Which I commanded unto him. He was only God's minister to utter what he would have him deliver.

In Horeb. The place where the law was given, which some think to signify the mount Sinai; others think by both is meant one hill, which in respect of that part which lay towards the east, was called Horeb; of that towards the west, Sinai; and of this place the

prophet rather speaketh, that he may make them call to mind the great majesty of God, which he shewed in that place at the giving of the law.

To all Israel. He noteth the persons to whom he gave it, even to themselves, to make them the rather to regard it, and obey it above others, Ps. cxlvii. 20. And he saith to *all*, that no man might exempt himself; whether learned or unlearned, base or noble, male or female, all ought to attend to it and remember it.

With the statutes and judgments. This he speaks the rather to commend this care to them, seeing the law is for their profit and good, and containeth in it all directions for public affairs, to teach men to carry themselves in all conditions.

Doct. 1. The people of God must remember the whole law, the minister to teach it and deliver it to the people, and they to receive, learn, and know it. *Vide chap. ii. 6.*

Doct. 2. The people of God must remember this wholly and only.

Doct. 3. The people of God must read, know, and be exercised in the law. This extent, and all these degrees, are contained in the word *remember*. It is the character of the blessed man, Ps. i. 2; it was David's prayer and practice, Ps. cxix.; and Christ requires it, John v. 39; and St Paul, Col. iii. 16.

Reason 1. Because some are such as must teach others, and ought to do it, Deut. vii. 7. No man can teach another what he knows not himself.

Reason 2. Because they cannot without it preserve themselves from sin, ignorance being the fountain of sin, which made the Hebrews call all sins *ignorances*; for not knowing sin, they can no more avoid it than the bird that sees not the snare; but the knowledge of the word will secure and preserve them, Prov. vii. 1-5.

Reason 3. Because whatsoever is done in obedience of God cannot be good if it want knowledge, though it proceed from zeal, charity, devotion, or good intention; it is, howsoever, but a blind sacrifice, condemned, Mal. i. 8.

Uses of this point, see chap. i. 8.

Ver. 5. Behold, I will send you Elijah the prophet before the coming of the great and fearful day of the Lord.

Behold, I will send you Elijah. The third prophecy in this chapter, touching the coming of John the Baptist, of his office, and the fruit the church should have by him, in this verse and the last.

In this verse we have his sending, and in it we observe by whom, and who is sent, his name and office, and, thirdly, the time when.

I will send. This is here spoken of God the Father, which, chap. iii. 1, was spoken of the Son; and to the Father it is also applied, Mat. xi. 10.

Elijah the prophet. Not that Elijah who was taken up in a fiery chariot, but John Baptist, who is here

called Elijah, for the similitude of his mind and manners, his graces, gifts, and office. If we admit an heavenly interpreter to tell us the meaning, Luke i. 17, or Christ, Mat. xvii. 10–12, who told his disciples that Elias was come; and we read in the next verse, ver. 13, that ‘the disciples understood that he spake unto them of John the Baptist.’ Yet Christ revealed it at another time more plainly: Mat. xi. 13, 14, ‘All the prophets prophesied till John; and this is Elias which was for to come.’

The papists understand this of the true Elijah, and that he shall come again in person. Ribera hath three reasons for it: * *First*, The authority of Chrysostom, Augustine, Ambrose, Theodoret, Cyril, Aquinas, &c. We answer, one angel is more than all these, especially Christ, who is our sole doctor, and hath otherwise interpreted. *Secondly*, The Septuagint, instead of *prophet*, reads *Thesbite*. We answer that the original is *prophet*; so Ribera himself confesses, and so the king of Spain’s Bible hath it. Must we then reform the fountain by the channel, or this by that? *Thirdly*, His third reason is from the last words of the verse, ‘lest I come,’ &c., which are, he saith, understood of the second coming of Christ, because his first coming was to save, not to judge or destroy. I answer, It is not Christ that speaks these words, but the Father, who, verse 3, was called ‘The Lord of hosts,’ a title not given to Christ. And the words are not meant of the destruction of the wicked at the last judgment, but of God’s plaguing them in this life, for contemning of Christ, as their own Montanus doth also interpret it. Bellarmine also would prove it as Ribera doth, that the words refer to Christ’s second coming, because that day is called ‘great and fearful,’ whereas Christ’s first coming is acceptable, and a day of salvation. I answer, that Christ’s second coming, in respect of no other thing, nor to any other persons, is great and fearful than his first coming is, and *é contra*, for his second coming, to his own, is a day of salvation, and they are bid to lift up their heads when it approaches; but to the wicked both the first and second coming are fearful, and full of horror. Therefore Montanus interprets it thus: the day is great in respect of the good, and dreadful in respect of the wicked, resembling this place to that of John, Mat. iii. 12.

But the reason why the papists contend it should be the true Elijah, is because they prove that the pope is not antichrist. This is one of Sanders his great demonstrations to prove it, because Elijah must resist antichrist, but Elijah is not yet come to do it. *Ergo*, but what prophet, what apostle, what scripture ever told them any such thing? Papal traditions will leave nothing unknown; they tell us things wherein God’s Spirit is silent, they tell us the soldier’s name who pierced Christ, the thieves’ name who were crucified with Christ, the host’s name in whose house he cele-

* Ribera, *in loc*.

brated the supper, and the names of the two witnesses, Rev. xi. 3, to be Enoch and Elias, if we will believe them; but their folly is made manifest to all that will see.

Before the coming, &c. Here is the time when Elias shall come, immediately before Christ’s coming; that is, his first coming, which, though it may seem to be described contrary when it is said to be acceptable and gracious, yet this is spoken in respect of divers parties; that whereas there were some that contemned and made no account of the mercies of Christ, to them it should be a dreadful day, but to the godly acceptable and gracious.

Doct. The coming of Christ is very terrible to all natural, wicked, and impenitent men; that is, his preaching of the word, whether in his own person or by his ministers. So Isa. xi. 4, ‘He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;’ which is again repeated, Rev. ii. 16. And by his ministers he doth it, 2 Thes. ii. 8, 2 Cor. ii. 15, 16.

Reason 1. Because he brings them by this to the sight of sin, Rom. iii. 20, 1 Cor. xiv. 24, 25, and so makes them to see, though unwillingly, how ugly and filthy lepers they are, how defiled in nature, in soul, body, mind, will, affections, in word, deed, actions, which must needs trouble them and strike terror into them.

Reason 2. Because by this he brings them to the sense of that punishment which is due for sin, so that though the sight of sin last no longer than they are looking into the glass that discover them, yet the sense of the punishment may terrify them.

Obj. By this he also troubles his own, and the most penitent, as we see, Acts iii. 37, 38.

Ans. He doth so when he first brings them to repentance, or after, when they grow secure; but the difference is, that in these it is to salvation, in the other, to their greater damnation and hardening.

Other things which might be observed here are already noted, chap. iii. 1.

Ver. 6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.*

And he shall turn the heart of the fathers. In this verse is described the end of John’s coming before Christ, his office, which is to convert the hearts of the fathers to the children, and to bring them to an holy union of faith, to work repentance in all, and to turn them from iniquity to the living God.*

He shall turn. He shall be my instrument to turn or convert men; speaking honourably of the ministry of the word, to shew how powerful it is when he worketh with it. The ministers then convert when they

* *Vide brevem expos. hujus versus, apud D. Abbot. Antich. Demonstr. cap. vi. p. 133.*

are co-workers with God, 1 Cor. iv. 15, 1 Cor. xv. 10, but prevail not when he denies assistance, 1 Cor. iii. 7.

The heart of the fathers to, &c. St Augustine and Jerome, by *the fathers*, understand Abraham, Isaac, and Jacob, and the prophets; and by *children*, the Jews. When by the preaching of John the Jews should believe in Christ, in whom the fathers had believed, then should their fathers' hearts be turned and affected towards them, which otherwise were averse from them. Some understand by *fathers* the Jews, and by *children* the apostles and other Christians, according to that Ps. xlv. 16. And when the Jews were converted by Elias, to believe as the Christians did, then were the fathers and children of one mind, consenting in one truth. But some understand by them all ages, orders, degrees of men, meaning that John should execute his office with the like authority, gravity, and power towards all, and shall have and see the fruit of his labours in all sorts; and so it is interpreted, Luke i. 17, that John when he came should find many dissensions, many strange opinions and dotages, but he should gather them to God, and bring them from those dissensions to true unity, that they may grow together in one faith.

Lest I come and smite the earth with a curse. These words menace as many as resisted John's ministry. There were among this people many obstinate and wilful, who had need of this rousing and awakening; a threatening also, not only against particular men, but to destroy the whole nation of the Jews, by famine, pestilence, war, and exile.

Doct. 1. Repentance is wrought by the preaching of the word. *Vide chap. iii. 7.*

Doct. 2. The ministry of the word works upon all,

old, young, rich, poor, noble, base, &c. This was manifest by John's preaching, Mat. iii. 5, Luke iii. 10, &c.; by Paul's, 1 Cor. i. 26, 27. We read of 'noble Theophilus,' Luke i. 1; of the shopkeeper, Acts xvi. 24; of the jailor, ver. 34; of the devout Greeks and the honourable women, Acts xvii. 4; and of the elect lady, 2d Epistle of John.

Reason 1. Because God hath decreed to save of all sorts some; then must the word needs work upon them, it being the means of salvation, 1 Tim. ii. 4.

Reason 2. Because that when he converts by it the wise, rich, and mighty, he might shew his power and the power of the word in the weakness of man, 1 Cor. i. 25, when by it he shall make them account their wisdom folly, &c.

Reason 3. Because when he calls of all sorts, it might appear that when they are not wrought upon, it is not their state and condition that doth hinder them, as if God had given it them to snare them, but it is from the corruption of their own hearts who abuse them, seeing others their equals are converted.

Use. To encourage the ministers in the diversity of their hearers, as different in conditions as complexions, in hearts as faces, yet to go on and deliver the word with faithfulness, expecting that the Lord shall make it profitable to the saving, though not of all, yet of some of all sorts; that as he wrought effectually in Peter towards the circumcision, and was mighty in Paul towards the Gentiles, Gal. ii. 8, so he will this day be powerful to some of the rich, the next to some of the poor; this Lord's day to one of honour, the next haply to one in disgrace and vile; to all according to the pleasure of his own working.

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TORSHELL ON MALACHI.

NOBILISSIMO AC HONORATISSIMO DOMINO,

D. EDOUARDO, COMITI DORSET, BARONI DE BUCKHURST,

SERENISSIMÆ DOMINÆ REGINÆ DOMINO CAMERARIO, PRÆNOBILIS ORDINIS PERISCÉLIDIS MILITI,
ET SERENISSIMO DOMINO REGI CAROLO, A CONCILIIS SECRETIORIBUS :

DEPURATÆ ELOQUENTIÆ FACILE PRINCIPI : INGENUORUM OMNIUM
STUDIORUM FAUTORI, MÆCENATI DIGNISSIMO :

IN OMNIBUS NEGOTIIS AD HONOREM REGIUM AC SALUTEM PUBLICAM SPECTANTIBUS,
VIGILANTISSIMO AC PRUDENTISSIMO CONSILIARIO :

HAS EXERCITATIONES IN PROPHETAM MALACHIAM,
UT EXILE QUIDEM, AT DEVOTUM TAMEN, PERPETUÆ OBSERVANTIÆ ET MAXIMI OBSEQUII TESTIMONIUM,

D.D.D.

Sacellanus ejus indignus, humillimus Servus,

SAMUEL TORSHEL.

TO THE READER.

IT was not choice, but occasion, that cast me upon this subject. Having the original notes of the sermons of that reverend, learned, and godly divine, Mr Richard Stock, upon this prophet Malachi, entrusted into my hands, and upon perusal of them finding many necessary points most wholesomely treated of, I thought it too great an injury both to his name and to the public, to make them only mine, and to keep them to mine own use; and therefore I resolved (not without the judgment and approbation of other men) to communicate them unto the use of others. But, withal, observing that his aim being only the edification of a popular audience, he had only endeavoured to apply the text to the condition of his present hearers; and had left somewhat to be done to make it a complete Commentary, I set myself to examine the original, to confer translations, to inquire into the several glosses and expositions of the ancients and moderns; and have thereupon made up what you see, by way of exercitation. Not out of any opinion of mine own ability, or an ambition to be upon the stall, or out of any more peculiar delight that I take in this kind of study, which yet is a study most worthy of a divine, and which may exercise the most able; especially these more difficile pieces, I mean the prophecies, which according to the Hieroglyphic of prophecy, which, they say, doth hang among other pictures in the Vatican library at Rome, are like matrons with their eyes covered. In regard of which difficulty it was, that Paulinus, bishop of Nola (a man much commended by St Augustine and St Jerome, and one that had not any resolution against writing, for he wrote other tracts as verses and epistles), would not be drawn to write commentaries, though he were entreated by many of his friends, as deeming himself unworthy, though he were indeed very able. I commend his spirit, though I follow not his example, and I have given you the excuse above.

I have everywhere followed the grammatical, which is the lawful and genuine sense* of Scripture. Men have been too wanton with allegories. Origen, St

Ambrose, St Jerome himself, and others of the ancients, have been blamed for it by learned men. It were easy to multiply instances, but it were needless. I have also sought the most proper grammatical sense, not always the first, but the most agreeable to the nature of the context; which, while it hath not been observed, many absurd interpretations have been made. Corn. à Lapide* saith, he heard one preach, that Moses died kissing of God, because of that place, Deut. xxxiv. 5, 'He died upon the mouth of the Lord;' not observing the use of that phrase among the Hebrews, which also the Septuagint, the Chaldee, the vulgar Latin, our English, and (for aught I know) all interpreters do express, 'He died according to the word of the Lord.' But I will not enlarge myself here, because I speak unto the point in the epistle before Mr Stock's Commentary. I will only request this of the learned reader (if any such shall vouchsafe to bestow his eye so meanly), that he make a favourable judgment of what defect or other blemish he may discern in a work of this nature, which could not be smoothly wrought, nor wrought in all things to mine own satisfaction, having the use of no books but mine own, and living almost an hundred miles from any public library. Yet, such as I have, I have not neglected to consult; willing to cast off that untrue and slanderous aspersion which Francis Riber† hath thrown upon protestant interpreters, that they read not the commentaries of the holy fathers, but being furnished with some poor measure of knowledge in the tongues,‡ they read the Scripture as if they were to read Livy or Cicero.

Whatsoever it is that I have done in this, I submit it to the censure of this Church of England, of which I am a part and member, and in which I make my daily prayers unto almighty God, that truth and peace may still be maintained, and that she may still flourish with prosperity and reputation, notwithstanding the ill will and ill opinion of all sorts round about her.

S. T.

* Corn. à Lap. proleg. in proph. min.

† Riber. Com. in Hos. 13, Num. 12.

‡ Sed vide Guil. Perkinsi prophetica, cap. 3.

* Iac. Armin. Disp. priv. Thes. ix.

AN EXERCITATION UPON THE PROPHECY OF MALACHI.

—0—

IN the whole book of Malachi, which seems to be but one prophecy or sermon, we may (without any prejudice of others, whose opinions the reader may see in *John Tarnovius in Mal. proleg. vi.*) observe as the parts of it,

First, The inscription or the preface, ver. 1.

Secondly, The prophecy itself, ver. 2, &c., *ad fin. proph.*

1. The inscription or the preface. Ver. 1, *The burden of the word of the Lord to Israel by Malachi*, which is the title or head of the whole prophecy; wherein we have,

First, The subject: *The burden of the word.*

Secondly, The circumstances of the persons.

1. From whom: *the Lord.*

2. To whom: *to Israel.*

3. By whom, *by Malachi.*

I. The subject or the subject matter of the whole book, *The burden of the word*; so our last translation, the Geneva English, the Italian of Deodate,* Montan, Winkleman. *The prophecy*, so Pagnin and Piscator. *The burdensome prophecy*, so Tremellius. The word is מַשָּׁא, the root in Hebrew, *nasa*, signifies *to lift*, or *take up*, *to carry*, *to bear*. According to which we have a phrase in Scripture, 'to take up a proverb.' And so whereas the Septuagint sometimes renders the word ῥῆμα, *verbum*, the word, sometimes χρηματισμός, the oracle or divine answer, sometimes ὄρασις, the vision; here they render it λῆμμα λόγου, the assumption, or lifting, or taking up the word of the Lord; and they have expressed the original, 'The lifting up of the word against Israel;' though the Greeks use the word λῆμμα, and especially the Latins, in another sense, among whom lemma is that word or short sentence, which is lifted up upon the head of the discourse, to be the title or summary argument of the rest.

* Il carico.

So the titles of *Epigrams* are called *Lemmata*, as in Martial, *Epigr. lib. xiv.*

Lemmata si quæras cur sint adscripta, docebo;
Ut si malueris, Lemmata sola legas.

If why the titles are o'er-writ, you ask; I say,
The titles only if you'd rather read, you may.

And in another place,

Vivida componis epigrammata, mortua ponis
Lemmata . . .

The epigrams thou dost compose are quick, but dull
The titles are . . .

Much unto which purpose we usually call the *versus intercalaris*, or the foot of the ditty which ordinarily contains and repeats the chief sum, the *burden* in the song. But we must find more in the use and application of the word *burden* here. The burden of the whole prophecy is against and upon Israel; or, the inscription, title, head, or argument of this prophecy carries its signification with it. It is a burden taken up at the command of God by the prophet, to be laid upon Israel, to crush them, to make them sensible of their sin and God's wrath. And therefore the Tigurine translation (though it have, as the French* also hath, mistaken the particle כַּנְּ, which usually signifies *ad*, *to*; and so both our English translations have it, according to most other translators, *to Israel*, and never, † as I can find, *contra*, *against*) hath expressed unto us the meaning of the prophet's phrase, in rendering it, 'The burden against Israel;' and our old English authorised, before this last, for the church, hath a marginal note (which short notes were made before those of Geneva) which gives us the same meaning, 'the burden;' that is, 'The grievous and threatening prophecy laid upon them as a burden.' So in

* La charge contre Israel.

† See Schindler pentag. in verbo כַּנְּ.

2 Kings ix. 25, where the words are, *nasa eth ham-massa*, which Schindler renders, 'He lift up that prophecy against him.' And so also Drusius, *lect. in Nahum* i. 1, that we have in our last translation, 'The Lord laid this burden upon him.'

Secondly, the circumstances of the persons.

I. The author, from whom: *the Lord*. *The burden of the word of the Lord*. There is no difficulty in the words, but for the emergent questions hence; one, that this book is canonical, and from the Lord, I refer the reader to the commentary; another, that prophesying or divining is not natural, I refer to Cornel. à Lapide, *Canones in min. proph.* Can. 21; and to a much larger discourse of it in Gabr. Pennot., *Propug. hum. libert.*, lib. x. cap. 7, 8, 11.

II. The object, to whom: *to Israel*. The Jews returned from the captivity, principally Judah and Benjamin, with such of the ten tribes as were dispersed among them, to which ten tribes the name of Israel did properly and solely belong after the schism made by Jeroboam, and till the captivity; but after that, the names of Israel and Judah were used alike, and chiefly, if not solely, for the two other tribes of Judah and Benjamin; an observation that will give light to many places. Of the name Israel, the divers absurd derivations of it among the fathers, and the true and genuine original of it, see Sixtin. Amama in his *Antibarb. Bibl.*, p. 428, 429, ad Gen. xxxiii. 28.

III. The minister, by whom: *by Malachi*, or *by the hand*, or *in the hand of Malachi*, or, as the French, *by the means* of Malachi*. That is, by the ministry of Malachi, by his mouth, the mouth being called the hand by a catachresis, see Exod. ix. 35, 'As the Lord spake by the hand of Moses,' i.e. by his mouth, Num. iv. 37, 45. Accordingly, the spirit of prophecy in the mouth of the prophets is called 'the hand of the Lord:' 2 Kings iii. 15, יד יהוה, 'the hand of the Lord' (which the Targum renders 'the spirit of prophecy from the Lord') 'came upon him;' Isa. viii. 11, 'The Lord spake to me with a strong hand' (or in the strength of hand), 'and instructed me.'

By Malachi, מלאכי. Tremellius reads it *Maleaci*. Piscator well finds fault with that, because *caph* having not a point in the belly of it, sounds as *ch*, and reads *Maleachi*, and so Montanus. The Vulgar *Malachias*, both our English *Malachi*. For the signification of it, מלאך, and thence *Maleach*, is the same that ἄγγελος, *angel*, is in the Greek; that is, a *messenger*, or one that is sent. Minshieu interprets it 'the angel of the Lord,' compounding it of *Malach* and *Jah* upon a mistake, and mistaking his author too, for he cites Isidore. The place he means, though he name it not, is lib. vii. cap. 8; and the words there, though somewhat obscure, seem to me to carry another meaning; for, following the reading of the LXX, he gives that sense of the word that they do; not *the messenger* or *angel of the Lord*, but ἄγγελος μου, *my angel*, which etymon also

Jerome gives in his preface to Joel, where he derives the names of all the prophets; and he is followed not only by the composer of the table of proper names to the Geneva, and by Rob. F. Herrey, the corrector and enlarger of that table printed with our authorised translation, but our last translators also themselves have so rendered the very same word into English in the text of Isa. xlii. 19, 'Who is deaf (כמלאכי) as my messenger.'

But to leave this, the greatest ado is, who this Malachi should be.

First, the LXX (as was said) turn it *my angel*, which reading, as the ancients generally follow, so Origen took thence an occasion to conceive that it was an heavenly angel in human conversation whom God employed; and Tertullian seems to be of that opinion.

2. But it is more generally received, and upon better grounds, that he was a man. 1. Some say some man of another name, and called an angel for his office's sake, and because of his eminency. The Jews, some of them think he was Mordecai, some that he was Zechariah, some (as Deodate notes, because of that Hag. i. 13) that he was Haggai, but the most of them that he was Ezra, according to Buxtorfius in *comment. Masoretico*, cap. 8, who having set down Elias Levita his preface in Hebrew rhythm, beginning, *Aala Ezra hu Malachi*,* upon occasion of that quotes R. David in *loc.*, affirming it to be the general opinion. Yet see in his tenth chapter, Abarbanel and Maimonides alleged, who seem to be of another mind, reckoning Malachi and Ezra as distinct men in the catalogue of the heads of the great synagogue. But the most are, that he was the same with Ezra, a man indeed very eminent, who, though he were not high priest, was next in dignity, and of great authority both with his own and the Persians, of notable sanctity, and of that age that he saw both temples (see the learned bishop of Chichester, now of Norwich, his *Apparatus ad Orig. Eccles.*, app. vi. sect. 28) being born to Saraiah before the captivity, as appears Ezra vii. 1, compared with 2 Kings xxv. 18, 21, and returned into the land about the 130th year of his age, about the time of this prophecy, where he dealt also in the same subject, and against the same corruptions; which was one argument that led the Jews, and after them St Jerome, Remigius, Rupertus, and of late Ribera the pontifician, and our Peter Martyr (*Loc. Commun.*, claus. 3, cap. 15, sect. 48) to be of that conceit that he was Ezra, or at least that it is probable, as Luc. Osiander and David Pareus (*proleg. 1, ad Hos.*). Who would see the reasons (such as they are) for this opinion, I refer him to the following commentary, where they are also answered. Secondly, I follow those that take this name of Malachi to be the prophet's own proper name; and so besides that Aben Ezra, quoted by Buxtorfius in the place recited, Athanasius, Chrysostom, Theodoret,

* Par le moyen de Malachie.

* Ezra went up, the same is Malachi.

Augustine, Lyranus, Vatablus, Montanus, and Genebrard too, though he speak obscurely, (*Chro.* p. 180, 4), distinguish Ezra and this prophet. It seems also to be so taken by the Apocryphal Ezra, lib. ii. cap. 1, ver. 40, who reckons his name among the other prophets, and then adds the signification of it; for I assent not unto Junius his reading and his note upon the place, which the reader may see. After the captivity, as they brought with them from Babylon the names of angels, not proper names (as Jacob Bonfrerius discourseth it, *comment. in Judic.* cap. 18, ver. 17, where he purposely handles the question, whether angels have any names), but of their office, as Gabriel, Raphael, Uriel, so it is likely they might more usually call their sons angels, that manner of language seeming to be very ordinary with them; and our prophet oft useth it, so he calls the priest, chap. ii. 7, and Christ, chap. iii. 1, and John Baptist, in the same verse. It was his name, and I suppose given him, not by the people (as Epiphanius tells us in his life), who, because of his comely form and holy life, called him so, but by his father at his birth or circumcision. It was a commendable practice of the Jews to give their children the names of such as had formerly excelled in virtue (a custom imitated by Christians, who used to call such children as were born to them upon or near the festivals of any of the apostles or others by their names, which custom Philip Pareus, in the life of his father, David Pareus, tells us was observed in his country, and that for that reason his father had that name given him), or for the remembrance of some event, or for the foretelling of something to come to pass. But, however, usually they gave them names of a good signification; which, though we are not bound to imitate (as some do even unto superstition), but have a liberty to impose such names as are in use in our country, though haply we know not the signification of them, yet it hath been also the piety of Christian churches to provide that no unfitting names be given in baptism; among others, we have a good Constitution of John Pecham, sometimes archbishop of Canterbury. *Attendunt Sacerdotes ne lasciva nomina, quæ scilicet mox prolata sonent in lasciviam, imponi permittant parvulis baptizatis, sexus præcipuè feminini, et si contrarium fiat, per confirmantes episcopos corrigatur.* Let the priests see that they suffer no wanton names, which sound lasciviously, to be given unto infants in their baptism, especially to the female sex; and if there be, let the bishop change them at their confirmation. *Lyndw. provinc. lib. iii. De Bapt. cap. Circ. Sacramentum.* See also the gloss there. But this only by the way.

Who the father of Malachi was we find not; and yet that his father was not a prophet is not to be concluded, for that rule of latter Hebrews, that such prophets whose fathers are named were the sons of prophets, and otherwise not, is found to be uncertain by Burgensis in *Hos.* i. and by Francis Ribera *prælu.* 4

in *Expos. proph.* and condemned also by John Dru-sius, *Lect. in Hos.* i. 1.

The place also of his birth is as uncertain, save that Epiphanius, and out of him Ribera, *prælu.* 5, tells us it was Sopha, a town of Zebulun, a place not at all mentioned or observed by Eusebius or St Jerome, in Bonfrerius his *Onomasticon*, nor by Mr John More in his exact map of the land.

For the time of his prophesying see the following commentary, with which I sit down in this point, unwilling to endeavour to reconcile chronologers about the precise year. John Alsted, in *Thesaur. Chronol. Titulo*, 18, places him, An. M. 3537. Our Isaacson in that diligent and industrious work of his, places him an hundred years sooner, not far from which time the Hebrews in their *Seder Olam Zuta*, or briefer chronicle, translated by Genebrard, do pitch, setting his death, An. M. 3404; but the *Sepher hakkabala* (writ by R. Abraham Davidis, as Genebrard calls him, who also translated some part of it; or R. Abraham Bardior, as Buxtorfius names him in *Bibliotheca Rabbinica litera P.*) yet nearer to the year of Issaacson, and our commentary, about A. M. 3450. Let such as have leisure, and think it worth the time, satisfy themselves farther. To me it is plain by the matter that he handles, that he prophesied after the temple was built (for he reproves their profaning of the altar) and a little before the coming of Ezra, for he inveighed against their marrying with strangers, which Ezra by his authority did remedy. Epiphanius tells us he was born after the captivity, and died young. As if he had been an angel, only came and told his errand, and presently returned. But thus much for the inscription, by way of preface. We are next to consider the prophecy itself, from verse 2 to the end of the book.

II. The prophecy itself, which contains divers contestations with them all, both priests and people, for many things that were amiss among them. But being concise and pathetic, as most of the prophets are, and abounding in affection, he intermingleth with his contestations and reproofs sometimes persuasions, sometimes threatenings, sometimes promises; yet (saving the judgment of others who have handled this book) I resolve the whole prophecy into eight contestations.

First, For their ingratitude and contempt of God's worship, from chap. i. ver. 2, to chap. ii. ver. 10.

Secondly, For their unequal and unrighteous dealing with each other, chap. ii. ver. 10.

Thirdly, For their marrying with strangers and infidels, chap. ii. ver. 11, 12.

Fourthly, For their polygamy, chap. ii. ver. 13, 14, 15, 16.

Fifthly, For their blasphemy against God, and his providence, from chap. ii. ver. 17, to chap. iii. ver. 7.

Sixthly, For their impentence, chap. iii. ver. 7.

Seventhly, For their sacrilege, chap. iii. ver. 8-12.

Eighthly, Again for their blasphemy and atheism, from chap. iii. ver. 13 to the end of the book.

I. THE FIRST CONTESTATION. He contests with the priests and the people, for their ingratitude and contempt of God's worship, from chap. i. ver. 2, to chap. ii. ver. 10. In this,

1. He expostulates with them, chap. i. ver. 2 to 9.

2. He threatens them, ver. 9 to the end of chap. ii.

3. He amplifies the former expostulations and threatenings, chap. ii. ver. 1 to 10.

1. He expostulates with them,

(1.) For their ingratitude, ver. 2 to 6.

(2.) For their contempt and profaning of God's worship, ver. 6, 7, 8.

(1.) He expostulates with them for their ingratitude, ver. 2 unto ver. 6. They did not account of, nor so much as acknowledge, God's love. The prophet therefore presents the Lord reasoning with them, and convincing them of it. We have,

[1.] The proposition of God's love.

[2.] The proof of it.

[1.] The proposition of God's love: ver. 2, 'I have loved you, saith the Lord.' Tremellius reads it in the present, 'I love you.' Not only as Jerome, 'I have loved you,' that is, the Jews. While they loved me and kept my covenant, they had testimonies of my love; but according to the force of the Hebrew, who by one tense signify all, I have loved you, and do love you; else they might object, What is that to us that thou hast loved our fathers, and hatest us?

[2.] The proof of it. Where,

First, The occasion of it. Their questioning with God.

Secondly, God's answer to it.

First, The occasion is their questioning, and unthankful denial of his love. *Yet ye say.* Geneva, *And yet ye say*; Vulgate, *And ye have said*; Tremellius and Piscator, *And ye say*; Vatablus, *And ye will say*: so he, because *Vau* turns the preter into the future; Chaldee, *And if ye shall say*. This variety yet alters not the sense. *Yet ye say, wherein hast thou loved us? or dost thou love us?* So Tremellius, What testimony is there of thy love? It is the objection of the people, rising partly from their oscitancy and forgetfulness, partly from the observation and sense of their former and present miseries.

Secondly, God's answer to their objection, by way of proof of his love.

First, That he chose them before Esau and his posterity. He chose their family and the father of it, and preferred him before Esau, though equal to him in other respects, being his brother, his twin brother, yea, his elder brother.

Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, ver. 3. The sense is, I have loved and chosen Jacob, and you his posterity, before Esau and the Idumeans; which was true, first, when both the fathers of these families were in the womb, before any desert or actual fault. The history is, Gen. xxv. 23, 'I have hated,' *i. e.* less

loved Esau,* Jacob being before and above him. So Leah was said to be hated, Rachel being preferred before her, Gen. xxix. 31. And in that sense Christ will have us hate father and mother; that is, he will be preferred before them, Luke xiv. 20 with Mat. x. 37; see also Deut. xxi. 15, Prov. xiii. 24, and xix. 6, 7, Mat. vi. 24. And besides, Esau is to be taken, at least in this place, not so much personally as originally, for some think Esau himself did not fall away to idolatry, though the Edomites afterwards did (*vide Apparatus ad orig. Eccl. 1, Appar. sec. 24*); yet he was a profane person, and, if he remained impenitent, was reprobated (so Pareus *ad Rom. 9, Dub. 4*). But however it were with him, here the context sheweth the Lord speaketh of the posterities, and their whole posterities, the whole border or nation; but election is of certain persons, not of any whole nation. Secondly, *when the Jews were preferred before the Idumeans.* They had the law of God and his ordinances, the temple and God's worship, the ministry of the prophets, yea, and the rule and dominion over Edom. Thirdly, and chiefly at that present, when Malachi prophesied, when the Jews were returned into their country, and the Edomites left in captivity. Unto this temporal condition of theirs the Geneva note applies all, and so the meaning of the place seems to be unto me, though the apostle citing this place rises higher, to treat of predestinations, Rom. ix. 11–13. And what use he makes of this place to that purpose is more fit there to inquire, to the commentators on which I do therefore refer the reader.

Secondly, that he now shewed a different dealing toward them: that whereas they were now again in their own land (which is only intimated here), yet Edom was left waste and uninhabited. And they might the rather consider this as a testimony of God's love to them that this was done to Edom for their sake, for so we find it in Obadiah, ver. 10, 11, that their unmercifulness in Jerusalem's destruction is paid home unto them. This desolation of Edom is set out to be, 1, extreme, ver. 3; 2, unrecoverable, ver. 4; 3, notorious, ver. 4, 5.

1. Extreme: 'I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness.' It is a circumlocution to express that *πανολεθρία*, that total ruin of Edom.

His mountains, i. e. the mountains of Seir, so named, not of Esau, but of Seir the father of the Horites, as Bonfrerius argues against both Eusebius and St Jerome, in his *Onomasticon*. A stony and hilly country, being part of Arabia Petraea, like unto Tirolis or Helvetia among the Alps, or as our country of Wales. So it is described to be by all the prophets that mention it, and prophesied against it, as Jeremiah, Ezekiel, Obadiah. A large tract it is, though a barren, larger than Christianus Adrichomius hath described it

* The anomaly in the word *אָהַבְתִּי*, see in Amama.—*Gram. lib. i. c. 10, Num. 21.*

to be, as Jac. Bonfrerius proves against him (*Annot.* 5, in *Chorogr. Tabulam.*), because Elath and Ezion-gaber, which are seated on the Red Sea, were within it, as appears, Deut. ii. 8, 1 Kings ix. 26, 2 Chron. viii. 17. To which also agrees Mr More's map.

And his heritage. The land which the posterity of Esau possessed *hereditario jure*, for as God gave the Canaanites to the Jews, so he gave the Horims, the old inhabitants of that part, into the hand of the Edomites.

Waste. Ruinous and desolate. שָׁמָמָה, the word here, and שְׁמָמָה and שְׁמָמָה, all signify the same thing, and when an utter desolation is to be expressed, two of them are sometimes put together, as Ezek. xxxv. 8, 'O mount Seir, I will make thee (*Shemama Umeshamma*) wasteness and desolation;' or, as our English reads it, 'most desolate.' And ver. 7 of the same chapter, two more are together, 'I will make mount Seir (*Shimama Ushemama*) desolation and desolation,' or, 'wasteness and wasteness;' or, as ours, 'most desolate.' And how that is we see, ver. 15, 'Thou shalt be desolate, O mount Seir, and all Idumæa, even all of it.' That is, no place fit for men to dwell in, but, as it is in the next words;

For the dragons in the wilderness. The French and Deodate, 'exposed to dragons.' Another phrase to express an utter desolation usual in the prophets, Lam. v. 18, Isa. xiii. 19–22. Which description of the ruining of Babylon will give light to this phrase, and of which place Benjamin, in *itinerario*, observed and relates, that that old Babylon is utterly overthrown, in which Nebuchadnezzar's stately ruins are yet to be seen, but inaccessible for men, because of the divers and harmful kinds of serpents and dragons lurking there. And they are here called 'the dragons of the wilderness,' either because where they abound they will turn a place into a wilderness, by driving men from their habitations, or because they do usually breed and live in such uncouth and forlorn places, or (which we may observe) because it was the wilderness of this country of Edom, where the Israelites were stung with fiery serpents; this country, a great part of it, being wilderness and abounding naturally with serpents, they should swarm and possess the rest of the land, which, how great a judgment it is, we have notably and excellently set forth by Lucan in his *Pharsalia*, lib. 9, describing Cato's dangerous passage through the Lybian desert. But for this utter wasteness of Edom, see more in the prophets Jer. xlix. 9, 13, Ezek. xxv. 13, Obad. 3, 4, 5.

2. Unrecoverable. 'Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down,' ver. 4. Their endeavours shall be vain and to no purpose to repair their ruins, for I will cross their designs; and though they obtain liberty of those in whose land they are held to return and restore things, yet they shall not be

able. A like passage we have, Isa. ix. 9–11; see the place.

Whereas Edom saith. So ours and Montanus; 'Though Edom say,' so Geneva; 'If Edom shall say,' so Pagninus, Piscator, and the Italian, the particle כִּי will bear all these, and the sense differs not.

Edom. A name of Esau, which his father or somebody else gave him upon his greedy desire, or mocking his intemperance, which made him double the word through earnestness: Gen. xxv. 30, 'Esau said to Jacob, Feed me, I pray thee (*min-haadam haadam*), with that red, that red pottage: therefore his name was called Edom.' But it is here taken for the country, or rather the inhabitants of the country, Edomites.

[*N.B.*—The Rabbins (cited by Galatinus, *de Arcan. lib.* iv. c. 28) usually by Edom understand Rome, and so render divers places, as Lam. iv. 21, 'O daughter of Edom (the Targum reads רומי רשיעא, *Roma impia*, wicked Rome) the cup also shall pass through unto thee.' They say also that Julius Cæsar and the succeeding emperors were originally of Edom. St Jerome on Isa. xxi. 11, where Edom is called *Duma*, gives us the reason of the Jewish error, their mistaking ר for ר, and י for י, and so read *Roma* for *Duma*. But their error hath more malice in it than mere mistaking, as will appear by their applying of all places mentioning Edom, against the Christians, under the name of Romans. See Ribera in Obad., ver. 1.]

We are impoverished. So ours; the Geneva, Chaldee, Pagninus, Montanus, Vatablus, 'We are destroyed;' so Vulgate, *Russasnu, ad extremam inopiam reducti*, brought to extreme want. רוש is, *possessione destitutus, exterminatus fuit*, put out of all; or, as we use to say, thrust out of house and home, their towns of trading and fields yielding increase being destroyed.

But. *Vau* is sometimes adversative, though usually copulative, as Montanus and Piscator do render it here, and.

We will return and build. Piscator puts it into one word, *reædificabimus*, 'we will rebuild,' as if שׁוּב here in construction with another verb were used adverbially for *Rursus*, again. The LXX, ἐπιστρέψωμεν καὶ ἀνοικοδομήσωμεν. We will turn again and build again.

The desolate places. Vulgate, Those things which were destroyed, *Hharabot, Solitudes, Wastes*; so the word is used, Isa. lxi. 4. A metonymy, of the form; wastes, that is, waste places; solitudes, solitary or desolate places.

Thus saith the Lord of hosts. The Lord God of hosts. So Piscator. But *Elohe, God*, is not in the text. About the name *Jehovah* there hath been much ado about the writing, pronouncing, and use of it. It would too much enlarge these notes here to undertake the examination. I refer the reader to Menasseh ben Israel his *Conciliator*, Quæst. iii. in Exod.; Drusius, *Heb. Quæst. lib.* 1, qu. 56, lib. 2, qu. 68, 69; lib. 3, qu. 6, a.b., but especially lib. *de Tetrag*; Mr Brough-

ton, consent of *Scrip.*, p. 1, and *ad An. mundi*, 2741; Beza, *Annotat. Majores*, in *Apoc. i. 4*; Sixtin. Amama his *Dissertation de Keri*, p. 26, and *De recta lectione*, lib. 5, p. 57, but especially his *Dissertatio de Nom. Tetragram.* in his *Antibar. Biblicus*, at page 473, &c.; Mr Selden, *De dis Syris*, 1, *Syntagm.* 2 chap. i. p. 110, 111, 117; the lexicons of Buxtorfius and Schindler in the word יהוה.

The French Bibles constantly render Jehovah *eternal*,* somewhat answering the signification of the word *Jehovah*; but Mr Deodate, in his Italian, doth still express it according to their usual speaking, *Signore*, which is the same with the Spanish *Senor*, and *Don*, and the English *Lord*.

The Lord of hosts. Many interpreters retain the Hebrew word in their translation, *Dominus Zebaoth*; so doth the LXX most usually, κύριος σαββαώθ, (and the New Testament from them, as Rom. ix. 29). But in this place, and so throughout the prophecy, (which may be noted here once for all; see Conrad. Kircheri *Concord. Gr.*) they render it, κύριος παντοκράτωρ, the Lord Omnipotent. Only the fragment of Aquila, ὁ ὁμοειπόμενος, and so ours, 'Lord of hosts.' *Zaba* is an army or an host set in order; the plural, *Zebaoth*, Gen. ii. 1. And the Lord is thus called, having the command, first, of the angels; secondly, of the stars; thirdly, of all creatures on the earth. This is his name, as it is Amos v. 27, 'Saith the Lord, whose name is the God of hosts.'

They shall build, but I will destroy. You are repaired, but not they; their labour is vain. Here the LXX again use ἀνοικοδομήσουσι, they shall rebuild.

I will destroy. The LXX, καταρτίψω, subvert. I will throw down what they build; 1 Kings xix. 10, 'They have thrown down thine altars.' The same word that is here. We have an English word from the French *harasser*, of the same sound with the Hebrew, and much of the same sense, to *harass*. Thus their desolation is set out to be extreme and unrecoverable, and in the last place, notorious.

3. Notorious. It is now, and shall be taken notice of to after times, that Edom your enemy is under my indignation. Notorious, 1, to the world, to all; 2, to you the Jews.

First, To the world. 'And they shall call them,' or, 'They shall be called.' An impersonal locution, as we say; that is, all that pass shall hiss and point at them, and shall call them.

The border of wickedness, and the people against whom the Lord hath indignation for ever. The calamity of Edom shall go for a proverb. It shall lose its old name among men, and carry a name of infamy, and a mark of divine vengeance.

The border of wickedness. A poor cursed land laid waste for sin.

The border. That is, the land of wickedness, or, the wicked land. French, 'the country of wickedness,'

* L'Eternel.

and so the Italian *contrada d' enpietà*, 'the street, precinct, or country of wickedness,' the border, or term, or limit, being put for the land itself; or it is so expressed, because men shall only come to the border or marches, and standing there and entering no farther on, shall, as it were, point and say, Ah wicked, ah wicked place.

And the people against whom the Lord hath indignation for ever. LXX, παρὰ ἑαυτοῦ, the people against whom the Lord fights; the people whom he abhorreth and despiseth. For the original signifies to abhor and contemn, as well as to have indignation against.

For ever. ὡς, which usually is translated *ever*, signifies a long time, or a time whose duration is hid from us; for the root of it is *alam*, to hide. Yet, according to our use and sense of the word, it is true that Edom, though it were a people again after this time (as appears by Josephus, *Antiq.* lib. xiii. cap. 16, 17, and *Belli Judaici*, lib. vi. cap. 7), yet the Lord had indignation against it for ever; for, first, their captivity was never revoked by any degree. Some relics only stayed in some few unobservable places of Idumea, and those few, and other colonies that came in (because the land was open) increased somewhat, and were called Idumeans, though they were *Mista natio*. Secondly, and these also, such as they were, were subdued shortly by Hircanus, the Jewish high priest, and received (or as Ludov. Capellus *Hist. Apost.* p. 98, were forced to receive) circumcision, and were made Jews, so their estate was changed for ever. Thirdly, after the Jewish war, their very name by degrees perished, no memory of them being left in posterity.

Secondly, Notorious also in special to the Jews, the church, the people of God. 'And your eyes shall see,' ver. 5, (the Italian supplies *to, it*, in a smaller character, 'shall see it'), 'and ye shall say, The Lord will be magnified from the border of Israel.' French, 'above all that are upon the frontiers of Israel.' This Tremellius reads otherwise, 'which your eyes shall see from the border of Israel, and ye shall say,' &c. The Hebrew, 'from the border' or 'upon' or 'from upon.' The border, that is, the region of Israel is opposed to the border or region of wickedness. God had indignation at that, but here they shall see that God will make his name great. Through his goodness towards them, or, as John Tarnovius, he will manifest his goodness from above, from heaven, upon their border; see Ps. cxxvi. 2, 3, Joel ii. 21. The Chaldees thus, 'Let the glory of the Lord be multiplied, for he hath enlarged the borders of Israel;' to wit, the Idumeans being subdued, and made Jews' by Hircanus; or as some, the Lord will be magnified by enlarging the Jews' borders over other nations. Piesator seems to incline to this (how much God enlarged their borders, see in Ribera *comment. in Obad.* ver. 19 fully). Or as Osiander, let the Lord be praised who hath again restored and made our land to flourish; or as others, in a yet different sense, the Lord will be magnified from beyond the

borders of Israel, through the world. Thus much of their ingratitude. In the next place,

2. He expostulates with them for their contempt and profaning of God's worship, ver. 6-8, in which we have,

1. God's accusation of them, ver. 6.

2. The debating of the accusation, ver. 6-8.

1. God's accusation of them (1) more tacit and implied, (2) more open and expressed.

(1.) First, God's accusation of them is more tacit and implied, in laying a ground of discovery of their contempt; which ground is an axiom in nature. 'A son honours his father, and a servant his master.' ver. 6. A son honours, i.e. loves, reverences, obeys, and if need be, sustains and relieves his father. 'He will honour,' so Montanus and Piscator, that is, *honorare solet*. Not only the divine law, but human reason and nature teaches him it, and he doth it; 'And the servant his master.' Here is an ellipsis of the verb, supplied by Piscator, *reveretur*; he fears or reverences 'his master'; the Hebrew, 'his masters or lords.' So Joseph is called, Gen. xlii. 38, 'The lords,' 'And the man (*adone haaretz, domini terræ*, the lords) the lord of the country spake unto us.' A verb singular is in construction with a noun plural, and it is observed to be ordinary in this word, *honoris gratiâ*, to carry with it the dignity of the person.

(2.) Secondly, His accusation of them is more open and express.

[1.] In the application of that natural law, 'If then I be a father, where is my honour?' that is, which is due to me, you confessing me to be, and calling me father. 'And if I be a master' (*Adonim*, plural, as before. If, as Tarnovius, it have not a farther meaning to set out the mystery of the Trinity), 'where is my fear, my reverence?' So Tremellius, מורא, *Morai*, of מורא, to fear and to reverence, and to venerate and worship. But of *jare* there are two nouns: *ijra*, which is that *timor* by which we religiously worship God, and *mora*, that fear whereby we are in awe of one that is terrible; and that is the word here.

[2.] The accusation is expressed in the direct accusation, where,

First, Who accuseth? It is God. 'Where is my fear? saith the Lord of hosts;' see ver. 4.

Secondly, Who are accused? The priests. 'Unto you, O priests.' The Italian supplies, 'unto you, O priests I speak.' St Jerome, Theodoret, Remigius, Hugo, &c., think all the people are reproved for neglect of God and his service. And they are so afterwards; but here it is more specially directed to the priests, God's *primo-geniti*, his sons, peculiar to him, which heightens the accusation. *Chohen* is a minister in *politicis*, as well as in *sacris*, 2 Sam. xx. 26, 'Ira the Jairite was (*chohen*) a prince or chief ruler about David.' See Menas. ben Israel, *conciliator*, Qu. 29 in *Exod.* But here the whole context is clear for interpreting it *priests*.

Thirdly, The crime they are directly charged with,

'you that despise my name.' This is the general head under which the particulars after mentioned are comprehended. The LXX, *ὅτι φανλίζοντες τὸ ὄνομα μου*, ye that esteem my name at a low rate. The French, ye misprized my name. 'My name,' that is, *me*, my *glory*, or fame and dignity. Renowned men are called 'men of name,' Gen. vi. 4. In opposition to which, base men are called (*beli shem*) men of no name, Job. xxx. 8. Thus God accuseth them. We have next,

2. The debating of that accusation.

First, They traverse it. They put him to the proof. 'And ye say' (or, as the Vulgate, 'And ye have said'), 'Wherein have we despised thy name?' Do we condemn thy name? so Tremellius. The Tigurine here is rather a paraphrase than a translation. In what thing have we counted thy name vile, and is it disregarded by us?

Secondly, God's reply to convince them, ver. 7, 'Ye offer polluted bread upon my altar.' The Italian supplies it, 'Inasmuch as ye offer,' &c. Such as offer polluted bread upon my altar, despise my name. But you do so; therefore you despise my name.

Ye offer. So Pagninus also turned it, and it is agreeable to the mind of the place; though that of Montanus's correction be more to the letter, 'Ye cause to come;' or that of Tremellius, 'Ye bring,' for so the word signifies. *Maggishim* of *Nagash* to come near, or, to bring.

Bread. St Jerome, Remigius, Lyranus, Hugo, understand the shewbread, being not wheaten and unleavened, but, contrary to the law, of barley, branny, and leavened; and therefore called polluted, which was brought and set on the table of shewbread, for that they also mean by the altar. But bread here seems to be the same with the sacrifices mentioned ver. 8, so that here is a synecdoche, *bread*, that is, the meat of the sacrifices, or polluted sacrifice. For *חֶלֶב* signifies, as well as bread, all sorts of food. Therefore afterwards, ver. 12, it is called meat. So also in the other original doth *ἄγρος* signify, Mat. vi. 11, Luke xiv. i. This is also observed by Stephen Menochius in his short notes. Deodate here renders it food in his Italian, and his margin refers to Lev. iii. 11, where he saith, the sacrifices were called the food of the Lord.

Polluted bread, or unclean. The sacrifices are so called, either being not according to the law, Lev. chaps. i.-iii., and chap. xxii. 20, &c., Deut. xv. 21, or being polluted through the impiety of the offerers; or that they brought *Idolothytes* for sacrifices, which in the New Testament, Acts xv. 20, are called *ἀλισγῆματα τῶν ἰδῶλων*, 'pollutions of idols,' and that is the word of the LXX here, *ἄγρους ἡλισσημένους*. And it seems Daniel was afraid lest if he had eaten of the king's portion he might eat of the meat prepared in the feasts of the idols whom the king worshipped and sacrificed unto, and so be polluted, Dan. i. 8.

Upon my altar. The altar of burnt-offerings.

Thirdly, The people's answer again, 'Wherein have we polluted thee?' The LXX, ἐν τίνι ὀλοσώσαμεν σε. But whatsoever it is that we bring or offer, yet wherein have we polluted thee?

Fourthly, God's farther reply for the proving of the assumption of the last syllogism which they denied, and to shew them how near they touched himself in their profaneness: 'In that ye say, The table of the Lord is contemptible;' or as the Geneva, 'not to be regarded.' As if it were no matter what they brought and laid upon it.

The table of the Lord. So he calls the altar, because the sacrifice is, as it were, a feast to the Lord, and for the priests. And so the altar is expressly called, Ezek. xli. 22, 'The altar was three cubits, and he said unto me, This is (τῆς) the table that is before the Lord.' And, no doubt, the Lord's table may also be called an altar, in that harmless sense in which the fathers used it, before transubstantiation was hatched or thought of. John Alsted, *Paratilla Theol. in verbo, propositionis mensa*, observes that the Greeks use both names, but not for the same table. They have two tables, one upon which the bread and wine stands before the consecration, which they call πρῶτον, and the table; and another to which the elements are carried from thence, where they are also consecrated, and that they call ἅγιον βῆμα, the holy seat, and Συσταστήριον, the altar. But the fruitless logomachy in this point which hath been already, hath been but too much. The table is put for the altar (a metaphor), being like a table, the Lord being feasted at his altar. The metaphor is clear: Isa. lxxv. 11, 'Ye are they that prepare a table for that troop,' i. e. that make an altar and sacrifice to good fortune, as Mr Selden interprets it in his learned book, *De dis Syris. Syntag.* 1, cap. i. p. 4. Such is that of the apostle when he calleth the βωμός the ara (which we have not a fit English word for, but we usually though unfitly call) the altar of devils, 'the table of devils,' 1 Cor. x. 21.

Ye say, The table is contemptible. The LXX here have the same word again, τεράπειζα κυρίου ὀλοσώμενη ἐστίν. But it is in the Hebrew, as ours have rendered it, 'contemptible.' Either, 1, they saw the sacrificing to be despised, slighted through such long disuse, by reason of the seventy years' captivity they had not recovered the fervour of former time to be so frequently before the Lord; or, 2, they looked scornfully on the mean building and ornaments of the temple, for it did not answer the glory of the former house; so Tarnovius; or, 3, because the Jews were newly returned, and were yet but poor, and could not bring such rich oblations, therefore the priests grew cold and careless in attending on the altar; or, 4, because they saw what was brought consumed with fire, they thought anything good enough for the fire, good enough to be burnt. The truth is, the low and cheap opinion of God's worship hath ever made a greater waste upon religion than an over-high; and there is less danger,

though there be danger, in superstition than in profaneness. Hence it was, that the piety of ancient Christian times was so much in their reverent demeanour in God's house, though otherwise their devotion had much feculency and dross admixed. Among the many canons to this purpose of other churches, and our own, everywhere obvious, I cannot but here insert that very devout one which fell into my observation at the time of the collecting of these notes, which Sir Henry Spelman hath imparted to the world out of Bennet College manuscript, *non debere ad ecclesiam*, &c.: 'We ordain, that men come not to the church for any other cause than to praise God, and to do him service; but contendings, tumults,* and vain talkings, and all other like actions, let them by no means be suffered in that holy place. For there where God's name is called upon, and sacrifice offered unto God, and where no doubt the angels are frequent, it is dangerous to do or say any such thing as agrees not to that holy place. For if the Lord cast those out of the temple which bought or sold such victims as were to be offered to himself, how much more offended will he cast out them who pollute that place set apart for divine worship, with vain leasings, mirths, and such like toys?' The place is, *inter capitula incertæ editionis*, chap. x.; in *concil. pam. brit.*, p. 591, where you shall find it both after the Latin and the Saxon copy. A devout canon of that ancient but well nigh most corrupt age since Christ, if it were made, as Sir Henry Spelman seems to guess by his placing it, about A.D. 1050. And indeed all ages of the church have been tender in this point but ours. But what a diseased mind is it to find fault with the serving of God with comeliness and honour, and that it will not be endured that we should be splendid at our own tables and sordid at God's? As Bellarmine† also complained, even in that overdoating and superstitious church, of some prelates, that they would provide rich wines for their own tables, and cared not what tap-lash was served at God's; an instance that we may easilier complain of than have remedied, at least in our country parish churches.

This profaneness is argued to be, 1, against God's law; 2, against the rule of common honesty and comeliness, ver. 8.

First, Against God's law. 'And if ye offer the blind for sacrifice (or, to sacrifice), is it not evil? And if ye offer the lame and sick, is it not evil?' Thus also the LXX. and the Chaldee, and Tremellius read it by an interrogation; but Vatablus, with the Tigurine on which he noted, as Cornelius à Lapide, *proem. in min. proph.* p. 6, affirms, which I have not seen, but only those notes of his, which being taken from his mouth by Bertinus, who succeeded him in his professorship at Paris, were set out, together with the Vulgar and Pagnin's version, by Robert Stephens, A.D. 1556,

* Pleadings and matters of arbitrament.

† Bellarmin, in *Gemitu Columbe*.

(which I note here only by the way, and once for all); and Pagninus and Montanus, the French, the English of Geneva, and John Tarnovius, who here and usually follows Luther, they read it affirmatively, 'When ye offer the blind, &c., it is not evil.' The authorised English before our last, and Piscator supply it, 'When ye offer the blind, ye say, It is not evil.' That is, it is well enough, though it be blind or lame. It is not evil in your opinion, who, rather than you would lose any gain, say, *Melius est il quam nil*, it is Lucas Osiander's rhyme upon this place, not mine; better that which is ill and bad than nothing at all. But the sense is much clearer in the interrogative, 'Is it not evil?' That is, it is evil; and so it is the first argument against their profaneness. See the particulars explicated in the commentary. The second is, that it is,

Secondly, Against the rule of common honesty and comeliness. 'Offer it now unto thy governor,' or, as the Geneva, 'to thy prince,' 'will he be pleased with it?' or, as the Geneva, 'will he be content with thee,' or accept thy person? saith the Lord of hosts.' That is, he will be displeased with thee, he will not accept it at thy hand, much less will I, saith the Lord.

Thy governor. The LXX and the Vulgate, 'thy captain;' the Geneva, 'thy prince.' Those that ruled in the time of the second temple were not called מלכים, *kings*, but פְּרוֹחִים, *captains* or *governors*, because they were then under the power of other nations, and were not kings or supreme princes, but had prefecture granted unto them. Such an one Nehemiah was, Neh. v. 14, and Zerubbabel and others, who, as Deodate observes, had their provision of beasts and other food brought in for their use, and the maintenance of their house by the people, to which this present text seems to allude. Yet such a one, much less a king, will not be well pleased with a sorry worthless present, or a neglective service.

Accept thy person. Vulgate and Pagninus, 'accept thy countenance,' or 'face;' Hebrew, 'thy faces;' but it is to be translated in the singular, for *pane*, the singular, is out of use; and it is here taken for the person, and so it is elsewhere, as 2 Sam. xvii. 11, 'Go to battle in thine own person;' or, I counsel thee that thy face or presence go.

Accept thy face, or, will he lift up thy face? For נִשָּׂא here, is of נָשָׂא, as was said upon the first verse; but when *nasa* is used *de facie alterius*, it signifies to honour one, or to do somewhat for his sake. Will he honour thee, as great ones use to do such as bring them presents that they like? will he gratify thee with his favour? will he be benevolent toward thee? He will not.

Lucas Osiander here takes this occasion gravely to apply this passage against their sin, who destitute unto God's ministry such as are of dull wit, and of defective or blemished bodies, as if any were good enough and fit enough for God. The papacy, which, as Cardinal

Allon, *Apolog.* chap. vi., saith, is discreetly managed, is wise in this point, doing as the master of the eunuchs under the king of Babylon, who chose out of the Israelites such children as were without blemish, well-favoured, wise, and skilful, and had ability in them, that they might be taught in the art and tongue of the Chaldeans, Dan. i. 3-5. We have this place notably applied and enlarged by Dr Rainolds in his preface to the Conference. It were to be wished, that that order which the ingenious Spaniard Huarte, in his *Examen. de ingenius*, in the dedication to King Philip speaketh of, were taken, that some men of great wisdom were deputed to discover each one's propension in his youth, and so accordingly to dispose of them; that they be not set to the study of divinity that are fit only for carpenters or tailors; for, as he well observes, they are such as have not a wit for divinity that destroy Christian religion. See his 10th chapter. But of this by the way. And so much of God's expostulating with them in the next.

Secondly, He threatens judgments against them, ver. 9 to the end of the first chapter; judgments, 1, privative, ver. 9 to 14; positive, ver. 14.

1. Privative judgments. (1.) The rejecting of their prayers, ver. 9; (2.) the rejecting of their sacrifices, ver. 10; (3.) the removal of his worship, ver. 11-13.

(1.) First, He threatens the rejecting of their prayers: ver. 9, 'And now I pray, beseech God (or the face of God) that he will be gracious unto us; this hath been by your means (or from your hand). Will he regard your person? saith the Lord of hosts.' Many do take this as an wholesome counsel to the priests, or a serious advice that they would repent, and fly to God's grace to avert his wrath, and to pray unto him that he would be reconciled. So St Jerome, and they that usually follow him, Theodoret, Rupertus, Lyranus, Haymo, Menochius, as also Jo. Piscator, and the Geneva note. But I incline to Montanus, Junius, Deodate, and the author of this following commentary,* that it is an irony: Try now, I pray, beseech God, see if you can prevail. You have reason to try what you can do, for you are they that have provoked God, but you shall not be accepted.

Beseech. חָלִי, Weary God with your prayers. It comes of חָלַה, to be grieved, to be sick, to be weak; and when it is joined with *Panim*, as it is here, *Hhalla ná Pené-el*, it is to weary one with prayer, to deprecate. The Geneva is, 'Pray before God,' which our commentary follows, and gives this sense: Pray before him in the place of his worship. But the Hebrew is as our margin, 'Beseech the face of God;' the face of your God, so the LXX.

That he will be gracious unto us. That he may have mercy upon us; so the Geneva and Italian. It is the same phrase which is used in that form of prayer or blessing which was ordered for the priests, Numb. vi.

* Stock on Malachi, to which he seems to have originally intended to prefix his Exercitation.—Ed.

25, and haply this place alludes to that. (See Maimonides, alleged by Ainsworth *ad loc.*)

This hath been by your means, or, 'from your hand.' So Hebrew, Chaldee, LXX, the Tigrine, and Tremellius. 'This evil hath been done by your means;' so our old authorised English doth express it, and it seems to answer to the interpretation of St Jerome and his followers: This hath not been so much your fathers' sin as yours; not so much the people's as yours, the priests'; therefore you that have angered the Lord, do you pray.

Will he regard your persons? We had the same phrase in the former verse; see it there. Only the Vulgate, taking this whole verse for a counsel, not an irony, reads, 'If by any means he may receive you.' Others, 'If by any means he may take his face; i. e. his anger from you.' And the word will bear that too, for *nasa* is *aufferre* as well as *suscipere*. Theodoret yet otherwise, 'Do you think God will receive you to favour without repentance and prayer?' Others, 'Will he regard you more than the rest? will he be partial?' No; you shall smart also.

(2.) Secondly, He threatens the rejecting of their sacrifices: ver. 10, 'Who is there even among you that would shut the doors (for nought)? neither do ye kindle (fire) on my altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.' Winkleman thinks he passes here to a new reproof, to condemn their *ἀισχροκέρδεια*, seeking dishonest gain even in minutissimis. And so it seems the composer of the short notes in our old large English Bibles thought, whose margin hath only this, 'Against all those that follow religion for lucre's sake.' St Cyril and St Jerome seem to take it as a provocation of them to serve God better. You do nothing in my service, but you get by it; why then do you neglect it? If nothing else, the reward might make you diligent. But most take it as a rejecting of their sacrifices, though they go not the same way, because they differ in the reading of the text: 'Who is there among you that would shut the doors, that ye might not kindle mine altar in vain?' So the Chaldee, LXX, Theodoret, Vatablus, 'I would somebody would shut the doors, that they might not offer these polluted sacrifices to no purpose.' 'Who is there that would shut the doors, and kindle not fire on my altar in vain?' So the Geneva, and their note is, God desires they would rather shut the doors, than receive and burn such offerings. The author of the following commentary follows that, in which I must depart from him; because we in our last (and the best English) translation, read the words otherwise, as above. We supply the word *נֹחַ* (for nought), out of the following sentence, as Piscator also doth, 'Who is there that would shut the doors for nought?' Unto which I will offer a double sense: 1. 'There are none of you that would or did serve me without recompence; and therefore being so engaged to serve me,

and yet withal so unthankful, I have no pleasure in you or your sacrifices. Or, 2. Who is there even among you, any of you (for I will even make yourselves the judges), that would so far gratify the people, as to open the doors of the temple to pray for them; or to kindle the altar to sacrifice, to make atonement for them, and yet not be respected by them, but do all this for nought, they bringing you the refuse tithes, poor, mean, and corrupt offerings, as good as if they brought none at all? But so ye deal with me, and despise my name, therefore I have no pleasure in you, nor will accept your offering.

Who would shut the doors, i. e. of the temple. The word is *לָלֶחֶם*, the double doors. The difference between *לָלֶחֶם*, *Janua*, and *פֶּתַח*, *ostium*; see in Gen. xix. 6, 'Lot went out at the door (*ad ostium, id est, aperturam*, the doorplace) and shut the door (*Januam*, the opening door) after him.' The Greek expresseth the difference more clearly: Lot went out, *πρὸς τὸ ἐξόδον*, to the porch (or outward door), and shut *τὴν εἴσοδον*, the door (the inner door) after him. But to return to the text in hand; these two-leaved doors of the temple were daily to be opened by the priests of the family of Korah, where they waited, as it were, to watch their watches there. See 1 Chron. xvi. 38, xxvi. 1, 2 Chron. xxxv. 15, and Henr. Molterus in *Psalmum* lxxxiv. ver. 11.

Neither do ye kindle fire on my altar. 'Illustrate my altar,' so Tremellius; or as Montanus hath it, 'cause my altar to shine,' which is also to the sense of our translation; because things kindled or set on fire do shine. According to that of Virgil: *Collucent ignes*; and

*Mænia respiciens, quæ jam infelicis Elizæ
Collucent flammis.*

The LXX render it as we do, *ἀνάψετε*, 'ye kindle.' The Chaldee paraphrase expresseth the meaning too, 'Ye offer upon my altar.'

I have no pleasure in you. The Italian, 'I do not esteem you a jot.'

I will not accept an offering, &c. The word here is, *Minhha*, of which see the next verse, in which,

(3.) Thirdly, He threatens the removal of his worship, ver. 11-13; where we consider,

[1.] The translation, in the word of illation, *for*. Tremellius reads it *but*, and Piscator therefore would have it to be *כִּי* for *כִּי־נֶחֱמָה*. But we need not so supply the original, in which we have a clear context, in which God passeth from the former threatening to this, as alleging this as a reason of the former: I will not accept their offering, for I have other people that more reverence me.

[2.] The threatening itself, set down by a comparison of dissimilitude between the Jews and the Gentiles; where,

First, The proposition, showing the Gentiles' care of his worship, ver. 11.

Secondly, The reddition, showing the Jews' neglect and profaning of it, ver. 12, 13.

First, The proposition shewing the Gentiles' care of God's worship, and respect unto it: ver. 11, 'From the rising of the sun to the going down of the same, my name (shall be) great among the Gentiles, and in every place incense (shall be) offered unto mine name, and a pure offering; for my name (shall be) great among the heathen, saith the Lord of hosts.' I will abolish your sacrifices, impure, and bounded in one narrow land; my name and my worship shall not be confined in Judea, but the whole world shall be my temple, and all nations shall worship with pure offerings, for my name shall and will be magnified among them everywhere.

From the rising of the sun, to the going down; that is, everywhere, from east to west. And what if these western parts of the world be particularly prophesied of to enjoy the worship of God after the Jews which were in the east; or what if these islands of ours that lie in the sea, into which the sun is said to go down, which is an expression of the old Greek poets (see John Scapula in *Them.* Δῶω), and the prophet here useth such a word in the other original, when the west is called, according to the vulgar conceit, the sunset, or the sun's going down, or going in, *introitus solis*, מִבּוֹרָא לְבֹא, to lie down, or go in.

My name great. The Geneva supplies *is*, we supply *it shall be great*. God's name, what it is, we saw ver. 6.

Shall be great. LXX, δειδοῦσθαι, 'glorified.'

Among the Gentiles (in the end of the verse they are called the heathen, but the same word, עַמִּים). The Jews themselves are also ordinarily called *Gojim*: Isa. ix. 3, 'Thou hast multiplied the nation (*Hagoi*). The Targum there, 'the people of the house of Israel.' Ezek. ii. 3, 'I send thee to the children of Israel, to a rebellious nation' (*Gojim*, nations), called so in the plural, because though they were but one people, they were many tribes, or divided into many factions. But when the word is opposed to the Jews (as here), it denotes other people that are not of the seed of Abraham, who in the New Testament are called *ἔθνη*, as Mat. x. 5, 'Go not into the way of the Gentiles,' εἰς ὁδὸν ἐθνῶν: Rom. xv. 11, 'Praise the Lord, all ye Gentiles,' πάντα τὰ ἔθνη. This word the LXX use here, ἐν τοῖς ἔθνεσιν, though this word also be used for the Jews even in the New Testament: Luke vii. 5, ἀγαπᾷ τὸ ἔθνος ἡμῶν, 'He loveth our nation;' that is, the Jews. But the Jews used the word ordinarily to signify another people, and a people of another worship, and to this day they use to call a Christian *Goi*, a Gentile; as we now also do use the words heathen, Gentiles, pagans, for such people as are without Christ, or are without the covenant; as in the apostles' time they ordinarily called all such as were not of the church (or which used to be called Gentiles) Ἕλληνες, Greeks, because the greatest part of the east country spake Greek, and that people were the principal among the Gentiles which were known unto the Jews. But the Syriac of the New Testament, instead of *Grecians*,

usually turns it *Aramæans* (see Tremell. Marg. ad Act. xx. 21, xxi. 28, Rom. ii. 9); and the difference of the Grecian and Grecist in the language of the New Testament, see in Goodwin, *Mos. et Aar.* lib. i. cap. 3.

And in every place incense offered. So also the LXX, Arabic, Syriac, Pagninus, the Tigurine, Arias Montanus; for *Kitter* and *Ktora*, and *Ktoreth*, and the word that is here, *Muktar*, do all signify incense or perfume. It is spoken in the language of the Levitical law (which is ordinary with the prophets), to set out the spiritual worship of God under the time of the gospel. Yea, under the law itself, prayer was resembled by the psalmist unto incense, Ps. cxli. 2; and the same resemblance is used in the New Testament, Rev. v. 8.

Offered; and so the LXX, Pagninus, Tigurine; 'put,' so the Syriac; the Arabic of Antioch, 'made;' but the other Arabic reads it 'brought:' all agreeable both to the signification of the word *muggash* of *nagash*, to draw near, or to come near (that which is offered it draws near unto God), and to the use of incensing. Only the Vulgar Latin translates it 'sacrificed,' but improperly; yet the popish interpreters make use of that translation for their purpose in the interpreting of the next words, of the sacrifice of the mass, though without reason, as we shall see.

And a pure offering. This, I say, the pontificians interpret of the mass, for, say they, the word here, מִנְחָה, *Mincha*, signifies specially that offering of fine flour, Lev. ii. 1, which was, say they, a type of the eucharist. But, 1, *mincha* doth not always signify a sacrifice, as we shall see afterwards; and, 2, the words of the prophet cannot, κατὰ τὸ ἑρμῆν, literally be understood of the mass, for the popish priests do not offer fine flour, and oil, and frankincense, which go all to the making of this *mincha*, of which see the place, Lev. ii. 1, 2, and Maimonides, *Tr. de Sacrif.*, cap. 13, sec. 5. And for farther answer to this interpretation see the following commentary fully, together with Chemnit. *Examen.* part 2^a, lib. vi. de *Missa*, arg. 8.

There are divers other interpretations. The root of this Hebrew word is *manahh*, an Arabic verb signifying to give, and *minhha* is any solemn gift or present: to man, as Gen. xxxii. 13, 'Jacob took (*mincha*) a present for Esau;' so Gen. xliii. 11, 1 Sam. x. 27, and 2 Sam. viii. 6, 'The Syrians became servants to David, and brought gifts;' Heb. *mincha*, Gr. Φέροντες ξίνα. But especially it is a present or gift to God, which, when it is of cattle, it is called *korban*, and when of things inanimate, as flour, cakes, wafers, &c., it is called *mincha*; so Gen. iv. 3, 'Cain brought of the fruit of the ground (*mincha*) an offering to the Lord.' But most strictly it signified those particular kinds of meat offerings mentioned Lev. ii. There were five kinds of them in that chapter, and among them that of fine flour, which was to be offered every morning and evening, Exod. xxix. 38–41. This *Mincha* was primarily a figure of Christ's oblation, who gave

himself for 'an offering to God for us,' Eph. v. 2; so Heb. x. 5, &c. The apostle openeth the 40th Psalm, a type of Christ, but not of the eucharist. Secondly, it figured the persons of Christians, who through Christ are sanctified to be pure oblations to God; prophesied of, Isa. lxi. 20, 'The Gentiles shall be brought for an offering (*mincha*) to the Lord.' To which place, or rather to this of the prophet Malachi, the apostle seems to allude, Rom. xv. 16, where he calls the conversion of the Gentiles through the gospel 'an oblation,' or 'offering,' or 'sacrificing of the Gentiles unto God,' in which respect also he calls his preaching a sacrifice, as Erasmus reads it also, *sacrificans evangelium*, though the phrase be obscure. Hugo's interpretation here was of the proselytes, who should be an offering to the Lord to the temple, *ex omni loco*, 'from every place.' But it is not so in the text, but 'in every place.' And this sense agrees better with the conversion of us the Gentiles. Thirdly, it figured the fruits of grace and good works, particularly prayer. The Jewish interpreters say this pure offering is meant of the prayers of the holy Jews everywhere dispersed. So the Chaldee paraphrase, 'I will receive your prayers, and it shall be like a pure offering before me.' But the place speaks of the Gentiles; therefore it is that Tertullian occasionally, and Vatablus and Calvin *ad loc.*, understand it of Christians their performing of worship to God in the duties of holiness and love. Hence duties of love are called sacrifices, Heb. xiii. 16, Philip. iv. 18, but chiefly the duties of holiness, praises of and prayers unto God, when everywhere there is a 'lifting up of pure hands to the Lord,' 1 Tim. ii. 8. And it is observable that the time of the *mincha*, which was daily morning and evening, was the time of set prayer among the Jews: Dan. ix. 21, 'While I was speaking in prayer, Gabriel touched me, about the time of the evening oblation' (*mincha*). This is that which the Rabbins call *tephilla mincha*, the prayer of the evening sacrifice, which was about three of the clock in the afternoon, called in Scripture, according to the Jews' reckoning of the time, 'the ninth hour,' which is said to be, Acts iii. 1, ὥρα τῆς προσευχῆς, 'the hour of prayer.'

Secondly, the other part of the comparison, or red-dition, shews, on the contrary, the Jews' neglect and profaning of that worship which the Gentiles would so reverently entertain, vers. 12, 13. This is set down,

I. Generally, ver. 12, *But ye have profaned it.* But ye priests and others, that have reason to entertain and reverence my name and worship, ye have polluted it. LXX, βεβηλοῦτε αὐτὸ, ye have dishonoured it. And so Pagninus, the Geneva, and Deodate's margin.

II. Particularly, 1, in their thoughts; 2, in their words; and 3, in their deeds.

First, in their thoughts, or base conceit; for it is not so likely that they uttered it in words. 'In that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible.' They had a

base conceit and profane of God's altar and the sacrifices.

The table; that is, the altar. See before, ver. 7.

And the fruit thereof, even his meat. Our old authorised English hath it 'the fruit,' and in the margin, 'or the word.' It is true that פֶּרִי, *fructus*, *fruit*, is by a metaphor transferred to speech, which is the fruit of the tongue, as Isa. lviii. 19, 'I create (פֶּרִי) the fruit of the lip.' Where the Targum is *mamlal*, and the LXX λόγον, and the sense seems to be so, I create speech, or the word of the lips. But here it is in its proper signification, the fruit; the Septuagint, τὰ ἐπιτιμύμενα, which the Vulgate follows, 'That which is put upon it, with the fire that doth consume it.' So the Vulgate, mistaking the original word, as if it were אוכל, *comedens illum*; but the word is אֱכָלוּ, *cibus ejus*, his meat; the Chaldee, 'The table of the Lord is despised, and the gifts thereof.' The Tigurine, 'The provision thereof is vile,' because, as Vatablus notes, the fat and entrails that were offered were vile. St Jerome otherwise, 'the fruit,' that is, the fire, 'and the meat of the fire,' that is, the victim or sacrifice. I rather take it as our translation hath expressed it, for two nouns put absolutely, or, as we say, *per appositionem*, both the altar and the fruit, even the meat upon it, were despised by them. 'The revenue, the income of it,' so the Italian in the text; or 'the fruit,' so in the margin.

Secondly, in their words: ver. 13, 'Ye said also, Behold what a weariness it is.' Besides what conceit ye have cherished, ye have also uttered enough to discover your hypocrisy and profaneness.

Behold what a weariness it is; or, as the Geneva, 'It is a weariness;' the Vulgate, 'Behold, this out of our labour.' Somewhat like to that of the LXX, 'Behold these out of our affliction.' We are returned poor, and this is as much as our labour or poverty can allow. But it is not מַחֲלָא, *de labore*, of labour; but as Pagninus and Vatablus observe, and as it is in our best copies, מַחֲלָא, *matlaa*, either there is a double *heemantic* (as they call it), or it is two words, as Rabbi Abraham would have it read, מַחֲלָא, and so also Sixt. Amama *ad loc.* in his *Anomal. Special. Quis Labor!* Oh how I am weary! How I pant in bringing it, it is so fat and heavy! or, how are we tired and spent in God's service! This I take to be the sense. There are other interpretations, as that of Winkleman, 'the beast is not faulty, but only it is weary;' the priests so hypocritically excusing themselves, in taking any offering that came to hand; or as some others, who also make these the words of the priest, some one of them taking up the shoulder or the breast of some carrion sheep, saying, See what we have for our labour, what a weariness is it to serve so fruitlessly. But I rest in the sense before.

Thirdly, in their deeds, expressed,

1. More darkly.

2. More clearly.

'First, More darkly. 'And ye have snuffed at it;' or, 'Whereas ye might have blown it away.' Your very carriage hath expressed your hypocrisy, and pride, and contempt.

והפחיתם אותו. Huntly, the Scottish Jesuit, contends from Galatinus that for אָוֹתוֹ was formerly read אָוֹתֵי. For the vindication of the uncorrupted reading of which place, see Solom. Glassius, *Philol. Sacr.*, lib. i. tr. i. p. 50.

Ye have snuffed at it. 'Behold what a labour, and ye throw it down.' So Pagninus. As if they would take breath, pretending to be weary in the carrying of it, being so fat and weighty. Ye say, Oh how weary! because the beast is fat and heavy, whereas ye might have blown it away, being so thin and light. So Tremellius expresseth it, and John Tarnovius; or, It is worthy to be blown away; so Jerome, Remigius, Lyrannus, you pant as if it were weighty, but I blow it away with scorn. So also Jerome and Theodoret. The Septuagint, in *editione Romana*, read it, ἐξέπνευσα, 'I have blown it away.' But Cornelius à Lapide tells us that in the edition of the LXX in *Bibliis Regiis*, which I had not, 'Ye have puffed or blown.' John Winkelman gives a singular sense, that the priests, by a kind of writhing of their mouths and drawing in their breath, would, though in a scornful way, extenuate and lessen their fault in receiving corrupt offerings. 'Why, the beast is not faulty, but only weary; is this such a matter? As if forsooth,' &c. I rather will propound this sense; you blow and pant as if tired, and think all too wearisome, and snuff and shew dislike at it, snuffing or puffing with the breath being a sign of dislike and contempt, and pride. So the soldier in Plautus: *Quojus tu legionis difflavisti. Quasi ventus folia aut peniculum tectorium.* So God shews his contempt of his enemies: Ps. x. 5, 'As for all his enemies, he puffeth at them;' so Prov. xxix. 8, 'Scornful men bring a city into a snare,' or, 'set a city on fire,' that is, with their breath; or *diffiant civitatem*, as Drusius renders it (*Hebraic Quæst.*, lib. iii. qu. 22).

Secondly, More expressly. 'And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord.' Ye cared not what you brought or offered. Thus ye brought, *mincha* (observe that that word is used here too, as well as verse 11, where the papists so much contend for it) an offering indeed, such as it is, but such as I cannot nor will accept.

That which was torn. That which you got by rapine and oppression, so the Vulgate. Ye say, ye afford it out of your labour, but ye lie; it is what you steal, and of that too not of the best. So that here are three sins discovered together, rapine, irreligion, and lying, and thus St Jerome, Remigius, and Lyrannus understand it. 'That which was rent and torn;' so Tremellius; and therefore Calvin understood

it, that they bought sheep that were worried; but they brought the beasts always alive, therefore the former exposition is received by most, that which you snatched away by oppression. But how doth this agree with the description of the offering in the next words, lame and sick? I therefore incline to Calvin's, and it might be worried and torn, and yet alive. Deodate, in his Italian, gives both senses, and leaves it to the reader's choice. Thus much of the threatening of judgments privative. We have in the next,

II. A positive judgment threatened, ver. 14, where, First, The judgment threatened, a curse. 'But cursed be the deceiver;' cursed with curses temporal, spiritual, and eternal. LXX, ἐπικατάρατος, *forespoken* or *execrated*. The ordinary word of the LXX, Deut. xxvii. 15, &c.; and of the New Testament, as Gal. iii. 13.

Secondly, The sin; 1, generally; 2, in particular.

First, Generally set down, 'The deceiver,' deceitful against the faith of religion and against ordinary justice. Tremellius calls him *machinator*, he that can devise ways of deceit covertly; the crafty deceiver. The LXX, ὃς ἔστι δυνατός, 'Who was able,' taking the word in the text, *nochel*, to come of *jachal*, *potuit*, whereas it is of *nachal*, to deal *perfidiously*.

Secondly, In particular. 'Which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.' That hath better, for if he had not ability, God would not require at his hands, but he should be more blameless, and yet thinks the worst good enough for God. He must have a flock, and a male in it, that is, a sacrifice fit, perfect, and without blemish according to the law; or else God doth not require or so strictly expect from him.

And voweth and sacrificeth to the Lord a corrupt thing; that is, that voweth a perfect or sound thing, for they were by the law to vow, Lev. xxii. 23, males and perfect, but comes short of his vow and sacrificeth a corrupt, not answerable either to the purpose of his vow, or to the law. There was no man that would vow a corrupt thing, though through fraud he sacrificed or offered such a one. Therefore the Greeks have expressed this sense, 'Cursed be the deceiver that hath a male, and his vow being upon him, sacrificeth a corrupt thing.' And accordingly the Vulgar Latin, 'That, making a vow, sacrificeth a weak thing.'

A corrupt thing. Vulgate, a weak; Pagninus, a spotted or blemished; the Tigurine, a faulty. The Hebrew word *maschat* is weakened, gelded, maimed, corrupt.

To the Lord. Hebrew, *Adonai*. This is the first time in this prophet that God is directly named by any other name than Jehovah. *Adon* is a lord, who as a foundation or a column sustains his people; and it is applied to God, who is the Lord of the whole earth, who is called Adon: Exod. xxiii. 17, 'All thy males shall appear before (Adon) the Lord God.' But of this appellative there is formed a proper name

or epithet of God, *Adonai*, with *Cametz*, having the same points with *Jehovah*.

Thirdly, The reason both why the deceiver is cursed, and to assure him he shall be so. 'For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.' The Italian, 'For as much as I am a great King.' The sense is, It will not stand with my glory to suffer my people to profane and despise that name which the heathen magnify and fear.

Dreadful. Arias and the Geneva, 'terrible;' the Vulgate, 'horrible;' Tremellius, 'reverend;' the Chaldee, 'potent.' Only the LXX render it *ἐπιφανής*, 'illustrious,' as if the word here נִרְאָה were of נֹרָא, to see, but it comes of נֹרָא, to be afraid. And this verse seems to refer to the sixth, 'If I be a master, where is my fear?' The very heathen acknowledge me to be so by their dread and fear of my name. Thus having expostulated with them, and threatened them for their ingratitude and contempt, in the next place, in the former part of the next chapter,

III. He amplifies the former expostulation and threatenings, chap. ii. ver. 1 to the 10th, where,

First, To whom he chiefly applies his speech: ver. 1, 'And now, O ye priests, this commandment is for you.' The French, 'is addressed unto you;' and so Deodate's Italian also supplies it. He here returns his speech to the priests, whose avarice and profaneness had been the fountain of much other evil and profaneness among the people. 'Cursed be the deceiver, whoever he be: but to you, O priests, it is principally to be applied. My name is dreadful even among the heathen; if it be profaned by you, that are near me in attendance and service, the curse is chiefly against you.'

And now; or, as Tremellius, 'Now therefore.' Their objection is prevented; all that hath been said touches the people, not us. Yes,

This commandment is for you; or, as Montanus, 'to you.' This commandment, this increpation, this intimation of my mind, is for you. Or, this commandment is for you; that is, of you I principally required and expected to be honoured at my altar, in my sacrifices.

Secondly, The matter of the speech, mixed of contestations and threatenings, or a conditional threatening of many judgments unless they repented. We will consider, ver. 2,

1. The conditions of exemption from his judgments: 'If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts.' Here are three conditions of exemption: to hear God; to lay his commandment or their duty to heart; to give glory to God's name. The sum of them is repentance.

Lay to heart. The phrase is usual and frequent. The Geneva, 'Consider it in your heart;' Chaldee paraphrase, 'Unless ye put my fear upon your heart.'

Lay it. What? My precepts, so Vatablus; your duty, so Tremellius; my glory, so others.

2. The things that are threatened,

Set down more largely, vers. 2-8.

Repeated again with more brevity, ver. 9.

1. Set down more largely.

(1.) In general, ver. 2.

(2.) In particular, vers. 3-8.

(1.) In general, 'I will even send a curse upon you.'

The Vulgate, 'I will even send want upon you.' And they translate it so, because that curse was usual to the Jews; and now being so lately returned, and as yet not very warm in their nests, would be the greater curse, and because it would suit with their covetousness. To say a little more for the Vulgar Latin in the rendering of this place; it is a saying of the ancient Hebrews, that all benedictions are amplifications, and all curses are diminutions. Which Dan. Heinsius hath observed upon *ἐνχαριστίαν*, in the text of John vi. 23, in his *Aristarchus Sacer, parte secund, cap. viii.*, where the reader shall find more to this purpose, to whom I refer him. But מֵאֲרָר, of *Arar* or *Ar*, to speak against, or execrate. The LXX, Chaldee, Vatablus, Pagninus, and both our English do render 'a curse,' leaving the explicit meaning to the expositor. 'I will execrate you,' or 'pronounce a curse against you.' This is amplified further three ways.

[1.] By an explication. 'And will curse your blessing.' It is the same word again, וְאֲרִיתִי, *vearothi*, 'I will execrate,' or 'imprecate,' as the Targum expresseth it by another word, *vealut*, 'And I will lay an oath' upon you, as if it were a curse laid on with an oath. So it is Zech. v. 3, 'This is (*haala*, 'the oath,' where it is in our last English) the curse which is gone forth.' I will lay an oath upon your blessings. You shall not prosper. It may be expounded either, first, I will deprive you of what you have and enjoy, or are like to enjoy, so that you shall reap sparingly, 2 Cor. ix. 6, so Cyril, Remigius, Vatablus; or, secondly, I will curse and blast what you bless, as your beasts, houses, fields; so the Chaldee, 'I will curse your benediction and will execrate it.' And this St Jerome also follows.

[2.] By the certainty of it, being even begun already. 'Yea, I have cursed them already.' Tremellius, 'I have cursed them every one.' The Chaldee and Vulgate make it but a repetition of the same thing, 'I will curse your blessings, and I will curse or execrate them.' But Vatablus and Pagninus reads it as we do.

[3.] By the cause briefly and anticipately inserted, 'Because ye do not lay it to heart,' of which see before in the condition.

(2.) The things that are threatened are set down in particular; vers. 3-9.

[1.] Famino, ver. 3.

[2.] Shame, ver. 8.

[3.] God's breaking covenant with them, vers. 4-8.

[1.] Famine: ver. 3, 'Behold I will corrupt (or

reprove) your seed,' *Goer Lachem eth hazzerah*. The uncertain interpretation of נָעַר and נָעַר have caused variety of exposition. נָעַר is to 'reprove or reprehend with sharp words and much noise,' especially when it is in construction with כִּי, as Gen. xxxvii. 10. נָעַר בִּי, 'His father rebuked him.' But when it is in construction with an accusative, it is to curse, or corrupt, or destroy, as Ps. ix. 5, *gaarta gojim*, 'Thou hast rebuked the heathen;' or, as the meaning there is, 'Thou hast destroyed them,' as the next words do plainly shew. And so that word is taken here. The other word נָעַר, if it be written נָעַר, it is seed; if it be written נָעַר, it is an arm of a man. So it seems the LXX read it. And hence the ancient fragment of Aquila, 'I will reprove you with mine arm,' as a soldier, or in resemblance to whom, an orator casts or stretches forth his arm when he is vehement (as Cicero speaks, *Brachium procerius projectum est quasi quoddam telum orationis*). St Jerome, and Lyranus, and Menochius, much otherwise, 'I will throw away the right arm or shoulder of the offering,' which was the priest's due, Lev. vii. 32; that is, I will deprive you of your maintenance and strength. Montanus and De Castro take it as a threatening of rejection both of priest and sacrifice; I will cast away both the arm by which ye offer, and the seed (the *mincha*), the offering also. Most of these and the Vulgate follow the LXX, who, mistaking Noer for Goer by reason of the likeness of נ and ג, read it ἀπογίζω. And for such as read the other word, *zera*, seed, some understand it of their seed, that is, their posterity, that God threatens to destroy them and their issue. Some understand it of the seed cast into the ground,—and that sense I have given,—that they should sow but not reap plentifully, which is a threatening of famine. The next is,

[2.] Secondly, Shame and ignominy. 'And I will spread (or scatter) dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it,' or, 'it shall take you away to it.' So our last, together with the marginal reading. The French, 'And ye shall bear it;' Osiander, 'And it shall stick unto you.' The Vulgar Latin, and the Geneva English, and the commentary following, 'which used it,' are here dark. The Chaldee first offers us light to this place, I will reveal the confusion or shame of your sins to your own faces. The LXX (though mistaking כִּרְשׁ for פֶּרֶשׁ, and reading it ἐνυοργον, the belly, in which the excrement or dung lies, which belly was part of the priest's due) have given us also another hint of interpreting. Because ye despise me, and offer ye care not what, ye shall also be despised; the people shall throw you the belly, which is your due, in the time of your solemn feasts, but with the dung or excrements in it, so that, in the throwing of it, the dung shall fly in your faces, that being so sprinkled ye shall be laughed at by all; and you shall be so like dung, your faces being fouled with it, that he that comes to cleanse the place shall offer as if he would throw you

out with it, or take you also upon his dung fork; or as Deodate, you shall be vile as dung, which is removed away into a place remote from the temple. So this is the threatening of shame and confusion to them, even in their solemn, their rejoicing feasts. *Hhaggechen* of *hhagag*. Or else, *hhag* is taken here synecdochically for the sacrifice itself offered in the feast, as it is sometimes taken, Exod. xxiii. 28, Amos v. 21, Isa. xxix. 1. The dung of the sacrifices; see John Tarnovius, *Exercit. Biblic.*, p. 127, par. 4, edit. 2a. Howsoever the same sense stands good. The next is,

[3.] Thirdly, God's breaking covenant with them, which is implied, ver. 4, 'And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.' Wherein we have three points: 1, I intended it should have stood; 2, but it doth not or shall not stand; 3, and that because ye are unanswerable to it. Upon this he takes occasion to remember them of the covenant with Aaron or Phinehas and the tribe of Levi, and now their falling from it, and therefore God's justice in forsaking them. So we have here,

First, The parts of the covenant, ver. 5.

Secondly, The answering the conditions of the covenant by the former priests, vers. 6, 7.

Thirdly, The degenerating of these priests, ver. 8.

First, The parts of the covenant between God and Levi, ver. 5.

First, On God's part, a gracious promise and performance of life and peace: 'My covenant was with him of life and peace, and I gave them to him.' God promised prosperity, and performed a long, prosperous, and happy life to some of them; as to Aaron, who lived 103 years, and to Phinehas (mentioned by Vatablus in his notes), who lived 300 years as it is thought, and as some chronologers do observe (yea, it is the conceit of Peter Damian, from some Jewish triflers, that he lives still, taking him for Elias), and to Joshua or Jesus, the son of Josedech, who (according to Helvicius) lived 110 years in the office of the high priesthood. To these and others was expressly fulfilled a covenant (הַחֵוּם, *vitarum*, as it is in the original) of lives, that is, of long life, and of peace, and would have been ready to have performed it to these to whom Malachi prophesies, had they kept covenant with him.

Secondly, On Levi's part, for fear and humility: 'For the fear wherewith he feared me, and was afraid before my name.' Fear and humility were the two conditions for which God did this for them. Their fear of God, which was to be seen in Aaron, Phinehas, Onias, and other good priests. And their being troubled, and affrighted, and grieved, when they saw God's name to be contemned and abused, see Exod. xxxii. 26, Num. xxv. 7, 8.

The Vulgar Latin and the Geneva read it in another sense, 'And I gave him fear, and he feared me;' but not so agreeable to the original. Tremellius

renders the last words, 'because of my name.' It (that is, the tribe of Levi) was broken. And Junius his note is, that Levi was deprived of life and peace, because he sanctified not God's name. But the whole context is against that reading and interpretation. *נחם* (which is an anomaly, and according to the rule should be *נחם*) is the præter tense in niphāl of *נחם*, which is, *to be dejected, broken, cast down, &c.*, and so metaphorically it is used to signify, *to be amazed, affrighted, trembling, humbled*. Wherefore we decline that of Junius, and rest in the sense offered by our last translation. See further in John Tarnovius *ad locum*. Thus of the parts or the conditions of covenant. Next see we,

Secondly, The answering of the conditions of the covenant by the former priests, vers. 6, 7; which is,

First, Particularly set down, ver. 6.

Secondly, Amplified by a theorem, ver. 7.

First, Particularly set down, ver. 6, as it had been more generally in the former verse.

(First) That they were studious in the law and skillful in it: 'The law of truth was in his mouth.' Aaron and others taught truly.

The law of truth. *חֻקֵּי אֱמֶת* (*vide plura de hoc nomine apud Valent. Schindlerum in Pentagl. in verbo חֻקֵּי*), or 'the law of righteousness,' for this is opposed to unrighteousness or iniquity in the next member, 'iniquity not found in his lips.' The law, the mysteries of righteousness, is called, 'the truth,' Dan. viii. 12.

(Secondly) That they seduced none to error: 'And iniquity was not found in his lips;' Chaldee, 'no falseness.' No lie, error, fraud, hypocrisy, or flattery.

(Thirdly) That they lived conscientiously in peace and equity: 'He walked with me in peace and equity.' Aaron kept God's precepts, lived honestly and peaceably and justly; and so did others of them.

He walked with me. To walk, is a known phrase in Scripture, used to signify a man's manner of living, as Ps. i. 1, and Ps. cxix. 1. But 'to walk with God,' or 'before God,' signifies, to lead a life unblameable, as Gen. v. 24, and xvii. 1; only 1 Sam. ii. 30, it signifies barely 'to minister;' and so the Targum in that place renders it, using *שִׁמְשֹׁן*, 'should minister,' for *יִתְהַלֵּךְ*, 'should walk.' 'The Lord said, that the house of thy father should walk before me for ever;' that is, minister unto me, or before me. But usually, and here, it notes the holiness and integrity of the service, as well as the service itself.

(Fourthly) That they brought others to God by their example and teaching, 'and did turn away many from iniquity;' that is, they did cause many to return. To which agrees the Septuagint, *πολλοὺς ἐπέστρεψεν*, 'He converted many from iniquity,' *לעֵן*, from their crookedness or crooked ways into which they had turned aside. It comes of *לעֵן*, *to be crooked or contort*, which by a metaphor is used to signify sin. So we call evil manners *curvos mores*, crooked manners. We translate

it iniquity; the LXX, *unrighteousness*, ἀπὸ ἀδικίας. Thus the former priests did; and this is,

Secondly, Amplified by a theorem, that so it should be with all other priests: ver. 7, 'For the priest's lips should preserve knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.' 'The priest's lips should preserve knowledge.' The Vulgar Latin and our old authorised English Bible read, 'shall preserve.' And the pontificians omit not the advantage of the translation, in the question of the church's (but in the final resolution of the point), of the pope's infallibility in interpreting of the Scripture. To this question, besides others that have dealt in it, see *Hist. of Council of Trent; Engl. lib. 2, page 158; Episcop. Dunelm. Antidotum de merito, &c.; Epist. dedic., pages 9, 10, 11*; and fully to the point and to this place *Relig. of Protest. in the preface, pages 7, 8, and part 1, chap. ii. sect. 1, 84, &c. 93, &c. 110, &c.* See also *Dr Jackson, the triplicity of Romish blasphemy, sect. 3, chap. 1, parag. 6, &c.* And the present most learned bishop of Salisbury, *Determin. quest. 5*, which reference I make, that I may not enlarge these shorter notes with the controversy. Only, observe for the clearing of the present text, what Amama and Casaubon, and before them Drusius and others, acquainted with the Hebrew speaking, have observed, that among the Hebrews the future is often made to denote not so much what shall be, as what ought to be, as 2 Sam. xiii. 12, 'No such thing shall be;' that is, 'ought to be done in Israel.' Like that, 'There shall be no poor among you;' that is, there ought to be none, but ye should provide for them. So it is here: the priests' lips shall, that is, ought to preserve knowledge. Which also is observed by Francis Ribera the Jesuit.

Knowledge; that is, knowledge of the law, as appears by the next member. The priest's duty is to be both furnished, and to bring out of his treasure things new and old, to be much in preaching to the people. Accordingly it is thought that some of the Christian fathers preached every day. However, it was provided for by canons, that they should preach frequently. Such a canon we have in the *Excerptions of Egbert, Archbishop of York, anno 750. Ut omnibus festis et diebus dominicis, unusquisque sacerdos evangelium Christi predicet populo*, that every priest preach the gospel of Christ unto the people upon all holy days and the Lord's days; and especially for the Lord's day, in the canons under King Edgar, *anno 967. Docemus etiam, ut sacerdotes in qualibet die solis populo predicent*. We require also that the priests preach unto the people every Sunday. Since the Reformation, men have been frequent in this duty, many bishops being also exemplary to their clergy. The publishers of the lives of Dr Jewell, sometimes lord bishop of Sarum, and of the late reverend and godly bishop of Bath and Wells, have made it one of the heads of their commendation, their assiduity in

preaching. But especially the care of the ancients was much for catechising. Of St Mark's catechising at Alexandria, and then Clement's, and after him Origen's, the histories are known. We have Cyril of Jerusalem's catechisms, and the *Catecheses Mystagogicæ*, which are printed with them; which, if they were not his, are yet of some ancient author. We have a tract of St Augustine's, *de Catechizandis rudibus*; and another, *de Symbolo ad Catechumenos*, and beside the practice of the fathers, many councils ordaining it. But the care of no church hath been greater than that of ours, even in ancient times. In a council held at Clyffe, anno 747, it was provided that every priest should instruct his people in the Lord's prayer, the creed, and the sacraments in the English tongue. Canon 10: (see Sir H. Spelman's margin *ad locum*) this canon is inserted afterwards by Egbert into his *Excerpt*. 6. See also the ecclesiastical laws of Canutus, cap. 22, *apud Spelman*, page 549, an excellent and serious exhortation to this purpose, but too long here to transcribe; and the Canon 23 of Ælfric, page 578. Yea it seems by the *capitula incerta editionis* (which by Sir H. Spelman's placing of them should be about anno 1050), cap. 28, to have been the custom of our bishops here, when they met in their synods with their clergy, to examine them in the manner of their teaching, and how they profited their people. After these times catechising was not much heard of till after Luther's preaching, when perceiving that the Protestant churches won much ground by this kind of diligence, the practice was renewed by a decree of the Council of Trent in the Romish church. For our part, what ground we got by catechising, we are most likely to keep and hold it by the same course, and to lose it all again by the neglect, which was the observation of our judicious King James, that the cause why so many fell to popery and other errors was their ungroundedness in points of catechism. Upon such a reason as this it was that an elder article of a former synod was renewed in the synod at Dort, that all pastors should catechise in the afternoon on the Lord's day (*Acta Synodi, sess. 14 and 15*). The very same with his majesty's injunctions to the clergy of England, and which is provided for by canon, and inquired into by the Articles of Visitation, but on all hands too too much neglected; which hath given me occasion to transgress my purpose in these shorter notes, and to enlarge this discourse, which yet I cannot leave till I have noted that observable passage of the present reverend bishop of Exeter, in his preface to his *Old Religion*, that there is nothing whereof he repents so much, as that he had not bestowed more hours in public catechising; and that, in regard hereof, he could quarrel his very sermons. And his sermons are excellent ones, as all know that know them. To two of them, namely, his *Columba Noë* preached to the English clergy in their convocation here in England; and to another upon Eccles. vii. 16, preached to the divines

at Dort, at their 16th session, I refer the reader, where he shall find an eloquent and zealous exhortation in this matter. But of this point enough. I return to the text.

And they should seek the law at his mouth. Here the Vulgate reads as before, as if it were a promise of their infallibility. But it is only an intimation of the people's duty. And the reason follows.

For he is the messenger of the Lord of hosts. מלאך. The LXX and the Vulgate read, the angel. The priest is called so, 1, because he ministers to God as the angels do before him, who stand before him and praise him; but 2, specially and here, because he is God's messenger to men from God, and from men to God. Accordingly, the Tigurine here, 'He is God's legate or ambassador.' And that learned knight in his *Glossary* or *Archæology* hath observed to us out of Ekkehard, that the name hath been given even to the ambassadors of kings, *cedamus angelo imperii*. We have seen how the former priests carried themselves. The next is,

Thirdly, The degeneration of these priests from the practice of their fathers, in regard of their covenant, verse 8, in three particulars.

First, That they were gone from their piety: 'But ye are departed out of the way,' or, 'out of that way,' as the article is in the Hebrew; that is, either out of my way, or out of that way in which your fathers walked. You have diverted or turned out, or as the LXX, *ἐξελίνατε*, declined. Your course is opposite to that of your fathers. They caused many to return to me; you are returned and gone from me. But this opposition is more direct in the next member.

Secondly, That they caused many to fall, by their example partly, and partly by their corrupt glosses: 'Ye have caused many to stumble at the law,' or 'to fall in the law.' The Geneva reads it 'by the law;' the Vulgate, 'ye have scandalised many;' Montanus, 'ye were a stumbling-block, or an offence;' others, 'ye have caused that men should stumble at the law,' or 'go against the law,' and so fall into sin, and consequently into calamities. So Piscator, LXX, *ἡσθενήσατε*, 'ye have weakened many in the law;' ye have offended, snared, caused to strike, or dash or stumble, for all these *כָּשַׁל* will bear.

Thirdly, That they had in sum broken the covenant: 'Ye have corrupted the covenant of Levi, saith the Lord of hosts.' Geneva, 'Ye have broken;' Vulgate, 'Ye have made void.' The LXX read as we do, *διεφθείρατε*, 'corrupted.'

The covenant of Levi; that is, the covenant made with Levi: a metonymy of the efficient. Thus we have seen the threatenings more largely.

Those threatenings are repeated more briefly again, together with the justness of them, shewed also in the repetition of the causes, verse 9, where we have,

1. The judgments: 'Therefore have I also made you contemptible, and base before all the people.'

The Geneva, 'to be despised and vile;' to be abject and humble, not in affection, but condition.

2. The causes. According as ye have not kept my ways, but have been partial in the law.

According. כַּאֲשֶׁר for כִּי; for in this place פִּי is not os, the mouth, as Pagninus and Tremellius, &c., render it, *secundum os*, &c.; but an expletive particle, which useth to be added to the servile letters ל and נ, to make them distinct words, as כִּי is here and elsewhere; as Num. vi. 21, Job xxxiii. 6, xxx. 18; and לֵב, Exod. xvi. 18, Gen. xlvii. 12; and then they signify, as not only our translators in all those places and here, but the LXX also have expressed it by ἀντὶ ὧν, *propterea quòd*, because that, or according as.

Ye have not kept my ways, or 'watched my ways,' or been (as it is in the text, שִׁמְרִים) watchful or watching to keep my way; for so the word is, Isa. lxiii. 6.

But have been partial in the law, or lifted up the face against the law, or accepted faces in the law. The first of these is the text reading of our English Bibles, the two latter are in the margin. To the last of these agree the LXX, Vulgate, and Pagninus, and Deodate's Italian, 'Ye have regard to the quality of the person in the law; to the second, Montanus. Most agree in the sense: You priests, that should judge according to the law, you accept persons, you respect the rich, you deal partially in the law in expounding of it, making it pinch the poor and favour the rich. 'You flatter the rich;' so Vatablus. You accept the rich man's sacrifice, and have an evasion for it in some gloss; but ye reject the poor's, and are precise in the letter. To this purpose Theodoret, the Syriac, and both the Arabics (which I find in Corn. à Lapide *ad loc.*, who also *in præf. ad Proph. Min.* p. 5, tells us that the double Arabic version, one of Alexandria, the other of Antioch, are at Rome, both in the Vatican and in the library of Cardinal Medices, translated into Latin by Sergius Risius, archbishop of Damascus). Ye accepted or took the law in the face of it, ye look but to the shell and skin of the law, and are hypocritical in it, wresting the law to serve men. So the pharisees dealt with Christ. The law allowed circumcision on the Sabbath, that they approved; Christ did but heal a poor diseased man on the Sabbath, and that in him they condemned, as if it were against the law. Therefore Christ bids them not to judge κατ' ὄψιν—our translation is, 'according to appearance,' I understand it thus—according to the face, with respect of persons, but to judge righteous judgment, John vii. 24. And I am confirmed by the learned Heinsius, whom I consulted after the collecting of these notes, in his *Aristarchus Sacer.*, pt. ii. cap. viii., where he paralleleth this very place of our prophet with that of John.

Thus we have seen the first contestation largely, for that supply which Tremellius makes unto the text, by adding the word *saying*, so to join this to the fol-

lowing verse, is both needless and obscures the sense. In the next verse we proceed to a new head.

II. THE SECOND CONTESTATION.

This second contestation is only in the 10th verse, wherein he contests with them for their unequal and unrighteous dealing, arguing it to be against nature and religion.

First, Against nature. All being of one flesh—'Have we not all one Father?' God (saith Deodate), or Abraham according to others, and so he takes it—we come all of Jacob, or at least of Abraham, or at least of Adam.

Secondly, Against religion. Being all of one church—'Hath not one God created us,' or 'made us?'—we serve the same God, the Creator.

Thirdly, Another evidence against nature. We are brothers of the same stock: 'Why do we deal treacherously every man against his brother?'

Why do we. The prophet includes himself, that his reproof may be the milder; a rhetorical communicating: 'Why do we,' that is, 'Why do ye?'

Deal treacherously. The Geneva, 'Why do we transgress every one against his brother?' Our old English, 'Why is every one deceived of his brother?' and so Montanus; but Pagninus otherwise, 'Every one despiseth his brother.'

Fourthly, Another evidence that their dealing was against religion: 'by profaning the covenant of our fathers.' They broke or violated the covenant that their fathers and ancestors entered into, to which they should have had regard, and been answerable unto it in all equal and righteous conversation.

St Jerome and some others take this verse as a particular reproof of their injurious dealing with their wives and taking others; and that here two arguments are brought to reconcile their love, the communion of blood, and the communion of religion. And that it is the violation of the particular covenant of marriage, or the covenant against marrying of strangers which is here proved, that they dealt treacherously against their brethren, that is, either the brethren of their wives, or their wives themselves, the females also among the Hebrews being included under the term of *brethren*. But I rest in the sense above, which is that also which Deodate in his margin prefers, though he give the other also, which is that of St Jerome, and comes in the next verse to be considered. The reader may find another interpretation in the learned Tarnovius the younger, which to me gives no satisfaction; let the reader judge. And thus much of the second contestation.

III. THE THIRD CONTESTATION.

Thirdly, He contests with them for their marrying with strangers and infidels. Vers. 11, 12 we have,

1. The sin discovered, ver. 11.
2. The sin threatened, ver. 12.

1. The sin discovered: the marrying the daughter of a strange god, ver. 11. It is discovered in many aggravations,

- (1.) From the persons.
- (2.) From the subject place.
- (3.) From the quality of the sin.
- (4.) From the effect.

(1.) First, From the persons: 'Judah hath dealt treacherously, and an abomination is committed in Israel and Jerusalem.' He exaggerates the same with more and sharper words, for Israel was now no other than Judah. Judah, that is, the Jewish people, the people of the return from the captivity of whatsoever tribe, as Esther ii. 5. Mordecai, though of the tribe of Benjamin, is called 'יהודי', *Judæus*, a Jew. The word is here in the feminine gender, it being usual to compare a nation to a woman, and hence that ordinary phrase, 'the daughter of Tyre,' 'the daughter of Zion,' &c. The aggravation from the persons here is this, *Judah*, the son of praise or confession (as we find the reason of the name in the imposition, Gen. xxix. 35, of 'יהודה', *confessus est, laudavit*), he, even Judah, the son of praise, and he in whom I am well known, Ps. lxxvi. 2, he hath done that which is unto my dishonour.

(2.) Secondly, From the subject place. 'In Israel and Jerusalem.' Of Israel, see verse 1. Jerusalem was the metropolis of Judea. It was first called Salem, where Melchisedec was called king, Gen. xiv. 18. Afterwards it was called Jebus, Judges xix. 10, being in the hands of the Jebusites (which made our Minshieu compound it of Jebus and Salem, as if the name were Jebusalem, and for better sound the *b* changed into *r*). But when David got it out of the Jebusites' hands he called it Jerusalem, of 'ירושלם' and 'שלום', *videbunt pacem*, 'They shall see peace.' And I the rather assent to this derivation (than to that of G. Pasor in his *Etyma Nom. Propri.*, at the end of his *Lexicon in Nov. Testament.* would derive it of 'ירושלם', *Timete Schalemum*, Fear ye Salem, a name, as he thinks, given by the Jebusites to the place out of the confidence of their strength, which cannot be made evident, neither do his other reasons hold. See the place *in verbo*, 'ἱεροδόλιμα')—I the rather, I say, assent to the former derivation, because David built to the old city of Jebus or Salem a new addition unto mount Zion, which was mount Moriah, lying in the midst betwixt Zion and Salem, the very place which Abraham long before had named *Jireh*, *will see*, as it is Gen. xxii. 14, 'He called the name of that place Jehovah-jireh, The Lord will see.' Which haply is reason why the name of this city hath a dual form ('ירושלים', but ordinarily without *jod*, as it is here, 'ירושלם'), though it be singular, because it was made up of two parts or two cities, the upper and lower. Concerning the situation, see I. Weemse, *Expos. of Moses's Laws*, vol. 2 lib. 1, *Exercit.* 6, 7, and Lud. Capell. *Hist. Apost.* p. 146, &c. The meaning of the

place, as it is an aggravation of their sin, is clear enough of itself.

(3.) Thirdly, From the quality of the sin. 'Judah hath dealt treacherously, an abomination is committed, and hath married the daughter of a strange God.' Their marrying of strange women, the worshippers of an heathen idol, was a treachery against the wives of their own tribes, and against God, and an abomination or an hateful thing in God's sight, a thing that he loathes. Concerning the question, *de disparitate cultus* (whether it be to be reckoned *inter impedimenta matrimonii*), besides what we shall find in the following commentary, I refer to Reginald *praxis Fori. lib.* 31, cap. 21, *Num.* 168, and other casuists, who answer negatively. So do the Geneva divines in their answer to the eight questions proposed to them, which are inserted among Zanchy's epistles *lib.* 1, *ad finem Epistolæ* 58, and Lucas Osiander *ad hunc loc.* This question divided St Augustine and St Jerome, as P. Martyr affirms, *Comment. in 1 Reg. iii. 1*, where he hath a very large discourse against marriage contracted by those of diverse religions, yet allows it in conclusion, so that both parties do meet in the belief of the main articles of the creed, which he saith he puts in for the mitigation of the severer sentence, which yet was the sentence of the ancients, admitting no marriage with any of another faith, as is collected by Gratian, *causa* 28, *qu. 1*, *Cave, &c.*, and, *non oportet, &c.* But of this *obiter*.

Hath married, בעל. The Vulgate, 'hath had;' Pagninus, 'hath had to do with;' Montanus, 'hath took to wife;' Piscator, 'hath had an husbandly dominion over;' the LXX, ἡγάγησεν, 'hath loved;' Schindler, *deamavit*, 'hath greatly beloved.' The word will bear all these and more, but ours have translated it according to the prime and most used signification of the word.

The daughter of a strange god. They are called, 1 Kings xi. 1, 'strange women;' as the heathen idols are called, Gen. xxxv. 2, אלהי הנכר 'strange gods.' No nation formerly but the Jews did worship the true God, so that any woman of another nation might be called, the daughter of a strange god, which I suppose was the reason of Deodate's note, 'a woman of a strange nation or religion.' The LXX here take no notice of בת, *filia*, or seem to have mistaken it for some other word, and have rendered the place *ἐπετηδυνευσεν εἰς θεοῦ ἀλλοτρίους*, 'hath been diligent towards other gods.'

(4.) Fourthly, The last aggravation of their sin is from the effect of it: 'For Judah hath profaned the holiness of the Lord which he loved, or ought to love.' Kodesch. The holiness, that is, the holy and separate land of Judah, the country that God had chosen to be holy and peculiar to him, they had defiled, and their own dignity, who were a people holy unto the Lord and beloved. This interpretation is given by the commentary, which is that also of St Jerome, Remi-

gius, Hugo, &c. There are others: the Vulgate reads, 'the sanctification'; Pagninus and the Tigurine, 'the holy place'; the Chaldee paraphrase, 'they have defiled their own soul, which was sanctified to the Lord, or before him, and beloved of him; the LXX, 'the holy things.' Some understand the temple, so Osiander; some, the law; some, their religion and the worship of God; some, as Vatablus, Piscator, and many others, the holy or sanctified ordinance of marriage made by the Lord. I assent to St Jerome, as above.

2. The sin thus discovered is threatened: verse 12, 'The Lord will cut off the man that doth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.' He threatens an utter dispersion even of the whole families of such.

The Lord will cut off. The Lord will scatter him, so the LXX, ἐξολοθρεύσει, or cut down, or lop off his boughs. Piscator expresseth it thus, 'The Lord will cut off his children that doth thus, the children that he begets, of the daughter of a strange god.' Haply he had respect to those rabbins who interpret this phrase, 'to be cut off, to die without children,' which the reader may see in a peculiar discourse of Sixtin. Amama, *Antib. Bibl. appendice ad Genes.* xvii. 14, p. 954, &c., where there is more of this phrase. Our commentary makes it a metaphor from the use of physicians, who cut off rotten members, or of the sword or axe which cuts off the head, and so we have the word, 1 Sam. xxxi. 9, יִכְרְתוּ, 'They cut off his head.'

The man that doth this, עֲשֵׂה. The word is feminine, but used neutrally, and so it is by all interpreted. The LXX, in the plural, τὸν ποιοῦντα ταῦτα, he that doth such, or these things, but it is meant particularly of this sin of marrying idolaters.

The master and the scholar, or him that wakeneth, and him that answereth, עֲנֵה. 'The master and the servant,' so the Geneva; 'The raiser up' (or, the question-mover), and the answerer,' so our old English Bible; 'He that is the author, and he that follows him,' so the Tigurine; 'He that wakeneth,' that is, he that studiously observes strange women, that he may marry where he likes; 'and he that defends,' that is, that defends this kind of marriage; so Piscator. The French, 'As well him that begins as him that answers;' the Italian, 'Him that wakes or watches, and him that answers,' which Deodate in his margin understands of the keepers, porters, and singers of the temple (who answered in course in singing according to the order of that sacred music), who had polluted themselves with such marriages. Others express it otherwise. I incline to St Jerome, Montanus, Tarnovius, and our commentary, as I have given it above, that it is meant of a dispersion even of the whole families of such, one and other, priest and people, master and scholar, which seems to be so out of the following

words, 'Out of the tabernacles (or tents) of Jacob.' And what if it were a proverbial and ordinary phrase among the Jews, to which the prophet might haply allude and make use of it, but I submit the conjecture. Only here the interpretation of the Septuagint seems to be singular, 'I will cut off him that doth these, until he be brought low out of the tents of Jacob, taking עַד, *adusque, until*, for עַד, and missing the sense of the other word, עַדָּה, signifying both to answer and to bring low.

And him that offereth an offering. That is, I will cut him off, yea, though he be a priest, that is faulty in this kind; so the Chaldee and Cyril. Or, though he offer an offering to reconcile me to him again, being displeased with such marriages; so others. And thus much for the third contestation.

IV. THE FOURTH CONTESTATION.

He contests with them for their polygamy, ver. 13-16, where consider,

1. The reproof of the sin, ver. 13-15.

2. A dehortation from the sin, ver. 15, 16.

1. The reproof of the sin, ver. 13, 14, and part of the 15th, where,

(1.) The sin. That they took other wives of the daughters of strangers to their lawful wives. This is not expressed in so many terms, or in that term polygamy, by which divines do now ordinarily call it, but easy to be collected from the context of those three verses named before.

(2.) The aggravations of this sin.

[1.] Injurious to their lawful wives.

[2.] Hurtful to themselves.

[3.] Against the ordinance of God.

[1.] First, the first aggravation of this their sin is, that it is injurious to their lawful wives, who were thereby grieved. 'This ye have done again, covering the altar of the Lord with tears, with weeping, and with crying out.' That is, this sin you have added, that by bringing in strange wives you have vexed and grieved your lawful ones, so that you have caused them to run unto the altar, to complain and to weep there.

This you have done again. 'Furthermore, this you have added,' so the Tigurine. 'This you have done secondly,' so the Chaldee and Pagninus. 'This second crime' (the word is feminine, but put neutral), Montanus. Ye have not only taken strange wives, but have taken them even to your other wives to vex them. The LXX here, 'ye have done (ἃ ἐποίησατε, *quæ oderam*) such things as I hate.' It seems they had respect to שָׂנֵא, to hate, and mistook it for שְׂנִית, *secondly* or *second*.

Covering the altar of the Lord with tears. The Geneva note is, ye cause the people to lament, because God doth not regard their sacrifices, so that they seem to sacrifice in vain, so referring this to the former contestations with the priests, an exposition singular, and

wide of the whole present context, and the matter that the prophet hath in hand. That of Lyranus also seems to miss the sense : you continuing in your sin go to the altar, and weep there to beg pardon, but in vain. That of St Jerome, Cyril, Theodoret, which our commentary follows, is more agreeable : you so vilely use your other former wives that they fly, or you cause them to fly, to the temple, and weep before the altar. See Lev. xviii. 18, and 1 Sam. i. 6, 10, which texts will give light to this. But for the phrase, to cover the altar with tears, it is either to weep plentifully or to weep over the altar ; to throw themselves blubbered and swollen with tears, even embracing it as it were, which was also the use of other nations in their calamities, solemn oaths, and supplications, to lay hold on the altars. So Arsinoë, in her extreme calamity and suspicion of her brother Ptolemy's fraud and cruelties, causes him to come and lay hold on the altars in the holiest temple in Macedon, for her further assurance and safety when she received his oath, as Justin describes the ceremony, lib. 24. Thus Virgil, *Æneid*, lib. 4, brings in Hiarbas, the Lybian king, imploring Jupiter—

Talibus orantem dictis, arasque tenentem
Audiit Omnipotens.

And of Æneas, *Æneid*, lib. 6—

Talibus orabat dictis, arasque tenebat.
With such words prayed he, and the altar held.

Upon this necessity of laying hold upon the altars when they addressed themselves to the deity, Robert Stephanus, in his *Thesaurus*, alleges Varro, that the old Latin word for altars was *ansæ* (the ears or handles of a pot), and afterwards changed into *aræ*.

The altar of the Lord. This is an amplifying of their grief. Their injury was extreme, that they are driven to the last refuge ; men repair unto the altar when all help fails. And further, at the altar they should rejoice before the Lord, as the custom was when they came up with their wives to the temple, 1 Sam. i., yet there, even there, they are caused to weep. It is called the altar of the Lord ; it is his standing-place, the ordinary residence of God, where these distressed women were confident to find him and to complain themselves to him ; that is, more solemnly, and for a public witness of their misery, for else God, who is everywhere, doth everywhere observe the tears of them that are oppressed.

With tears, with weeping, and with crying out. Several words are used for the further amplification of their grief. They wept, yea, they roared out, and made great clamour and noise, or sent out deep groans ; so the word is translated, Jer. li. 52.

[2.] Secondly, the second aggravation of their sin is, that thereby they did also hurt themselves, in that they made their own offerings not to be accepted : ' In-somuch that he regardeth not the offering any more, or receiveth it with good will at your hand.' The

tears and groans of your wives move God more than your sacrifices do, so that he regards them not, he will not look at them, or turn his face towards them. The adverb of denying is not here in the latter member, but it is to be repeated, ἀπὸ κοινοῦ, from the former member, and so to be supplied as serving in common to both ; he regards not nor receives.

[3.] Thirdly, the third aggravation of this sin is in ver. 14, 15, that it is against the ordinance of God. Where observe,

First, The transition, ver. 14, or the manner of the prophet's passing from the former head of aggravation unto this. God regards not your offering. ' Yet ye say, Wherefore ? ' the Vulgate, ' And ; ' Montanus, ' But, ' ' But ye say, Why not regard it ? ' an objection it is, proceeding from their blindness or petulancy, not willing to be convinced. But the answer is ready, because the Lord hath seen that you have gone against his ordinance, as it is in the next words.

Secondly, The matter which he urges against them : ver. 15, ' Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet she is thy companion, and the wife of thy covenant. And did not he make one ? Yet had he the residue of the Spirit. And wherefore one ? That he might seek a godly seed.' This was their sin, that they dealt treacherously against their wives in taking others, whereas the Lord had appointed and they had made promise to one another in marriage, and only to one another, as God had ordained in the very first institution of marriage, when he could have made many women for one man, but he made only one for one. This is the sum, but there are many particular arguments against polygamy, which we shall observe in the examination of the words in the order as they lie.

Because the Lord hath been witness between thee and thy wife. He alludes to the use of contracting *Deo teste*, God being called to witness, and his name being called upon in the action. And he, as it were, protested then (the word is הָעֵד, and that is, as Montanus, of עֵד, *protestatus* or *obtestatus est*), that his mind and will was that marriage should be insoluble to you two, and you two should remain solely to each other. This sense St Jerome gives, and those that usually follow him, Theodoret, Remigius, Lyranus, Hugo, but most clearly Ribera.

The wife of thy youth ; Heb. of thy youths. ' Thy young wife,' so Piscator. Or thy wife whom thou dost marry when thou wert young. In whom thy first love did rejoice. נְעוּרַיִם is that whole age of adolescence or youth, from infancy till the 25th year.

The wife. The LXX, everywhere γυναῖκα, 'the woman.' We render it here *wife*, and that rightly ; for אִשָּׁה, a *woman*, when a genitive follows, is written אִשָּׁת, as it is here and presently after, and then it constantly signifies a *woman*, a *wife*, and it is so written once, Ps. lviii. 9, though not in construction.

Against whom thou hast dealt treacherously. The Geneva, 'transgressed;' the Chaldee, 'lied;' Montanus, 'prevaricated, dealt cunningly and falsely;' the LXX, ἐγκατέλιπες, 'leavest or forsakest,' that is, treacherously for another.

Yet is she thy companion. Vulgate, 'thy partner;' Pagninus, 'thy fellow;' the Tigurine, 'thy consort;' the name (as Menochius observes) by which the Italians called their wives. So Eve was made for Adam, that he might not be alone, Gen. ii. 18. The LXX, κοινωνίς (here used by them in the feminine), she partakes with thee in common.

And the wife of thy covenant. The wife with whom thou didst covenant. וְאִשְׁתְּךָ, as before.

And did not he make one? וְלֹא-אֶחָד עָשָׂה. Here is אֶחָד for אֶחָד. The note of interrogation is wanting, which is usual in Scripture, 2 Sam. xiii. 26, 2 Kings v. 26, Job ii. 10. As וְלֹא and וְלֹא for וְלֹא, and וְלֹא for וְלֹא, usually also in the New Testament, Mat. vi. 26, and xvii. 24, Mark vi. 3, and xi. 17, 1 Cor. ix. 8, 9, 2 Thes. ii. 5. So also the Latins speak, as Virgil, *Eclogue*, iii.

Non ego te vidi Damonis pessime caprum
Excepere insidiis?

Non for nonne. But, besides, the various interpretation of this hath made the place very obscure. The Vulgate, 'Did not one thus?' Pagninus boldly inserted Abraham here, 'Did not one Abraham thus as you do?' Montanus, in his correction of Pagninus, leaves out Abraham, yet seems to understand it in the same manner; so doth Vatablus. Hence many stumbling at this stone interpreted it as a prevention of an objection that they might make for their own excuse, that they did but as Abraham did, who had Sarah to his wife, yet he took Hagar also. But Abraham did it, having an excellent spirit, and knowing what he did, expecting the promise of God concerning a blessed seed, and not knowing that he should receive him of Sarah, therefore took Hagar, that the promise might not be void; and he took Hagar with Sarah's consent. He had no children by Sarah, as you have; he despised not Sarah, as ye do; so that his fact and yours are much unlike. The Chaldee paraphrase seems to have laid this stone, and led to this exposition, and most of them that use the Vulgate follow it; and, among the protestants, Winkleman and Oslander, Lutherans. But St Jerome found out a righter, and Theodore, Lyra, Remigius; and of moderns, Junius, Tarnovius, the Italian of Deodate, both in the text and margin, the Geneva, our old and our last English, do entertain it. 'Did not he (that is, God) make one?' God made one Eve for Adam, and therefore the first sanction of unity in marriage is not to be infringed. This sense also Menochius gives, though the translation that he is tied unto will not yield it.

Yet had he the residue of the spirit, or the excellence,

so our margin. But I am not satisfied why our most learned translators have put it in; for I find not רִשְׁוֹ in that signification; yet I will not conceal that the Tigurine, Vatablus, and Pagninus so translate it; and not only à Lapidé, but Conrad. Kircher (in his Greek Concordance, who in the roots usually follows Forster, but in this Sanct. Pagninus, at the root רִשְׁוֹ) tells us, that רִשְׁוֹ signifies both *remainder* or *residue*, and *excellency*. However, the text reading of our last translation is here (as for aught I know everywhere else) to be preferred before the marginal; and the meaning is, God made but one woman for Adam, though he had the remainder of the spirit or breath, so that he could have made many. He gave part to Adam and the rest to Eve, and made no more in that extraordinary way, though it had been easy unto him; as our old English and the Geneva express it, 'he had abundance of spirit;' that is, that spirit or breath which he breathed into man.

And wherefore one? (לְמַעַן מֶה) That he might seek a godly seed, or, a seed of God. That is, God requires you should cleave to your wives, and not take the daughters of a strange god, lest your seed be educated in idolatry; so St Jerome: but I suppose there is more in it. The very issue of polygamy is spurious in some sense. It is not a godly seed, or the seed of God, that is, which he appoints, but accursed. Thus every member of these two verses have afforded several arguments against polygamy; but all this is to be understood to be against simultaneous polygamy, but not successive; against the having two wives at once, not against second marriages, though troops of the ancients (as Mr Gataker speaks in his *Treat. of Lots*, cap. viii. sect. 18), have condemned them; yet, as he saith, what divine or other doth now make doubt of them? Not protestants; see, instead of all, that sermon which, upon this verse, the late reverend and godly bishop of Bath and Wells, Dr Lake, preached and applied at the penance of a man that had two wives together; to which sermon I refer the reader for more upon this 15th verse. Nor papists; see Gregor. Tholosanus, *Syntag. Juris*. lib. ix. cap. 29; Guil. Cantarell. *Var. Quæst. in Decal.* lib. i. cap. 98, num. 426, 427; and, if you will, that great pretender to devotion, Nicholas Casuin, the French Jesuit, in his *Holy Court*, part i. lib. iii. sect. 37. Though he discourse a long while upon this argument like a Montanist, as indeed all the church of Rome have a little tang of Montanism, in that, 1, they deny a blessing in the church to second marriages (see *Canones Ælfrici*, can. 9, *apud Spelman. Conc.* p. 574; but whether it be agreeable to the canon of Concil. Neocæsar., quoted by Gratian, *caus.* 31, *qu.* 1, *De his qui frequenter*, let the reader compare the places with the gloss at the letters *m* and *o*, and judge); and, 2, that they put bigamy (even successive bigamy) among 'irregularities,' as it is to be seen in their casuists and canonists. See *Excerptiones Egberti, ad An. Dom.* 750, *excep.*

32 and 89, *apud D. H. Spelm. in Conc. Pambrit. p. 261.* The reason, such as it is, we have in Peter Damian, a devout author in a most corrupt time, *Lib. cui titulus, DOMINUS NOBISCUM, cap. xii. apud Joh. Cochlaei Speculum, p. 156,* who yet speaks of it with a *quis non miretur*, that bigamy (successive bigamy he speaks of), allowed by the ancient ecclesiastical canons, should be a greater irregularity and sin than fornication, expressly condemned in holy writ; but of this also enough, being only *obiter*. And thus much of the reproof of the sin. We have next,

2. A debortation from this sin, in the latter part of the 15th verse, and verse 16, which is,

(1.) Propounded.

(2.) Repeated.

(1.) First, the debortation is propounded: ver. 15, 'Therefore take heed unto your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith, that he hates putting away; for one covereth violence with his garment, saith the Lord of hosts.'

Take heed to your spirits. The Geneva, 'keep yourselves in your spirit.' Remigius and Lyrn, 'keep your spirit;' your wife is the residue of your spirit, keep and cherish her. The Tigurine, 'keep and preserve and tender your wives as dearly as you do your own souls.' Corn. à Lapide, 'Take heed to your breath;' you breathe on one another, breathe not on a stranger, keep thyself solely to thy wife. Conceited interpretations. Arias Montanus came nearer the sense, 'Be wary, and not rash.' I like best that of our commentary, 'Be sober and contain yourselves,' keep a watch upon your spirits and affections, to content yourselves with your lawful wives.

And let none deal treacherously, or unfaithfully. That is, in taking other wives; and when you are convinced of the sinfulness of keeping two wives, deal not treacherously to put away your old, pretending law for divorces, and that you may safely do it; for the Lord hates this treachery in making needless divorces, and thereby cloaking your sin. And this I take to be the meaning of these and the next words.

For the Lord, the God of Israel, saith, That he hates putting away, for one covereth violence with his garment, saith the Lord. Deal not treacherously with your wives, after your vexing them by taking other wives unto them, then to put them away, and pretend that the law allows you to give them bills of divorce; for this is but the covering of your violence and injury with that garment or cloak; but the Lord is so far from allowing divorces in such cases, that he hates them.

The Lord hateth putting away, or to put away. The younger Tarnovius gives here the same sense with us. The Lord hates your *חָלַץ*, *dimitte* (the imperative in Piel). You have *dimitte, dimitte*, much in your mouths, *put her away, put her away*; but the Lord hates your *dimitte*. So it is an ironical repetition of

their own usual word, which the Lord rejects with indignation; or else he takes it for the infinitive in Piel, put for a noun, 'he hates to put away,' that is, 'putting away;' and so is our text reading. Our margin, indeed, is, 'If he hate her, put her away.' Pagninus otherwise, 'If she (that is, thy wife) hate thee (that is, be perverse), put her away.' The Geneva and our old English, 'If thou hatest her, put her away;' and so doth Zanchy read it in that discourse of divorces, which he wrote upon occasion of Andreas Pizzardus his divorce, as indeed agreeing best with the matter he undertook to defend; and so read the Vulgate, Vatablus, and, among others, Michael Walther, a Lutheran, in his *Harmonia Scriptura*, lib. ii. sect. 185, follows this reading of the Vulgate, and therefore takes a needless pains in reconciling this place to that of Christ, Mat. xix. 11, for reading it aright, according to our last and approved translation, there is no *ἀντίκρυία* at all between them. And Montanus tells us, that Rabbi Hananus, a Jewish interpreter, interprets it also as we do, 'God hates him who puts away his wife.'

For one covereth violence with his garments. The Vulgar Latin, 'But iniquity will cover his garment.' Cornelius à Lapide, who is bound to follow it, labours much to make good sense of it. First, he tells us we must take *his* for *thine*; put her away, but iniquity will, or shall, cover thy garment. But how is that meant? 1. Iniquity, that is, the punishment of thy iniquity, shall cover thy garment; that is, shall be upon thy body in regard of diseases, &c. 2. Upon thy garment; that is, thou shalt be punished in thy clothing, naked, ragged, &c. 3. Punishment shall be upon thee, the garment taken for the man; thou shalt be openly punished. Thus he from others for the Vulgate, of which translation Stephen Menochius, a latter Jesuit, gives another sense. The Jews excuse themselves, Why do you reprehend us, seeing the law permits us to put away our wives? If thou hate her, put her away; but (which he makes the prophet's answer) your iniquity shall thereby so abound and swell, that no garment will be able to cover it; the law permitting it only for the hardness of your hearts, but not freeing you from sin, if rashly and without cause you put them away. A better sense than that of a Lapide, but for which he is fain to take his farewell of the authorised vulgar translation. 'If thou put her away, give her some part of thy garments to cover her,' something to live on. So Luther occasionally expounds it, which sense Osiander follows: give her a good dowry, that if she be put away, she may marry another. Let him put her away, for while he keeps her he covers his injury, and makes as if he loved her; so the Geneva, and Winkleman. Much like to the Chaldee paraphrase, 'Put her away, and cover not thy hatred with a pretence that thou lovest her and keepest her,' and makest her a drudge. Vatablus is singular, as if their fault were that they put away their wives and covered

their iniquity under a garment, that is, discovered not their fault, as the law required they should; and so wanting a formal bill of divorce they were made incapable of a second marriage, and so they added to the injury. Some take it for an irony: Put her away, do so, but thy sin shall overtake thee. All these mistake the sense. I rest in that above. The Lord hates needless divorces, and the more when the law is pretended; for one, that is, the man that doth this, doth but daub, and colour, and cloak his sin.

His iniquity. חַטָּאת, oppression, or injury, or wrong. So Gen. xvi. 5. חַטָּאת 'My wrong be upon thee.'

2. The dehortation is again repeated: 'Therefore take heed to your spirit, that ye deal not treacherously; of which before. And thus much of the fourth contestation.

V. THE FIFTH CONTESTATION.

Fifthly, he contests with them for their contumely and blasphemy against God and his providence, as if God were not just, or took no notice of the affairs of men, ver. 17 to ver. 7 of chap. iii. where observe,

1. Their blasphemy, ver. 17.

2. The answer that is made unto it, chap. iii. ver. 1-6.

(1.) First, Their blasphemy and unworthy contumelies against God: ver. 17, 'Ye have wearied the Lord with your words, yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in him, or, Where is the God of judgment?' You have added this sin to the rest, that by your atheistical conceits and blasphemous speeches ye have wearied and vexed me, saith the Lord; in that you call in question my being, and my justice, and my providence.

† *Ye have wearied the Lord.* LXX, 'provoked;' Chaldee, 'molested or cumbered.' The Tigrine and Arias, 'wearied and toiled;' Vatablus, 'troubled.' We have the same word, Isa. xliii. 24, הוֹנֵעַתִי, 'Thou hast wearied me with thine iniquities;' which is further set out in the words next before, 'Thou hast made me to serve with thy sins.' So here, ye have wearied and toiled me that I am weary, I cannot bear your words.

Ye say, He that doth evil is good in the sight of the Lord. That is, accepted and approved of him; an usual phrase among the Hebrews, which is clear by the next.

And he delighteth in him. An high accusation of God for injustice, that he should justify the wicked, nay more, take pleasure in him.

Or where, &c. Or is either a new accusation of God; ye say thus, he delights in the wicked, or ye say thus, 'Where is the God,' &c.; or else it is their proof that they bring of their former accusation of God's justice; he delights in the wicked, or else where is the God of judgment? or as the French, otherwise where is the God of judgment? If he did not delight in him, he would punish him.

Where is the God of judgment? הַמִּשְׁפָּט, of that judgment. ׀ demonstrative, hath great emphasis, where is the God of that, i.e. of that great, exact, free, just, precise, impartial judgment, which respects neither persons nor gifts, but only justice, (as his character is usually given by the prophets), where is he? LXX, 'The God of righteousness;' Chaldee, 'The God who doth judgment.' This was their sin, their blasphemy against God. We have in the next chapter,

2. Secondly, the answer that is made unto their blasphemy, chap. iii. ver. 1 to the 7th. Ye say, where is the God of judgment? It shall appear, saith the Lord, that I am the God of judgment, when the Messiah shall come into the world (as he shall come shortly), who shall dispense mercy and comfort to the godly, but judgment and evil to evil men. St Jerome also and Theodoret allow of this context and resolution. We have this laid down in a prophecy of Christ and his forerunner, the coming of them both.

(1.) The coming of the forerunner, the Baptist.

(2.) The coming of the Messiah.

(1.) The coming of the forerunner, part of the first verse, where,

[1.] His coming.

[2.] His work.

[1.] His coming: 'Behold I will send my messenger.' *Behold*, to the question which (it appears by ׀ the demonstrative) they would have to be taken notice of; they receive an answer which carries with it a note of pregnancy, used by the prophets concerning things eminent and certain, to make men attent.

I will send. It may be taken to be the speech of Christ himself, according to that of Luke i. 76, where John Baptist is called his prophet, or the speech of God as it is, Mat. xi. 10.

My messenger or angel, for so it is in the Hebrew, of which see before, chap. i. 1, chap. ii. 7. See also Dan. Heinsius his *Exercit. Sacrae*, lib. 5, cap. 4 in Acts vii. 53, in which place, and Gal. iii. 19, and Heb. ii. 2, by *angels* he understands the *prophets*; as he doth also, 1 Tim. iii. 16, *Exercit.* lib. 14, cap. iii. To me (I confess) a new exposition of those places, having sometime heretofore, in a *brief comment on some part to the Galatians*, given another interpretation, which the reader, if he please, may there see, though I have there also noted that the exposition which is now offered by that most learned Heinsius, was anciently St Ambrose his. [If any shall vouchsafe to see my reasons for interpreting the word *angels* properly in that place of Gal. iii. 19, let him please also to correct an error in the same page 163, where, whether it were through the mistake of the printer or transcriber of my copy, *The same epistler* is put for *The same apostle*, a title most unworthy of that great and chosen vessel, being that which we use for sorry and worthless litter-scribblers. But this only by the way, because I would not leave any title of diminution upon that great

apostle.] To return to the text. This messenger or angel is John the Baptist, as the exposition is put out of all controversy by Christ, Mat. xi. 10, 'This is he of whom it is spoken, Behold,' &c. None doubt but it is meant of John; but who John should be hath been some doubt. He is called an angel, and Origen thought he was one, and so thought the latter Jews, because of his hermitical life; but St Jerome concludes sounder, he was an angel in office, not in nature. In nature he was a man, and we know whose son he was: 'A man sent from God,' John i. 6. From God he had his instruction: we find no other teaching he had. Some take messenger, *Syllepticæ* for all the prophets, if any, between Malachi and Christ; but that it must be meant of one, see Junius his *Parallel*. lib. 1, par. 50. Thus of the coming of John.

[2.] His work: 'He shall prepare the way before me.' The French, 'accoutre or dress the way.' It is a metaphor from the use of kings, who when they go in progress, their messengers and harbingers go before them to fit and make all ready; and in the way, the greatest ministers of state go next before the king. Many prophets went before Christ; but John the Baptist went next him, before his face, hard by, near before him, as St Chrysostom speaks on Mat. xi.; and therefore Christ calls him, in respect of other prophets, 'the greatest born of women.' He came as the dean of the choir, *chorum prophetarum claudens*. He was born a little before Christ was born. It was the sixth month with Elizabeth when the blessed virgin conceived; and so he came into the world but a little before his master, to prepare the way by preaching repentance, by baptizing, by giving testimony unto Christ, by taking up lodgings in the hearts of men for Christ. 'He shall sweep the way;' so Pagninus. פנה, is to remove all obstacles and impediments, and all filth out of the way and out of sight. Zeph. iii. 15, it is rendered, *cast out*: 'He hath cast out thine enemy;' Ps. lxxx. 9, 'to make room.' Tremellius reads it, 'to clear the way;' that is, to take out all stumbling-blocks and obstacles; see Isa. lvii. 14, and Isa. lxii. 10. And what John was to do, see Isa. xl. 3, Luke i. 76-78. Let me also observe here, that because of this office of his to go before Christ, and to serve for a time or season till the appearing of Christ, who rose as the sun doth in the morning (and so he is called 'the sun' in the next chapter), that for this reason, I say, John is called 'a burning and a shining light,' in whose light the Jews did 'rejoice for a season,' as it is John v. 35. Lights and candles are of good use, and do service till the morning appears or the sun rises; and therefore lamps were kept burning in the temple till the morning, as we find, 1 Sam. iii. 3, where it is said, that the Lord called to Samuel, 'before the lamp of God went out in the temple;' that is, before it was morning. So in the dark night of things under the law, the prophets were lights, and especially John was a 'burning light for that season,' till that Christ mani-

fest himself, and then it was day. And thus much of the coming and office of the forerunner.

2. The coming of Christ the Messiah. We have,

- (1.) His person, ver. 1.
- (2.) His coming, ver. 1.
- (3.) His power, ver. 2.
- (4.) The effects of His coming, ver. 3-6.

(1.) First, His person: 'The Lord whom ye seek, the messenger of the covenant whom ye delight in.' Christ the Messiah is set out unto them by these two names.

The Lord, יהוה, *ille Dominus*. The Lord by an excellence, ὁ κύριος, *Dominator*, as the Vulgate. (Of this appellative *Adon*, see before, chap. i. ver. 14.) Some Hebrews, whom Remigius also follows, understand by the *messenger*, Elias; and by the *Lord*, the Dominator, antichrist; but the following words declare the unsoundness of this interpretation, where he is called 'the angel of the covenant.' Theodorus Mopsuestenus, infected with the heresy of the Ebionites, who denied the divinity of Christ (as Arius after), understood by the *Lord* here, Ezra, or some such person who should restore the Jewish worship, which error was damned by the fathers of the fifth general council, and about the same time at Rome under Vigilius. Of late Eniedenus the Socinian (*in explic.*, loc. V. et N. Test.) hath quarrelled such texts, in which the title of Lord is given unto Christ, as John xx. 28, for the vindication of which and the like texts, see that late industrious divine, Gasp. Brockman, *System. tom. i. art. v. cap. 2 qu. 3*. The Rabbins also pervert such places; see John Alsted, *paratitla theo. in verbo DOMINUS*.

Whom ye seek. They had a certain notion of the Messiah, and were in expectation of him. But the most part had hope and expectation of corporal deliverance only by him, as John Deodate notes.

The angel or messenger of the covenant. Christ is here set out by his sacerdotal office. He that was covenanted for, or promised; or he that should administer the covenant.

Whom ye delight in. They delighted in his day, though afar off, according to that, John viii. 56. See the elder Tarnovius, in *Dub. ad iv. partem, c. viii. Joh. qu. 18*. The Geneva, 'whom ye desire.' We have that phrase, Haggai ii. 8. He was four thousand years desired, and earnestly, see Gen. xlix. 18, Isa. lxiv. 1.

(2.) Secondly, His coming: 'He shall suddenly come to his temple: Behold he shall come, saith the Lord of hosts.'

Suddenly. It is the same word that is used Ps. lxiv. 7, and Isa. xxx. 18. The Geneva, 'speedily;' yet it was 500 years after Malachi before Christ was born; a short time in respect of the long expectation of the patriarchs. But after John, Christ came suddenly; he was conceived speedily within a few months after John, and born speedily after John's birth, and

taught publicly speedily after John's preaching and baptizing.

He shall come to his temple. Pagninus had rendered it so; but Montanus in his correction, 'to his palace.' הֵיכַל signifies a palace or a court, 1 Kings xxi. 1. Naboth's vineyard was hard by the palace of Ahab (*Hecal Ahab*). And though the word be used for the temple, yet peculiarly for that part of the temple which is called the palace or the court, which was the greater part, the middle part between the porch and the oracle; answerable to which, ναός, a temple, in the restrained use of the word, is now only taken for the body of the church; but the whole temple is here called by that name, as Christians also have called the churches or houses of God, *Basilica*. See Stephen Duranti, *De Ritibus Eccl.* lib. i. cap. i. sec. 8, 9. To the material temple, and in the literal sense, Christ was to come, as to the solemn place of his appearance, as when the Lord came to or among the people of old. He came into and 'filled his house with his glory.' So Christ came to his temple, when he was presented there a child, Luke ii. So the church of Rome seems to understand this, by appointing in her liturgy (which we had: *Missale sec. usum Sarum; in offic. propriis*, page 12), these words for the day of the purification. But especially he came thither when afterward he preached and wrought miracles there; for we cannot understand by the temple, either the womb of the virgin, as St Cyril; or the flesh and incarnation of Christ, according to that John ii. 19, as Theodoret and St Augustine, and to which the learned Heinsius (though he also give that other sense of the material temple), seems to me to incline, *Exercit. Sacra.*, cap. ii. in John ii. 19. Yet I shall easily agree with the reverend author of the following commentary, wherein also I think he follows St Jerome, that the end of Christ's coming is also at least intimated, that Christ comes to make up a spiritual temple or church of Christians. To which agrees the margin of the Italian Bible, 'He shall come to the temple at Jerusalem, the figure of the church.'

(3.) Thirdly, His power: ver. 2, 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.' The power and majesty of Christ is here discovered by variety of expression.

Who may abide the day of his coming? Vulgate, 'Who can think?' that is, who can think of all the glory, graces, benefits of that day? The LXX and the Chaldee, 'Who can sustain?' That is, who can endure the light of it, we being as owls unto the sun. Who will not be astonished and melt? Vatablus his note is, Who will endure the tribulations of Christians that will follow upon his coming? Winkleman, Who will be able to stand in the reformations that Christ will proceed upon? Our comment, the wicked will not be able to abide Christ's preaching, but will be destroyed by it. כָּלֵל in Piel is, to comprehend, con-

tain, sustain, bear. I suppose the word is to be taken here in that sense that it is Prov. xviii. 14, 'The spirit of a man, יָכֹלֵל, will sustain his infirmity.'

And who shall stand when he appeareth? The Geneva, 'who shall endure.' Who is so hard and flinty, or so made of iron, whom that sight will not break? who so rebellious that will not be wrought upon? So Sanchez in *loc.* But others take the place as comparing Christ's coming to the sun in his rising, at whose magnificence and brightness all are dazzled and amazed. So the LXX, Chaldee, Vulgate, Vatablus, Pagninus. There are that understand this whole period of Christ's coming to judgment, and among others Gerard Vossius upon Ephraem's sermon, *De secundo adventu Domini*. But most understand it of Christ's coming in the flesh, the several interpretations of which place, Dan. Chamier, *Panstr. tom. 3, lib. 26, cap. 4*, hath plentifully collected, where he clears this place, especially the latter part of the verse, from the fingers of such as pervert it to establish purgatory.

For he is like a refiner's fire. Geneva, 'a purging fire;' the LXX, 'the fire of a forge;' Vulgate, 'a forging fire;' Deodate's Italian, 'as the fire of him that founds metals.' So we have the word where the same metaphor is followed, Isa. xlviii. 10, צִרְפַּתִּיךָ, 'I have refined thee; I have chosen thee in the furnace of affliction.' And Judges vii. 4, 'I will try them.' A boiling or melting fire, so Pagninus; as it is Isa. i. 26, 'I will purge away thy dross, and take away thy tin.' So also Jer. ix. 7; see in Corn. à Lapide five reasons why Christ is compared to fire.

And like fuller's soap. LXX, 'as washer's herb;' Vulgate, 'as fuller's herb;' and so the Tigurine from St Jerome in Jer. ii. 22, 'Though thou wash thee with nitre, and take thee much (בִּרְיֹת) soap;' who saith there that *borith* is an herb growing in springing and moist places of Palestine, and of the same use with nitre. That which we call *saponaria*, in English *soap-weed* or *soapwort*, Deodate's Italian in the text renders it, 'the herb which scoureth cloth.' In the margin, 'cudwort or cottonweed,' which the fullers use. Vatablus, Pagninus, Tremellius render it 'soap.' Arias leaves the Hebrew word untranslated, 'like fuller's *borith*.' The word comes of בָּרַר, to make pure, clean, or white. Thence בִּרְיֹת and בּוֹר, anything that hath force to cleanse garments from spots or stains. Therefore the Chaldee, 'He is like that by which clothes are made white.' But our last translation renders it *soap* here, and Jer. ii. 22; which, what it is, besides the ordinary knowledge of it now-a-days, appears by that of Pliny, lib. 28, c. xii. 7. *Prodest et sapo; Gallorum inventum ex sevo et cinere*. Both the Arabics read *sulphur*, not (as I suppose) according to Cornelius à Lapide his conjecture, taking בִּרְיֹת נִפְרִית, which indeed signifies *sulphur* in the Chaldee, but upon a much easier mistake in unpointed Hebrew, where the word is כְּבִרִית, and in the Arabian כְּבִרִית is *sulphur*. But I submit this also as a conjecture. ١

(3.) The effects of Christ's coming, vers. 3-6.

[1.] In respect of the godly, vers. 3, 4.

[2.] In respect of the wicked, vers. 5, 6.

[1.] In respect of the godly, the effect of his coming is very salutary and comfortable, vers. 3, 4; where consider,

First, His work, ver. 3.

Secondly, The end of his work, ver. 4.

First, His work: ver. 3, 'And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver.' Christ comes to cleanse and purify his people.

He shall sit. Geneva, 'He shall sit down to try.' Some refer it to express Christ as a judge, who sits to inquire and discern right from false. But the phrase rather notes the accurate, serious, and assiduous doing of a thing. Deodate gives both.

As a refiner. Vulgate, 'As a melter in a forge.'

And purifier. טוהר is most ordinarily used for to be clean or pure from sin. And thence *tahor* is pure, innocent, or holy. But it is used also as here. God is compared to a refiner and purifier, as the priests are in the next words to silver and gold.

And he shall purify the sons of Levi and purge them. Christ will make the priests brighter. The French, 'He shall make neat,' or 'clean the sons of Levi.' Vulgate, *colabit*; he shall strain them, as some liquor or liquid matter is transmitted or strained through a narrow vessel, sieve, or cloth, so that the purer part may go through, and the dreggy may be left. The LXX, 'He shall pour forth' as metal which is melted. Pagninus, 'He shall melt them.' Montanus, 'He shall boil them.' The Chaldee reads as we do, 'He shall purge them.' Theodoret understood this of the conversion of many Levites to the faith of Christ, as Joses, Acts' iv. 36, and many priests, Acts vi. 7. St Jerome, Remigius, Rupertus, Lyranus, &c., understand it of a new order of Levites to be instituted for the service of the gospel. And we know that the ministers of the gospel are prophesied of under that name, and of priests, Isa. lvi. 21. See the learned Conference with Hart, chap. 8, division 4, page 470. But John Deodate interprets it of all true Christians, and refers to Rev. i. 6, Rom. xii. 1. Him I assent to.

Secondly, The end of his work in purging them. 'That they may offer unto the Lord an offering.' The Geneva, 'That they may bring offerings.' The word is *mincha* here too, of which see before. He still speaks in the prophetic phrase. They shall be purged, that they may serve God purely and acceptably, or offer an offering pure and acceptable.

First, A pure offering. 'That they may offer an offering in righteousness;' that is, holily and purely performed, according as is required. See the phrase, Ps. li. 19.

Secondly, An acceptable offering: ver. 4, 'Then shall the offerings of Judah and Jerusalem be pleasant to the Lord. And so the Vulgate, 'acceptable;' so

the Geneva, Chaldee, 'shall be entertained freely;' Vatablus and Pagninus, 'shall be sweet.' So we have rendered it, Jer. vi. 20, 'Nor your sacrifices, ערירי, sweet unto me.' That the place is meant of the service of the church as it is now, I doubt not; but that Judah is the Latin church, and Jerusalem Rome, as Ribera would have it, I pass as a partial fancy of a Romish interpreter.

As in the days of old, and in the former or ancient times. As acceptable as were the sacrifices which Abel, Noah, Melchisedec, Abraham, Moses, Aaron, &c., offered.

[2.] The effects of his coming in respect of the wicked, exitial and terrible, vers. 5, 6; where we may consider,

First, The judgment, ver. 5.

Secondly, The certainty of the judgment, verse 6.

First, The judgment, verse 5, where,

First, What it is.

Secondly, Against whom.

First, What the judgment is. 'And I will come near to you in judgment, and I will be a swift witness against,' &c. You said, Where is the God of judgment? I will make it appear unto you that I am he. The Tigrine, 'I will come and I will draw near:' a phrase like that Gen. xviii. 21, 'I will go down and see,' that I may punish. A metaphor from the custom of itinerary justices, or judges that hold assizes in their circuits. I know that most interpreters, ancient and others, who understand the former of Christ's first coming, do think this is meant of his second; for which I cannot see reason, but rather think this to be the sense. Though the coming of the Messiah bring so much comfort along with it, and bring salvation to the world, yet against such as continue in their sins, and thereby increase the guilt of them the more, by how much more grace is offered unto them, against such I will come to judgment, and will be a swift witness against them. And thus I make it to be the speech of God taken *substantialiter* (who is in the end of the verse again called, 'The Lord of hosts,' as all along the prophecy), and not *personaliter*, for Christ, which interpretation notwithstanding I do submit, as I do all the rest.

And I will be a swift witness against. 'An hasty witness,' so the Tigrine; Vatablus, 'ready;' Tremellius, 'most speedy.' The LXX as we, ἵσταναι μάχης ταχὺς, 'a swift witness.' The trope here also is a metaphor, and the affection of the metaphor seems to be a catachresis, *witness* being put for *judge*. I will soon, upon the evidence of your fact, give judgment against you. Among men, the witness and the judge must be distinct. That of John Bodin, *de Republ.* lib. 6 page 1185, is generally received. If the fact be only known to the judge, he may be a witness of it, but a judge he cannot be. And to the question, whether a judge be bound to give sentence *secundum allegata et probata*? the canons speak affirmatively (Gratian. *Caus.* 2, qv.

1 et 7, *Plerunque*, &c.). And so also (to omit others) it is determined by the learned Henry Bocerus, *de Jurisdict.* cap. 6, sect. 84, and by John Weemse, *Exercit.* vol. 2, lib. 2, cap. 17. And there is reason it should be so among men. But God, being infinitely present, an eye-witness of every fact; and infinitely wise, free from all possibility of error; and infinitely holy, out of all suspicion of being corrupted; may be, and is, both witness and judge. See for further light, Gen. xxxi. 50, Judges xi. 10, 1 Samuel xii. 5, Job xvi. 19, Jeremiah xxix. 23, John viii. 16, 17, 18. See also John Buxtorfius, in *Comment. Masoret.* cap. 14, in *Litera* 7. We have seen thus what the judgment is.

Secondly, Against whom it is. Against, 1, sorcerers; 2, adulterers; 3, false swearers; 4, oppressors of hirelings; 5, oppressors of widows and fatherless; 6, oppressors of strangers; 7, such as fear not God.

First, 'Against the sorcerers.' The LXX. ἐπὶ τοῖς φαρμακοῖς, *sorcerers* or *poisoners*. But of *pharmacii*, φαρμακεία, see Rhodigin, *Antiqu. lect. lib.* 6, cap. 12, lib. 9, cap. 23. The Hebrew is מַכְשֵׁף, and that is, he that exercises delusions and juggling sleights, so that a thing is made to appear otherwise unto one's eyes than indeed it is, Exodus vii. 11, 12, upon which two verses the reader may satisfy himself in the second disputation and the nine following, of Ben. Pererius in cap. 7, *Exod.*, to whom, and to Delrio and Wierus, I refer him for curiosities of this argument. The word is here translated, 'a sorcerer,' but usually 'a witch,' as Exodus xxii. 18, 2 Chronicles xxiii. 6, Deut. xviii. 10, in which one text are reckoned up the several sorts of divinations that are forbidden, all which are fully explicated by Mr Gataker in his *Treatise of Lots*; and all which are to be understood here under this one head. Concerning which, and the several cases about them, besides the popish casuists, Cajetan *Peccat. Summ. in verbo*, DIVINATIO; Silvester, in *eod. Tit.*; Tollet, *instructio Sacerd. lib.* 4, cap. 14, 15; Guil. Cantarell, *Var. Quæst. lib.* 2 num. 474; Bizzerus, *Sum. Cas. part* 2, cap. 4, mem. 5, 6; Fumi, *Armil. Aurea, verbo* DIVINATIO; Reginald, *praxis fori pœnit. lib.* 17, cap. 16, 17; Martin Bresser, *de consc. lib.* 6, cap. 21; and ours, Mr Perkins, of *Witchcraft*; John Alsted, *Theol. Cas. cap.* 13, sect. 11; Andrew Rivet, *Praelect. in Exodus* xx. page 30; Gasper Brockmond, *System. Theol. tom.* 2, art. 18, cap. 18, cas. 11, 12, 13, ad 20; see also many things to the purpose of this place, in Gabriel Pennot, *Propugnac. hum. libert. lib.* 10; John Wolphius, in *addit. ad Pet. Mart.* 2, in reg. 21, page 404; and in Weemse, *Degen. sons, The Magician*.

Secondly, 'And against the adulterer.' The LXX translate it into the feminine, μοιχαλίδας, *adulteresses*. It is the masculine in the Hebrew. Under this head also may be referred all the sins usually treated of by divines and casuists under the seventh commandment, a sin sentenced and severely punished by the laws of nations, even the very heathen. For the Athenians,

Lacedæmonians, Romans, see Plutarch, in *Parall. passim*. For other nations, Alex. ab. Alex. *Genial. Dier. lib.* 4, cap. 1, and Rhodigin, *lect. Antiqu. lib.* 21, cap. 45, 47. For the old French, it is a notable story which is related by John Tritenhemius, *de Orig. Francorum*, page 304 (in the first tome of the *Opus Historicum* at Basil, collected by Simon Schardius, as is thought and conjectured by the printer) of Basan the king and high priest of the Sicambri, who were ancestors to the French, that as his laws were severe against adultery and other like crimes, so he also was so strict in the execution of them, that he caused a sword and an halter to be carried before him withersoever he went; and finding an accusation to be true against his own son Sedanus, that he had committed adultery, he judged him to death; and when his nobles entreated him to reverse his sentence, he said, Strive not against justice; you may sooner restrain the wind from blowing in the air, than turn Basanus's mind aside from the law; and turning to his son he said, I kill thee not, my son, but the law which thou hast broken; and therewithal, in zeal to justice, he slew him with his own hand. This was about 280 years before Christ. But especially for our own ancestors, the old Saxons, it is an observable testimony which Corn. Tacitus, *Descr. Germ.*, gives of their severity against this sin, upon which place Andrew Althamer, and Jodocus Willichius, in their commentaries upon Tacitus, do take occasion (and justly too in my opinion) to condemn the remissness of this age in punishing more sharply what those times of ignorance did abhor. But I would rather in this point commend unto the reader, that zealous and effectual epistle of our countryman, Boniface, archbishop of Mentz, unto Ethelbald, king of the Mercians here in England, where he relates that severity of the Saxons, and urgeth much against this sin. The epistle is in the Magdeburg Centuriators, *Cent.* 8, cap. 9, and from them in Mr Fox's Martyrology. And it seems there was much need of sharp writing at that time, when the people generally by the king's example were given unto this sin, and like fed horses neighing after their neighbours' wives, as appears by another epistle from the said Boniface to Heresfrid, a godly priest, who, as it seems, was sometimes called to preach in the court of Ethelbald, and might work upon him.

Thirdly, 'And against false swearers.' LXX, 'that swear by my name upon a lie'; Pagninus, 'that swear lyingly'; Vulgate, 'perjurers.' What the sin is, and how great, see the casuists and others on the third commandment. And how God hath punished it, if there were no other example, the lamentable issue of the battle at Varna, where Vladislaus the king of Hungary, and Julian the cardinal, were miserably defeated by the Turk, will be a sufficient monument to all succeeding times. We have also two pregnant instances in Eadmerus his *Historia Novorum*, published by the learned Selden, lib. i. p. 5, 6, and lib.

v. p. 124, 125. But the sin here is not only perjury, when an oath taken is not kept, but the very taking of a false oath. So Piscator, according to the Hebrew, 'that swear unto a false thing;' it may be rendered adverbially, 'that swear falsely,' and to that sense our translation. A sin it is of an high nature, for first there is a lie, and then an oath made upon a lie.

Fourthly, 'And against those that oppress (or defraud) the hireling in his wages.' The Geneva, 'that wrongfully keep back the hirelings' wages;' the Vulgate, 'who make cavils to detain wages;' the Chaldee and LXX, 'who take away wages by violence;' and so Pagninus. The word *שָׁחַד* will bear all these. It is to defraud by calumny, (*συνοψαρεύειν*) or by guile, or by force. This was Laban's sin. Jacob complains of him, that he dealt hardly with him, and deceived him, and changed his wages ten times, Gen. xxxi. 7, 41. He changed his wages ten times, that is, often, as the phrase is taken, Num. xiv. 22, Job. xix. 3; or it may be, he did indeed ten times in Jacob's six years' service change his wages, which by agreement was to arise from the lambs that were yeaned, which in Mesopotamia (which was the country where Jacob kept Laban's flock) yeaned twice a-year; but Laban, partly through covetousness, and partly through envy at Jacob's thriving, might haply every half year be altering the agreement; which was St Augustine's conjecture, and is followed by Junius and Pareus, though they followed not his mistake occasioned by the Septuagint in reading the place, 'Thou hast deceived me of my wages in ten lambs.' Of which, see Sixtin. Amama, in his *Antibarb. Biblic.*, p. 427, 428, who censures both the reading and the interpretation. But to me, whatever becomes of the reading, yet it seems the interpretation may stand good. This sin cries in the ears of God, James v. 4; and hath a woe against it, Jer. xxii. 13; and was specially provided against in the law under Moses, Deut. xxiv. 14, 15. The wages of the labourer must be paid as soon as he hath done his work, because he 'setteth his heart upon,' or 'lifteth his soul unto it;' that is, he hath no other livelihood, nothing else whereby to maintain his life, or to trust unto.

Fifthly, 'And against those that oppress the widow and the fatherless.' So I read it with this supply, though the verb be not again repeated, but is to be repeated from the former member to make the sense clear. The LXX, 'against them who oppress widows by their power, and strike or beat the fatherless.'

The widow. *אלמנה*. 'The solitary, or silent, or forsaken, as Jer. li. 5, 'Israel hath not been (Hebrew, widowed) forsaken;' and Isa. xiii. 22. 'Desolate houses' are called in Hebrew, 'widows.' See the metaphor, Lam. i. 1, which is like unto that of Virgil, *Æneid*, viii.

'Tam multis viduasset civibus urbem.'

See Gen. xxviii. 11-14, 2 Sam. xx. 3, Isa. xlvii. 8;

or the widow in the Hebrew is called *silent*, because her husband being dead, she cannot so well speak in her own cause, or for her own defence. Therefore God's care of widows was always great, Exod. xxii. 22, Deut. x. 18, and xxiv. 17, Ps. xlix. 9, and lxxviii. 5, Jer. xlix. 11. And in the Christian church the apostles took care of them, and specially for their sakes ordained deacons, who might see that they should not be neglected, Acts vi. 1. A place pertinently observed and used by the widow of John Knobbarus the printer, in her epistle dedicatory to the bishop of Antwerp, before the late Jesuit Bresserus his book, *De Conscientia*. This care was continued by St Paul, 1 Tim. v. 3, and after by many bishops.* Yet at last the pontifical law grew strait and hard towards them, wherein, as Gregory Tholosan. hath it, *Syntag. Juris.*, lib. ix. cap. xxvi. s. 14, it was provided, that the money bequeathed for pious uses, to the endowing and marrying of poor women, might in no case be bestowed upon widows marrying again, though they were poor.

The fatherless. *יתום* is an 'orphan,' a 'pupil,' destitute of father or help. See it clearly, Lam. v. 3, 'We are (*Jethomim*) orphans, and without father.' The LXX, here and constantly, translate it, *ἑρπαύς*, but in one place, namely, Ps. lxxxii. 3, they render it, *πτωχός*, *poor*. The fatherless and the widows are frequently joined together in the same texts, and so they are in God's care. The ancient church was tender of them, thence it was that *Brephotrophi*, as they were called, were appointed for the charge of exposed infants whose fathers were not known; and *Orphanotrophi*, to see to the bringing up of other infants; a practice worthily followed and imitated by the rare zeal and charity of our blessed King Edward the Sixth, who, upon occasion of the bishop of London's sermon, besides Bridewell and St Thomas's Hospital, disposed to other charitable uses, was the glorious founder of Christ's Hospital, for the relief of fatherless children. It were easy to outvie the popish and to parallel the ancient times with examples of charity in this kind since the Reformation; among others, that honourable and reverend prelate, Dr Andrews, lord bishop of Winchester, shines not more in his learned writings, which yet make him famous in the gates, than in his legacies to the poor, among which this was not the least commendable, that he gave fifty pounds *per annum* to the binding of poor orphans to be apprentices: a man deserving all the honour and right which those honourable and learned personages have done him, who have gratified the English church with the history of his life. But I must take myself off from this argument, remembering that these excursions will haply be judged by some to be too frequent, and not

* It is a testimony of great honour, and a character fit for a bishop, which Matthew of Westminster gives to Gilbert, bishop of Chichester, in King Edward the First's time, that he was the father of orphans and the comforter of widows.

proper for these short notes. I confess it, yet who would not be large, upon the least occasion given, in the just commendations of those rare examples, especially when so many on the contrary do build up their estates and houses upon the ruins and distresses of orphans and pupils committed to their trust? The sin that is here threatened in the text, and questionless a great sin, and provided against fully in the ancient law; so that in the institutions of Justinian we have fourteen titles, ΠΕΡΙ ΕΠΙΤΡΟΠΩΝ, lib. i. tit. 18, &c. And Gregory Thosolanus hath found enough to collect to make two books, in his *Syntagma*, lib. xii. and xiii., with whom I leave the reader.

Sixthly, 'And against those that turn aside the stranger;' that is, 'from his right,' as our last translation supplies it even in the text. The Geneva and Vulgate, 'against those that oppress the stranger;' the LXX and the Chaldee, 'that pervert the judgment of the stranger.' See how it is expressed, Exod. xxiii. 6, 'Thou shalt not wrest the judgment.'

The stranger, נָכְרִי, is he that dwells where he was not born, or one that hath dwelt but a while where he doth, and so, through want of friends and of acquaintance with the law, is more easily to be wronged; for whose defence, therefore, God provided by many laws. See Exod. xxii. 21, and xxiii. 9, Deut. x. 18, 19, Lev. xix. 33, 34, Jer. xxii. 3, Ezek. xlvi. 18, Zech. vii. 10.

Seventhly, 'And against those that fear not me, saith the Lord.' The particulars before mentioned are summed up in this, which is the fountain also and head of other sins, and that against which the Lord will come near in judgment. As *primus in orbe deos fecit timor*, and where the fear of God is, it will command the heart and restrain from sin; so the little or no fear of God, argues that men cherish little or no belief of God; when, according to the ingenious conceit of Nicholas Caussin the Jesuit, in his table or picture of worldly policy, *Holy Court*, pt. ii., *The Statesman*, sect. ii., in a chamber hideously black, the study of Lucifer, the brave spirits of the time, under the regency of Herod and Tiberius, do study to find out the way how to believe in God no longer. The truth is, while most men, instead of contending for the faith, have but wrangled about the differences of religions, they are grown irreligious, and into a disposition unto atheism; which, how it may be discovered and cured, will be worthy the labour of all such who are set over men for the cure of their souls. Thus we have seen the judgment threatened, and against whom.

Secondly, The certainty of the judgment: ver. 6, 'For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' Or, as the Vulgate, and Montanus, and the Geneva read it, 'I change not, and ye sons of Jacob are not consumed.' It is the reason of what was before said and threatened. You say, I regard not to punish or reward, but though I defer a while, yet

I will come near to judgment, for I constantly love good and hate evil, I change not. So Cyril, Theodoret, Remigius, Rupertus, Hugo, Lyranus, Vatablus, &c. For the latter clause of this sixth verse, I shall, with submission, take leave to depart from our learned translators, and read not as they, *therefore*, but as Montanus, and as it is in the Hebrew, *and*: I change not, and ye sons of Jacob are not consumed; *and*, that is, *and yet*. Though I threatened you, and change not, yet my patience is such that ye are spared, and not yet consumed. But I leave this place to such as can better search the prophet's mind, for here I confess I do take off my own unskilful pen without clear satisfaction in myself about the coherence of this verse, especially this latter clause, with the verses precedent. The reader may find it somewhat otherwise expressed in Tarnovius. And thus much of the fifth contestation.

VI. THE SIXTH CONTESTATION.

Sixthly, He contests with them for their impenitence, ver. 7; that they had sinned, and continued in sin, and yet would not be convinced.

1. That they had continued in sinning against God's laws: 'Even from the days of your fathers, ye have gone away from mine ordinances, and have not kept them.' He exprobrates their old and inveterate trade of sinning.

'From mine ordinances.' Vulgate, *a legitimis meis*; that is, as they tell us, who, being bound to receive the vulgar Latin as authentic, do study to make the best sense of it, *a legibus meis*. You are gone from my laws; the Tigurine, 'my statutes;' Pagninus, 'my institutes.' The things which I have described, drawn out, constituted, of פְּקֻדֵּי.

2. That they would not yet be convinced; which is urged,

(1.) By a declaration of God's grace in exhorting them and encouraging them to repentance.

[1.] Exhorting them, 'Return unto me, saith the Lord;' that is, by repentance. שׁוּבוּ, among many other uses that it put unto, signifies *to repent*, as Deut. xxx. 2, 1 Kings viii. 33, 35, Lam. iii. 40, Hosea vii. 16, and in many texts. God, though he might consume them, offers them mercy, and shews them a means to prevent his wrath.

[2.] Encouraging them. 'And I will return unto you, saith the Lord; that is, I will shew you favour. This is another use and signification of the word שׁוּבוּ when it is applied unto God. So Zech. i. 3.

(2.) By their stiffness and difficulty to be convinced. 'But ye say, Wherein shall we return?' As if they were righteous, and needed no repentance. This is the nature of man, to make contradiction to God's grace, and resistance to the motion of God's Spirit, either convincing the world of sin, or perswading to obedience. And this people did always so, as St Stephen testifies of them, Acts vii. 51, and the apostle, Rom.

x. 21, 'To Israel he saith, All day long I have stretched forth my hands (*πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα*) unto the disobedient (or unpersuadable) and a gainsaying people.' So the translation of the Septuagint, whom St Paul followed, did with several words express that which in the Hebrew text, Isa. lxx. 2, is delivered in one, 'A rebellious people.' But thus much of the sixth contestation.

VII. THE SEVENTH CONTESTATION.

Seventhly, He contests with them for their sacrilege, vers. 8-12; both,

1. Arguing against their sin, ver. 8; and,
2. Expostulating with them, that it were better for them, yea, even in their outward estates, to deal righteously with God, ver. 9-12.

1. He argues against their sin, ver. 8.

(1.) From a ground of equity.

(2.) By an application of their fact unto the ground.

(1.) He argues from a general ground of right and equity, 'Will a man rob God? yet ye have robbed me.' Will frail weak man (*Adam*) do violence unto, or defraud (*Elohim*), the great and mighty God? Yet you have done so.

Rob. The French, 'pillage;' Geneva, 'spoil:' will a man spoil God? So also Pagninus and Vatablus 'crucify, wound, or pierce;' so the Vulgar and the Tigurine; and that is indeed the first signification of the original word. So the translator of the New Testament into the Syriac useth the word: Col. ii. 14, *וּקְבַעַה*, 'And nailed (or pierced) it into his cross.' But by a metaphor, it signifies *to oppress*, or *to rob*, or *to spoil*, as Prov. xxii. 53. The LXX here, taking *קָבַעַה* by a metathesis for *קָבַעַה*, which is *to supplant or deceive*, read, 'Will a man supplant his God?' But in the sense there is an agreement. Will a man, or is it fit that a man should grieve, defraud, pierce, or spoil his God, as you do, who rob his priests and ministers of their maintenance, whereby you undermine and overthrow even religion itself, and God's worship? When the portions of the Levites were not given them, the Levites and singers that did the work of God's house fled every one to his field; and so God's work, that is, his worship, was left undone, as Nehemiah observed, Neh. xiii. 10. The truth is, when the ministers of God are kept under the burden of poverty, the Lord's work is either not done, or done deceitfully; when the priests are forced to comply with their humours, from whom they expect their maintenance, and so serve not God, but them; flattering them that feed them, as it is Micah. iii. 5, 'They bite with their teeth, and cry, Peace,' which I interpret according to the Chaldee paraphrase, he that maketh them a feast of flesh, to him they preach peace; 'but he that putteth not into their mouths, they even prepare war against them, and so they make the people to err.' And it cannot be otherwise, whiles, as it is in the eleventh verse of that chapter, 'the priests teach for hire, and the prophets divine for money;' that is,

are fain to maintain themselves with sordid and unworthy flatteries. To prevent which, it was a most pious and commendable care in King Hezekiah, which is recorded, 2 Chron. xxxi. 4, 'He commanded the people that dwelt in Jerusalem, to give the portion of the priests and Levites' (that they might attend upon the law of the Lord, so the Vulgate; 'That they might confirm themselves in executing the law of the Lord,' so Tremellius; but as we read), 'that they might be encouraged in the law of the Lord.' Dependency and expectation of arbitrary maintenance is a great alloy to the purer temper, and spirit, and zeal, that ought to be in them that serve at the Lord's altar; in whom (according to the usual apophthegm of a reverend divine of ours) innocence and independency breeds the best courage; and by such is God best served. The scandals that are given by ministers do much diminish the reputation of religion, and undermine it; but scandalous livings are a great cause of scandalous ministers, which was the observation of a learned gentleman, and worthy member of the House of Commons, in the Parliament anno 1628, who also promised that he would never give over soliciting the cure and remedy of this, while parliaments and he should live together. And well may he or some other effectually pursue it, especially having so much encouragement in it, by the piety and tenderness of our present religious and most gracious sovereign, who (according to the example of his royal father, for planting a settled competency for the churches throughout Scotland) hath shewed so much readiness and gracious disposition this way, that (as he deserves it) I doubt not but such as shall deliver his reign hereafter to posterity will, among his other virtues, give him this title, the patron and father of his poor and injured clergy; and will mention that great counsellor of his in ecclesiastical matters, with his due honour, for promoting it in him with so much zeal to the welfare of this church. But of this *obiter* and *currente calamo*.

(2.) He argues against their sin, by an application of their fact unto that ground of general right. 'Yet ye have robbed me; but ye say, Wherein have we robbed thee? In tithes and in offerings.' They deny the assumption, and he proves it, that they robbed him, because they dealt deceitfully about the portion of his priests, the tithes he had of old assigned unto them. There were three sorts of tithes: The first were given to the Levites for their alimony; this was called *maaser rishon*, the first tithe. The second was that which every man set apart against his going up to Jerusalem to feast with the Levites and priests; this was called *maaser sheni*, the second tithe. And lest that should be omitted, the tithe of the third year was to be given to the poor, to Levites, to widows and orphans, and this was called *maaser shlishi*, the third tithe, and *maaser aani*, the poor man's tithe, *πρωτόδικαδαι*. See these three sorts mentioned, Tobit i. 7, 8; and besides, and before all these, the fiftieth part was given

to the priests, which was called *reschit*, the first fruit, and *terumah gdola*, the great offering. Tithes were intended much unto the same use in the Christian church; one part for the bishop, another for the clergy, a third for the poor, a fourth for the repair of the church, according to Walafrid. Strabo, *de exord. Eccles.* cap. 27, published by John Cochlaeus in *Speculo Antiqu. Devot.* The distribution is somewhat otherwise in the *excerptions* of Egbert, archbishop of York, which the learned Sir H. Spelman, in his late diligent collections of our British councils and decrees, hath communicated, *ad annum Christi*, 750, the fifth *excerption*. Let the priests receive the tithes, and set out the first part for the adorning of the church; the second for the use of poor and strangers; the third part let the priests reserve to themselves. The very same order we find in the canons of Alfrick (bishop of York, as Sir H. Spelman guesses at it, *an.* 1052) *can.* 24. He that would see more concerning the care of our ancient kings about tithes, may satisfy himself in that industrious and learned author, in *Concil. Calchuth*, *ad an.* 787, where in the seventeenth canon, *et Decima justè solvantur*, this very place of our prophet Malachi is alleged, as it is also in the *Constitutions* of Odo, archbishop of Canterbury, *an.* 943, *cap.* 10. He may see also King Offa's gift, *an.* 793, p. 308; King Ethelwulph's gift in the council at Winchester, *an.* 855, p. 348; King Alured's, *Eccles. laws*, *cap.* ix. p. 377; King Edward's the elder, *cap.* vi. p. 392; King Æthelstan's, *cap.* i. p. 402; King Edmund's, *cap.* ii. p. 420; King Edgar's, *cap.* iii. p. 444, and the canons of his time, *can.* liv. p. 454. Tithes, they are God's portion; hence when the Jews tithed their flocks, as the young passed through the door of the fold, the Levite stood with a rod in his hand, and marking the tenth that came out, said, 'This tenth is the Lord's,' according to that Lev. xxvii. 32, 'Whatsoever passeth under the rod, the tenth shall be the Lord's.' And so they have ever been accounted, although the church have sometimes taken liberty to assign them to other uses; as those *Decima Saladinides*, which the council of Paris granted to Philip of France for his war against Saladin the Mahomedan, *an.* 1189, which (as Matthew Paris, monk of St Albans, writeth) Richard I., the king of England, obtained also for the same purpose the next year, and others since, though the pretence were altered. But see the liberty of the *ancient church* concerning tithes, in Gratian, *Caus.* i. *qu.* 3, *pervenit ad. caus.* xiii. *qu.* 1, 2, *caus.* xvi. *qu.* 1; *Si quis Laicus*, and *Ecclesie antiquitas*, and in *canonibus in Gangrensi*, and *quest.* 7, *Decimas quas*. And for ours, for the times he writ of, and collected, see Wilhelm. Lyndewood, *Constitut.* lib. i. p. 13 z., p. 14 f, p. 15 o, &c., and largely, *de Decimis*, lib. iii. p. 101, &c. Concerning the question, *quo jure*, besides the skirmishes of our men about it, and which you shall find in the reverend and godly author of the following commentary, pertinent and full, I do refer

to Bellarmine, *tom* 2, *de Clericis*, lib. i. cap. 25. Against whom in that place, Guillaume Amesius says nothing, and John Alstedus, in his *Supplement of a fifth Tome* to Daniel Chamierus, *panstrat.* lib. iv. cap. 10, *par.* 2, confesses in a manner, that to object against him in this, is to seek a knot in a bulrush. See Dr Thomas Ridley his learned discourse of Tithes, in his *View of the Civil and Ecclesiastical Law*, p. 124, &c.

And in offerings. *Terumah*, the oblation, elevation, offering, or first fruit, did also belong to God; the *Terumah gdolah*, the great oblation, and the *Bikkurim*. The several sorts, and other matters worth knowing, concerning as well tithes as these oblations, see in John Weemse, *Christian synag.*, lib. i. cap. 6, *sect.* 4 *par.* 2, 3; and more fully in our own Goodwin, *Mos. and Aar.* lib. 6, cap. 2, 3. And thus having argued against their sin,

2. He expostulates with them their unreasonableness in this thing, and that it were better for them to deal righteously in the maintenance of God's priests, both

- (1.) For the avoiding of evil, ver. 9, and
- (2.) For the procuring of good, vers. 10–12.

(1.) In defrauding God of tithes, they brought themselves under the curse: 'Ye are cursed with a curse, for ye have robbed me, even this whole nation.' Not one, or few, but all dealt ill with God in the matter of tithes; and therefore God brought a curse upon the whole nation. The Vulgate and others take it for a curse of penury and scarcity of victuals; a great curse in that land. *Meerah*, of *Arar*, signifies penury, want, or barrenness. Winkleman derives the word of *maar*, to *gnaw* or *pill*; but not so soundly. The LXX here take the word to come of מַאֲרָה, and upon that mistake render the place, *καὶ ἀποβλέποντες ὑμεῖς ἀποβλέπετε*. (Of the anomaly in the word נִאֲרִים in the text, see Sixtin. Amama, in *Anom. Spec. ad locum*.)

- (2.) In bringing of tithes justly, they should find,

[1.] Their estates blessed, vers. 10, 11.

[2.] Their reputation cleared, ver. 12. So there are here two promises.

[1.] First, a blessing on their estates: ver. 10, 11, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.' A place often and pertinently applied and pressed, by such as have had occasion to declaim on this subject, and surely of great force to such as have faith in the promises of God. A place which had well deserved more than a baro marginal note, from the late author of the profitable *Treatise of Divine Promises*, lib. iii. p. 231.

Bring ye all the tithes. Our old authorised English,

'Bring ye every tithe.' Men have made distinctions of tithes (and some of their own coining, to save something from God); but rank them under what heads you will, all must be brought, and of every kind. †

Into the storehouse. Vulgate, 'into the barn.' The tithe-barn. So the word is, Joel i. 17, 'The garners are laid desolate, the barns are broken down.' But it is usually rendered 'treasury,' *beth-haozar*, 'the house of treasure or store.' It seems they had a 'standing-place' for tithes as it is called, Neh. xiii. 11-13, see the place, and 1 Chron. xxvi. 20.

That there may be meat in my house. Vulgate, 'that there may be spoil,' and the Hebrew *tereph* signifies so much. It is a synecdoche, and the affection of trope is a catachresis. 'Spoil,' that is, 'meat,' there is the catachresis, the spoil which the beast makes to get food being put for meat; and then the synecdoche, meat, put for all necessary provision.

Meat in my house. That is, in the storehouse for the use and necessity of my house; that is, of my priests and Levites that serve in my house, my temple.

And prove me now herewith, saith the Lord of hosts. Manasseh Ben-Israel, *Quæst.* 3 in *Deut.*, makes the doubt how these words may be reconciled to those in *Deut.* vi. 16, 'Ye shall not tempt the Lord your God,' and answers well, that Malachi's words are not to be understood *causaliter*, but *consecutivè*, namely, that they should indeed find by experience, that if they offered their tithes, they should find the Lord gracious and bountiful. See him more fully in the place cited, in his *Conciliator*. So that here the promise of good things follows. In which, let us observe the artifice used in persuading.

Prove me, &c., if I will not open you the windows of heaven. 'Whether I will not.' Piscator and our commentary make this form, 'if I will not,' an oath. Which cannot be clear without some supply to the text to make up the sense, which needs not, but the sense doth facilely offer itself thus, I will open them unto you, and pour you out so much rain (a great blessing in those hot and dry countries), as if the windows of heaven were opened. A phrase noting great plenty, 2 Kings vii. 2.

The windows of heaven. Vulgate, 'The cataracts of heaven.' Cataracts are gushings down of much water with violence, of *καταρῆρται*, *defluere*, such as those outrageous streams of fresh water (which Peter Martyr of Milan, a councillor to the king of Spain, describes in his *Decades of the New World*, Doc. 1, lib. vi.) which so violently issue and fall headlong into the sea, that they drive back the salt water a good way, though rough and forced with contrary winds. They rush down from the tops of the mountains of Paria, which Christopher Columbus, the first discoverer, was strongly conceited of to be the seat of paradise. The French translate it here, 'the shuts.' Menochius expresseth the Vulgar 'cataracts' by the 'portcullises,' the sluices or dams of heaven. And

so Cæsar Rhodiginus, *Lect. Antiquæ*, lib. xxiii. cap. 24, doth express it, taking occasion to interpret that place in *Gen.* vii. 11. Upon which place, and *Gen.* viii. 2, see John Piscator's *Scholia*. The clouds are the windows or flood-gates of heaven, in the sense of this place.

And pour you out, or, empty you out, a blessing; that is, a shower of rain, bringing a blessing with it of plenty. Among the Hebrews, a blessing, as when it is used concerning words, it signifies a salutation or good wish; so when it is used concerning things, it denotes some real good or gift, as *Gen.* xxxiii. 11, 'Take, I pray thee (*ברכה*) my blessing, which is brought unto thee,' that is, my gift. So *Judges* i. 15, 'Give me a blessing.' The Chaldee reads, 'a possession;' and that appears to be her meaning by the next words, 'Give also springs of water.' She desired some low grounds. And we also in our use of speaking have such a meaning, when we speak of a mother's blessing.

That (there shall) not (be room) enough (to receive it). The Hebrew, being concise, hath only, *that not enough*. The rest our English translation hath supplied. The Geneva, 'I will pour you out a blessing without measure.' The Vulgate, 'A blessing even to abundance.' The LXX, 'Till it sufficeth.' The Chaldee, 'So that ye shall say, It is enough.' The French, 'As much as you can have no more.' The sense of all this variety of expression is the same and clear. Your storehouses, rooms, and vessels, shall not be able to hold and contain the plenty; like as the prophet dealt with the widow, whose history we have, 2 Kings iv. 3-6.

And I will rebuke the devourer for your sake; that is, the locusts or other harmful worms or creatures. When there is much rain and plenty, many times insects eat up all, as we see *Joel* i. 4, and in the history of the plagues of Egypt. It is among the most wonderful stories and most lamentable which the historians do relate of the plague of locusts in France, about the year 852. Wheresoever they fell, they pitched their camp as it were, and devoured all for twenty miles' space in a day. And still a small company went about a day's journey before the rest, as harbingers and guides of the rest, to choose where the whole multitude should alight, which accordingly would follow, and devour all before them.

Some countries have been almost laid waste by them. Pliny saith that in the isle Lemnos, the magistrates were fain to take it into their care, to appoint unto every inhabitant what measure of them to destroy, so to keep them under. Yea, Scaliger, *Exer.* cxcii. sect. 3, tells us of a kind of insects that usually in the northern parts of Norway fall in showers of rain, which if they be opened as soon as they fall, have raw and indigested herbs within them; and when and where they alight, they bite and eat up all that is green. Against these devourers the Lord promises to provide and to secure them.

And he shall not destroy, or corrupt, the fruit of your ground, neither shall your vine cast her fruit before the time in the field. Vulgate, Geneva, and the French, 'your vine shall not be barren;' or, 'abortive,' so others. The buds and grapes shall not fall off unripe. They are called *orbi palmities* among the Latins, that bear not. The word is used Gen. xxxi. 38, 'Thy she-goats have not cast their young.' And Gen. xlii. 36, 'Me have ye bereaved of my children,' שָׁלַחְתִּים.

[2.] Secondly, A blessing of reputation or good name: ver. 12, *And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.* All shall speak of your blessedness, shall magnify and praise you. So the sense is in Job xxix. 11, 'When the ear heard me, it blessed me;' that is, it praised me. And thus the LXX, μακαριούσιν.

For ye shall be a delightsome land. Vulgate, 'a desirable;' Geneva, 'a pleasant land.' Your land shall be green and flourishing, so Cyril. You shall inherit a fertile land, so Vatablus; I rather take it as St Jerome. All nations shall desire to live in your land; a fruit of that reputation they should have if they honoured God with their substance. And to this sense the LXX, and our following commentary. Ye shall be as a pleasant land, praised and commended by all that pass by you. Thus much of the seventh contestation.

VIII. THE EIGHTH AND LAST CONTESTATION.

Lastly, He contests with them for their blaspheming of God's providence, for their atheism, and stubborn perverse contempt of God's worship, and of repentance, ver. 13 to the end of the prophecy. We have,

1. Their blasphemous atheism proposed, ver. 13-15.
2. Answered, ver. 16, &c., *ad fin.*
1. Their blasphemous atheism is proposed and set down.

(1.) In general, ver. 13.

(2.) In particular, ver. 14, 15.

(1.) First, In general: ver. 13, 'Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against thee?' They thought and spake proudly of and against God.

Your words have been stout. LXX, 'troublesome;' Vulgate, 'they have prevailed over me,' against me; Chazku, your words are strong, confirmed, or, as the French hath it, 'enforced against me.' You persist stoutly and clamorously in your blasphemy, so Lyranus; your words are troublesome, and press me as a load-stone, so St Jerome, Remigius, &c. Your words overcome me and mine, you pervert more than my prophets can prevail with to the contrary by your saying, It is in vain to serve the Lord, &c., so the Tigrine.

Yet ye say, What have we spoken so much against thee? They deny the accusation. The Geneva, 'What have we spoken against thee?' But there is more in the word. לִרְבוֹנוֹ in Niphal signifies a continual speech, as our translators have well expressed, What have we spoken so much against thee? And so

the Targum or Chaldee paraphrase, 'In what have we multiplied speech against thee?'

(2.) Secondly, In particular: ver. 14, 15, 'Ye have said, It is vain to serve God; and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.' This is the proof of the accusation against them. These were their stout words against God.

Ye have said, It is vain to serve God. Vulgate, 'He is vain who serveth God.' There is nothing got by it. A profane atheistical conceit, now-a-days also entertained of many.

And what profit is it that we have kept his ordinance, or his observation, saith our margin. The Geneva, 'his commandment.' The Hebrew is, *shamarnu mishmarto*, that we kept his custody or his ward; that is, the office-imposed by him upon us. So Isa. xxi. 8, 'I am set (*mishmarti*) in my ward whole nights;' 1 Chron. ix. 23, 'They had oversight by wards' (*mishmaroth*). The priests were divided in twenty-four *mishmaroth*, custodies, or wards, which they entered upon by their turns every Sabbath. To which here seems to be an allusion.

And that we have walked mournfully (or in black) before the Lord. Pagninus and the Geneva, 'that we have walked humbly;' the LXX, 'suppliant;' the Chaldee, 'with a spirit cast down;' Piscator, 'mournfully before,' that is, 'for fear of Jehovah, that we might reconcile him unto us'; the French, 'that we have walked in poor estate.' The word is קִרְיָנִית, *obscurely, in mourning, or in black.* We have the word 1 Kings xviii. 45, 'The heavens (*Hühkadderu*) were black with clouds.' And Ps. xxxv. 14 (*Koder*), 'I bowed down heavily as one that mourneth for his mother.' Black is the colour of mourning. Our commentary gives this sense, What profit have we that we have walked humbly; that is, that we have not resisted nor revenged ourselves, but referred all to God; what have we got by it?

Now, then (or therefore), we call the proud happy. They who tread upon honest men, and raise themselves high, and work their own ends confidently and daringly, they thrive, and therefore them we call, that is, count happy. Jerome here calls them arrogant men. Boiling, raging men, swelling and presumptuous. *Zedim* comes of a root that hath all these significations.

Yea, they that work wickedness are set up, or built up; that is, they have children, houses, lands, and honours, &c. Chaldee, 'they are established;' the LXX, ἀνικοδομοῦνται, 'are re-edified.' They prosper, and have all things well about them. As the word is, Job xxii. 23, 'If thou return to the Almighty (תִּכְנֶה) thou shalt be built up;' that is, thou shalt prosper.

Yea, they that tempt God are even delivered. The grudging and blasphemous speeches of these wicked men are still continued; those that continue in sinning,

and add sin to sin, and, as it were, dare God to try what he will do, or how he will deal, yet they are delivered; we see them to be safe, secure, bold, and prosperous. See Ps. xc. 9.

2. This blasphemy of theirs thus discovered is answered,

First, By opposing the contrary discourse of the godly, ver. 16.

Secondly, By shewing God's taking notice of both, ver. 16, latter part.

Thirdly, By declaring God's gracious promise to deal well with the godly, ver. 17.

Fourthly, By warning the blasphemers that God's dealings shall be manifest, even in their eyes, ver. 18.

Fifthly, By a further amplification of that point of God's manifest dealing, chap. iv. ver. 1, *ad fin.*

First, Their atheism and blasphemy is answered by opposing to these blasphemous conceits and words of wicked men, the contrary opinion and discourse of the godly: ver. 16, 'Then they that feared the Lord spake often one to another.' In the greatest apparent ataxy and disorder, and in the time of the stoutest language and behaviour of ungodly men, they that feared the Lord, being acquainted with his ways and manner of working, spake often for their mutual encouragement, and otherwise to one another, that there would come a day, or that God is righteous, or that he only defers, or such like things they spake, whereby they defended the cause of God against wicked atheists. This I conceive to be the sense of these words, but for the manner of the prophet's bringing them into his discourse interpreters have not satisfied me. I conceive him in the midst of his discourse, wherein, in the person of God, he bends and directs his speech all this while to them that were before him, the wicked whom he laboured to convince. Now he breaks off, and turns his speech to God, or to his own soul, or to the godly, yet with an intention in a fine and insinuating way to instruct the wicked blasphemers that heard him. In this manner your words have been stout; ye have said, It is in vain to serve God, that men thrive most by wicked courses; but, O my God, thou knowest; or, O thou my soul, thou knowest; or, O ye that fear God, ye know, whatever these blind and profane men use to think and say, yet then in the greatest seeming disorders, yet then they that feared God have other conceits, and encourage one another, and speak otherwise; and thou, O God, takest notice of them; or, O my soul, thou knowest; or, O ye that fear God, ye know that the Lord hearkens and hears, and sets down all in his book, &c. But this conceit upon the place I do, with all submission, leave to the judgment of those that can more clearly and with more facility, give satisfaction to themselves about the coherence of these words.

Secondly, He answers their blasphemy by shewing God's taking notice of the different speeches and carriages of men: ver. 16, the latter part of it, 'Then the Lord hearkened and heard it, and a book of re-

membrance was written before him, for them that feared the Lord, and that thought on his name.' I take not these to be the words of the godly, as Tremellius, Tarnovius, and generally all, understands them, by supplying the text with the word '*saying*:' 'They that feared the Lord spake to each other, *saying*, The Lord hearkened,' &c. But I conceive, as I said in the former member of the verse, that they are the words of the prophet, who answers their blasphemy by telling them (in that way of rhetoric that I have expressed above) that God is not so regardless as they imagine and speak; but he hears both their atheism, and likewise what defence the godly do make, and puts it down as it were for a remembrance, to reward it in them. I herein follow St Jerome, and desire leave to depart from the reverend author of our commentary, who interprets them as the speeches of the people, according to the supply in the Tremellian Bible.

And a book of remembrance was written before him for them, &c. It is a metaphor from the use of kings to set down the good services done unto them; as we have an instance of that custom, Esther vi. 1, wherein Mordecai's service was remembered; and Corn. à Lapide tells us, that the pope hath a book of the merits of his prelates, whom he promotes accordingly. The prophet speaks *anthropologicè*, not that God needs any memorial, but because men do keep such books; and the Lord will as surely remember to reward his, as if they were written in a register, *Sepher Ziccaron*. The LXX, βιβλίον μνημοσύνων, 'a book of memorials,' a chronicle, an history. As God hath a bottle for his people's tears, so he hath a chronicle for their sufferings.

Thirdly, He answers their blasphemy by declaring God's gracious promises of dealing well with the godly, and such as fear him: ver. 17, 'And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare him as a man spareth his son that serveth him;' a text of most sweet and comfortable contents. But for the choice and practical notions which it doth afford for the encouraging and supporting of the soul, I do refer to a discourse upon this verse by that excellent preacher, my reverend and worthy friend, Dr Richard Sibbes, now with God.

They shall be mine. Vulgate and Geneva, 'They shall be to me.' *In that day when I make up my jewels.* Vulgate, 'They shall be to me in the day in which I do' (that is, do judgment, as they that follow the Vulgar make good the sense as well as they can) 'for peculiar.' The Geneva, 'They shall be to me in that day that I shall do this for a flock.' The old authorised English Bible, 'They shall be to me in the day that I shall do judgment, a flock.' And *peculium*, the word of the Vulgar Latin, sometimes signifies a flock; as in Plautus, *Asinar*:

Quanquam ego sum sordidatus.

Frugi tamen sum, nec potest peculium numerari.

But properly it is that part of the flock which the

fathers granted their children, or the masters to their servants, as a stock whereon to exercise their industry. According to Hottoman, a stock of cattle peculiar; and so it somewhat agrees with the Hebrew, *segulla*, a select portion. So Deut. vi. 6, 'The Lord hath chosen thee to be (*segulla*) a special people unto himself.' But it is properly some rare or dear treasure, a brooch or rich tablet, or pendant, a jewel, a rich and peculiar treasure; as Eccles. ii. 8, 'I gathered me (*segullath melachim*) the peculiar treasure of kings;' Exod. xix. 5, 'Ye shall be a peculiar treasure unto me above all people;' LXX, λαός περιούσιος, 'a peculiar people.' The Lord promiseth to take such care of the godly, and to lay them up so safely as one would a special jewel.

And I will spare him as a man spareth his son (the Geneva, *his own son*) that serveth him. I will be indulgent towards and have pity upon the godly; I will deal tenderly, pardon, and remit their punishment; see 2 Sam. xxi. 7, David spared Mephibosheth; or I will have compassion. So the word is ordinarily translated; as 1 Sam. xxiii. 21, חַמְלָתִי, 'Ye have compassion on me.'

Fourthly, He answers their blasphemy by warning them that God's dealings and judgments shall be so manifest even in their own sight, that they shall be clearly discerned from the godly: ver. 18, 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.' You, O wicked blasphemers, shall change your opinion; and whereas you said the wicked prosper, and it is in vain to serve the Lord, ye shall see a great difference between them, and how much they gain by it that serve the Lord; so St Jerome, &c. See the point wholesomely and profitably handled, in a treatise of Dr Preston's on Eccles. ix. 1-4, annexed to his treatise of *The new covenant*.

Fifthly, and lastly, He answers by a further amplification of that which was proposed before, to shew God's different dealing with the righteous and the wicked. By an *hysteresis*, the righteous were first named in the proposition, ver. 18; but the wicked are first treated of in this amplification, chapter iv.; as the Hebrew Bibles that we now use, and the Latin, and our English, and most others do distinguish it, which yet Tremellius, and Piscator, and some others do continue to the former chapter, making but three chapters of this prophecy, and so the first verse of this chapter to be the nineteenth verse of the third, and so on.

Where let me take occasion by the way to note it, that all antiquity was ignorant of the division of the Bible that we now use, which was made about the year 1250. The work (as Genebrard thinks) of those schoolmen who assisted Hugh the cardinal in gathering the concordances, and an invention so useful and so much approved, that the Jews

themselves after followed it in the Hebrew Bibles. The ancients, indeed, had their titles, and chapters or versicles too; but not so as we divide them, but usually in shorter periods; as appears by that of Cæsarius, We have (saith he) four Gospels, which consist of one thousand one hundred sixty-two chapters. And Euthymius, quoting Mat. xxvi. 58, calls it the sixty-fifth title; and quoting Mat. xxvi. 74, calls it the sixty-sixth title. Their titles were as our chapters, and their chapters much what as our verses. For instance, St Matthew, which we divide into twenty-eight chapters, they divided into sixty-eight titles, and three hundred and fifty-five chapters. But all distinguished not alike. As the Jews had their *Parschiot*, as namely, *Bereschit*, *Noah*, &c. according to which they cited the scripture of the Old Testament. So the fathers; some of them divide books according to the histories, as Cyrus Prodrumus makes his first title, *In the beginning was the word*; his second title, *There was a marriage in Cana*; his third title, *Christ's night disciple, Nicodemus*, &c. Some divided them according to the miracles, as Gregory; one title, *Of the marriage in Cana*; another, *Of the five loaves*, &c. Cyril, as he wrote twelve books upon John, so he divides the evangel; the first begins at John i. 1; the second at John i. 29; the third at John v. 35, &c. St Augustine makes a period in every tract, and St Chrysostom in every homily. St Jerome, on these small prophets, oft begins a book in the middle of a chapter, as we have them now divided. In Œcumenius his *Enarrations* he hath forty, where we make twenty-eight chapters, on the Acts; he hath twenty, where we make but sixteen in the epistle to the Romans, &c. Many of them, indeed, oft end their paraphrases and discourses where our chapter end; but that is because the matter in hand breaks off there. The truth is, distinguishing of the Bible into chapters and verses, much helps the reader; but it is so divided as sometimes obscures the sense, as we oft find in reading the Bible, and of which the learned Isaac Casaubon complained. In many places those things are now divided, which were better to be read together; for example, Mat. xx. is ill divided; for the first sixteen verses do manifestly agree with the former chapter. So this fourth chapter of Malachi were haply better to be continued to the former. Yet I will not presume to alter in these notes what our own Bibles direct me unto, though I consent to the judgment of those great men, I mean Casaubon and Heinsius, that we are not superstitiously to adhere to our late division. Casaubon wished that some great divine would take the pains to restore the ancient division, and Heinsius, *prolegom. ad Exercit.* p. 20, though he take no notice there of Casaubon's desire, wishes too that it were done exactly, and promises to do it; which surely will be of great use, for much depends upon a right division, else the sense may be much darkened. But of this enough, and too much by way of digression, unless the nature of *Essay* or

Exercitation (which this poor labour of mine is) will bear it out and allow it. But I return to the text, wherein the different dealing of God with the wicked and the godly is set out by evident comparisons. For,

1. To the wicked, the day of the Lord shall be terrible: ver. 1, 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' The word *for* shews the inference of this upon the proposition in the former verse, Ye shall discern between the righteous and the wicked, *for* the day comes that will be terrible to the wicked, as to the godly it shall be comfortable. This coherence St Jerome and the ancient expositors allow. The coming of Christ, which is prophesied of, even his first coming, in regard of the issue of it, and upon men's unthankfulness and unbelief and refusing of mercy, shall be terrible. So it is also described to be, Mat. iii. 12, John ix. 39. Christ, who is *εἰς ἀνάστασιν*, 'for the rising again of many in Israel,' is also *εἰς πᾶσιν*, 'for the fall of many,' that is, of ungodly and unbelievers, Luke ii. 34.

The day cometh that shall burn as an oven; that is, the day shall be when wicked men shall be burned; as we use to say the grand assizes will hang many, and make a gaol delivery; that is, the judges at their assizes. Now, whether this burning signify only Christ the judge's wrath, as Jerome and Remigius, or, properly and ultimately, that fire which shall burn the world, and afterward in hell, as Lyranus, Vatablus, &c., to me is not material; for though I understand, with Montanus, the whole course of the prophecy contained in this period, and that of it which is of most difficulty, ver. 5, to be meant of Christ's first coming, yet the execution also of Christ's wrath upon unbelievers in the very day of judgment may be looked at, without any prejudice to the safe and unwarrantable interpretation of these things, as Christ himself applies them, Mat. xi. 14, and xvii. 10-12, to his first coming, as we shall see when we come to the fifth verse; and therefore I interpret it, without any respect, only in this general sense, as a prophecy of God's judgments against the wicked, who will not receive Christ when God shall send him for the restoration of the church.

And all the proud, yea, and all that do wickedly, shall be stubble. Though in this life they be iron and brass, stout and proud against God, yet they shall be weak and unable to make resistance against him. See Isa. xlvii. 14, 'They shall be as stubble (Chaldee, *hhalashim chekash*, 'weak as stubble,') they shall not deliver themselves from the flame.' As little straws and small sticks, stubble, that by reason of its lightness may be driven with the wind, Jer. xiii. 24.

And the day, &c., shall burn them up, &c.; it shall leave them neither root nor branch. It is an amplification, to shew the full and utter destruction of the wicked, as, when the root is stocked up, the tree can

grow no more, which, I say, may not unsafely be understood of the day of judgment upon Christ's coming the second time, though Winkelman, Osiander, and some others do think the place fulfilled in the destruction of Jerusalem, and the calamities that came upon the unbelieving Jews upon their refusal of Christ in his first coming, which is also a probable exposition.

2. To the godly the day of the Lord shall be full of comfort and an happy day: ver. 2, 3, 'But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'

But unto you. That adversative form shews the opposition of these to them that were mentioned before, and the manifest difference of God's dealing.

Shall the sun (our old English Bible, *that sun*) *of righteousness arise.* In his first coming (according to Theodoret and Montanus), Christ arose a Sun of righteousness. He came forth as the sun doth, as a bridegroom out of his chamber, in his nativity, and as a giant to run his course, in the course of all his conflicts and sufferings; he went under a cloud in his passion, and brake forth in his resurrection, and darts forth beams of righteousness; for he came to justify the world, to enlighten, to enliven all believers. And in his second coming also (according to Jerome and others), he will be full of majesty and brightness; he will declare hid things, the secrets of all hearts, and, after a long time of gloomy weather, will break out to the cheering and refreshing of his saints, to the driving away of all darkness, sin, and error, to make ever after a continual daylight, and to astonish and dazzle the eyes of his enemies. As I said, I see not but Malachi might respect all this, and prophesy of Christ's whole administration from his nativity till his rendering of the kingdom to his Father.

The sun. Christ is called שֶׁשֶׁשׁ, *Schemesch*, the minister of God; the *Sun*, which ministers and imparts light and heat; for the word is of *Schamasch*, to serve or minister to God or men, according as the Syriac version of the New Testament useth this word, Mat. xx. 28, 'The Son of Man came not (Syr. *deneschtemasch*, διακονηθῆναι), that he might be ministered unto, but (*daneschemmesch*, διακονῆσαι) that he might minister.' So Christ is the Sun of righteousness, because he doth benignly impart righteousness or goodness; for I explicate one word by another, as it is Ps. xxiv. 5, 'He shall receive the blessing and righteousness (that is, goodness) from the God of his salvation;' and Ps. ciii. 17, where, for *righteousness*, the LXX have ἐλεημοσύνη. See our last translation in the margin, at Joel ii. 23. In the prophet, Zech. iii. 8, where Christ is called the *Branch*, the LXX read ἀνατολή; and Junius (*I'aral*. lib. i. par. 50) parallels this place of Malachi with Luke i. 78, where Christ is

called ἀνατολή ἐξ ὕψους, 'The day-spring from on high.' So ours: The orient, or east, Mat. ii. 2, and Mat. xxiv. 27. But ἀνατολή, the east, or rising, is, by a metonymy of the adjunct, put for the sun in that place; the east from on high, that is, saith George Pasor (*Lex. in Nov. Test. ad Thema, τέλλω*); ὁ ἥλιος μεσημέριάζων, the noon-tide sun; or ὁ ἀνατέλλων ἥλιος, the sun itself rising, as Dan. Heinsius (*Exercit. lib. iii. cap. 1, ad Luc. i. 68.*) Of this glorious sun, Samson was the type; as in other things, so in his name, whether it signify *their Sun*, as St Jerome interprets it, and as it is interpreted in the rhyme or church prose:—*

Samson dictus, Sol eorum;
Christus lux est electorum,
Quos illustrat gratia.

Samson *their Sun* did hight,
Christ to th' elect is light,
On whom he shines with grace.

or whether it signify a *Little Sun*, as seemed rather to Mercerus and to Bonfrerius. And truly, Samson, though he warmed and cheered the hearts of men in that dark time of idolatry and hard time of affliction and oppression, especially in his noon of full strength, yet he was but a little sun in respect of him whom he did type, who is the Sun of righteousness, full of glorious beams, able to dazzle the beholders with his brightness, so exceeding great that God thought fit to inure the people's eyes by looking first on a lesser light, John the Baptist, that shining light, which came before Christ arose. This point the reader may find not inelegantly expressed (if he think it worth his pains to look into such forgotten books), in the *Order of the Breviary* or the *Ordinarium Divin. Offic. Secundum usum Sarum*, in the fifth lection appointed for the Feast of John the Baptist, which is folio xlix. And I the rather note it, because the response and versicle appointed together with this lection are the words of the angel to Zacharias concerning John, Luke i. 17, whereby we may guess that the Church of Rome also interpreted the two last verses of this chapter (to which that in St Luke refers) concerning John. And so I have prepared a little light for those verses before I come unto them.

The Sun, &c., with healing in his wings. The Geneva, 'And health shall be under his wings.' As health or healing is said to be in the sun's beams, because by them it warms and cherisheth all things, dries up cold moistures offensive to the creatures, excites and quickens plants, beasts, and men in the springtime, and revives all that which seemed well-nigh dead in the winter, so doth Christ bring life into the world, and came and preached life; therefore the Syriac and Arabic tran-

slate it 'health upon his tongue.' But in the text it is, 'in his wings,' as Christ is compared to the sun, and the beams of the sun are called wings, partly because of its swift dissparkling of them in motion, and partly because it spreads its light in its risings, as wings; whence Homer calls the sun χρυσοκόμος, the yellow-haired or golden-haired sun; and the Scripture so speaks, Joel ii. 2, 'The morning spread upon the mountains;' and Ps. cxxxix. 9, 'If I take the wings of the morning.' Thus in regard of spreading, Virgil, *Æneid*, viii., speaks of the night also,—

Nox ruit, et fuscis tellurem amplectitur alis.

So Christ, in regard of his imparting of himself, and of health and virtue from him, is said to have wings; Cornelius à Lapide would have it to point at a further mystery, that as Christ is a sun, so he is the true bird of the sun, as it is called, the true phoenix, for thus he saith the metaphor of having wings doth best befit him. Let me note thus much to further his conceit, that *canaph*, a *ring*, is of *canaph*, to *gather* and cherish, as a brood-hen doth her young; so Christ useth it, Mat. xxiii. 37; and David alludeth to it, Ps. xvii. 8, 'Hide me under the shadow of thy wings.' But of the phoenix, see Pliny's *Hist. Natur.* lib. x. cap. 2, who speaks doubtfully; others, as Jonston, *Thaumatogr. Nat.*, cl. vi. cap. 27, confidently of it, that it is a fable; yet Maiola, *Dier. Canic.*, tom. i. *Titul. Aves.*, disputes largely that all is true which is reported of it. And John Alsted, *Theolog. Natur.*, part i. p. 217, and part ii. p. 474, seems to me to believe it, and so it seems Tertullian and Vatablus did, who think they have Scripture for it; for so that place in Job xxix. 18, which in the Vulgate is, 'I shall die in my nest, and multiply my days as a palm;' and in our translation, 'I shall multiply my days as the sand;' they turn thus, 'I shall die in my nest, and multiply my days as a phoenix.' But Cornelius à Lapide doth not believe so, but takes the story for a fable; and I think he had good reason to do so; yet of the enigmatical use of it, see him, *ad hunc locum*, and in his Proem to the Minor Prophets, p. 23 and 44. How Asterius applies this place, see Dan. Heinsius, *Exercit. lib. i. cap. 5*, and his censure.

And ye shall go forth, and grow up as calves of the stall. Such as understand this prophecy of Christ's second coming only, give this sense, Ye shall go out of the prison of this life into the other, so St Jerome, Remigius, Vatablus; or out of the grave, as calves loosed from the stall where they are tied, so Tertullian, *Lib. de Resur.*, chap. xxxi., where he quotes this place. And they make this growing up, or skipping of fat calves, to signify the sanity and vigour of the godly, at and after the resurrection; their agility and great joy together with the heavenly choirs, and their strange and sudden leap (as it were) from mortality. I incline rather to that of our commentary, that it signifies the

* Concerning the signification of this name, see my Lord Primate of Ireland, in his most learned History of the Antiquities of the British Churches, chap. v. p. 84, by occasion of the mentioning of Samson, Bishop of St David's, in Wales.

increase of grace and the Spirit from Christ upon the godly, or their liberty and increasing in the joy of the Spirit, or their spiritual joy here, and perfected in heaven.

Grow up as calves of the stall. Vulgate, 'shall leap.' The LXX, *αυγρῆσαι*, skip and be wanton. Chaldee, 'Ye shall thrive, or grow fat.' And so the Tigurine, Pagninus, 'Ye shall be multiplied.' פִּשְׁתֵּם (an anomaly, *Hirc* being put for *Pathach*) is of פֹּשֵׁי, and hath all those significations, to *grow*, to *multiply*, to *grow fat*, to *expatiate*, to *be wanton*, to *leap* and *frisk*.

As calves of the stall. Chaldee, Tigurine, Pagninus, the French, the Geneva, 'as fat calves.' The LXX, 'like calves at liberty.' Vulgate, 'as calves out of the herd,' that feed and pasture together among the rest, and grow fat at grass, as it is Jer. l. 11. But *Marbek* is *Saginarium*, the place, stable, or as our English hath it, the stall where calves are fatted. Jer. xlv. 21, 'Her hired men are like bullocks of the stall.' So the Hebrew, and the margin there agreeable to it: 1 Sam. xxviii. 24, 'The woman had a calf of the stall.' Our translators render it according to the Chaldee, 'a fat calf.'

And ye shall tread down the wicked. עֲשׂוֹתָם עִם אֵם a word used nowhere else in the Bible. The Chaldee, 'you shall thresh.' The LXX, and Tertullian (quoting this, *Lib. de Resur.*), Vulgate, Pagninus, ours, &c., 'you shall tread upon,' or 'tread down the wicked,' that is, you shall be over them. A plain difference then shall be found between you and them, notwithstanding men's profane conceits to the contrary.

For they shall be ashes under your feet. Montanus and Geneva, 'dust under the soles of your feet.'

In the day that I shall do this. What day that is, see before upon ver. 1.

From this prophecy of the approaching of Christ's coming, he takes occasion, in the name of the Lord,

1. To exhort them to study the law, ver. 4.

2. To prepare their expectation of Christ, by prophesying again of his forerunner, vers. 5, 6.

1. He takes occasion to exhort them (because, as it is very probable, he knew himself to be the last of the prophets, and that they should be destitute of that help any longer), diligently to search and study the law in the mean season, till the coming of Christ, to whom the law in all the parts of it doth lead. Ver. 4, 'Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments.' The law here may be taken comprehensively for all the doctrine of Moses, which is divided, Deut. vi. 1, into מצוֹת, commandments (the moral law), חֻקִּים, statutes (the ceremonial law), and מִשְׁפָּטִים, judgments (the judicial law); or it may be taken principally for the moral, the other two being afterward repeated.

The law of Moses. It is usual for writings to carry the names of them that pen them, as David's Psalter. And Moses was the lawgiver to Israel from God. He

hath his name from that accident in his infancy: Exod. ii. 10, 'She called his name Moses (מֹשֶׁה, Mosche, that is, drawn out); and she said, because (מִשִּׁיתָהּ) I drew him out of the water.' In ancient time they wrote his name Moyses, either thinking it to be compounded of the Egyptian words, *Mo*, water, and *Hyses*, saved; or, being acquainted with the Syrians' pronunciation, *Muses* (as the Syrians at this day and the Turks do pronounce it, as *Cutlu Muses*, an usual name among them, that is, Happy Moses), and joining ours with it, of *Moses* and *Muses*, made *Moyse*, but corruptly. Thus Drusius, in *quæst. Hebr.* Among the Egyptians he was called *Mneves*, as Francis Junius quotes it out of Diodorus Siculus; see his note ad Exod. ii. 10. John Weemse (*Christ. Synag.* lib. i. cap. 1, p. 21), following Aben Ezra, says they called him Monios. But see Junius, *loco citato*. Moses is mentioned by some heathen poets as a lawgiver, Juvenal, *Sat.* 14:—

'Tradidit arcano quodcunque volumine Moses.'

And Arator:—

'Non hæc jejunia Moses condidit.'

The law which I gave unto him in Horeb. A mountain in the country of Amalek and in the wilderness of Sinai, so called because of the dryness and barrenness; חֹרֵב, to be dried, and to wither. It is called, 1 Kings xix. 18, 'Horeb the mount of God;' not in regard of the height of it, as tall cedars are called the cedars of God, but because the Lord appeared there, and gave the law; for Horeb is mount Sinai, one mountain with two tops, the eastern called Sinai, and the western Horeb. Jac. Bonfrerius, in his *Onomasticon*, tells us he hath disputed this question upon Exod. iii. 1, which book I have not, and therefore refer the reader to consult him there. It is at this day called Saint Catharine's mountain.

Which I gave him. God gave Moses the moral law writ with his own hand, as Deut. x. 2 seems to prove. See Weemse *Expos.* vol. i. lib. i. exer. 3.

For all Israel. Pagninus, 'to;,' Montanus, 'upon;,' i.e. for the use of all Israel.

With the statutes and judgments. Of them before. Only let me not pass this verse without notice of that which to me seems very observable, that the truth is, commentators upon this place can scarcely make a clear and fair coherence of this verse with the foregoing; but, as if the prophet were full of this necessary point, he inserts it (though to our seeming somewhat abruptly) rather than not mention it. An observation that offers unto our thoughts the very great necessity of acquainting ourselves with God's law, the benefit of which I refer the reader to find commended unto him in a learned and very fruitful treatise of Mr H. Mason, *Hearing and Doing*, chap. 5. This point hath been much beat upon by the fathers in their sermons or homilies to the people, in their exhortations and epistles to their private and dear

friends. Many of our men, in handling the controversy about permitting the reading of the Scripture to the people, have collected many and plentiful instances. I spare them. Only I would note the piety of some persons in their assiduous study of God's law. It is a known history which they relate of Alphonsus, king of Aragon. Let me add what Herbert Rosweid the Jesuit reports of Thomas à Kempis, the devout author of those books (which are and deserve to be in every one's hand), *De Imitatione Christi*, that as he spent his hours in reading the holy Scripture, so he wrote out the whole Bible, divided into four tomes, fairly and legibly with his own hand. And yet a great scholar too he was, a man wedded to his book, so much that this was his usual saying, and that which he was wont to write in the beginning of his books, *In omnibus requiem quæsi, et nusquam inveni nisi in angulo cum libello*, I have sought content in all things, but never found it unless with a book in a nook.* But his most delight was in the book of God. How much was his zeal beyond the temper of these times, when many think it would hinder their scholarship to read much or oft in the Bible, which perhaps also is not to be found in some well furnished studies. The neglect of which, and preferring the handmaids (which yet are beautiful, and they blind, that do not confess so) before the mistress, hath been much complained of by many pious and learned men. Who can be large or full enough in the praise of the book of God? ψυχῆς τροφή, the soul's food, as St Athanasius calls it; κανὼν τῆς ἀληθείας ἀκλόνητος, the invariable rule of truth, as St Irenæus. The aphorisms of Christ, the library of the Holy Ghost, the circle of all divine arts, the divine pandects, the wisdom of the cross, the cubit of the sanctuary, the touchstone of error;—but I will take myself off lest it be said to me, 'Who ever dispraised Hercules?' Only let me insert another instance for other kind of people, for lay people, for women. Not the example of any of those glorious women found and mentioned in St Jerome's epistles, famous and renowned for their piety this way; but a modern example, of Maudlin, the wife of D. Pareus, of whom, writing to John Newerus, pastor of St Peter's church, in Heidelberg, to preach her funeral sermon, he reports that, after she was married, and more than forty years of age, out of love to the holy Scriptures, she learnt to read, and took such delight in it, and especially in the Psalms, that she got them almost by heart. So much for this point, the necessity of which, some think, the Spirit of God would teach us, by the great Zain, in the word *Zicru, Recordamini*, in the text, in many Bibles. See John Buxtorfius in *Comment. Masor. cap. 14*.

2. He takes occasion to prepare their expectation by prophesying again of his forerunner, the Baptist, ver. 5, 6. We have,

(1.) His coming, ver. 5.

(2.) His work or office, ver. 6.

(1.) His coming: ver. 5, 'Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.' The interpretation of this place hath very much divided the expositors. St Jerome took it once for all the prophets that should come; but he goes almost alone. A far greater party understand it of Elijah the Tishbite. For so the LXX read the very text (the Vatican and ordinary copies of the LXX, but not that which is in the king of Spain's Bible); and so also the Arabic, which usually follows the LXX; and some of the fathers (but not all whom Bellarmine allegeth, for Origen, Lactantius, Hilary, Jerome, who are produced by him, are examined by Dan. Chamier, *Panstrat. tom. 2, lib. 17, cap. 5, sect. 17, 18*, and found to bring him no proofs), St Chrysostom, Theodoret, St Augustine, and haply others of the ancients, being misled by the corrupt reading of the LXX, ἀποστέλω ὑμῖν Ἐλίαν τὸν Τισβίτην, 'I send unto you Elijah the Tishbite.' But this is not in the Hebrew text, which the learned popish expositors know, and yet they follow that of the LXX for another purpose than the ancients were aware of, as it is sufficiently known to divines in the question of antichrist. Benedict Pererius, *de Antichristo Disput. 10*, against John Annius, makes it one of his demonstrations that Mahomed is not antichrist; and so doth Bellarmine, that the bishop of Rome is not, because Enoch and Elijah are not yet come, and are to come in his time. Doctor Sharp, a learned man of ours (*De Antichristo, part i. cap. 31*), doth hereupon take occasion to compare Bellarmine to a frantic woman (whom, he saith, he knew), that pretended great acquaintance with the angel Gabriel, and tells us that surely Elias was the carrier. Methinks too lightly. I read nothing with pleasure that puts off a learned adversary with a scoff; but not without offence him who, through his weakness, doth magnify all Bellarmine's arguments, as surely the Suffolk author of the *Five Discourses, ann. 1635*, did, who, in his *Treatise of Antichrist*, useth no other. I will not take this text as a sufficient occasion to enter into the question who that antichrist should be. Let the characters used by St John and St Paul be impartially applied, and without ends, and I suppose there will be less controversy, especially that of St Paul, 2 Thes. ii. For light unto which I refer the reader unto Quirinus Reuterus his *Supply to Zanchy*, who here, through age and dimness of sight, broke off, which Reuterus undertook at the request of Zanchy's executors, and said much to this point, and with much approbation. But to pass by the question itself, whether the pope be antichrist, which the interpretation of this place, however it be, doth not conclude, the cardinal's arguments, that the Tishbite is prophesied of, are not unanswerable.

Obj. 1. This day, before which this Elijah is to come, is the great and dreadful day of the Lord. Therefore

* In een hoekken met een boekken.

the day of the second coming of Christ; for his first coming was an acceptable time and a day of salvation.

Ans. 1. The Hebrew may be rendered, 'Before the day of the great and dreadful Lord come.' And so the Chaldee reads it. 2. By granting it as we read it, yet *נורא וירא* is not properly *terribile*, but *timendum*, to be feared or dreaded. Now fear is either from terror or from reverence; so it is Gen. xxviii. 17, 'How dreadful is this place!' saith Jacob; that is, reverend, because of the signs of the divine presence; see also Ezek. i. 21. Thus even the day of Christ's first coming is to be entertained with an awful dread and reverence. 3. That day, though a day of salvation to believers, yet was to others terrible, as it was described to be in the former chapter, ver. 2, and is oft described so in the New Testament, Luke ii. 34, Luke iii. 9, 17, Luke xix. 44, Mat. xxi. 44. See Casp. Blockmond, *System. Theol.* vol. 2, artic. 28. p. 831.

Obj. 2. It is added, 'lest I come and smite the earth with a curse.' But Christ's first coming was not to judge, but to be judged.

Ans. 1. It may be understood with Montanus and Winkelman, of the destruction of Jerusalem, and the calamity that came upon the Jews upon Christ's first coming. 2. But I have all the way interpreted this chapter *comprehensivè*, even of the day of judgment also, and the sentence then to be given by Christ. Yet it follows not but the place may be meant of John Baptist's coming before Christ, to prepare men to believe, lest hereafter for their infidelity they be condemned. It follows not that he must come presently before that day.

Obj. 3. Christ speaking of Elias, Mat. ii. 14, saith, 'This is Elias (*qui venturus est*) which is for to come;' but John was come already.

Ans. The Greek *ὁ μέλλων ἔρχεσθαι* is *qui venturus erat*, 'which was for to come,' speaking of him whom (from Malachi's prophecy) they expected, and so might well be said of one that was already come, as we have the same phrase Mat. ii. 4, 'He demanded where Christ should be born.' Yet was Christ born already.

Obj. 4. John was, indeed, allegorically Elias, but not literally; therefore Christ speaking in the same place, Mat. xi. 14, of John, saith, 'If ye will receive it, this is Elias; that is, Elias is indeed for to come; yet if you will have one now also in this my first coming, this John is he.' But to shew that this is a mystery, he adds, 'He that hath ears to hear, let him hear.'

Ans. John was Elias literally, that is, in the prophet Malachi's literal sense; but because the scribes had another conceit (not of another time, as the papists, but of another person), that it must be the Tishbite; he tells them they mistake it in that, for the prophet in his literal sense meant John (as the prophet Jeremiah, Jer. xxx. 9, meant the Messiah literally, as it is confessed, not David the son of Jesse, when he saith, 'They shall serve David their

king'). And therefore he saith, 'If ye will receive him,' and adds, 'He that hath ears, let him hear.'

Obj. 5. Elias is prophesied of again, Rev. xi. 3, one of the two witnesses.

Ans. Besides the fuller meaning of that place, for which let the reader consult expositors, and especially Mr Joseph Mede's learned commentaries upon in his *Clavis Apoc.*; there is there no mention at all of Elias. It is but a begging to urge that text.

Obj. 6. Why else were Enoch and Elias rapt up before death, and do still live in their mortal flesh to die again, but that they are for that service before the last coming of Christ?

Ans. That they live in their bodies in heaven is not doubted (see Sixtin. Amama, *Antibarb. Bibl.* lib. iii., *Syrach.*, cap. xlv. p. 947, &c.), but that they live in their mortal bodies, and that they shall die, there is no scripture for it, neither is it likely, seeing the Scripture saith of Enoch, Heb. xi. 5, 'He was translated that he should not see death.' See Joseph Scaliger's note upon Mat. xvii. 11, among those few short notes of his which John Bill the king's printer hath carefully collected at the end of his impression of the New Testament, Greek, at London, 1622. But why they were rapt up, we must be content to be ignorant, and it besseems us most to be so. More of this point you have well treated of in the following commentary.

Being thus rid of this interpretation, we have another which interprets the place of Christ's first coming; and we have St Mark's authority for it, who makes the last words of Malachi to be the first words of his gospel, and therefore leads us to understand by Elias in the prophet, John Baptist in his Gospel; and that we may be further out of doubt, we have the text clearly so expounded, Luke i. 16, 17. See Laurentius Valla, his *Castigation of the Vulg. Lat.*, according to the corrected edition of Jacobus Rivius, Mat. xi. 14, 15, Mat. vii. 10-13, which places let the reader peruse. The name of Elias is given to John, not *propter identitatem personæ*, as if Elias were *redivivus*, or by a metempsychosis were entered into John's body, but *propter identitatem spiritus et virtutis*, because of the like gifts, calling, and ministry. See Junius, *parall.* lib. i. par. 31, Pet. Martyr., *Loc. Clas.* iii. cap. xvi. sect. 21, 22; but especially our late blessed king of famous memory, in his monitory preface before his learned *Apology for the Oath of Allegiance*, p. 77, 78, whose arguments are examined by Leonard Lessius, *Disp. de Antichr. Demonstr.* 15, but stand good. And besides ours, some learned and ingenious papists, as Paul. Burgensis, Isid. Clarius, Benedict, Arias Montanus, *in locum*, who do all admit our interpretation, and Bishop Jansenius too, in chap. xlviii. *Ecclus.*, as Benedict Pererius affirms of him, lib. xv., *in Daniel*, p. 223, D.

Let me here note by the way the conceit of Lucas Osiander, who, as he yields the place to be meant of John

Baptist, the second Elias before Christ's first coming; so he also interprets it of a third Elias before Christ's second coming, and that is, Martin Luther; and accordingly interprets the following words, and exhorts to the receiving of Luther's doctrine, lest God come and punish our ingratitude. Luther, indeed, was a man of notable zeal like Elias, fit for the business he was employed in by God, and we have great reason to think honourably of him, but none to think that Malachi thought of him, or that the Holy Ghost meant him here. Thus much of the coming of John.

(2.) His work or office is declared in the last verse. 'And he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.' For their interpretation of this who respect only the second coming of Christ, let the reader see Cornelius à Lapide. I content myself with that of our following author, that whereas all was at that time out of order, full of corruptions, and errors, and different sects (see Tremellius, *ad marg.*, Zech. xi. 8), John was sent to preach repentance, Mat. iii. 2, and to convert of all sorts from the error of their way, and to reduce them to the faith of the old patriarchs. But for the manner of the phrase, Junius, *parall.* lib. i. par. 55, makes it parallel to Luke i. 76, 77, 79, and so it will bring in further light; add also Luke i. 17, where observe that the word of the LXX is not used; theirs is ἀποκαταστήσαι, but St Luke's is ἐπιστρέψαι. The evangelists and apostles, though usually they follow, yet sometimes take liberty to depart from, the LXX; and concerning the Vulgar Latin translation, John Gagneius, a Sorbonnist, professeth he cannot tell the meaning of it, but falls very foul upon Cardinal Cajetan. Yet his own conjecture of the misplacing of τὸ ἐπὶ there in the original text, is bold. See him, *ad loc.*, together with Beza, his larger annotations on the same place.

Lest I come and smite the earth with a curse. The coherence of this, and the meaning, see before objection 2, and the answer.

Lest I come. The coming of Christ is not uncertain, but the smiting. I read it, 'Lest I smite when I come.'

And smite the earth. St Jerome, earthly men; not Judea only, though sometimes יְרֵמָה be taken for a particular region, as Gen. xli. 57, Isa. xiii. 5; yet probably the calamity of the Jews may be principally respected.

With a curse. Geneva, 'cursing;' Chaldee, 'extermination;' Pagninus, 'slaughter;' The LXX, ἀφθνη, wholly, suddenly, παρὰ ξα τὴν γῆν ἀφθνη, 'Lest I smite the earth with utter destruction.' חֵרֶם is an utter curse, or devoting to ruin, which *cherem*, the Rabbins say, doth enter into the members of the body, the number of which they observe to be according to the numeral letters of this word. The Jews had three sorts of anathemas: 1. *Niddui*, rejection or removing;

he that was *menuddeh*, was removed out of the synagogue, ἀποσυνάγωγος, John ix. 22. Thus they hold Cain was excommunicate, Gen. iv. 14, Isa. lxvi. 5. This was of the nature of profligation or proscription among the Romans. 2. *Cherem*, which is more properly that which is *anathema* among the Greeks, which is the curse that they laid upon him whom they put out of the synagogue, if he mended not; 'A giving over to Satan,' 1 Cor. v. 5, 1 Tim. i. 20. At this they lighted candles and put them out again, to note that such a one was deprived of the light of heaven. This is the word used here. And this among us is the highest ecclesiastical censure, according to the tables of Dr Richard Cosin, who (*Polit. Eccl. Anglic. Tab. V. A.*) makes these degrees: (1.) *interdictio divinorum*; (2.) *monitio*; (3.) *suspensio vel ab ingressu ecclesiarum, vel a perceptione sacramentorum*; (4.) *excommunicatio*; (5.) *anathematismus, contra hæreticum pertinacem*. 3. There is a third degree among the Jews, called *sham-atha*, the extreme and highest degree of excommunication; the etymology of which word is either, 1, of *sam*, *desolate*, and *atha*, *thou*: 'Thou art desolate;' or, 'Be thou desolate.' 2. Of *sham*, *there*, and *mita*, *death*: 'There is death,' or an excommunication to death; as 1 John v. 16, 'There is a sin unto death.' Or, 3, of *shem* or *suma* in the Chaldee, *the Lord*, or *the Name*; that is, the *Tetragrammaton*, *Jehovah*; and *atha*, *he comes*; 'The Lord comes.' A form of speech used by them in sudden accidents, as the most learned Heinsius observes, *Exercit.*, lib. vii. cap. 15, and especially by such as suffered any oppressions, whereby they still comforted themselves. This is the same with that which St Paul useth after the Syriac, where *Maran* is *the Lord*; *Maran-atha*, 'The Lord comes:' 1 Cor. xvi. 22, 'He that loves not the Lord Jesus, let him be Anathema Maran-atha;' which curse they fetch from the first words of Enoch's prophecy, Jude ver. 14. And thus much for the last contestation, and for the whole text.

For the close, we may take notice of a double observation.

1. That in many copies (though not here, in Montanus his *Interlin.*, nor in two others that I have) the last verse but one in Isaiah, Ecclesiastes, Lamentations, and this prophecy of Malachi, is repeated again after the text but without points, because all these books have sad closes, and therefore the scribes thought fit to leave the verse before to be last, for the recreating the spirits of the reader, as containing more comfortable matter. See John Buxtorfius, *de Abbrev. Hebraic.* in חֵרֶם.

2. That all the prophets, except Jonah and Nahum, expressly end in some prophecy concerning Christ, he being the mark at which all of them chiefly aimed; and let him be our aim likewise. Blessed is he who carefully expects his second appearance. 'Come, Lord Jesus, come quickly!'

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	41.			iii. 5	xxxii. 26.			ii. 5	xi. 10.			iii. 5
	50.			iii. 5	Lev. i. ii., iii.			i. 7	xix. 10.			ii. 11
	xxxii. 13.			i. 11	ii. 1.			i. 11	1 Sam. i. 6-10.			ii. 13
	xxxiii. 11.			iii. 10	iii. 11.			i. 7	ii. 30.			ii. 6
	xxxv. 2.			ii. 11	vii. 32.			ii. 3	iii. 3.			iii. 1
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* This Table refers to Stock's Exposition, as well as to Torshell's Exercitation.—Ed.

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xxxi. 9,	ii. 12	xxviii. 1,	iii. 14	xi. 10,	iii. 1
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xiii. 12,	ii. 7	xxx. 13,	iii. 1	xvii. 10-12,	iv. 15
xiii. 26,	ii. 15	xl. 3,	iii. 1	xxii. 24,	ii. 15
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xx. 3,	iii. 5	xliii. 24,	ii. 17	xx.	iv. 1
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xviii. 45,	ii. 11	lvii. 19,	i. 12	xxvi. 58, 74,	iv. 1
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2 Chron. viii. 17,	i. 3	xxii. 3, 13,	iii. 5	John i. 1,	iv. 1
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vi. 1,	iii. 15	Lam. i. 1,	iii. 5	ix. 22,	iv. 6
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