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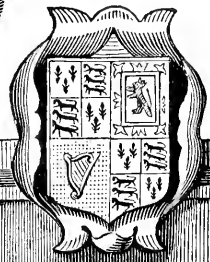




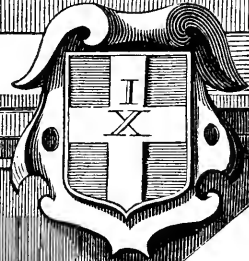
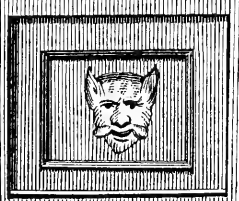
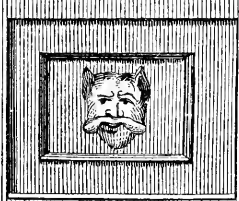
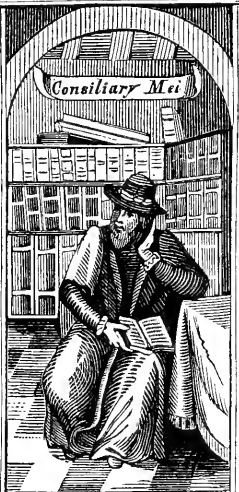




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THE  
WORKS OF  
**JOHN BOYS**  
DOCTOR OF DIVINITY  
AND DEAN OF CANTERBURY





OFFICIAL  
CALENDAR OF THE CHURCH:

CONTAINING

AN EXPOSITION OF THE SEVERAL OFFICES,

ADAPTED FOR VARIOUS OCCASIONS OF

PUBLIC WORSHIP,

TOGETHER WITH THE

EPISTLES AND GOSPELS FOR EACH SABBATH AND FESTIVAL OF THE  
ECCLESIASTICAL YEAR;

WITH AN

*Analysis of the Lessons:*

COMPILED FROM THE WORKS OF

REV. JOHN BOYS, D.D., DEAN OF CANTERBURY, A.D. 1829.

WITH ADDENDA,

EXHIBITING THE CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;  
CORRECTED LISTS OF THE CLERGY: A HISTORY OF THE MINISTERIAL SUCCESSION, FROM ARCH-  
BISHOP PARKER UP TO THE APOSTLES, THROUGH THREE CHANNELS, VIZ: ANGLICAN,  
GALLICAN, AND ITALIAN. ALSO, A VIEW OF THE PRESENT CONDITION  
OF THE EASTERN CHURCHES, ETC. ETC.

BY

A PRESBYTER OF THE DIOCESE OF OHIO.

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PHILADELPHIA:  
PRINTED BY KING & BAIRD, No. 9 SANSOM STREET.

1849.



LEGE ET AGE; VIVE ET VALE.

## A WORD TO THE READER.

GOOD books, like good wine, increase in value as they increase in years.

The Bible is at once the oldest and the best of books; and the Prayer Book, which, in its present form, has stood the test of several centuries, commands the admiration of christendom.

As the Church is the pillar and ground of the truth, so the Prayer Book, being the mouth and voice of the Church, is the means of manifesting the truth, and of fostering pure devotion. Its offices are appropriate, simple, and sublime. Its platform is an open Bible, an apostolic ministry, and a form of public worship, which is at once scriptural, catholic, and uniform. Scriptural in its language and teachings; catholic in its objects, embracing all possible subjects of prayer and praise; and uniform in regulating the devotions of the Church the world over, protecting the people from the caprice of the eccentric and the neglect of the slothful, which might introduce folly, or omit matters of importance, in conducting public worship.

The influence of our Liturgy is becoming so considerable upon the popular mind, that our accessions from the ranks of the clergy and laity of other denominations professing Christianity around us are daily increasing, and render extremely useful and valuable all publications tending to illustrate the doctrines and discipline of the Church.

The work, from which the following expositions are compiled, is possessed of sufficient merit to render recommendations unnecessary.

In its teachings concerning the sinner's justification, it is clear and explicit; in its exhibition of the value and authority of the ministry and means of grace it occupies high ground, and maintains it with "the two edged sword;" in its exposition of the ridiculous ceremonies and heretical dogmas of Papal Rome, it is bold and decided.

In order to retain something of that inexpressible worth which is lost by changing the dress of these old authors, we shall give the preface and a few other passages without alteration.

TO THE VIRTUOUS AND WORTHY KNIGHT,

SIR JOHN BOYS, OF CANTERBURY,

MY VERY GOOD UNCLE,

GRACE AND PEACE.

SIR:

You did first plant my studies, Archbishop Whitegift, that president of piety, watered them, and God gave the increase. To God, as the fountain of all goodness, I consecrate all that I have; to your happy memories, as to the conduites of much good, I dedicate this ensuing Pastill, especially to your selfe surviving, as to my best Patron in Cambridge, where the foundation of this worke was laid; unto your selfe, as to the chiefe procurer of that small benefice, where the frame was raised; unto your selfe, as to the lively patterne of that doctrine which is here delivered.

Accept it as your owne, for it bears your name, and resembling you much, endeavours to honour you long; so you shall encourage me daily to lessen my debt to the Church, and increase my obligations to your owne selfe,

That living and dying I may continue your most bounden nephew,

JOHN BOYS.



## EPISTLE DEDICATORY,

TO THE EXPOSITION OF THE PROPER PSALMS FOR CERTAIN DAYS.

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*To the very religious and every way noble Knight, SIR THOMAS WATTON, of Bocton Malherbe, son and heir to the Rt. Hon. Lord Watton, Baron of Marleigh, one of the most honourable Privy Council, &c. &c.*

SIR:

As the Scriptures excell other writings in verity; so do the Psalmes excell the other Scriptures in variety: for whereas some sacred books are legal, as the penteteuche of Moses; others historically, as the Kings, Chronicles, and Acts; a third kind prophetically, as the vision of Esay, Sermons of Jeremy, and Revelation of St. John; a fourth evangelically, as the Gospels and Epistles; the Psalter, (as Augustine, Basil, Euthymius, and other ancient Doctors honour it,) is a common treasure house of all good arguments and instructions; and in this respect aptly termed, *the Soules Anatomie, the Lawes Epitomy, the Gospel's Index*; in one word, *the Register, Enchiridion, Summary pith*, and, as it were, *Briefe of the whole Bible*.

Upon this ground, the Church, in olden time, dividing the Psalmes into seven portions, enjoyned that they should be read in Divine service (thorow) once every weeke; and in our time, parting them into thirty, once every moneth; whereas, other parts of Holy Writ are read thorow but once in the yeare. And the Novelists, howsoever they mislike bare reading of chapters, approve, notwithstanding, by their positions and practice, singing of Psalmes in the congregation. By which it doth appeare, that nothing is esteemed generally more necessary for the worship of God, than the word of God; and no parcell of the word more full and fit, than the Psalmes; unto which I will adde, that no Psalmes are more profitable, than

*the proper*, as unfolding the foure chiefe mysteries of holy beliefe, namely, Christ's Incarnation, Passion, Resurrection, and Ascension.

An exposition whereof, I have begun in the name of the Lord Jesus, and that, for His Sion's sake; the which I dedicate to your worthy selfe, as being a noble Theopilus, that is, a true servant of God, and observant of His Church; affected so right honestly (which is right honourably) to her doctrine and discipline, that your humble comportment in God's house, giveth unto the world good hope that you will become an open book of unfained devotion and piety.

Now the God of all comfort, according to the multitude of his mercies, and riches of his glory, bless you and your honourable family, that you may long enjoy good dayes on earth, and hereafter, eternal happiness in heaven.

Yours, in all good offices of dutie and love,

JOHN BOYS.

*Hollingbourn, April 2.*

## THE SENTENCES.

When the following sentences are read by the officiating minister, the people rise, in token of their reverence for the word of God, and they remain standing during the following exhortation, out of respect for the sacred office of him, who addresses them in God's name. There is no part of the services which has more influence in promoting that decent behaviour which distinguishes the congregations of the Episcopal Church from all others, than these sentences. It may be well to observe that it is the usage of the people of this Church to rise, and continue standing on three other occasions, viz. :

1st. The reading of the Gospel.

2nd. Whenever the minister addresses them.

3rd. Whenever they participate in certain parts of the service, as the Psalter, the Creed, and the Psalms and Hymns in metre.

The Lord is in his holy temple :

Let all the earth keep silence before him.

From the rising of the sun,

Even to the going down of the same,

My name shall be great among the Gentiles ;

And in every place,

Incense shall be offered to my name,

And a pure offering ;

For my name shall be great among the heathen,

Saith the Lord of hosts.

Let the words of my mouth,

And the meditation of my heart,

Be alway acceptable in thy sight, O Lord!  
My strength, and my Redeemer.

When the wicked man turneth away from his wickedness that  
he hath committed,  
And doeth that which is lawful and right,  
He shall save his soul alive.

I acknowledge my transgressions,  
And my sin is ever before me.

Hide thy face from my sins,  
And blot out all mine iniquities.

The sacrifices of God are a broken spirit,  
A broken and a contrite heart, O God, thou wilt not despise.

Rend your heart, and not your garments,  
And turn unto the Lord your God;  
For he is gracious and merciful,  
Slow to anger, and of great kindness,  
And repenteth him of the evil.

To the Lord our God, belong mercies and forgivenesses; though  
we have rebelled against him; neither have we obeyed the voice of  
the Lord our God, to walk in his laws which he set before us.

Oh Lord! correct me; but with judgment; not in thine anger,  
lest thou bring me to nothing.

Repent ye; for the kingdom of God is at hand.

I will arise and go to my Father, and will say unto him, Father!  
I have sinned against heaven and before thee, and am no more  
worthy to be called thy Son.

Enter not into judgment with thy servant, oh Lord! for in thy  
sight shall no man living be justified.

If we say we have no sin, we deceive ourselves, and the truth is  
not in us; but if we confess our sins, God is faithful and just, to  
forgive us our sins, and to cleanse us from all unrighteousness.

## THE MINISTER'S INVITATORY.

*"At what time soever a sinner doth repent," &c.*

All these texts of holy writ, premised, are (as it were the bells of Aaron) to stir up devotion, and to toll all into God's house.

The whole ring consists of two notes: { Man's misery.  
God's mercy.

The which are two chief motives unto prayer, as we find,

*Precept:* Matt. vi. 9. "Pray ye after this manner, 'Our Father which art in heaven,'" admonishing us of our divine adoption "pater noster;" and of our being strangers or wanderers on earth, "who art in heaven;" that we may feel our need of aid, because pilgrims; and at the same time, have faith in seeking it, because we are sons of God.

*And Pattern,* Luke xv. Want and woe in the lewd son, pity and plenty in the good father, occasioned repentance, never repented of. *Of the one*, it is commonly said, "Oratio sine malis, est quasi avis sine alis:" (A prayer without ills, is like a bird without wings.) *Of the other*, "I will come into thine house even upon the multitude of thy mercy." Ps. v. 7. "To thee will I sing, because thou art my refuge, and merciful God;" in the vulgar Latin, "Deus meus, misericordia mea." Whereupon Augustine "O nomen! sub quo nemini desperandum est." (Oh name! under which no one should despair.)

Wherefore the minister, under a due consideration of both, exhorteth the people in an Apostolical style, to confess their sins humbly to the Lord, who is *able* to hear, because "almighty," and willing to hear, because "most merciful."



## THE CONFESSION OF SINS.

*"Almighty and most merciful Father! we have erred," &c.*

The matter and manner of which confession all other liturgies approve, both *ancient* (as the liturgies of St. James, of St. Basil, of the Syrians, of the Ethiopians,) and *modern*, (as the Scottish, Genevan, English Admonitioner's set form of Common Prayer, Italian, Spanish, and Dutch,) all which allot confession of sin a place, and a principal place. The reason thereof is taken out of God's own book, Prov. xviii. 17, "Justus in exordio sermonis accusator est sui." (The just man in the beginning of his speech is an

accuser of himself.) So read St. Ambrose, Sermon 4, on the 118th Psalm, and St. Hieron, lib. 1, contra Pelagian, and Melanethon in loc., and from the practice of God's own people, the Jews, as that noble gentleman, Philip Mornai, notes, lib. 1, de missa, caput 3.

—◆—

THE DECLARATION OF REMISSION OF SINS.

*“Almighty God, the Father of our Lord Jesus Christ, who,” &c.*

The novelists mislike the minister's absolution, and therefore in the conference at Hampton Court, January 14th, 1603, they gained so much as to have it in a more mild term, called “Remission of sins:” Herein resembling the people of Bengala, who are so much afraid of tigers, as that they dare not call them *tigers*, but give them other gentle names.

Concerning absolution, see Gospel for 19th Sunday after Trinity.

—◆—

THE LORD'S PRAYER.

*“Our Father! who art in heaven, hallowed be,” &c.*

This prayer excels all others in many respects, as being the Gospel's Epitome, compiled by wisdom itself; so large for matter, so short for phrase, so sweet for order, as that it deserveth worthily to have both the best and the most place in our Liturgy: the *first* as guide to the rest; the *most*, as a necessary compliment to supply whatever is wanting in other parts. Therefore it is used at the head of the litany, at the end of the communion, at the end of baptism, and at the end of other sacred actions, (as one fitly says,) “Janquam salomnium divinorum officiorum;” (as if it were the salt of all the divine offices).

It hath three parts: { A proeme, “Our Father,” &c.  
 { A petition, “Hallowed be thy name,” &c.  
 { A conclusion, “For thine is the kingdom,” &c.

In the first, note these three things required in an absolute agent: { *The will*, { Because he is *ours*: for every one wisheth well to his own.  
 { *Skill*, { Because a *Father*: “your father knoweth whereof you stand in need.” Matt. vi. 8.  
 { *Power*, { Because *in heaven*: “strength cometh from heaven.” Matt. iii. 13.

So, if we ask, we shall have; if we seek, we shall find; if we knock, it shall be opened to us, because God is a *Father*, *our* father, and our father *in heaven*.

“Our,” admonisheth us of mutual love, for without love, there is no true faith, no true prayer. Rom. xiv. 23. As the serpent doth cast up all his poison, before he drinks, so we must disgorge our malice before we pray.

“Father;” used here rather essentially than personally.

God is our Father in creation. Deut. xxxii. 6.

in education. Essay, i. 2.

in instruction, { inwardly, by his spirit. Rom. viii. 26.

{ outwardly, by his preachers. Matt. x. 20.

in compassion. Ps. ciii. 13.

in correction. Heb. xii. 6. “Qui excipitur e numero flagelatorum, excipitur e numero filiorum.” (Whosoever is excepted from the number of the scourged, is excepted from the number of the sons.)

in years. Dan. vii. 9.

But principally a father in respect of his adoption. Rom. xv. 16.

“In heaven,”	}	<i>Mystically,</i>	{	As Ambrose and Augustine construe it in holy men of heavenly conversation, who are his proper temples, and houses in which he will dwell. John xiv. 23.
				As others generally construe it, for although he be present every where, yet he doth manifest himself to the blessed angels in heaven, and to us in glory from heaven. Ps. xix. 1; Gen. xix. 24; 1 Thes. iv. 16.
		<i>Material,</i>	{	

THE PETITION.

The Petition hath six branches, whereof three concern our love, wherewith we love God, in himself, and three, wherewith we love ourselves in God: In sign thereof, the pronoun “thy” is affixed to the three first, “thy name, thy kingdom, and thy will;” but the pronouns “us and ours” to the rest; “our bread, our trespasses, and lead us not.”

Or as others divide it, { Precatio bonorum (prayer for good things.)  
 { Deprecatio malorum (deprecation of ills.)

A request for good things.	{	1st. God's glory	{	“Hallowed be thy name,”
				“Thy kingdom come.”
		2d. Our good	{	Spiritual, “Thy will be done.”
				Natural, “Give us this day our daily bread.”

A deprecation of evil of two sorts.	{	Malum culpæ, an evil which is sin.	{	<i>Past</i> , “Forgive us our trespasses.”
				<i>Future</i> , “Lead us not into temptation.”
				<i>Internal</i> , A hellish conscience.
		Malum culpæ, punishment for sin, “deliver us from evil.”	{	<i>External</i> , Bodily dangers.
				<i>Eternal</i> , Everlasting death.

In one word, from all that thou seest evil for us, be it prosperity

or adversity; so we pray in the Litany, "good Lord! deliver us in all time of our tribulation, in all time of our wealth, &c.:" for we are not as yet in that good place where we shall suffer no evil.

Ramus hath observed that this prayer answereth to the Decalogue.

God is "our *Father*," therefore we must have no other gods.

"In *heaven*," therefore, no graven image.

"*Hallowed* be thy name," therefore, take not that name in vain.

"*Thy kingdom come*," { Therefore we must sanctify the Sabbath, and  
 " *Thy will be done*." } worship him according to his word.

"Give us this day our *daily bread*." { Therefore, having enough, we may rather be helpful and honour our parents, than hurtful, by wronging our neighbour.

{ In *deed*, { "thou shalt not kill,  
 thou shalt not steal, thou shalt not commit adultery."  
 { In *word*, { "thou shalt not bear false witness."

"Lead us not into temptation," { That we covet not our neighbour's goods.

"Forgive us our trespasses," therefore are we bound to keep the whole law: which occasioned Luther to say "Docet oratio dominica nos esse quotidianos peccatores, et totam vitam esse penitentia." All our life is nothing else but a lent, to prepare ourselves against the Sabbath of our death, and Easter of our resurrection.



### THE CONCLUSION.

It contains { A reason for our prayer, "For thine is the kingdom."  
 { A testimony of our assurance that God will hear our prayer, "Amen."

"Thine is:" Earthly Princes have kingdom, power and glory from God, Dan. ii. 37; but God hath all these from, and in himself, 1 Chron. ii. 9, 11. Seeing he hath interest in all things, it is our duty to come to him for everything: and as he hath right to all, so power to dispose of all; and therefore we cannot do anything we desire, but by power received from him. And, if his be the power and kingdom, then it followeth necessarily, that his is all the glory. Therefore we must invoke his holy name, that hereby we may give him his due. This one duty is the Alpha and Omega; first we must *beg* "hallowed be thy name," then, we must *perform* "thine is the glory." "Forever:" As the wicked, if he could live forever, would sin forever, so the good man, if God should suffer him to breathe on earth for ever, would not cease to serve him for ever and ever.



“Amen:” *Let it be so*; the “ipse dixit” of faith; the word, in which all the promises concentrate; Prayer knocks at the door, but faith seizes the door by this handle and forces an entrance. As the bright sceptre of King Ahasueres, raised and gave hope to his suppliant queen, so do the promises of the gospel, glittering in this word, as if here collected in a focus, give hope and assurance to the believer. While to the unbeliever, this little word comes forth as the concentrated expression of all the curses of the Bible; it is, as it were, the voice of God uttered by his own lips, and it says to him, “not one word of this prayer hast thou heard,” for his thoughts, being engrossed with the world’s business, he closed his ear, lest the preacher’s voice disturb his carnal dreams; or if perchance he listened; then this voice says to him, “not one petition hast thou understood, not one promise dost thou believe;” the unbeliever’s “amen,” is an imprecation of the spirit of God, uttered by the victim himself, calling down heaven’s indignation upon an impudent, insolent, besotted fellow, who, like Satan in the book of Job, thrusts himself forward among better folk, and with his clotted hair and unwashed face, and ragged garments, and foul breath makes discord and jargon in the melodious harmony of the faithful by his coarse, rough “Amen.”

This word is the seal of all our petitions, to make them authentic, importing both assent and assurance that our requests shall be granted, and therefore this “Amen” is of more value than all the rest, by as much as our faith is more excellent than our desire: for it is a testification of our faith, whereas all the petitions are only testifications of our desire.



## LUDOLPHUS' PARAPHRASE.

“Pater Noster!” Excelsus in creatione, suavis in amore, dives in hæreditate: “qui in cœlis;” speculum æternitatis, corona jucunditatis, thesaurus foelicitatis: “Sanctificetur nomen tuum;” ut nobis sit mel in ore, melos in aure, jubulum in corde. “Adveniat regnum tuum;” non illud modo potentiæ, quod nunquam evertitur, sed istud gratiæ, quod sæpius avertitur; adveniat ergo jucundum sine permixtione, tranquillum sine perturbatione, securum sine amissione. “Fiat voluntas; non *nostra*, sed *tua*;” “sicut in cœlis;” ab Angelis, sic etiam in terra ab hominibus; ut omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus:

“Panem;” doctrinalem, sacramentalem, victualem. “Nostrum;” sed ne putetur a nobis, dicimus “da nobis:” “quotidianum” qui sufficiat nobis. “Et dimitte nobis debita nostra;” quæcunque contra te commissimus, aut contra proximos; aut contra nosmetipsos. “Sicut et nos dimittimus debitoribus nostris;” qui nos offenderunt, vel in verbis, vel in personis, vel in rebus. “Et ne nos inducas in tentationem mundi, carnis, Diaboli. “Sed libera nos a malo, præsentis, præteriti, futuro. Hæc potes, quia “tuum est regnum, et potentia:” hæc vis, quia “tua gloria, nunc, et in secula.” Amen.

The pith and beauty of this paraphrase cannot be translated into English. There is something inexpressibly significant in the sentence,

“Sanctificetur nomen tuum;” ut nobis sit mel in ore, melos in aure, jubilum in corde.

The best translation that occurs to the compiler is, “Let thy name be hallowed, “that it may be honey in our mouth, melody in our ear, joy in our heart.”



PSALMS LI. 15.

*“Lord, open thou my lips, and my mouth shall show forth thy praise.”*

As man is a little world in the great, so the tongue is a great world in the little. Nihil habit medium; aut grande malum est, aut grande bonum. If good (as Eunapius said of that famous Rhetorician) “a walking Library, a whole University of edifying knowledge:” but if bad, (as St. James doth tell us) “a world of wickedness.” No better dish for God’s public service, when it is well seasoned: again, none worse, when ill handled.

So that if we desire to be doorkeepers in God’s house, let us intreat God first to be a doorkeeper in our house, that he would shut the wicket of our mouth against unsavory speeches, and open the door of our lips, that our mouth may “show forth his praise.” This was David’s prayer, and ought to be thy practice, wherein observe three points especially:

Who? “the Lord.”

What? “open my lips.”

Why? “that my mouth may show thy praise.”

*For the first:* man of himself, cannot untie the strings of his own stammering tongue; but it is God only which openeth a “door of

utterance." When we have a good thought, it is (as the School doth speak) "gratia infusa;" when a good word, "gratia effusa;" when a good work "gratia diffusa." Man is as a lock, the Spirit of God as a key, "which openeth, and no man shutteth," again, "shutteth, and no man openeth." He did open the heart of Lydia to conceive well, Acts xvi.; the ears of the prophet to hear well, Esay, l.: the eyes of Elisha's servant to see well, 2 Kings vi.; and here, the lips of David to speak well. And therefore, whereas in the former verse he might seem too peremptory, saying, "my tongue shall sing of thy righteousness;" he doth, as it were, correct himself by this later edition, and second speech; O Lord! I find myself, of myself, most unable to sing or say, but "open thou my lips, and touch thou my tongue, and then I am sure my mouth shall show thy praise."

This doctrine showeth in general our dependance on God, "in whom we live and move, and have our being;" from whom only cometh "every good and perfect gift."

Man is God's image, Gen. i. 26, (some translators use the word which signifieth a shadow.) Now, as an image, or a shadow, doth only move, as the body whereof it is a likeness,—when the body doth stretch forth an arm, the shadow presently hath an arm; when the body doth put forth a leg, the shadow hath a leg; so man in all his actions as a shadow, depends on God, as the sole foundation of all his being.

In more particular, this overthroweth all work-mongers, and (if I may so speak) babbling word-mongers. If a man cannot open his own lips to praise God, much less direct his own heart to please God; if not able to tune his tongue, let him not presume to turn his soul.

And if a man cannot open his mouth aright, let him not pick it with a false key, but rather pray with David in the cxli. Psalm; "Set a watch, O Lord, before my mouth, and keep the doors of my lips." As it is absurd in building, to make the porch bigger than the house; so is it monstrous in nature, when we commit burglary, breaking the doors, and pulling down the bars of our mouth, that the narrow passage may be made wide for our big words, and high conceits. A foul fault, when our words are either too many, or too mighty; Ecclesiastes v. 1.

2d. What? "open my lips."

David elsewhere thinks our mouth too much open. St. James says that our tongue is too glib and unruly. "Lingua facile volat, et ideo facile violat."

(Saith Bernard) "in old age. When all other members are dull and stiff, the tongue, notwithstanding, is quick and nimble." "What need any of them pray for opening their lips?" I answer, with the prophet Jeremy, chap. i., verse 22. "They are wise to do evil, but to do well they have no knowledge." Men have tongue enough to speak ill, an open mouth to blaspheme God, and slander their neighbour; but like Pliniss Astomi, no mouth, no lips, no tongue; possessed with a dumb devil when they should speak well.

Hierome, Basil and Euthymius, and other ancient doctors observe that natural corruptions and actual sins are the very ramparts which stop this free passage. So David himself doth expound himself, v. 14. "Deliver me from blood guiltiness, Oh God! and my tongue shall sing of thy righteousness." His unthankfulness did cry, his adultery did cry, his murder did cry unto the Lord for revenge; but alas! he himself was mute, till God, in exceeding great mercy, did stop the mouths of his clamorous adversaries, and gave him leave to speak.

Here we note the great wisdom of the church in assigning this place to this versicle, namely, before the Psalms, Lessons and Collects; and yet after the confession and absolution of our sins; insinuating that our mouths are silenced only by transgression, and opened only by God; and therefore, when we meet together in the temple, to be thankful unto him, and to speak good of his name, we must crave first, that according to the multitude of his rich mercies, he would pardon all our old sins, and then put into our mouths a new song; that as the service is holy, the time holy, the place holy; so we, likewise, the persons, may be holy, who sing, "Holy, Holy, Holy, Lord God of Hosts!" "Pulchra non est laus in ore peccatoris."

(Praise does not become the mouth of a sinner.)

The Hebrew doctors enjoined that this versicle should be said at the beginning of every prayer, in the Talmud, "my lips." A part for the whole; sufficient ability to praise God; "From the abundance of the heart the mouth speaketh."

He doth entreat God then, as before, for a clean heart and a right spirit, that his old joys of conscience may be renewed, and all the whole man thoroughly repaired, a good desire to begin, a ready will to continue, a constant resolution to end God's holy service. The key of the mouth ought not to stand in the door of the lips, but to be kept in the cabinet of the mind. "For the heart of fools is in their mouth, but the mouth of the wise is in their heart."

David therefore doth desire, first a new soul, then a new song.

The tongue is ambassador of the mind; as often as we speak without meditation, so often the messenger runneth without his errand. Idle words are not *little* sins; for of them we must hereafter give *great* account.

The mind then, and the mouth must go together; in civil communication: he that will not speak idly, must *think* when he speaks; and he that will not speak falsely, must speak what he thinks.

In holy devotion, God must be praised upon *well-tuned* cymbals, and *loud* cymbals, "in his choir there must be first *tune well*, i. e. a prepared heart, then *sound well*, i. e. a cheerful tongue, like the pen of a ready writer."

Although *mental* prayer, at certain times and places be sufficient; yet, in God's public worship, *vocal* is necessary to stir up, and blow the coals of zeal both in ourselves and others. Open lips, in open service.

Why?

"That my mouth may show forth thy praise."

That as of thee and through thee, and for thee are all things; so to thee may be praise for evermore. God is of himself and in himself, so great and so good that we cannot in any way add to, or detract from his glory.

Nec melior, si laudaveris, nec deterior, si vituperaveris.

I answer, though we cannot make God's praise greater in itself, yet we may make it seem greater unto others; it is our duty to "show forth his praise" in all our words and actions; for although we cannot make a new God, and a new Christ, (as the Papists do,) yet our good example and gracious speech may make men esteem him great, whom they now esteem, little; and occasion all those with whom we converse to magnify the Lord, who little regarded him heretofore.

This annunciation of praise consists of frequent repetition and particular enumeration of God's especial goodness towards us.

Hugo comprehends all which concerns us in four words, God is to be praised, "qui Creator ad esse, Conservator in esse, Recreator in bene esse, Glorificator in optimo esse; qui non reddit Deo faciendo quod debet, reddet ei, patiendo quod debet."

The whole text doth teach all men the language of Canaan, that is, what and how to speak; that their mouth may glorify God and edify their brethren. Especially Pastors, to minister a word in time to the weary; so to tune their notes, as that they may be "like apples of gold, with pictures of silver." In all their sermons

to preach Jesus, *for* Jesus; hunting not after their own, but his glory. "Lord! open my lips, that my mouth may show forth (not my praise) but thy praise," saith David.

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GLORIA PATRI.

"Glory be to the Father, and to the Son, and to the Holy Ghost," &c. This hymn is of good credit and great antiquity. It is an exposition of that excellent speech, Rom. ii. 36. "Of him, and through him, and for him are all things, to him be glory forever, Amen:" used in the church to manifest our sound judgment in matter of doctrine concerning the sacred Trinity.

We must, saith Basil, as we have received, even so must we baptize, even so believe; and as we believe even so give glory. Baptizing, we use the name of the Father, of the Son, and of the Holy Ghost; confessing the christian faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost; ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost. And although Anabaptistical antipodes, out of their ambitious humour to contradict all others, and hear themselves only speak, would have thrust out of the church all solemn set forms of holy service; yet the "Gloria Patri" stands still, and like a true Martyr doth show the greatest countenance in lowest estate.

For antiquity, such as look lowest affirm that it was ordained first by Damasus, A. D. 376. Others that it was created in that famous Council of Nice, consisting of 318 Bishops, under Constantine the Great, A. D. 320. Fabadius, in Lib. adversus Arian, insinuates that it was used long before. The curious, upon this point, may examine Bellarmine, and that Oxenford of learning Master Richard Hooker.

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"VENITE EXULTEMUS DOMINO."

It is evident, not only by church history but also by scripture, that Psalms have always taken up great room in Divine Service. Matt. xxvi. 30; 1 Cor. xiv. 26. "When ye come together, every one hath a Psalm."

Let not any wonder, then, at our frequent Psalmody both after and before the word expounded and read; and sometimes interlaced

between both. A custom continued in all other reformed churches; as those of Scotland, Flanders, France, &c.

Above all other Psalms, our church hath fitly chosen this as a whetstone to set an edge on our devotions at the very beginning of the public prayers in the temple: teaching plainly, for what matter and after what manner, it beloveth us to serve God in his sanctuary. It consists of two parts:

1. An exhortation to praise God, 1, 2, and 6 verses.

2. Causes for praise.  $\left\{ \begin{array}{l} \text{Mercies.} \left\{ \begin{array}{l} \text{In general, for creating and ruling the whole} \\ \text{world, 3, 4, and 5 verses.} \\ \text{In particular, towards his church, verse 7.} \end{array} \right. \\ \text{Judgments.} \left\{ \begin{array}{l} \text{V. 8, to end, setting before their eyes a fear-} \\ \text{ful example, that of their own fathers, in} \\ \text{omitting this excellent duty.} \end{array} \right. \end{array} \right.$

In the first part, observe  $\left\{ \begin{array}{l} \text{Who must praise "let us sing," "let us come," "let} \\ \text{us worship."} \\ \text{How} \left\{ \begin{array}{l} \text{Where, "Before his presence."} \\ \text{Whereto, "Sing to the Lord."} \\ \text{Wherewith, "With our voice."} \end{array} \right. \end{array} \right.$  two things.

“Let us sing;” with our heart, “heartily;” with our hands and knees, “Oh come, let us worship and fall down, and kneel before the Lord our Maker.” David is not content to praise God, alone; but exciteth all others about him to do the same: “Oh come let us sing.”

Now David may be considered as a  $\left\{ \begin{array}{l} \text{Private man,} \\ \text{Public person,} \end{array} \right. \left\{ \begin{array}{l} \text{Prince,} \\ \text{Prophet.} \end{array} \right.$

Here then is a threefold pattern in one; an example for masters to stir up their family; an example for preachers to exhort their people; an example for princes to provoke their subjects unto the public worship of the Lord. It becometh great men to be good men; as being unprinted statutes, and speaking laws unto others. This affection was in Abraham, Paul, Joshua, and ought to be in all, “exhorting one another while it is called to-day.”

You hold it a good rule in worldly business, not to say to your servants, come ye, go ye, arise ye: but, let us come, let us go, let us arise. Now shall the children of this world be wiser in their generation, than the children of light? Do we commend this course in mundane affairs, and neglect it in religious offices? Assuredly, if our zeal were so great to religion, as our love is towards the world; Masters would not come to Church (as many do) without their servants, and servants without their masters; parents without their children, and children without their parents; husbands without their wives, and wives without their husbands: but, all of us would

call one to another, as Esay prophesied; "O come let us go up to the mountain of the Lord, to the house of the God of Jacob: he will teach us his ways, and we will walk in his paths." And as David here practised, "O come let us sing to the Lord, let us heartily rejoice in the strength of our salvation."

*How*] First where; before the Lord, "before his presence," verse 2, 6. God is every where; "whither shall I go from thy spirit? or whither shall I go from thy presence?"

God is a circle, whose circumference every where: he is laid in holy Scripture to dwell in heaven, and to be present in his sanctuary more specially; manifesting his glory from heaven, his grace in the church principally. For he said in the law, "In all places where I shall put the remembrance of my name, I will come unto thee:" and in the gospel, "where two or three are gathered together in my name, there am I in the midst of them." Albeit every day be a Sabbath, and every place a Sanctuary for our private devotions, according to the particular exigence of our occasions; yet God hath allotted certain times, and certain places for his public service, Levit. xix. 30. "Ye shall sanctify my Sabbaths, and reverence my Sanctuary."

God is to be worshipped ever, and every where. Yet the seventh of our time, and the tenth of our living, must more specially be consecrated to that honour which he requires in the temple. And therefore Calvin is of opinion that David uttered this speech upon the Sabbath: as if he should say, come let us sing to the Lord, not in private only, but let us come before his presence with thanksgiving. As in the c. psalm: Go your way into his gates, and into his courts with praise."

The consideration of this one point, that God is in every place by his general presence, in this holy place by his especial presence, may teach all men to pray not hypocritically for fashion, but heartily for conscience; not only formally to satisfy the law, but also sincerely to certify our love to the Lord our Maker, giving unto "Cæsar the things which appertain to Cæsar, and unto God the things which belong to God." "Si Cæsar in nummo quærit imaginem suam," Deus non quærit in homine imaginem suam? August. enar. hujus Ps. If Cæsar sought his image in the money, may not God seek his image in man? That we may not only praise where we should, but, as it followeth in the division whereto: "Let us sing to the Lord, let us rejoice in the strength of our salvation, let us show ourselves glad in him."

Every one in his merry mood will say; come let us sing, let us



heartily rejoice: Silence is a sweeter note than a loud, if a lewd sonnet. If we will needs rejoice, let us (saith Paul) "rejoice in the Lord:" if sing, said David, "let us sing to the Lord."

Vain toys are songs sung to the world, lascivious ballads are songs sung to the flesh, satirical libels are songs sung to the devil; only "Psalms and hymns, and spiritual songs are melody for the Lord." *Pie debes Domino exultare, si vis securus mundo insultare,* saith Augustine upon this text: we may not exalt but insult over the world, the flesh, the devil; our exaltations and exultations are due to God only.

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VENITE EXULTEMUS DOMINO.

Let us worship and fall down, and kneel before the Lord our Maker: not before a crucifix, not before a rotten image, not before a fair picture of a foul saint: these are not our makers, we made them, they made not us. Our God, unto whom we must sing, in whom we must rejoice, before whom we must worship, is a great King above all gods;" he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall down and worship our lady, but our Lord; not any martyr, but our Maker; not any saint, but our Saviour: "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation."

Wherewith: with voice, "let us sing;" with soul, "let us heartily rejoice;" with hands and knees, "let us fall down and kneel," with all that is within us, with all that is without us; he that made all must be worshipped with all, especially when we come before his presence.

Here let us make a stand, and behold the wise choice of the Church, assigning this place to this Psalm, which exciteth us to come to the temple quietly and jointly, "come let us sing;" and when we are come, to demean ourselves in this holy place cheerfully, heartily, reverently. I would fain know of those who despise our Canons, as not agreeable to the Canon of Holy Bible, whether their unmannerly sitting in the time of divine service be this "*kneeling*;" whether their standing be this "*falling down*;" whether they give God their heart, when as they will not afford him so much as their hat; whether their luring upon their brethren, be "singing to the Lord;" whether their duty required here, be to come in, to go out, to stay in the temple, without any respect of persons, or reverence to place.

I would such as do imitate the Turks in habit, would likewise follow them in humble comportment while they pray: *Magna cum*

ceremonia et attentione sacris suis intersunt Turcæ: na si vel digito sculpant caput, periisse sibi precationis fructu arbitrantur: quid enim si cum Bassis sermo tibi habendus, ergo multo magis si cum Deo. Think of this ye that forget God, he will not be mocked, his truth is eternal, heaven and earth shall pass, but not one jot of his word shall pass: if an angel from heaven, or devil on earth, if any private spirit shall deliver unto you rules of behaviour in the church, contrary to this Canon of God's own Spirit, let him be accursed, Anathema. "Let us sing, let us worship, let us," who fear God and honour the King, "fall down and kneel before the Lord our Maker."

Thus much for David's exhortation to praise God. The reasons why we should praise, follow.

First briefly, God is our Creator, therefore "let us worship and fall down and kneel before the Lord our Maker." Ver. 6. He is our Redeemer, therefore "let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." Ver. 1.

Secondly, more at large from his { Mercies in general.  
Ver. 3, 4, 5.  
Judgments.

"For the Lord is a great God." Most mighty, almighty, able to do whatsoever he will, and more than he will too. *See the Creed.*

In himself so great, that the Heaven of heavens cannot contain him, much less any barren brain inwomb him: and therefore David here being not able to set down the least piece of his greatness in the *positive* degree, comes to the *comparative*, showing what he is in comparison of others: "A great King above all gods." As being more excellent and mighty than any thing, or all things that have the name of God.

Whether they { Title, { Angels in heaven.  
or { Princes on earth.  
be gods in { Opinion, { As gold is the covetous man's god; belly-  
cheer the epicure's god; an idol the super-  
stitious man's god.

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can destroy them. Angels are his messengers, and princes his ministers; all power is of the Lord. The manner of getting kingdoms is not always of God, because it is sometimes by wicked means; yet the power itself is ever from God, and therefore styled in Scripture the "God of gods," as the wise man saith, "higher than the highest:" for religion and reason tells us, that of all creatures in heaven, an angel is the greatest; of all

things on earth, an emperor is the greatest; but the Lord (as you see) is greater than the greatest, as being absolute Creator of the one, and maker of the other: "Quantus Deus est qui Deos facit!" How great a God is he that makes gods, yea, and mars them too at his pleasure, surely this is a great God, and a great King above all gods. And therefore in what estate soever thou be, possess thy soul with patience, rejoice in God, be strong in the Lord, and in the power of his might, fear no man, no devil, no other God, he that is greater than all these shall be thy defence; he will perform whatsoever in his word he did promise concerning this life and the next.

"In his hand are all the corners of the earth." A reason to prove that God is a great king above all gods: he is a great God, because a king of gods: and he is a king of gods, because "in his hands are all the corners of the world," subject to his power and providence.

The most mighty Monarch on earth is king as it were but of a mole-hill, a lord of some one angle: but in God's "hand are all the corners of the earth, and the strength of the hills," i. e. of most puissant potentates, in comparison of whom all other are low valleys; say the strength and height of the hills are his.

Antichrist doth extol himself "above all that is called God," and the Pope doth make himself "Lord of lords," usurping "the whole world for his diocese:" yea he hath a triple kingdom, according to his triple crown; *Supernal* extended to heaven, in canonizing saints; *Infernal*, extended to hell, in freeing souls out of purgatory; *Terrestrial*, extended over the whole earth, as being universal Bishop of the Catholic Church. But alas, vain man, he is but a fox in a hole, many corners of the earth are not his; England (God be praised) is not his, Scotland, Holland, Denmark not his, a great part of France, the greatest part of Germany, none of his, many thousands in Portugal, Italy, Spain, none of his; the great Cham, the Persian, the Turk, the least whereof is greater than himself, none of his. And albeit all the kings of the earth should be drunken with his abomination, yet should he be Pastor universal of the Church, but as the devil is prince of the world; not by his own might, but by others' weakness, as St. Paul said, "he is our master to whom we give ourselves as servants to obey."

So likewise the gods of the superstitious heathen have not all the corners of the world: for, as themselves ingenuously confess, some were gods of the water only, some of the wind, some of corn, some of fruit, *Nec omnia commemoro, quia me piget quod illos non pudet.*

As heretics have so many creeds as heads: so the gentiles (as Prudentius observed) had so many things for their god, as there were things that were good.

Quicquid humus, pelagus, cœlum, mirabile gignunt:  
Id duxere Deos, colles, freta, flumina, flammus.

So that their god is not as our God, "even our enemies being judges." Others hold some parcels of the earth under him, and some lay claim to the whole by usurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

"The sea is his, for he made it." An argument demonstrative, to show that all the world is subject to his power: and therefore in the creed, after "Almighty," followeth instantly, "maker of heaven and earth."

If any shall demand why David nameth here first and principally the sea, before all other creatures: answer may be given out of Pliny; "God, who is wonderful in all things, is most wonderfully wonderful in the sea."

Whether we consider (as David elsewhere) the	}	<ol style="list-style-type: none"> <li>1. Situation of it.</li> <li>2. Motions.</li> <li>3. Innumerable creatures in it.</li> <li>4. Wonderful art of sailing on it.</li> </ol>
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Yet God in the beginning made this unruly foaming fuming beast, and ever since ruled it at his beck: for he "stilleth the raging of the sea, and the noise of his waves:" he shutteth up his barking cur in the channel, as in a kennel; "he layeth up the deep, as in a treasure house," saying to the waters, "hitherto shalt thou come, but no further, and here shall it stay thy proud waves."

Hitherto we have treated concerning the greatness, and goodness of God in general. Now David in the seventh verse proceeds, intimating that the Lord of all in common, is our God in special. "He is the Lord our God," as being "the people of his pasture, and the sheep of his hands:" that is, himself doth feed and favour the Church in a more particular sort, committing this charge to none other. See Preface of the Decalogue.

The last reason is from judgment; for God useth all means to win men unto him. The sum whereof is, that we must not harden our hearts, and obstinately settle ourselves in sin, as our forefathers in the wilderness: but rather hear the voice of the Lord speaking unto us out of his word all the day long, the whole time of our life generally, but on the Sabbath day more especially, "lest in his

anger he swear that we shall not enter into his rest." Read this History, Num. xiv.; Exod. xvii.; for, as Paul doth teach, "these things are written for our ensample, upon whom the ends of the world are come." *Lege historiam, ne fias historia.* (Learn from examples in history lest thou be made an example.) The judgments of God are like thunder-claps, *pœna ad unum, terror ad omnes.* (Punishment to one, terror to all.) As in a common-weal, places of execution are public, *ad terrorem populi*, because (as Plato said) *Nemo prudens punit quia peccatum est, sed ne peccetur.* (No wise man punishes because it has been sinned, but, lest it should be sinned.) And another ancient philosopher to the same purpose: *Malefici non pereunt ut pereant, sed ut pereundo alios deterreant.* (Malefactors do not perish, that *they* may perish, but that they may deter others from perishing.) That the state which had no benefit by their life, should make use of their death. In like manner, Almighty God in this huge theatre of the world, doth make some spectacles unto others, all of us being either actors, or spectators: and so by consequence must take example by others, or else make example to others. See Epist. Dom. 9, Post. Trinit.



## TE DEUM.

That hymns accurately framed by devout men according to the word, may be sung in the church with the psalms of David, and other spiritual songs taken out of the word, we can allege precept, and example: Precept, Coloss. iii. 16. "Admonish yourselves in psalms and hymns," &c. Marlorat doth construe this of singing in the church: and Haymo, that hymns were godly songs, invented by the Christians of that age. For God's holy church hath used this custom from the primitive times, even unto this present day.

Concerning Te Deum in particular: it is approved by Luther, and held by our martyrs a good creed: (as it is thought generally) composed by those two great lights of the church, Ambrose who was the most resolute bishop, and Augustine who was the most judicious Doctor of all the Fathers.

It is reported by Dacius, a Reverend Bishop of Milan, that in his time, who lived under Justinian, Anno 538, this hymn was received and used in the church: which argueth it of greater antiquity, than upstart popery. The novelist (as Augustine writes of Faustus the Manichee) *vel non intelligendo reprehendit, vel repre-*

hendendo non intelligit. Either too much passion, or else too little knowledge.



#### BENEDICITE OMNIA OPERA.

This canticle is a rhapsody gathered here and there from divers psalms of David: cited often by the learned and ancient Fathers, and not censured for it by the Lutheran Historiographers. Cent. v. colum. 219.

Imprinted at Middleburgh with the Davidical psalms in English metre: an honour denied unto the church-psalter in prose. In a word, I find this hymn less martyred than the rest, and therefore dismiss it, as Christ did the woman, John viii. "Where be thine accusers? Hath no man condemned thee? no more do I, go thy way."



#### BENEDICTUS. LUKE I. 68.

The Benedictus, Magnificat, and Nunc dimittis, are said in the church daily, whereas other psalms of David, Asaph, and Moses, are read but monthly. The reasons hereof are manifest, and manifold, I will only name two.

First, these most excellent hymns (as gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world) concern us so much more than the psalms of David, as the gospel more than the law, and the New Testament more than the Old. For the one are but prophecies of Christ to come, whereas the others are plain discoveries of Christ already present.

Secondly, these songs are proper only to Christianity, whereas other psalms are common to the Jews, as well as to the Christians, wherewith they praise God in their synagogue, so well as we praise God in our church. A Jew will sing with Asaph and David, that the Messiah of the world shall come, but he cannot, he will not acknowledge with Zacharias and Simeon that he is come. So that the novelist herein misliking the Church's custom, doth seem to play the Jew; which I rather ascribe to the lightness of his folly, than to the weight of his malice. *Sententiam Ecclesiae non intelligit, sed amat suam, non quia vera est, sed quia sua est.*

It is fitly placed after the second lesson, as an hymn of praise to

magnify God for the comfort we receive by the sweet tidings of the gospel; "Blessed be the Lord God of Israel, for visiting and redeeming his people."

It hath two principal parts: { 1. Concerning Christ and his kingdom.  
2. Touching John the Baptist and his office, ver. 76, &c.

It is very remarkable, that Zacharias who was dumb, vers. 20, doth now not only speak, but also prophesy. He was made speechless because he was faithless: but now believing, his lips are opened, and his mouth doth show forth God's praise, saying "Blessed be the Lord."

Let no man in his affliction despair: for (as Ambrose notes,) if we change our manners, Almighty God will alter his mind. *Nec solum ablata restituit, sed etiam insperata concedit*: He will not only restore that which was taken away, but also give more than we can expect. So he blessed the last days of Job more than the first: for whereas he had but 7000 sheep, 3000 camels, 500 yoke of oxen, and 500 she-asses: afterward the Lord gave him 14000 sheep, 6000 camels, 1000 yoke of oxen, and 1000 asses. In the second of Joel: "If you will turn to me (saith the Lord,) with all your heart, with fasting, weeping, and mourning, I will render unto you the years which the grasshopper hath eaten, the canker-worm, and the caterpillar. And moreover, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, &c." In the 9th of Matthew, when Christ saw the faith of the palsy-man, he did not only cure the sores of his body, but also the sins of his soul; "Son, be of good cheer, thy sins are forgiven thee."

In the first part two points { 1. Who to be blessed; "The Lord God of Israel."  
are to be considered especially: { 2. Why; first for promising, then for performing redemption unto the world.

"Blessed," That is, praised, as Psal. xviii. 47; Matth. xxii. 39. So that Zacharias here remembering a great benefit, begins his hymn with thanks, *Benedictus, Dominus*; hereby signifying, that it is our first and chief duty to be thankful, to bless God, who doth so wonderfully bless us in all the changes and chances of this mortal life, to say with Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord." God be praised, and the Lord be blessed, is the language of Canaan: whereas, unthankfulness is the devil's text, and the blasphemies of wicked men are commentaries upon it.

"The Lord," For as Aristotle said; "Praise is only virtue's due:" but none is good, except God. Others are to be praised in him, so far forth as they have received any gift or good from him, only the Lord is worthy to be praised in and for himself.

"God of Israel," So called in two respects: First, In regard of

his love towards them, as being "his peculiar inclosure out of the commons of the whole world," Deut. vii. 6; Psal. lxxvi.; Isa. v.

Secondly, In regard of their service to him, he is God of others, will they, nill they, Psal. xcix. 1. "The Lord is King, be the people never so impatient; he sitteth between the Cherubims, be the people never so unquiet:" but Israel willingly submitted herself to serve him cheerfully with all her heart. The devil is prince of the world, because the wicked of the world be ready to give place to his suggestions: but the Lord is God of Israel; that is, of all good men, because they resist Satan, and yield to God's government, desiring daily that his kingdom may come, and his will be done on earth as it is in heaven.

He doth use this title, rather than another in general, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but idols; that is, devils (as Euthymius observes). In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised unto the Jews, "Abraham and his seed for ever:" and therefore, "blessed be the Lord God of Israel."

Why? First for promising: then for performing.

The promises of God touching the Messiah, are twofold.

1. Made by himself, to Adam, Abraham, Isaac, ver. 72, 73.

2. Made by his servants: "As he spake by the mouth of his holy Prophets, which have been since the world began," ver. 70.

"He spake," The Prophet is but the voice: God himself is the speaker, as John Baptist said; "I am the voice of him that crieth in the wilderness."

"By the mouth," In the singular number; for albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

"Which have been since the world began," For all the Prophets have foretold of these days. In the transfiguration, Moses and Elias are said to talk with Christ: signifying hereby, (saith Origen,) that the law and the Prophets, and the gospel agree all in one. And therefore Peter was unwise to make three tabernacles for one.

Holy Prophets: holy by { Place, separated from the profane vulgar, and consecrated to this high calling.  
Grace, for being hallowed and elected to this office, they spake by the Holy Ghost: indued also with gifts of sanctification; in so much that prophets, and holy men, heretofore were voces convertibiles, as it is observed out of the old Testament, Gen. xx. 7; and new, Luke vii. 16, John ix. 17.

This may teach the prophets in our time to be walking sermons,



epistles and holy gospels in all their carriage toward the people. *Prædicat viva voce, qui prædicat vita, et voce.* He doth preach most, that doth live best.

As it is said of John the Baptist, *Cùm miraculum nullum fecerit, perpetuum fuit ipse miraculum:* (While he did no miracle, he was a perpetual miracle himself.) So a good man doth alway preach, though he never comes in pulpit. Whereas such a minister, as is no where a minister but in the Church, is like Achitophel, who set his house in order, and then hanged himself. The word preached is as Aaron's rod; if in the preacher's hand, it is comely: but if he cast it from him, it will haply prove a serpent. That which God hath joined together, let no man put asunder, Holiness and Prophecy. "O Lord, indue thy ministers with righteousness, that thy chosen people may be joyful."

As God is merciful in making, so faithful in keeping his promise: "for he visited and redeemed his people."

"Visited," In the better part, for visitation in mercy, not in judgment, as *Psal. viii. 4; Gen. xxi. 1.*

If Christ did visit us in our person, let us visit him in his members. All of us are his stewards, and the good things he hath lent us are not our own, but his; either the goods of the Church, and so we may not make them impropriations: or else the goods of the commonwealth, and we may not inclose them. He is the best subject that is highest in the subsidy-book; so the best Christian that is most forward in subsidies, in helping his brethren with such gifts as God hath bestowed upon him.

"The whole world (saith St. John) lieth in wickedness," sick, very sick unto death. All wickedness is weakness, every sin is a sore; covetousness an insatiable dropsy; pride a swelling tympany; laziness the gentleman's gout; Christ therefore the great physician of the world, came to visit us in this extremity; we did not send for him, he came of his own love to seek and save that which was lost. It is a great kindness for one neighbour to wife another in sickness, but a greater kindness to watch and pray with the comfortless: yet the greatest kindness of all is to help and heal him. Even so, and much more than so Christ loved the world; he came not only to see it, but to save it; not only to live among men, but also to die for men: as to visit, so to redeem. The Lord did endure the cross, that the servant might enjoy the crown: the Captain descended into hell, that the soldier might ascend into heaven: the Physician did die, that the patient might live. Bernard pithily: *Triplici morbo laborabat genus humanum principio, medio, fine: id*

est, nativitate, vita et morte. Venit Christus, et contratriplicem hunc morbum, attulit triplex remedium. Natus est, vixit, mortuus est: ejus nativitas purgavit nostram, mors ejus destruxit nostram, vita ejus instruxit nostram. (He laboured under a threefold disease, i. e. human nature in its inception, continuance, and end; in his nativity, life, and death. Christ came, and against this triple disease, brought a triple remedy. He was born, he lived, he died: his nativity purged ours, his death destroyed ours, his life built up ours.) As St. Paul in two words; He died for our sins, and rose again for our justification: that is, (saith Aquinas) he died to remove from us all that which was evil, and rose again to give us all that which was good. All is infolded in the word Redeem, the which (as interpreters observe generally) doth imply that we are delivered from the hands of all our enemies, and they be principally four:

The {  
 World.  
 Flesh.  
 Devil.  
 Death.

Christ overcame the World on Earth, the Flesh on the Cross, the Devil in Hell, Death in the Grave: now being the Church's head, and husband, he took her dowry, which was sin (for she had nothing else of her own) and endowed her with all his goods. "I am my well beloved's, and my well beloved is mine." So that Christ was born for us, and lived for us, and died for us, and rose again for us: and therefore though the Devil cry, ego decipiam; the World cry, ego deficiam; the Flesh cry, ego inficiam; Death cry, ego interficiam; it makes no matter in that Christ crieth, ego reficiam, I will ease you, I will comfort you, I will visit and redeem you. See Gospel on Whitsunday.

"His people," The Jews, as sent to them first, and principally, whom he did visit in his own person, whereas all other dioceses of the world were visited by commissaries: I say *first*, for afterward all people were his people: Visitavit omnes gentes, quoniam omnes egentes. In him we are all one, there is neither Jew nor Grecian, neither bond nor free, neither male nor female, Gal. iii. 28.

Augustine sweetly; "The believing Gentiles are more Israel, than Israel itself;" for the Jews are the children of Abraham according to the flesh only, but we are the children of Abraham after the spirit: they be the sons of Abraham, who do the works of Abraham. But what was Abraham's chief work? The Scripture tells us, Abraham believed, and it was imputed unto him for right-

eousness. So that as Paul concludes, all believers are true Israelites Abraham's seed and heirs by promise. See *Nunc dimittis*.

But shall we now sin because grace doth abound? God forbid. "He hath delivered us from the hands of all our enemies, that we might serve him without fear, in holiness and righteousness all the days of our life." *Sine timore inimici, non sine timore Domini*. Behaving ourselves in this present world religiously towards God, righteously towards our neighbour, soberly towards ourselves.

Examine these five circumstances exactly:

1. Who did redeem; The Lord God of Israel, *factor terræ, factus in terra, yea, fractus in terra*.
2. Whom: "Such as sat in darkness, and in the shadow of death." His enemies, "aliens from the commonwealth," and open traitors to his kingdom.
3. From what: "From the hands of all our enemies."
4. With what: with his own precious blood, the least drop whereof had been *meriti infiniti*, yet his death only, was *meriti definiti*.
5. For what: "That being delivered from sin, we should live in righteousness."

Consider these points, and think not this hymn too much used in our Liturgy: but sing with Zacharias daily, *Benedictus Dominus*: and say with David, *Quid retribuam Domino pro omnibus quæ tribuit mihi? Primò nihil eram, et fecit me: perieram, quæsivit me: quærens invenit me, captivum redemit me, emptum liberavit me, de servo fratrem fecit me*. (What shall I return to the Lord for all that he hath done unto me? When I was not, he made me; when lost, he sought me; seeking, he found me a captive, and redeemed me; having bought me, he liberated me; being a servant, he made me a brother.) We owe our souls, ourselves to God for creating us, more than ourselves for redeeming us.

Concerning John Baptist, and his office, which is the second general part of this excellent Song; see the Gospel, Dom. iii. and iv. Advent.



### JUBILATE DEO. PSALM C.

The Church doth adjoin this Psalm to the *Benedictus*, as a parallel: and that not unfitly, for as the one, so the other, is a thanksgiving unto God, enforced with the same reasons and arguments: in so much as Zacharias is nothing else but an expounder of David, or Moses. As Augustine wittily, "The New Testament lieth hidden in the old, and the old is unclasped in the new."

*Lex antiqua novam firmat, veterem nova complet:  
In veteri spes est, in novitate fides.*

“O be joyful in the Lord,” (saith the Prophet,) “Blessed be the Lord God of Israel,” (saith our Evangelist.) Why? “because the Lord hath made us, and not we ourselves, we are his people and the sheep of his pasture.” That is, he hath visited and redeemed his people. For Augustine, Hierome, Calvin, Turrcrerematensis, other old and new writers interpret this of our Regeneration, rather than of our Creation. According to that of St. Paul, “We are his workmanship created in Christ Jesus unto good works, &c.”

“The Lord is gracious, his mercy is everlasting.” That is, he promised evermore by the mouth of all his holy Prophets since the world began, that we should be saved from our enemies, and from the hands of all that hate us.

“His truth endureth from generation to generation.” That is, he did in due time perform the mercy promised to our forefathers, he remembered his holy covenant, and kept that oath which he swore to our father Abraham, and his seed forever.

To what end? “That we might serve God with gladness,” as David in his text: that is, serve him all the days of our life without fear, as Zacharias in his gloss.

God insinuated himself to the Jews, as a Lord, Exod. xx. 2; but to the Christians as a father, Matt. vi. 9. And therefore seeing we are translated from the bondage of servants, unto the liberty of sons; having instead of the Law, which was exceeding grievous, a burthen which is light, and a yoke which is easy, “Let us serve the Lord with gladness, and come before his presence with a song:” Non in amaritudine murmuracionis, sed in jocunditate dilectionis, as Augustine upon the place.

The whole psalm doth afford many profitable doctrines and uses: in that the prophet doth double and treble his exhortation: “O be joyful in the Lord, serve him with gladness, sing with a song, go into his gates with thanksgiving, into his courts with praise, be thankful, speak good of his name;” he doth insinuate our sloth and dulness in that behalf: and therefore it behoveth all men, especially teachers of men, in season and out of season to press this duty.

It teacheth all people to praise God with a good heart cheerfully, ver. 1.

Not in private only, but in the public assembly also for public benefits received of the Lord, ver. 3.

Our bodily generation, and ghostly regeneration, are not of ourselves, but only from God, ver. 2. See Epist. Dom. post Pasc.

Who is alway the same in his truth and goodness towards us: albeit we be variable in our loves and promises one to another, ver.

4. See Nunc dimittis.

## THE CREED.

This Apostolical Creed is pronounced after the Lessons, and the Nicene Confession after the Gospel and Epistle: because faith (as Paul teacheth) “is by hearing, and hearing by word of God.” We must first hear, then confess: for which cause the Church of Scotland also doth usually repeat the Creed after the Sermon.

*I believe in God, etc.*

Albeit the creed be not protocanonical Scripture, yet (as Ambrose speaks) it is “the key of the scriptures:” and (as Augustine) “a plain, short, absolute sum of all holy faith.” Other Confessions, as the Nicene and Athanasian, are received of the church not as new, but rather as expositions of this old. For as the four gospels are indeed but one gospel; so the three creeds are in substance but one creed. And therefore I thought good in my passage through the whole service-book to touch upon it a little, giving you rather a brief resolution, than a full absolution thereof.

Observe then in it the  $\left\{ \begin{array}{l} \text{Title: The Creed of the Apostles.} \\ \text{Text: I believe in God, \&c.} \end{array} \right.$

In the title note the  $\left\{ \begin{array}{l} \text{Work: Creed.} \\ \text{Authors: Apostles.} \end{array} \right.$

It is called in English, Creed, of the first word credo; as the “Pater Noster” is of the two foremost words, “Our Father;” in other languages, “Symbolum;” the which hath three significations:

1. A shot.
2. A badge.
3. A ring.

A shot, because every particular apostle conferred his particular article to this spiritual banquet, at least the whole doth arise out of their common writings.

2. A badge, for as a soldier is known in the field by his colours and coat to what captain he doth belong: so the Christian is distinguished by this creed from all unbelievers, and misbelievers. In token hereof, by good order of the Church, we stand up at the creed, openly to manifest our faith and allegiance to Christ Jesus our general.

3. A Ring, the metal whereof is digged out of the rich mines of

the Bible, refined with the fire of God's Holy Spirit, and accurately framed by the blessed apostles.

It is the very wedding ring wherewith the minister in our baptism married us unto Christ, when as in the public congregation Christ for his part solemnly protested by the mouth of his minister that he would be our God: and we likewise vowed for our part, by godfathers and godmothers, that we would be his people. The creed then ought to be respected as the signet on our right hand, and as the marriage ring on our love's finger.

Now for the authors, it is said to be the apostles, (as some think) made by themselves after they had received the Holy Ghost, and that before they departed out of Jerusalem to preach the gospel unto all nations: *Anno Christi 44. Imperatoris Claudii 2. Julii 15.*

Others, that it is the apostles, as being consonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the gospel's abridgement, which Christ taught his apostles, the apostles the church, and the church hath delivered unto us in all ages; and therefore though it be not the scripture of God, yet it is the word and truth of God: of greater authority than other ecclesiastical traditions, whether they be confessions of particular churches, or writings of private men.

### *The Text.*

The text hath two parts: { Articles.  
Assent: Amen.

Articulus ab arctando, { Passive, quia quiddam est arctatum in se.  
Active, quia alios arctat ad credendum.

In the profession, or whole body of articles, two points are remarkable:

The { Act } of faith.  
      { Object }

Act, "I believe." Where note the { Personality, "I."  
Formality of faith: "Believe in."

However, one must pray for another, saying, "Our Father;" yet every one must believe for himself, "I believe:" Hab. 2. 4. See Gospel on St. Thomas' day.

Formality, "Believe in." For (as Augustine and Lombard teach) there is great difference between { Credere Deum, to believe there is a God.  
Credere Deo, to believe God.  
Credere in Deum, to believe in God.

Multi et mali, many bad men, yea, the devil himself doth believe that there is a God: but a christian ought to believe in God:

that is, *Credendo amare, credendo in eum ire, credendo ei adhærere.* Confessing God to be his God, in whom he puts all his trust and confidence, manifesting his faith in deeds, as well as in words: according to that of Irenæus, *To believe, is to do as God will.*"

The matter or object of the creed concerneth	}	God	{	Essentially in	{	Name, God.	{	Almighty.
				Attributes,		Maker of Heaven and Earth.		
			Personally,	{	Father.			
	Church.	Son.	Holy Ghost.					

Concerning the name, Augustine saith it is impossible that four letters and two syllables, *Deus*, should contain him, whom the heaven of heavens could not contain, *Dei nomen mirabile nomen, super omne nomen, sed sine nomine*, (the wonderful name of God, who is not only above every name, but without a name.)

For if all the land were paper, and all the water ink, every plant a pen, and every other creature a ready writer, yet they could not set down the last piece of his great greatness. *De Deo cum dicitur, non potest dici.* No man can express his nature fully: yet he doth vouchsafe to be praised in our words, and by our mouths, or rather indeed by his own words and own spirit; for he must be called and called upon, as he hath revealed himself in scripture, where he is known by the name *Jehovah*, or *God*: and therefore this name is not properly communicable to any creature, though analogically given to many.

"*In God*," not gods, as the Nicene creed, "*in one God.*" For *God* (as Bernard said) is *unissimus*, the most one: *si non est unus, non est*, either one or none.

Attributes:	{	Almighty.
		Maker of { Heaven. Earth.

God is able to do whatsoever he will, and more than he will too: more by his absolute power than he will by his actual: *Matt. iii. 9. xxvi. 53.*

He can neither lie, nor die: *Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult.* (He is called *Omnipotent* in doing what he wishes, and not suffering what he does not wish.)

"*Creator.*" His almightiness doth prove that he is *God*, and the creation of the world that he is almighty, *Jer. x. 11.* Let any make a world (saith Augustine) and he shall be *God*. Angels, men,

and devils, can make and unmake some things: but they cannot make them, otherwise than of some kind of matter which was before: neither can they unmake them, but by changing them into some other thing which remaineth after. Only God made all things of nothing, and can at his good pleasure bring them again to nothing.

Nothing, but nothing, had this Lord Almighty,

Whereof, wherewith, whereby, to build this city.—DU BARTAS.

“Of Heaven and Earth.” And all that therein is; Exod. xx. 11.

Heaven is three-  
fold, where

}	Souls are, the glorious, or heaven of heavens: 1 Kin. xviii. 2, 7.
}	Fowls are, the airy heaven: Gen. i. 20.
}	Stars are, the firmament: Gen. i. 17.

Earth containeth land and sea, Psal. xxiv. 1, *Nam omnipotens una cademque manus Dei creavit in cœlo angelos, et in terra vermiculos: non superior in illis, non inferior in istis,* (for one and the same omnipotent hand of God created the angels in heaven, and the worms on the earth; and is not superior in these, nor inferior in those.)

Thus, (as one said) Almighty God is known, *ex postico tergo*, licet non *ex antica facie*, by his effects, *ad extra*, though not in his essence, *ad intra*. *Seculum est speculum*, the creation of the world is a glass, wherein (saith St. Paul) we may behold God's eternal power and majesty: which the divine poet paraphrases,

The world's a school, where in a general story,

God always reads dumb lectures of his glory.—DU BARTAS.

Plato called it “God's epistle:” the renowned hermit Antonius, “a book,” wherein every simple man who cannot read, may notwithstanding spell that there is a God. It is the shepherd's calendar, and the ploughman's alphabet.

This appertaineth essentially, and generally to the whole Trinity: for not only is the Father “Creator,” and “Almighty,” but also the Son, and the Holy Ghost.

The creation in the mass of the matter, is attributed to God the Father: in the disposition of the form, to God the Son: in the preservation of both, to God the Holy Ghost.

It is said of God personally: {  
Father.  
Son.  
Holy Ghost.

The Father is the first, not in any priority of nature, or honour, or time, but order: or (as the school) *Prioritate originis*: according to that of Athanasius in his creed. The Father is of none, the Son is of the Father alone, the Holy Ghost of both. I will send (saith Christ) from the Father, even the Spirit of truth. *Ego*



mittam a Patre spiritum, ostendens quod pater est totius divinitatis, vel si melius dicitur, deitatis principium. Adore simply, rather than explore subtilly, this ineffable mystery. Scrutari temerit as est, credere piet as esse, nosse vita est. (To scrutinize, is temerity; to believe, is piety; to know, is life.) Bernard, de considerat, ad Eugenium, lib. 5.

He is Father of  $\left\{ \begin{array}{l} \text{Christ by nature, singulariter.} \\ \text{Good men, by adoption, specialiter.} \\ \text{All men, and all things, by creation, generaliter; as that} \\ \text{work is appropriated unto him in regard of his power.} \end{array} \right.$

“And in Jesus Christ his only Son our Lord.”

That which concerneth the second person is more largely set down than all the rest, teaching us hereby, that as we should respect other doctrine; so this in more special sort, as being the centre of all the creed and scripture’s circumference, 1 Cor. ii. 2.

This person is described by his  $\left\{ \begin{array}{l} \text{Titles: } \left\{ \begin{array}{l} 1. \text{ Jesus.} \\ 2. \text{ Christ.} \\ 3. \text{ His only Son.} \\ 4. \text{ Our Lord.} \end{array} \right. \\ \text{Estate of } \left\{ \begin{array}{l} \text{Humiliation. } \left\{ \begin{array}{l} \text{Incarnation.} \\ \text{Passion.} \end{array} \right. \\ \text{Exaltation.} \end{array} \right. \end{array} \right.$

1. Jesus is his proper name, given him by the angel. Others, if any have the very name, were typical saviours only. Jesus Nave, the figure of Christ as a king: Jesus Sydracke, the figure of Christ as a prophet: Jesus Josedecke, the figure of Christ as a priest. Augustine, Eusebius, and generally all expositors upon the third of Zachary.

This sweet name contains in it a thousand treasuries of good things, in delight whereof St. Paul useth it five hundred times in his Epistles, as Genebrardus observeth. Idem Sedulius apologet. S. Francisci, lib. i. cap. 13.

2. “Christ.” His appellative title of office and dignity. Concerning these two titles, Jesus and Christ, see the Gospel Dom. i. post Nativit.

3. “His only Son;” which  $\left\{ \begin{array}{l} \text{God, John i. 1.} \\ \text{implieth that he is } \left\{ \begin{array}{l} \text{A distinct person from the Father, Mat. xxviii. 19.} \end{array} \right. \end{array} \right.$

God, because he is a Son, not as others by favour, but by nature: whatsoever the Son receiveth of the Father, he receiveth it by nature, not by grace, and he receiveth not as others, a part, but all that the Father hath, saving the personal propriety.

“Only Son,” called the first begotten, in respect of his mother and human nature: “only begotten” in respect of his Father, and divine nature. For the holy Spirit is not begotten, but proceeds

(as the scripture doth distinguish) *Nasci est a potentia intelligente, quia filius cogitatione nascitur, est et Imago patris: at procedere est a voluntate, quia spiritus sanctus est amor, &c.* I believe: Lord help mine unbelief.

The conjunction, *And*, proveth that the Son is equal with the Father, as concerning his Godhead: and yet a distinct person. *Alius personaliter, non aliud essentialiter.* "I believe in God the Father, and in Jesus Christ."

"Our Lord," as our  $\left\{ \begin{array}{l} \text{Creator.} \\ \text{Redeemer.} \\ \text{Governor, as head of the church, Ephes. iv. 5.} \end{array} \right.$

Suetonius observeth that Augustus refused the name of Lord. Orosius notes, that it was at that time when Christ was born, that all lordship might be given unto him. See Epistle Dom. 17. post Trinit.

Christ's incarnation is Israel's consolation, for all sound comfort stands in happiness, all happiness in fellowship with God, all fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: he became little, that we might be great; the Son of man, that we might be the sons of God.

His incarnation hath two parts:  $\left\{ \begin{array}{l} \text{Conception.} \\ \text{Birth.} \end{array} \right.$

"Conceived by the Holy Ghost." Works of power are attributed to the Father, of wisdom to the Son, of love to the Holy Ghost. Wherefore because this was a work of highest love in God toward mankind, it is ascribed especially to the Holy Spirit, Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Signifying hereby that this mystery cannot be seen clearly, therefore not to be examined curiously. St. Augustine calls it a sweet conjunction, where speech is husband, and ear wife. Meaning, that as soon as the blessed Virgin assented to the angel's message, she conceived.

Birth. I make Christ's incarnation a part of his humiliation, because there can be no greater abasement, than that he, who thundered in the clouds, should cry in the cradle, swaddled in a few rags, whom the heaven of heavens could not contain; that the eternal Word should become an infant; that he who was the Father of Mary, should be now the Son of Mary.

"Of the Virgin Mary." Where the  $\left\{ \begin{array}{l} \text{Name, Mary,} \\ \text{mother of Christ is described by her} \end{array} \right. \left\{ \begin{array}{l} \text{Surname, Virgin.} \end{array} \right.$

The new Jesuits, and old Friars, have many wonderful extravagant conceits of this name: let it suffice, that it is added in the

gospel, and creed, to show that Christ came of the lineage of David: and that therefore he was the true Messiah, as God had promised and prophesied by the mouths of all his holy servants.

3. The Corinthians, Ebionites, and Carpocratian heretics held that Christ was the natural son of Joseph; *et verus et merus homo*. Contrary to text, Matt. i. 25; Luke iii. 23. See the Gospel, Dom. 1, post Epiphan.

*Passion.*

Christ's passion is set down.	}	First summarily, {	Suffered under Pontius Pilate.
		Then particularly, {	Crucified.
			Dead.
			Buried.

All which our Saviour did not endure for himself, but for us. "He was wounded for our transgressions, and broken for our iniquity." In me, *et pro me doluit, qui pro se nihil habuit quod doleret.* O Domine Jesu *doles non tua, sed vulnera mea.* (In me and for me, he was grieved, who, for himself had nothing which could distress him; Oh Lord Jesus! thou didst not grieve over thy own, but my wounds.) He suffered for us, leaving us an example, that his passion might deliver us from sin, and his actions direct us to virtue: teaching patience, humility, obedience, charity. Greater patience cannot be found, than for the Author of life to suffer an ignominious death unjustly; no greater humility, than for the Lord of all Lords to submit himself to be crucified among thieves; nor greater obedience, than to be willing rather to die, than not fulfil the commandment of his Father; nor greater charity, than to lose his life, to save his enemies. For love is more showed in deeds, than in words, and more in suffering than in doing. See Gospel on Sunday before Easter, and Epistle ii. Sunday after Easter.

*Nos immortalitate male usi sumus, ut moremur;  
Christus mortalitate bene usus, ut viveremus.*

(We have so abused our immortality, that we may die; Christ so uses mortality that we may live.)

*Exultation.*

Note the Creed's order answerable to the Scripture. For Christ first suffered and then entered into glory. Teaching us hereby, that we must first bear with him the cross before we can wear with him the crown. Christianus, as Luther said, is Crucianus. "As a

lily among the thorns; so is my love among the daughters:” Cant. ii. 2.

Christ’s exaltation hath four parts: his

}	1. Triumph in hell.
	2. Resurrection.
	3. Ascension.
	4. Session.

I make Christ’s descending into hell a part of his advancement, rather than abasement, because this general creed, of the whole Church, and the particular confession of our Church, make it a distinct article following Christ’s suffering, death, burial: and therefore cannot aptly be construed of his agony in the garden before his death, nor of his tortures on the cross at his death, nor yet of his burial after his death: Ergo, *Credendum est Christum ad inferos in genere: credibile ad inferos damnatorum inspecie, triumphandi gratia secundum animam realiter, et localiter descendisse.* That as he did overcome the world on earth, and death in the grave: so likewise he did triumph over Satan in the courts of hell his own kingdom. For my own part, I rest myself in the judgment of the Church wherein I live, and hold it enough to believe that Christ did so much, and suffered so much, as was sufficient for all: efficient for me: praying with the Greek fathers in their Liturgy; by thine unknown sorrows and sufferings felt by thee, but not distinctly manifest to us, have mercy on us, and save us, O! graceless peevishness, we scanty follow Christ to heaven: albeit we believe that he went for us into hell.

NOTE.—The word “hell” in this place means that place, where the spirits of the dead remain until the resurrection of the body. All mankind after death remain in the same condition in which they died, until they are judged and separated. After his death, Christ’s body was laid in the grave, while his soul went into the great congregation, where were the first Adam and his descendants, “waiting for their adoption, to wit, the redemption of their bodies.” See Rev. vi. 11; Luke xxiii. 43; 1 Cor. xv. 52.

Christ’s resurrection is the lock and key of all Christian religion and faith: on which all other articles hang. See the Gospel on St. Thomas and Easter day.

In Christ’s ascension three points observable:	}	Place, Mount Olivet.
		Time, When he had taught his disciples, and while they beheld him.
		Manner, A cloud took him up out of their sight: Acts i. 9. See the Epistle for Ascension day.
Christ’s session is set forth by the	}	Place, Heaven: that is, heaven of heaven.
		Effect, Coming to judgment.

To judge the quick and the dead

Spiritually, The good which live with the spiritual life of grace. The bad, which are spiritually dead in sin.

Corporally, Because at that day most shall be dead, and many shall be found alive, who in the twinkling of an eye shall suddenly be changed, as St. Paul tells us.

Origen thinketh that the priest had bells in the lower part of his robe, to put us in mind of the end of the world. Our good God hath prepared such things for us, as eye hath not seen, neither ear hath heard, neither came into man's heart. *Si in cor hominis non ascendit, cor hominis illuc ascendat.* Seeing the judge shall come from heaven, let us before send hither our hearts to meet him: and in the meanwhile thence to look for him, Phil. iii. 20. He hath said it, who is truth itself: surely I come quickly, Amen, even so come Lord Jesus.

“I believe in the Holy Ghost.” The Godhead of the Father is especially manifested in the law: the Godhead of the Son especially manifested in the gospel; the Godhead of the Holy Ghost especially manifested in the creed: intimating so much in four words, as the whole Bible contains of this argument; namely, first, that the Holy Ghost is God, otherwise we might not believe in him. Secondly, that he is a distinct person from the Father, and the Son: I believe in the Father: in the Son: in the Holy Ghost. And thirdly, that he proceedeth from the Father, and the Son, infolded in the title, Holy Ghost. For albeit the Father is holy, the Son holy; the Father a spirit, and the Son a spirit, in respect of their nature; yet only the third person is the Holy Spirit, in regard of his office. The holy, because beside the holiness of nature, his special office is to make the church holy. The Father sanctifieth by the Son and by the Holy Ghost: the Son sanctifieth from the Father by the Holy Ghost: the Holy Ghost sanctifieth from the Father and the Son by himself immediately. As we believe that the Father is our Creator, the Son our Redeemer: so likewise that the Holy Ghost is our sanctifier.

Again, the third person is termed the spirit, not only in regard of his nature, which is spiritual; but because he is spired, or breathed from the Father and the Son: in that he proceeds from them both. How, I cannot say, you need not search, only believe. For as the prophet said of the Son, who shall declare his generation? so the most judicious Doctor Augustine, of the Holy Ghost, who shall declare his procession? *Inter illam generationem, et hanc processionem, distinguere nescio, non valeo, non sufficio. Quia*

et illa, et ista est ineffabilis. And therefore as the same Father in the like case: Dum sibi hæc dicit humana cogitatio, conetur eam vel nosse ignorando, vel ignorare noscendo. See the gospel Dom. post. Ascension.

“The holy Catholic Church.” The second part of the creed concerns the church: for as Augustine observeth, the right order of a confession did require, that after the Trinity, should be joined the church, as the house for the owner, and city for the founder. Again, the creed doth end with the church, as it did begin with God: to put us in mind, that except we have the church for our mother, we never shall have God for our father.

The church is described here by properties, and prerogatives.

Her properties are three:  $\left\{ \begin{array}{l} 1. \text{ Holy.} \\ 2. \text{ Catholic.} \\ 3. \text{ Knit in a communion.} \end{array} \right.$

Her prerogatives are likewise three:  $\left\{ \begin{array}{l} 1. \text{ In the soul, "remission of sins."} \\ 2. \text{ In the body, "resurrection of the flesh."} \\ 2. \text{ Both in body and soul, "life everlasting."} \end{array} \right.$

The word, Credo, must be repeated in this article: but the preposition (*in*) omitted, by which the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. It is said, I believe in God, in the Son, in the Holy Ghost: but in all the rest, where the speech is not of the Godhead, (*in*) is not added. I believe there is an holy church, as a company gathered to God, not in the Church as God. So the best copies and the worst too, read.

Church is used in a sense.	}	Ecclesiastical, for	Civil, for an ordinary assembly, Acts xix. 32, 39.	}	Holy persons,	Holy places, 1 Cor. xiv. 34.	}	Jointly, gathered together in	Severally, for every faithful person in the Church of God, 1 Cor. iii. 16.		
			}			All men and angels elected to life everlasting, and made one in Christ.			}	One house, Rom. xvi. 5.	
										}	One city or country, the Church of Sardi, Ephesus, Apoc. 3.
											The whole world, as in this article.

It hath the name both in Greek and Latin of calling out and severing from others, as being indeed a chosen and peculiar people: κλητοί, quasi ἐκκλητοί.

Not churches, but Church. Because all the congregations of the faithful in the whole world make but one only Church. For as a kingdom divided into many shires, and more towns, is called one, because it hath one and the same king, one and the same law: so

the Church is one, because it liveth by one and the same spirit, and is ruled by one and the same Lord, and professeth one and the same faith : not one as tied to one place, much less unto one person ; as the Papists injuriously confine it : for as all of them make the Catholic Church to be nothing else but the Roman Church ; so some of them have made the Roman Church nothing else but the Pope. *Papa virtualiter est tota Ecclesia*, saith Harvæus in *lib. de potestate Papæ cap. 23.* As the tumultuous Anabaptists had framed a church like Pliny's *Acephali*, all body and no head : so the Romish parasites have built a Church like the toadstool, all head and no body. See *Epistle Dom. 17, post. Trinit.*

“Holy.” There are many wicked in the Church, and the best men have some faults ; how then is it holy ? Luther answereth in a word : if I look upon myself, or my neighbour, I cannot perceive that the Church is holy : but if I look upon Christ, who took away the sins of the world, then I see it all holy. It is said well, “I believe ;” for we cannot see this holiness, over-shadowed with manifold infirmities outwardly, though the king's daughter is all glorious inwardly.

Sanctified by the washing of water through the word, that is, made clean from all sin by the precious blood of Christ, which is daily presented unto us both in the word, and in the sacraments.

The Church then is holy three ways : in respect,

1. Of her head : which is most holy ; like as one that hath a fair face is said to be a fair man, albeit he have some crooked finger, or gouty toe.
2. Of her faith : which is holy, formaliter et effective : an undefiled law converting the soul, in itself holy : which forbids nothing but that which is evil, and doth not enjoin any thing but that which is good, and making others holy : being the power of God unto salvation.
3. In regard of her life : which is holy, free from sin reigning and condemning : even in this world made holy by sanctification partially : by imputation of righteousness perfectly.

This must be construed of the Church invisible, the triumphant part whereof is most holy, the militant more holy than Infidels, Jews, Turks, Heretics, and others out of the Church, who cannot enjoy the gift of sanctification : I say more holy, because in this life we receive (saith Paul) but the first fruits of the spirit ; not the tenths of the spirit, saith Luther : and therefore *Christianus non est in facto, sed in fieri* ; not so perfect, but that he need to stoop under mercy.

Now for the Church visible ; that is a field wherein are tares as well as wheat, and both must grow together until the great harvest, *Matt. xiii.* Compared to the moon, *Rev. xii. 1* ; sometime decreasing,

sometime increasing : but when it is in the full, it hath some spots : and therefore Brownists and Anabaptists obtrude more perfection upon the Church than God requires.

Heaven hath none but good, hell none but bad, earth both good and bad. Cum sub specie studii perfectionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris Ecclesia ; tunc diabolus nos tumefacere superbia, et hypocrisi seducere moneamur. *Calvin.*

“Catholic.” This word is used sometime for Orthodoxal ; in which sense Pacianus said, Christian is my name, Catholic my surname. So Rome *was*, England *is*, a Catholic Church. But it properly signifieth universal, as here, because extended to all places, and all times, and all persons, not only those who are now living, but also those who have been from the beginning, and shall be to the end of the world. So that to say, the Roman Catholic Church, is like the by-word of Kent and Christendom : all one as to say, the particular, or the special general Church.

From this natural exception ariseth that other borrowed, as in the creed of Athanasius : hæc est fides Catholica : that is, quod ubique, quod semper, quod ab omnibus creditum est. The Catholic faith is that which is taught all men : Matt. xxviii. 19 ; Mark xvi. 15 ; in all places, Rom. x. 18 ; at all times, 2 Cor. i. 19 ; and Ps. exix. 80. Thy word, O Lord, endureth forever, and thy truth also from generation to generation.

Fides est vides in iis quæ non vides, an evidence of things not evident. So that the Church we must believe is Catholic ; not sensible, subject to view : but invisible, an object of faith.

“Communion of Saints.” The Church’s third property, which expoundeth the two former : “I believe the Catholic Church,” to wit, “the Communion of Saints.” If a Communion, then catholic ; if Saints, then holy.

This communion hath two parts : fellowship

{	Of the members with the head, because every Christian hath interest in all the benefits of Christ, who is not a garden-flower private for a few, but the rose of the field common to all : and therefore St. Jude calls his grace the common salvation.
	Of the members one with another : { Living with the living. and it is either of the { Dead, with the living.

As in the natural body : so in the Church, Christ’s mystical body, there is a perpetual sympathy between the parts : if one member suffer, all suffer with it ; if one be had in honour, all rejoice with it.

Martin Luther said well and wittily, that a Christian is a freeman, and bound unto none. And again, that he is a diligent servant and



vassal all unto all. Verè vir omnium horarum, omnium operum, omnium personarum: becoming all things unto all men, that he may win them unto Christ. As that is Anti-Christian in style, so the Christian is in deed, *Servus servorum Dei*.

There is a knot of fellowship between the dead saints and the living. They pray to God for our good in general: and we praise God for their good in particular. I say, we praise God in his saints particularly, for giving Mary, Peter, Paul, such eminent graces on earth: and now such unspeakable glory in heaven. In affection and heart we converse with them, alway desiring to be dissolved, and to be with Christ.

“Remission of sins.” All of us are born in sin, *prius damnati, quàm nati* (saith Bernard,) and after increasing, we grow from evil to worse, until our sins are remitted by God’s grace, conveyed unto us in the Church by his holy word and sacraments: it is a remission not a satisfaction; a work not of our merit, but of God’s mercy, who beholding us in Christ, reputes our sins as no sins. “I have put away thy transgressions, as a cloud, and thy sins as a mist, so remitted as if they never were committed.” *Agnus Dei qui tollit peccata mundi, dimittendo quæ facta sunt, et adjuvando ne fiant, et perducendo ad vitam ubi omnino fieri non possunt.*

Sins in the plural, be they never so many for quantity; never so grievous for quality. Say not with Cain, my sin is greater than can be pardoned; but with Paul, all things work for the best unto them who love God. Remember (saith Luther) the speech of God to Rebecca: *Major serviet minori*: the greater shall serve the lesser. Our spiritual enemies are stronger, and our sins are greater than we; yet they shall serve for our good: the greater shall serve the lesser, I believe the remission of sins. A very great benefit, because this pardon is our soul’s life.

Whereas the wages	}	Body, which is the temporal	}	death.
of sin is death, of		Soul, which is the spiritual		
		Body and Soul, which is eternal		

See the Epistle, Dom. 7, post Trinit.

“Resurrection of the body.” The whole creed in gross, and every parcel argueth a resurrection, as Erasmus aptly. This one article is the basis of all the rest, for if there be a God Almighty, then he is just: and if just, then another reckoning in another world, where good men shall be rewarded, and evil condignly punished. If a Jesus Christ who is our Saviour, then he must dissolve the works of Satan, which are sin and death: if an Holy Ghost, then

all his hallowed temples, who did glorify him here, shall be glorified of him hereafter. If a Church which is holy, then a remission of sins, a resurrection of the body, a life everlasting, that all such as have been subjects in his kingdom of grace, may likewise be saints in his kingdom of glory: for as God is principium effectivum in creatione, reffectivum in redemptione: so, perfectivum in retributione.

“Life everlasting.” The chief good and last end, which we gain by being in the Church. All men on earth have life, but not everlasting: the damned in hell endure that which is everlasting, yet not a life, but an eternal death, as being perpetually tied unto torments, enforced ever to suffer that they would not, neither can they do any thing that they would: only the Church elected by the Father, redeemed by the Son, sanctified by the Holy Ghost, shall enjoy life everlasting; not by purchase or inheritance, but by donation and frank almony. The spiritual hand which apprehends this deed of gift is faith: and therefore begin well with “I believe in God,” and continue well in being a member of his “Holy Catholic Church,” and thou shalt be sure to end well with “everlasting life.”

Amen. Our assent to the creed, signifying hereby that all which we have said is true and certain.

“O Lord increase our faith.”

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#### RUTH II. 4.

The novelists have censured this, and other like suffrages, as short cuts, or shredings, rather wishes, than prayers. A rude speech, which savoureth of the shop more than of the school: for our Church imitated herein the meek Publican, O God be merciful to me a sinner: and the good woman of Canaan, have mercy on me O Lord: and devout Bartimæus, O Son of David take pity on me. These short shredings and lists are of more value than their northern broadcloth: the which (as we see) shrinks in the wetting: whereas our ancient custom hath continued in the Church above twelve hundred years; for Augustine writes, Epist. 121, that the Christians of Egypt used in their Liturgy many prayers, every one of them being very short, raptim quodammodo ejaculatas, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in devotion is very

requisite, should be wasted and dulled through continuance, if their prayers were few, and long. Nam plerumque hoc negotium plus gemitibus quàm sermonibus agitur, plus fletu quam afflatu, saith the same father in the same place. (For oftentimes more is accomplished by groans than by speeches, more by weeping, than by blowing.) Peruse that learned epistle, for it is a sufficient apology, both for the length of our whole service, as also for the shortness of our several prayers. If Augustine now lived, and were made umpire between the novelists and us, he would rather approve many short prayers in England, than those two long prayers, one before, and the other after sermon, in Scotland and Geneva.

For this particular *Dominus vobiscum*, it is taken out of the second chapter of Ruth: an usual salutation among God's people: *Judg. vi. 12; Luke i. 28.*

And therefore the like among us: as God save you: God bless you: God speed, &c., are not idle compliments, or taking God's holy name in vain: but Christian and commendable duties. See Gospel, Dom. 6, post Trinit. and Gospel on the Annunciation.

This and the like salutations or benedictions in the time of divine service, between the priest and people, are of great antiquity, and good use. For in the liturgies of St. James, Basil, Chrysostom, and that of the Ethiopians, I find that the priest was wont to say, *pax vobis*: and the people replied, *Et cum spiritu tuo*. In that old liturgy of Spain, called Mozarabe, because the Christians were mingled with Arabians, it is enjoined that the Priest should say, *Dominus vobiscum*, as in our book; and the people, as ours, answered, *Et cum spiritu tuo*. Again, *Adjuvate me fratres in orationibus vestris*; (favour me, brethren, in your prayers:) and the whole company replied, *Adjuvet te Pater, Filius, Spiritus Sanctus*. It is reported by Bellarmine, and Tritemhemius, that one Petrus Damianus hath written a whole book of this argument, entitled, *Dominus vobiscum*: in which (as it should seem) sundry needless questions are discussed; he lived in the days of William the Conqueror, therefore thought probable that it was used in the Latin Church, ever since their Liturgy was composed by Damasus, about the year 376, deduced out of the Greek Churches into the Roman, as *Beatus Rhenanus*, and *Master Fox* conjecture.

## CUM SPIRITU TUO.

The people's answer, *Cum spiritu tuo*, is taken out of the second epistle of Paul to Timothy: "The Lord Jesus Christ be with thy spirit." It answereth the reapers' answer to Boaz; "The Lord bless thee." These mutual salutations insinuate sweet agreement and love between the Pastor and parishioners: it is the minister's office to begin, and the people's duty to correspond in good affection and kindness: for love is the adamant of love. When the minister is a Paul, the people must be Galatians, "if it were possible, willing to pull out their eyes, and to give them for his good:" not only to reverence his place, but also to love his person.

A Pastor cannot use to the people a better wish than, "The Lord be with you." For if God be with them, who can be against them? and the people cannot make a fitter reply than "with thy spirit." For (as Plato divinely said) every man's soul is himself.

Again, forasmuch as "God is a spirit, and ought to be worshipped in spirit;" it is meet we should perform this spiritual service with all earnest contention and intention of spirit. See *Magnificat*.

Christ promised, *Matt. xviii.*, to be with us in our devotion, "in the midst of us," when we meet to pray. But as Eusebius Emisenus observeth, how shall God be in the midst of thee, when as thou art not in the midst of thyself? *Quomodo erit Deus in medio tui, si tecum ipse non fueris?* If the advocate sleep, how shall the judge awake? No marvel if thou lose thy suit, when as in praying thou lovest thyself.

Prayer is the Christian's gun-shot (saith Luther) *Oratio, bombardæ Christianorum*. As then a bullet out of a gun: so prayers out of our mouth, can go no further than the spirit doth carry them: if they be *Timidæ*, they cannot flee far: if *Tumidæ*, not pierce much: only fervent and humble devotion hitteth the mark, penetrating the walls of heaven, albeit they were brass, and the gates iron.

The Church hath placed these mutual responsories at the very beginning of our prayers, after the lessons and confession of faith: because Christ said, "without me ye can do nothing." Wherefore the Church, as I have showed, begins her prayers at the first, with, "O Lord open thou our lips:" and here praying afresh, "The Lord be with you;" begins, I say, with, "the Lord be with you," and ends with, "through Jesus Christ our Lord." Signifying hereby, that Christ is alpha and omega, the first and the last, without whom we can neither begin well, nor end well. And this is the

reason why the Church after this interchangeable salutation enjoins us to pray, "Lord have mercy upon us : Christ have mercy upon us : Lord, &c.," using an earnest repetition (as I conjecture) rather to press this one point, then (as others write) to notify three divine persons.

And it is worth observing, that we conclude these short suffrages as we began : for as in the first we desire the Lord to be with us and our spirit ; so likewise in the last, that "he would not take his holy spirit from us," but accompany the whole Church unto the end, and in the end.

I am occasioned in this place justly to defend the people's answering the minister aloud in the Church. The beginning of which interlocutory passages, is ascribed by Platina to Damasus Bishop of Rome, by Theodoret to Diodorus Bishop of Antioch, by Walafridus Strabo to S. Ambrose Bishop of Milan : all which lived 1100 years before the Church was acquainted with any French fashions : and yet Basil, epist. 63, allegeth that the Churches of Egypt, Libya, Thebes, Palestina, Phœnicians, Syrians, Mesopotamians, used it long before. Socrates and Strabo write, that Ignatius, a scholar unto Christ's own scholars, is thought to be the first author hereof. If any shall expect greater antiquity and authority, we can fetch this order even from the quire of heaven : "I saw the Lord (said Esay) set on an high throne, the seraphims stood upon it, and one cried to another, saying, Holy, Holy, Holy, Lord God of Hosts, all the world is full of his glory."

Blessed spirits in praising God answer one another interchangeably : though unhappy scornful spirits unmannerly term this custom, "tossing of service." But it may be said of them, as Hierome wrote of Helvidius, Existimant loquacitatem esse facundiam, et maledicere omnibus bonæ conscientiæ signum arbitrantur.

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## PSALMS IN THE EVENING OFFICE.

### THE MAGNIFICAT.

LUKE I. 46.—"*My soul doth magnify the Lord.*"

This hymn is nothing else, but a grace, for grace : great thanks, for great things received of the Lord. Wherein observe the man-

ner and matter of the virgin's exultation : or a thanksgiving in the two former verses : and a reason in the rest, For he hath regarded, &c.

I purpose to sift every word of the former part severally : and because there is (as Luther saith) great divinity in pronouns, I will first examine the pronoun "my : " my soul, my spirit, my Saviour. It is not enough that others pray for us, except ourselves praise God for ourselves. He that goeth to Church by an attorney, shall go to heaven also by a proxy.

There is an old legend of a merchant, who never would go to mass : but ever when he heard the saints' bell, he said to his wife, pray thou for thee and me. Upon a time he dreamed that he and his wife were dead, and that they knocked at heaven gate for entrance : S. Peter the porter (for so goeth the tale) suffered his wife to enter in, but thrust him out, saying, *Illa intravit pro se et te : as thy wife went to Church for thee, so likewise she must go to heaven for thee.* The moral is good, howsoever the story be bad : insinuating that every one must have both a personality of faith, "*my Saviour :*" and a personality of devotion, "*my soul, my spirit.*" *Officium is effcium, it is not enough that the master enjoin his family to pray, or the father hear his child pray, or the teacher exhort his people to pray : but as every one hath tasted of God's bounty, so every one must perform this duty, having oil of his own in his own lamp, saying, and praying with the blessed Virgin, "my soul, my spirit."*

"Soul," As if she should thus speak. Thy benefits O Lord are so good, so great, so manifest, so manifold, that I cannot accord them with my tongue, but only record them in my heart. It is truly said, he loves but little who tells how much he loves : and so surely he praiseth God but little, who makes it a tongue toil and a lip-labour only, Mark vii. 6 ; "This people honoureth me with their lips, but their heart is far from me." God who gave all, will have all, and yet above all requireth the soul. "Son, give me thy heart : " for that alone commands all other members, as the centurion did his soldiers. It saith to the foot, go, and it goeth ; unto the hand, come, and it cometh ; unto the rest do this, and they do it. It doth bend the knees, and join the hands ; and lift up the eye, composeth the countenance, disposeth of the whole man : and therefore as that other Mary chose the better part, so this Mary bestowed upon God her best part, "her soul did magnify, her spirit rejoiced."

Some divines expound these words jointly, some severally. The word spirit is used in the holy scripture sometimes for the whole soul, 1 Cor. vii. 34. The woman unmarried careth for the things

of the Lord, that she may be holy both in body and in spirit, that is, in soul.

So Saint Augustine in his exposition of this hymn, thinks that these two words here signify the same, because the latter phrase, "my spirit rejoiceth in God my Saviour," is nothing else but an exegesis of the former, "my soul doth magnify the Lord:" insinuating by this repetition, "my soul, my spirit," that her devotion was not hypocritical, but cordial and unfeigned. It is observed in nature, that the fox doth nip the neck, the mastiff the throat, the ferret the liver, but God especially careth for the heart: being (as Ambrose speaks excellently,) *Non corticis, sed cordis Deus.*

And therefore Mary was not content to praise the Lord from the rhine of her lips only, but also from the root of her heart. So David did pray, "Praise the Lord O my soul, and all that is within me praise his holy name." So Paul would have us pray: "Sing to the Lord with grace in your hearts." And so the Church doth desire that the priest (who is the mouth of the people) should pray, "The Lord be with you," saith the minister, and the whole congregation answereth, "and with thy spirit." Hereby signifying, that this holy business ought to be performed with all attention and intention of spirit.

Divines interpreting these two severally, distinguish between soul and spirit: and so doth the Scripture, 1 Cor. xv. 45. "The first man Adam was made a living soul, the last Adam a quickening spirit." Soul is that by which we live naturally: spirit, is that, by which we live through grace supernaturally. Or (as other,) soul signifieth the will, and spirit the understanding: as Heb. iv. 12; "The word of God is lively and mighty in operation, and sharper than any two edged sword, and entereth through, even unto the dividing asunder of the soul and spirit:" that is, of the will and understanding.

So that Mary saying here, my soul and my spirit, doth intimate that she did praise the Lord with attention in her understanding, and devotion in her affection. They praise God, with half an heart, who either having devotion, want understanding: or else endued with understanding, want devotion: and so while men pray with the soul without a spirit, or with the spirit, without a soul, their heart is divided (as the Prophet Ose: *Divisum est cor eorum:*) and God hath but one part, haply the least piece.

The line then to be drawn from this example, is, first, that we pray with our heart: secondly, with our whole heart, with all our soul, with all our spirit.

“Doth,” in the present. For as a gift to man, so glory to God, is most acceptable when it is seasonable: not deferred, but conferred in time. *Gratia quæ tarda est, ingrata est gratia. Proprium est libenter facientis, cito facere.*

“Magnify.” The word signifieth highly to commend, and extol: *Magnum facere*, to make great. Now God is *optimus maximus*, already most great, and therefore cannot be made more great in regard of himself: but all our vilifying magnifying the Lord is in respect of others only.

When we blaspheme the most holy name of God, as much as in us lieth, we lessen his greatness: when we bless his name, so much as in us is, we magnify his glory making that which is great in itself, to be reputed great of others. As one fitly, *Magnificare nihil aliud est nisi magnum significare.*

This magnifying consists in our conversation especially. *Noli* (saith Augustine) *gloriarī, quia lingua benedicis, si vita maledicis.* (I will not glory because you speak well with your mouth, if you speak evil with your life.) Have your conversation honest among the Gentiles, that they which speak evil of you, may by your good works, which they shall see, glorify God in the day of the visitation.

God is magnified of us (as Ambrose and Origen note,) when as his image is repaired in us. He created man according to his likeness: that is, as Paul doth interpret it, “in righteousness and holiness.” So that the more grace we, the more glory God: he doth appear greater in us, albeit he cannot be made greater by us. He doth not increase, but we grow from grace to grace, from virtue to virtue: the which ought principally to stir us up unto this duty, for that ourselves are magnified, in magnifying him: as Mary showeth here, “My soul doth magnify the Lord,” ver. 46. And “The Lord hath magnified me,” ver. 49. *Qui maledicit Domino, ipse minuitur; qui benedicit, augetur: prior est in nobis benedictio Domini, et consequens est, et ut nos benedicamus Domino: illa pluvia, iste fructus.* (Whoever speaks evil of God, loses thereby; whoever blesses God, gains; it is first for us to bless God, and a consequent, that God will bless us: this is the rain, that is the fruit.)

“The Lord.” Lord is a name of might, Saviour, of mercy, Mary then (as Augustine and others observe) praiseth him alone, who is able to help, because the “Lord;” and willing, because a “Saviour.”

“And my spirit.” Such as distinguish between soul and spirit, make this a reason of the former verse: “My spirit hath rejoiced



in God my Saviour," and therefore "my soul doth magnify the Lord:" according to that of St. James; "Is any merry? let him sing." So that this exultation of Mary, caused her exaltation of God.

Inward rejoicing in spirit, is a great sign of a good conscience, "which is a continual feast." The wicked are often merry, sometime mad-merry: but all is but from the teeth outward. For (as Solomon speaks) "even in laughing the heart is sorrowful, and the end of mirth is heaviness." But the good man (as the Virgin here) "rejoiceth in spirit:" all worldly merriments are more talked of than felt, but inward spiritual rejoicing is more felt than uttered.

It is (as the Scripture calls it) a jubilation, an exceeding great joy, which a man can neither suppress, nor express sufficiently. *Nec reticere, nec recitare*: for howsoever in the court of conscience there be some pleading every day; yet the godly make it Hilary term all the year. See Gospel Dom. 1. Advent. & Dom. 9, post Trinit.

"In God." Haply the spirit of the most wicked at some time doth rejoice, yet not in God, nor in good, but in villainy, and vanity, Prov. ii. 14. "They rejoice in doing evil, and delight in forwardness:" whereas in the good man the joyous object is always good, goodness itself, God himself. David delights in the Lord. Mary rejoiceth in God. And this is so good a joy, that Paul saith, rejoice in the Lord always, and again, I say, rejoice. We may rejoice in our friends, in our health, in our preferment, in our honest recreation, in many other things, *præter Deum*, beside God: yet in all, *propter Deum*, for God, so far forth as they shall increase our spiritual rejoicing in the Lord. "God forbid (saith Paul,) that I should rejoice in any thing but in the cross of Christ." In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epistle Dom. 4. Advent.

"Saviour." To consider God as a severe judge, would make our heart to tremble: but to consider him in Christ, in whom he is well pleased, is of all ghostly comfort the greatest. And therefore if we desire to rejoice in spirit, let us not behold God in the glass of the law, which makes him a dreadful judge: but in the glass of the gospel, which shows him a merciful Saviour.

In every Christian there are two contrary natures, the flesh, and the spirit: and that he may be a perfect man in Christ, he must subdue the one, and strengthen the other: the law is the ministry of death, and serveth fitly for the taming of our rebellious flesh: the gospel is the power of God unto life, containing the bountiful

promises of God in Christ, and serveth fitly for the strengthening of the spirit. It is oil to pour in our wounds, and water of life to quench our thirsty souls. As in name, so in nature, the goodspel, or the gospel, that is, the word and joy for the spirit. Mary then had good cause to add this epithet Saviour, unto God: my spirit rejoiceth in God my Saviour.

“My Saviour.” We note two conclusions out of this pronoun: the first against some papists; the second against all papists. Some popish writers affirm, that Mary was conceived and born without original sin, and that she lived and died without actual sin: contrary to the Scripture, Rom. iii. 9; Gal. iii. 22. So that in honouring the feast of her conception and nativity, with the singular privilege of Christ, they worship an idol, and not her. For an idol (as Paul disputes,) “is nothing in the world:” and so is that man or woman conceived without sin, except Christ, who was conceived by the Holy Ghost; as none other ever was, or shall be.

They ground this assertion upon a place of Augustine: *Excēpta sancta virgine Maria, de qua propter honorem Domini, nullum prorsus cum de peccatis agitur, habere volo quæstionem.* Answer is made, that Augustine elsewhere concludes all under sin (though he did in that place forbear to rip up the faults of the mother in honour of the son,) for in lib. 5, chap. 9, against Julian the Pelagian, he doth intimate that Mary’s body was sinful flesh, concluding peremptorily, *Nullus est hominum præter Christum, qui peccatum non habuerit grandioris ætatis accessu: quia nullus est hominum præter Christum, qui peccatum non habuerit infantilis ætatis exortu.* So likewise, lib. de sancta virginitate, cap. 3. *Beatior Maria percipiēdo fidem Christi, quàm concipiēdo carnem Christi: nihil enim ei materna propinquit as profuisset, nisi fœliciùs Christum corde, quàm carne gestasset.* And in this treatise, *De fide ad Petrum*, (for the papists admit that book,) *Firmissimè crede, et nullatenus dubites, omnem hominem qui per concubitum viri et mulieris concipitur, cum peccato originali nasci, et ob hoc natura filium iræ.* Thus Augustine expounds, and answers Augustine.

Now for holy Scriptures, if there were no more texts in the Bible, this one is omni-sufficient, to accuse Mary of some faults, and the papists of much folly: my spirit rejoiceth in God my Saviour. He that hath no sin, wants not a Saviour: but Mary rejoiced in a Saviour, therefore she was sorry for her sin. The whole need not a physician, saith Christ: but Mary calls for a salve, therefore surely she had some sore: and if any sin, then she cannot be our mediatrix, or advocate. *Si peccatrix, non deprecatrix.* Our advocate is our

propitiation for sin: but the propitiation for sin, knew no sin. Ergo, que egebat, non agebat advocatum. And therefore Mary, who needed a saviour herself, could not be a saviour of others.

Again, we gather out of this pronoun my, Mary's particular apprehension and application of Christ's merits, against all papists, who teach that a general confused implicit faith, is enough without any further examination of Scriptures, or distinct belief. Contrary to the practice of Christ, who prayed in our nature and name.

Deus meus, Deus meus. Of David, thou art my God: of Thomas, my Lord: of Mary, my Saviour.

The second part of this hymn containeth a reason why she did magnify the Lord, namely for his goodness.

Toward	}	Herself. "He hath regarded the lowliness of his handmaid; he hath magnified me. From henceforth all generations shall call me Blessed."
	{	Others.

"Regarded." God is said in Scripture to regard three ways, (as Augustine notes upon this place) *secundum*

}	Cognitionem, notice.
}	Gratiam, favour.
}	Judicium, judgment.

1. His eye of knowledge regardeth all things, Heb. iv. 13. "There is not any creature, which is not manifest in his sight, but all things are naked and open unto him."

2. His favourable countenance and gracious eye is upon them "who fear him, and upon them who trust in his mercy."

3. God in judgment will only regard his elect. For he will say to the reprobate, "verily I know you not." God regarded here Mary with his gracious eye, vouchsafing to make her both his child and his mother. The one is a benefit obtained of very few; the other denied unto all. It was only granted to Mary to be the mother of Christ, whereas it was denied unto all men, to be the father of Christ.

This was so great a grace to Mary, that as in this hymn herself doth prophecy: "From henceforth all generations shall account her blessed."

An angel of heaven said that she was full of grace: *Gratia plena in se, non à se*, in herself, but not of herself. And therefore her soul did magnify the Lord, and her spirit rejoiced in God her Saviour; not in regard of her own greatness, but in respect of his goodness. For so she saith, he hath regarded.

"The lowliness." God cannot look above himself, because he hath no superior; nor about himself, for that he hath no equal: he regards only such as are below him; and therefore the lower a man is, the nearer unto God, the more exposed to his sight who looks

from above. "Who is like unto the Lord our God that hath his dwelling so high, and yet humble himself to behold the things in heaven and earth? He taketh up the simple out of the dust, and lifteth the poor out of the mire. And Psal. cxxxviii. 6. Though the Lord be high, yet hath he respect unto the lowly: but as for the proud, he beholdeth them afar off." The most high then hath especial respect to such as are most low.

Now lowliness in holy { Actively, for humility.  
Scripture is used both { Passively, for humiliation, baseness, and affliction.

Origen, Beda, Bernard, construe this of Mary's humility: but I think with most, and best, that she meant by lowliness, her base degree: for *humilitas dum proditur perditur*. He that brags of his humility loseth it. It is (saith Hierome,) the Christian's jewel. Now, saith Macarius, he is a foolish beggar who when he finds a jewel, instantly proclaims it, *inveni, inveni*: for by this means he that hath lost it, will demand it again: so likewise when we boast of any good gift, the Lord who lent, will resume it.

It is improbable then that Mary spake this of her humility; for (as some popish writers observe,) she did in this song ascribe all her happiness to God's mercy, and nothing to her own merit.

It is true, that as "death is the last enemy:" so pride the last sin that shall be destroyed in us. *Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur: et te residente dimittitur*. Augustine told Dioscorus, *Vitia cætera in peccatis, superbia verò etiam in benefactis timenda*. When other sins die, secret pride gets strength in us, *ex remediis generat morbos*, even virtue is the matter of this vice: in such sort, that a man will be proud, because he is not proud. But this was not Mary's mind to boast, in that she did not boast: but, as the word and coherence more than insinuate, she did understand by lowliness, her mean estate and quality.

*Quod me dignatus in altum,  
Erigere ex humili, celsum.*

So doth herself construe the word, ver. 52. "He hath put down the mighty from their seat, and hath exalted the humble and meek:" where humble is opposite to mighty, as in this verse, the lowliness of Mary to God's highness. I press this point, because some Papists (as Erasmus affirms) have gathered out of this place, that Mary through her modest carriage, worthily deserved to be the Mother of Christ. Whereas (besides the reasons alleged) the words

of this verse, and the drift of the whole song, confute them abundantly.

For *ταπεινωσης*, used by Luke, signifieth properly baseness: whereas humility is called *ταπεινοφροσύνη*: and albeit the vulgar Latin read, *nespexit humilitatem*, yet *ἐπέβλεψεν* is *aspexit*, as in our English Bibles, “he looked on the poor degree of his handmaid.” And this is not only the critical Annotation of Erasmus, but their own Jansenius, and Maldonatus observe the same: for her intent was not to magnify herself, but to magnify the Lord.

Here then we may behold Mary’s exceeding great misery, and God’s exceeding great mercy; the good lady’s infelicity, who descended of a noble house, yea, royal blood, was notwithstanding a distressed silly maiden, so poor, that, as we read, Luke ii. 24, she was not able to buy a yongg lamb for an offering. See the gospel on the Purification.

Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches, nor the nobleman of his parentage, for one generation passeth, and another cometh: and as we have heard, so have we seen, some who came from the sceptre, to hold the plough; and others who came from the plough, to manage the sceptre. And the reason is rendered in this hymn; “The Lord hath put down the mighty from their seat, and exalted the humble and meek: he hath filled the hungry with good things, and the rich he hath sent empty away.” This was his exceeding great goodness toward Mary, to raise her out of the dust, so to magnify her, as that all generations account her blessed.

“For from henceforth all generations shall call me blessed.” In the verse before Magnificat, Elizabeth called her blessed: now the Virgin opposeth all men to Elizabeth, and all times to the present, saying, (as Theophylact doth note) that not Elizabeth only, but all men, and women, as at this time, so for ever also shall account me blessed. All generations, that is, all men in all generations, (as the school doth usually distinguish) *genera singulorum*, albeit not *singuli generum*, (or as Euthymius) all people who believe aright in the Son, shall bless the mother, not all living, but all believing: for Jews and Gentiles, and Heretics, instead of this honour, revile her. Augustine mentioneth Antidicomarianites, Helvidius in Hierome’s age was (as Roffensis terms him) a *Mariæmastix*; and in our time some are content to give her less, because the Papists have given her more than is due. Let us not make the spirit of truth a liar, which saith, “all generations shall call her blessed.” This

shall, *is officii, not necessitatis*: all ought, howsoever all do not bless this blessed Virgin.

“For he that is mighty hath magnified me.” *Magna mihi fecit, hath done marvellous things in me.* For it is wonderfully singular, and singularly wonderful, that Mary should be both a Virgin and a Mother: of such a Son, a Mother, as was her Father: he that is mighty, and none but the Almighty could thus magnify Mary: she was blessed in bearing the most blessed, in whom “all nations of the earth are blessed.” Unto this purpose Bernard excellently, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te prævenit in benedictionibus dulcedinis, ideo tu benedicta.*

Hitherto concerning the goodness of God toward herself: now she remembereth his mercy toward others.

His mercy is on them that fear him, &c.	{	Generally,	1. In helping and comforting them: “He exalteth the humble and meek, filling them with all good things.”
		2. In scattering and confounding their enemies: “He hath scattered the proud, put down the mighty from their seat, and sent the rich empty away.”	
More specially,	{	1. In promising.	2. In performing his gracious promise touching the Messiah of the world: “Remembering his mercy hath holpen his servant Israel, as he promised to our forefathers Abraham, and his seed for ever.”

These points are flagons of wine to comfort the distressed soul. For if God, who promised in the beginning that the seed of the woman should bruise the serpent’s head, deferred his promise almost 4000 years, and yet at length accomplished the same to the very full: then no doubt, God having promised the resurrection of the dead, and everlasting life, will in his good time bring them to pass. That which is past, may confirm our hope touching things to come:” For he remembereth his mercy towards his servant Israel, and it is on them that fear him throughout all generations.”

The “magnificat” is omitted in the American Liturgy.

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#### CANTATE DOMINO, PSALM XCVIII.

The Church hath done well in joining to the Magnificat, Psalm xcviij., for the one is a perfect echo to the other, (all interpreters agreeing, that David’s mystery, and Mary’s history are all one.) Whatsoever is obscurely foretold in his psalm, is plainly told in her

song: as he prophecied, "O sing unto the Lord a new song, show yourselves joyful:" so she practised, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." And this (as Christ teacheth) is a new song: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and truth." The voice doth say, Magna fecit, he hath done marvellous things: and the echo, Magna mihi fecit, He hath magnified, or done marvellous things in me. For it is an exceeding wonder, (as Paul speaks) a great mystery that God should be manifested in the flesh, that the Father of all, should be the son of Mary. Voice: "With his own right hand, and with his holy arm hath he gotten himself the victory." Echo: "He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts." Voice: "The Lord declared his salvation, his righteousness hath he openly showed in the sight of the heathen." Echo: "His mercy is on them that fear him, throughout all generations: he hath filled the hungry with good things, and the rich he hath sent empty away." Gentiles esurientes, Judæos divites, as Theophylact expounds it. Voice: "He hath remembered his mercy and truth towards the house of Israel." Echo: He remembering his mercy, hath holpen his servant Israel.

In the whole psalm five circumstances  
are to be considered especially:

Who.  
What.  
Whereto.  
Wherefore.  
Wherewith.

1. Who must sing: "all men, all things." For the prophet in the latter end of the psalm doth incite sensible men, by directing his speech unto insensible creatures: "Let the sea make a noise, let the floods clap their hands, and let the hills be joyful." All which sing psalms and hymns in their kind, only man, for whom all these were made, is unkind. "The ox knoweth his owner, and the dull ass his master's crib: but Israel hath not known, my people hath not understood."

2. What: "Sing a new song." This is man's end, to seek God in this life, to see God in the next: to be a subject in the kingdom of grace, and saint in the kingdom of glory. Whatsoever in this world befalleth us, we must sing: be thankful for weal, for woe: songs ought always to be in our mouth, and sometimes a new song: for so David here, sing a new song; that is, let us put off the old man, and become new men, new creatures in Christ: for the old man sings old songs: only the new man sings a new song; he

speaketh with a new tongue, and walks in new ways, and therefore doth new things, and sings new songs; his language is not of Babylon or Egypt, but of Canaan; his communication doth edify men, his song glorify God.

Or a new song, that is, a fresh song, nova res, novum canticum, new for a new benefit, Ephes. v. 20. "Give thanks alway for all things." It is very gross to thank God only in gross, and not in parcel. Hast thou been sick and now made whole? praise God with the leper, Luke i. 7; sing a new song, for this new salve.

Dost thou hunger and thirst after righteousness, whereas heretofore thou couldst not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth Almighty God give thee a true sense of thy sin, whereas heretofore thou didst draw iniquity with cords of vanity, and sin as it were with cart ropes, and wast given over to work all uncleanness, even with greediness? O sing, sing, sing, a new song for this new mercy.

Or new, that is, no common or ordinary song, but as God's mercy toward us is exceeding marvellous and extraordinary, so our thanks ought to be most exquisite, and more than ordinary: not new in regard of the matter, for we may not pray to God, or praise God, otherwise than he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may bear our wits after the best fashion to be thankful.

Or, because this psalm is prophetic, a new song, that is, the song of the glorious angels at Christ's birth, "glory to God on high, peace in earth, towards men good will," a song which the world never heard before; that the seed of woman should bruise the serpent's head is an old song, the first that ever was sung: but this was no plain song, till Christ did manifest himself in the flesh. In the Old Testament there were many old songs, but in the New Testament a new song.

That unto us is born a new Saviour, which is Christ the Lord, in many respects "a new song:" for whereas Christ was but shadowed in the law, he is showed in the gospel; and, new, because sung of new men, of all men. For the sound of the gospel is gone through all the earth, unto the ends of the world: whereas in old time God's old songs were sung in Jurie, His name great in Israel, at Salem his tabernacle, and dwelling in Sion, Psal. lxxvi.

3. Whereto. To the Lord. See before Psal. xev.

4. Wherefore. "For he hath done marvellous things:" he hath opened his greatness and goodness to the whole world, in his creation and preservation, in his redemption especially, being a work of greater



might and mercy than all the rest: for in the creation he made man like himself; but in the redemption he made himself like man. *Illíc particeps nos fecit bonorum fuorum: hic particeps est factus malorum nostrorum.* In making the world he spake the word only and it was done; but to redeem the world, *dixit multa, et fecit mira*, saith the text: *Passus est dura verba, duriora verbera.* The creation of the world was a work as it were of his fingers: *Psal. viii. 3.* When I consider the heaven, even the work of thy fingers. But the redemption (as it is here called,) is the work of his arm: with his own right hand, and with his holy arm hath he gotten himself the victory.

So that if the Jews observed a Sabbath in honour of the world's creation; how many festivals ought we to keep in thankful remembrance of our redemption? As Diogene said, every day was an holy day to a good man, so every day should be a Sunday to the Christian man.

Aquinas excellently, *Bonum gratiæ unius, majus est quàm bonum naturæ totius universi:* The saving of one soul is a greater work, than the making of a whole world: 1, 2æ. quæst. 113, art. 9.

5. Wherewith: in a literal sense with all kind of music,  $\left\{ \begin{array}{l} \text{Vocal, sing to the Lord.} \\ \text{Chordal, praise him upon the harp.} \\ \text{Pneumatical, with trumpets, \&c.} \end{array} \right.$

In an allegorical exposition (as Euthymius interprets it) we must praise God in our actions, and praise him in our contemplation: praise him in our words, praise him in our works, praise him in our life, praise him at our death: being not only temples (as Paul) but (as Clemens Alexandrinus calls us,) *Timbrels* also of the Holy Ghost.

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PARAPHRASE OF PSALM XCII.

To thank the Lord, Oh! it is good,  
 To sing and praise the name,  
 Of the most high and mighty God,  
 And to exalt his fame.

To tell his loving kindness, soon  
 In the dawn of early light,  
 To speak his truth and love at noon  
 And in the darkening night.

Upon the instrument of strings,  
 Upon the harp and lute,  
 With organ, that the welkin rings,  
 And with the softest flute.

For thou, Oh Lord! hast gladdened me,  
 Thy works of love are great  
 And I'll rejoice in praising thee  
 For things thou dost create.



NUNC DIMITTIS, OR THE SONG OF SIMEON.

LUKE ii. 29.—“*Lord, now lettest thou thy servant depart in peace.*”

Sic ubi fata vocant, udis abjectus in herbis.

Ad vada Mæandri concinit albus olor.

As the swan, so Simeon in his old age, ready to leave the world, did sing more sweetly than ever he did before, “Lord now lettest,” &c.

The which hymn is a thanksgiving to God, for giving his son to redeem his servants.

And it hath two principal parts: in the	}	<ol style="list-style-type: none"> <li>1. He rejoiceth in regard of his own particular, ver. 29, 30.</li> <li>2. In regard of the general good our Saviour Christ brought to the whole world, ver. 31, 32.</li> </ol>
In the first note two things especially:	}	<ol style="list-style-type: none"> <li>1. His willingness to die, “Lord now lettest thou thy servant depart in peace.</li> <li>2. The reason of this willingness, “For mine eyes have seen thy salvation.</li> </ol>

“Lord.” The papists often in their life, specially at their death, use to commend themselves and their souls unto the protection of the blessed Virgin: *Maria mater gratiæ, tu nos ab hoste protege, et hora mortis suscipe.* (Mary! mother of grace! do thou receive us in the hour of death, and protect us from the enemy.) This is their doctrine, Bellarmine avoweth it: this is their practice, Father Garnet at his execution used this form of prayer twice publicly. But old Simeon here forgetting our lady, though she were present, commends his soul to the Lord, who redeemed it, “Lord now lettest thou,” &c.

“Now.” Simeon assuredly was not afraid to die before, but because a relation was given unto him from the Holy Ghost that he

should not see death, until he saw the Messiah, he was exceeding desirous to live, that he might see the word of the Lord fulfilled. And therefore men abuse this example, saying they will be contented to die, when such and such things come to pass, when all their daughters be well married, and all their sons well placed. Old Simeon had a revelation for that he did, whereas we have no warrant from God, for many things we fondly desire; so that whether God grant them, or not, we must submit ourselves unto his good pleasure, now and ever ready to depart in peace, when he doth call, taking unto us the resolution of Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord."

"Lettest thou." We may not ourselves lose our souls, but let God let them out of prison. We must seek to mortify the flesh, and to cast the world out of us:

But to cast ourselves out of  
the world, is an offence against

}	God.
}	Our neighbour.
}	Ourselves.

Against God: who saith, "Thou shalt not kill:" if not another, much less thyself. "For thou must love thy neighbour as thyself:" first thyself, then thy neighbour as thyself. The nearer, the dearer, "I kill, and give life," saith the Lord: we are not masters of our life, but only stewards: and therefore may not spend it, or end it as we please: but as God, who bestowed it, will.

"Against our neighbours." Because men are not born for themselves alone, but for others also: being all members of one commonwealth and politic body; so that (as Paul saith) "If one member suffer, all suffer with it." *Homo quilibet est pars communitatis*: Every particular person is part of the whole state. This is the true reason, why the king doth take so precise an account of the death even of his basest subject, because himself and the whole kingdom had interest in him.

"Against ourselves:" Because by natural instinct every creature labours to preserve itself; the fire striveth with the water, the water fighteth with the fire, the most silly worm doth contend with the most strong man to preserve itself: and therefore we may not butcher ourselves, but expect God's leisure and pleasure to let us depart in peace.

"Thy servant." It is not a servile service, but a perfect freedom to serve the Lord. And therefore as the good Emperor Theodosius held it more noble to be *membrum Ecclesiæ, quam caput Imperii*: (a member of the Church, than the head of the empire:) so may we

resolve that it is better to be a servant of God, than Lord of all the world. For while we serve him, all other creatures on earth and in heaven too serve us, Heb. i. 14.

In choosing a master, every man will } his { Enemy.  
shun principally three sorts of men: } Fellow.  
 } Servant.

He serveth his greatest enemy, who serveth the devil: his fellow, who serveth the lust of his flesh: his servant, who serveth the world. It is a base service to serve the world: for that is, to become a vassal unto our servants. It is an uncertain service to serve the flesh: this master is so choleric, so weak, so sickly, so fickle, that we may look every day to be turned out of his doors: and that which is worst of all, he is least contented when he is most satisfied. Like to the Spaniard, a bad servant, but a worse master. It is an unthrifty service to serve the devil, all his wages is death: the more service we do him, the worse is our estate. But he that fears God, hath the greatest Lord, who is most able, and the best Lord, who is most willing to prefer his followers: and therefore let us say with Simeon, and boast with David: "O Lord I am thy servant, I am thy servant." See the Epistle on Simon and Jude's day.

"Depart." Here first note the soul's immortality: Death is not exitus, but transitus; not obitus, but abitus; not a dying, but a departing, a transmigration and exodus out of our earthly pilgrimage, unto our heavenly home. *Fratres mortui, non sunt amissi, sed præmissi: profectio est, quam putas mortem*: A passage from the valley of death unto the land of the living.

David said of his dead child, "I shall go to him, but he shall not return to me." Christ confirms this: Have you not read what is spoken of God, saying, "I am the God of Abraham, and the God of Isaac: and the God of Jacob?" Now God, saith Christ, is not the God of the dead, but of the living. Abraham then is alive, Isaac alive, Jacob alive; they cannot be said truly dead, but (as Simeon) here, departed.

The two receptacles of all souls after this life, Hell and Heaven, infallibly demonstrate this point. Lazarus dieth, and his soul is presently conveyed by blessed angels unto the bosom of Abraham: unhappy Dives dieth, and his soul is fetched and snatched away by foul fiends unto the bottomless pit of hell.

As God's eternal decrees have an end without a beginning: so the souls of men have a beginning without an end. The soul and body part for a time, but they shall meet again, to receive an irrecoverable doom, either of "Come ye blessed," or "Go ye cursed."

Secondly, note that dying is the loosing of our soul from her bonds and fetters: our flesh is a sink of sin, the prison of the mind,  $\sigma\tilde{\omega}\mu\alpha$  quasi  $\sigma\tilde{\gamma}\mu\alpha$ . Qui gloriatur in viribus corporis, gloriatur in viribus carceris. And therefore when Plato saw one of his school was a little too curious in pampering his body, said wittily: what do you mean to make your prison so strong? So that a soul departed is set at liberty, like a bird that is escaped out of a cage. Among all other prisoners visit your own soul, for it is enclosed in a perilous prison, said a blessed martyr, apud Fox, pag. 1544.

The world is so full of evils, as that to write them all, would require another world so great as itself. Initium vitæ cæcitas et oblivio possidet, progressu labor, dolor exitum, error omnia: childhood is a foolish simplicity, youth a rash heat, manhood a carking carefulness, old age a noisome languishing. Diu vivendo portant funera sua, et quasi sepulchra dealbata plena sunt ossibus mortuorum. It may be said of an old man, as Bias of the Mariner; Nec inter vivos, nec inter mortuos: (Neither among the living, nor the dead:) and (as Plutarch of Sardanapalus, and St. Paul of a widow living in pleasure) that he is dead and buried, even while he liveth: and so passing from age to age, we pass from evil to evil; it is but one wave driving another, until we arrive at the haven of death. Epictetus spake more like a divine than a philosopher: Homo calamitatis fabula, infelicitatis tabula. (Man is a fable of calamity, a catalogue of miseries.) Though a king by war or wile should conquer all the proud earth, yet he gets but a needle's point, a mote, a mite, a nit, a nothing. So that while we strive for things of this world, we fight as it were like children, for pins and points. And therefore Paul "desired to be loosed, and to be with Christ:" and Simeon (as some divines observe) prayeth here to be dismissed, (as Ambrose doth read) Dimittee: "Lord let loose." Cyprian and Origen, dimittes, in the future: as if he should say, "Now Lord I hope thou wilt suffer me to depart." Howsoever the word in the present, imports that death is a gaol-delivery: Nunc dimittis feruum; "Now Lord thou settest free thy servant; as ἀπολύειν is used, Acts xvi. 35; Luke xxiii. 17.

Nam quid longa dies nobis, nisi longa dolorum  
Colluvies? longi patientia carceris ætas.

"In peace." There are three kinds of peace:  $\left. \begin{array}{l} \text{External,} \\ \text{Internal,} \\ \text{Eternal,} \end{array} \right\} \text{Peace.} \left\{ \begin{array}{l} \text{World.} \\ \text{Mind.} \\ \text{God.} \end{array} \right.$

Or more plainly, peace between  $\left\{ \begin{array}{l} \text{Man and man.} \\ \text{God and man.} \\ \text{Man and himself.} \end{array} \right.$

The last kind is meant here, though assuredly Simeon had all three: for our peace with God, and so far as is possible, love toward all men, breeds in us a third peace, the which is the contentation of our mind and peace of conscience: for which every man ought to labour all his life; but at his death especially, that comfortably departing he may sing with old Simeon, "Lord now lettest, &c."

I know many men have died discontent and raving, without any sentiment of this comfortable peace, to man's imagination, and yet notwithstanding were doubtless God's elect children. For, as Augustine, many works of God concerning our salvation are done in, and by their contraries. In the creation, all things were made, not of something, but of nothing, clean contrary to the course of nature. In the work of redemption, he doth give life, not by life, but by death, and that a most accursed death. *Optimum fecit instrumentu vitæ, quod erat pessimum mortis genus.* In our effectual vocation, he calls us by the gospel, unto the Jews a stumbling-block, unto the world mere foolishness, in reason more likely to drive men from God, then to win and woo men to God. And when it is his pleasure that any should depend upon his goodness and providence, he makes them feel his anger, and to be nothing in themselves, that they may rely altogether upon him. And thus happily the child of God, through many tribulations, and, to our thinking, through the gulf of desperation, enters into the kingdom of heaven. The love of God is like a sea, into which when a man is cast, he neither seeth bank, nor feeleth bottom.

For there is a two-fold presence of God in his children:  $\left\{ \begin{array}{l} 1. \text{ Felt and perceived.} \\ 2. \text{ Secret and unknown.} \end{array} \right.$

Sometimes God is not only present with his elect, but also makes them sensibly perceive it, as Simeon here did: and therefore his mourning was turned into mirth, and his sobs into songs.

Again, sometimes God is present, but not felt: and this secret presence sustains us in all our troubles and temptations: it entertaineth life in our souls, when as to our judgment we are altogether dead, as there is life in trees when they have cast their leaves. And therefore let no man be dismayed, howsoever dismayed: for God doth never leave those, whom he doth love: but his comfortable spirit is a secret friend, and often doth us much good, when we least perceive it, Isa. xli. 10, &c. xliii. 2.

"According to thy word." If God promise, we may presume, "for he is not like man, that he should lie: neither as the son of man, that he should repent." This should teach us to be holy, as

God our Father is holy, being followers of him as dear children. As he doth ever keep his word with us; so let us ever keep our oaths and promises one with another. It is well observed, that equivocation and lying is a kind of unchastity: for the mouth and mind are coupled together in holy marriage: Matt. xii. 34. "Out of the abundance of the heart the mouth speaketh." And therefore when the tongue doth speak that which the heart never thought, our speech is conceived in adultery, and he that breeds such bastard children, offends not only against charity, but also against chastity.

Men say they must lie sometimes for advantage; but it is a good conclusion both in religion, and common experience, that "honesty is the best policy, and truth the only durable armour of proof." The shortest way commonly, the foulest, the fairer way, not much about. "Lord who shall dwell in thy tabernacle? or who shall rest upon thine holy hill? Even he that speaketh the truth from his heart, he that useth no deceit in his tongue, he that sweareth unto his neighbour, and disappointeth him not."

"For mine eyes have seen thy salvation." I have seen the Messiah in whom, and by whom thy salvation is wrought and brought unto us. As Simeon saw Christ's humanity with the eyes of his body: so he saw Christ's divinity long before with the piercing eye of faith. He knew that the little babe which he lulled in his arms was the great God, whom the heaven of heavens could not contain: and therefore believing in the Lord of life, he was not afraid of death: but instantly breaks forth into this sweet song, "Lord, now lettest thou thy servant depart in peace, for mine eyes have," &c.

Death is unwelcome to carnal men, as Aristotle said, of all terribles she most terrible. They cry out upon the miseries of life, and yet when death cometh, they do as little children, who all the day complain, but when the medicine is brought them, are nothing sick: as they who all the week run up and down the house with pain of the teeth, and seeing the barber come to pull them out, feel no more torment: as tender bodies in a pricking pleurisy call, and cannot stay for a surgeon, and yet when they see him, whetting his lancet to cut the throat of the disease, pull in their arms and hide them in the bed. And the true reason hereof is want of faith, because they do not unfeignedly believe that Christ Jesus "hath led captivity captive, that he hath swallowed up death in victory by his death, and opened unto us the gates of eternal life." The blessed thief upon the cross died joyfully, because he saw Christ, and believed also that he should pass from a place of pain to a paradise of pleasure. St. Stephen died joyfully, because he saw

the heavens open, and Christ standing at the right-hand of the Father." Here Simeon departed joyfully, because "his eyes saw the salvation of the Lord."

As there are two degrees of faith, so two sorts of Christians; one weak, another strong. The weak Christian is willing to live, and patient to die: but the strong patient to live, and willing to die.

That a man may depart in peace, two things are requisite:

1. Preparation before death.
2. A right disposition at death.

Both which are procured only by faith in Christ. If a man were to fight hand to hand with a mighty dragon, in such wise that either he must kill or be killed, his best course were to bereave him of his poison and sting. Death is a serpent, and the sting wherewith he woundeth us, is sin: so saith St. Paul, "the sting of death is sin." Now the true believer understands and knows assuredly, that Christ Jesus hath satisfied the law, and then if no law, no sin: and if no sin, death hath no sting: well may death hiss, but it cannot hurt: when our unrighteousness is forgiven, and sin covered, Christ both in life and death is advantage, Phil. i. 21.

Faith also procureth a right disposition and behaviour at death: for even as when the children of Israel in the wilderness were stung with fiery serpents, and lay at the point of death, they looked up to the brazen Serpent, erected by Moses according to God's appointment, and were presently cured: so when any feel death draw near with his fiery sting, to pierce the heart, they must fix the eye of a true faith upon Christ exalted on the cross, beholding death not in the glass of the law, which giveth death an ugly face: but in the gospel's glass, setting forth death, not as death, but as a sleep only. Faith is the spear which killeth our last enemy: for when a man is sure that "his Redecmer liveth, and that this corruptible shall put on incorruption, and this mortal immortality;" well may he sing with old Simeon, "Lord now lettest thou thy servant depart in peace:" and triumph over the grave with Paul, "O death, where is thy sting! O hell, where is thy victory! The sting of death is sin, the strength of sin is the law, but thanks be given unto God, which giveth us victory through our Lord Jesus Christ." And thus much of the reason, why Simeon was not afraid of death; namely, for that he did hold in his arms, and behold with his eyes, the Lord Christ, who is the resurrection and the life; he could say with a true heart unto God, "thou art my God:" and his soul did hear God saying unto him by his word, "I am thy salvation."



“Which thou hast prepared before the face of all people.” The second part of this hymn, concerning the general good our Saviour brought to the whole world.

Wherein two points are to be noted especially :  $\left\{ \begin{array}{l} 1. \text{ What are his benefits.} \\ 2. \text{ To whom they belong.} \end{array} \right.$

The benefits are salvation, light, and glory. So that the world without Christ, lieth in damnation, darkness, and shame. Jesus is a Saviour, neither is there salvation in any other : he is the “light of the world,” and “Sun of righteousness,” without whom all men sit in darkness, and in the shadow of death, as Zacharias in his song : he is our glory, without whom “nothing belongs unto us but confusion and shame.” These benefits are so great, that they ought to be had in a perpetual remembrance. Christ himself commanded his last supper to be reiterated often, and the Church enjoineth this hymn to be sung daily, in a thankful memorial hereof.

But unto whom appertain these benefits? Unto all. So saith the text, “which thou hast prepared before the face of all people. The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God.” Christ is set up as a sign to the people, and happily for this cause, among others, he was born in a common inn, frequented by men of all sorts : and the first news of the gospel was preached in open fields, Luke ii. “as prepared before the face of all people.”

But here we must observe, that albeit salvation pertains to all, yet all pertain not to it : none pertain to it, but such as take benefit by it : and none take benefit by it, no more than by the brazen serpent, but they who fix their eyes on it. If we desire salvation, light and glory, we must (as old Simeon) embrace Christ joyfully, and hold him in our arms of faith steadfastly.

“To be a light to lighten the Gentiles.” If any shall demand why Simeon here calls Christ the light of the Gentiles, and glory of the Jews, rather than the glory of the Gentiles, and light of the Jews :

Answer is made, that there is a two-fold darkness :  $\left\{ \begin{array}{l} \text{Sin.} \\ \text{Ignorance.} \end{array} \right.$

Sin is called in holy Scripture a work of darkness, for divers respects :

1. Because it is committed against God, “who is light,” through the suggestion of Satan, “who is the prince of darkness.”

2. Because sin for the most part is committed in the dark :

“They that sleep, sleep in the night, and they that are drunken, are drunken in the night.”

3. Because sin deserveth eternal darkness: “Cast that unprofitable servant into utter darkness.”

4. Because sin is committed especially through the darkness of understanding: for Satan usually blindeth our eyes of reason, and religion, and makes sin appear not in its own name and nature, but under the name and habit of virtue.

Now in regard to this kind of darkness, Christ was a light to the Jews, as well as to the Gentiles: Isaiah lx. 1; “Arise O Jerusalem, be bright, for thy light is come.” John i. 9; “Christ doth lighten every man that cometh into the world.”

The second kind of darkness is ignorance: the light of the body is the eye, so the eye of the soul is the understanding: and therefore as Christ saith, if the light that is in thee be darkness, how great is the darkness? The Jews in this respect were not in such darkness as the Gentiles; having the law, the prophets, the sacrifices and exercises of holy religion: “In Jewry was God known, his name great in Israel, at Salem was his tabernacle, his dwelling in Sion:” whereas the Gentiles were strangers and aliens from the covenants of promise, without hope, without God in the world: but now Christ the light of the Gentiles, yea of the whole world, hath broken down the partition wall and made of both one; all people, God’s people. For as the natural sun shineth indifferently upon the good and evil: so the Sun of righteousness showeth his glorious saving light before the face of all people: to lighten and open our eyes, that we may turn from darkness to light, from the power of Satan unto God, Acts xxvi. 18.

Howsoever Christ be the light of all people, yet (as it followeth) he is “the glory of his people Israel, unto whom pertained the adoption, and the glory, and the covenants.” He was promised unto them, born of them, bred up with them, he lived, preached, acted his great wonders among them: in all which respects he may be fitly called Israel’s glory.

Hence we may learn: First, That the gospel is the greatest honour of a state.

Secondly, That all our glory depends on Christ our head, who is the king of glory.

Thirdly, That a good man, especially a good preacher, is a great ornament to the country wherein he liveth: Athanasius is called “the eye of his time;” Albinus, “England’s Library;” Melanethon, “the Phoenix of Germany;” Christ, “the glory of Israel.”

(Instead of "Nunc Dimittis," the 103d Psalm is used in the American Liturgy.)

DEUS MISEREATUR.

The parallel of Nunc Dimittis is the 67th Psalm, being a prophecy of Christ, who is the "countenance of God," Heb. i. 3; Colos. i. 15. For, even as when one looks in a glass, presently he produceth an image of himself, so like, as no difference can be found, in so much as it is not only like in shape, but in moving also, yet made without instruments in a moment, with one look only: so God the Father beholding himself in the glass of his divinity, doth produce a countenance most like himself. And because he hath given unto this image all his own being, (which we cannot in beholding ourselves in a glass,) therefore that image is the true Son of God, very God of very God. Whereas the Psalmist therefore; "show the light of thy countenance:" Simeon, mine eyes have seen thy salvation. The Psalmist: "that thy ways may be known upon earth, thy saving health among all nations:" Simeon, thou hast prepared salvation before the face of all people. The Psalmist: "Let the people praise thee," that is, the Jews, let all the people, that is, the "Gentiles: O let the nations rejoice and be glad," &c. Simeon, a light to lighten the Gentiles, and to be the glory of thy people Israel.

In the whole psalm two { Affectus: a request of the Church in the 1, 2, 3,  
4, 5th verses.  
points are specially regardable, { Effectus: a grant of God in the 6th, 7th verses.

Petitions for { Ourselves { Generally, God be merciful  
in the 1. { unto us and bless us.  
Others, in the 2, 3 4. { Specially, show us the light  
of thy countenance.

In the former observe { Repetitions, God be merciful unto us. And again, be  
merciful unto us: let the people, &c. And again,  
let the people, let all the people praise thee.

"God be merciful." He is the father of mercies: Ergo, we must fly to him for mercy. Deus meus misericordia mea, saith David in the 59th Psalm. Si dicas salus mea, intelligo, quia dat salutem: si dicas refugium meum, intelligo, quia confugis ad eum: si dicas fortitudo, mea, intelligo, quia dat fortitudinem. Misericordia mea,

quid est? totum quicquid sum, de misericordia tua est. (If you call him "my salvation," I understand you, because he gives salvation; if you call him "my refuge," I understand, because you fly to him; if you call him "my strength, I understand, because he gives strength. "My mercy," what's that? All that I am, is of thy mercy.) And therefore seeing God's mercy is the fountain of all goodness, we must first desire him to be merciful, and then to bless us, he that hath enough mercy, shall never want any blessing. The word original signifieth rather favour than pity; because pity is showed only in adversity, not in prosperity: whereas favour in both. And therefore the vulgar Latin, Deus misecreatur, happily not so sufficient, as Deus faveat: Be favourable O Lord, and so merciful as to bless us: that is, not only to deliver us from evil, but also to give whatsoever is good. In more particular, "show us the light of thy countenance." Every man doth desire blessing, but the good man only this blessing: all others are blessings of the left hand, common to the wicked with the godly; but this is a blessing of the right hand, which only belongs unto God's elect.

God looks on the reprobate like an angry judge with a cloudy countenance: but beholds all his adopted children in Christ as a merciful Father, with a gracious aspect. "Show us thy countenance," that is, endue us with true knowledge of thy word, and a lively faith in thy Son, "which is thine own image and countenance," where we may learn to confess with Paul, that all other things are but loss, in comparison of the superexcellent knowledge of Christ Jesus: "for it is eternal life to know God, and whom he hath sent Jesus Christ."

"That thy way may be known." As light, so the participation of God's light is communicative: we must not pray for ourselves alone, but for all others, that God's way may be known upon earth, and his saving health among all nations, thy way, that is, thy will, thy word, thy works. God's will must be known on earth, that it may be done on earth, as it is in heaven. Except we know our Master's will, how shall we do it? Ergo, first pray with David here: "Let thy way be known upon earth:" and then, "let all the people praise thee." God's will is revealed in his word, and his word is his way wherein we must walk, turning neither to the right hand nor to the left. Or thy way, that is, thy works, as David elsewhere, Psal. xxv. 9; "All the ways of the Lord are mercy and truth." Or as other most fitly, thy way, that is, thy Christ, "Thy saving health," that is, thy Jesus: for I am the way, saith our Saviour: John xiv. 6.

No man cometh to the Father but by me : wherefore “let thy Son be known upon earth, thy Jesus among all nations.”

At this time God was known in Jewry, but (saith Hierom) God’s way was unknown, his Son was not as yet manifested in the flesh : this (as Paul speaks) was his wisdom : but now revealed, as St. John in his first epistle, “we have heard, we have seen with our eyes, and our hands have handled of the word of life.” Blessed eyes, happy ears! for “I tell you many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them.”

“Let the people praise thee.” Mark the sweet order of the blessed spirit : first mercy, then knowledge ; last of all praising of God. We cannot see his countenance, except he be merciful unto us : and we cannot praise him, except his way be known upon earth : his mercy breeds knowledge, his knowledge praise. We must praise God always for all things, Eph. v. 20, but especially for his saving health among all nations. “And this is the true reason why the Church in her Liturgy doth use so many hymns,” and give so much thanks unto God for the redemption of the world. Wherein assuredly she did imitate the blessed Apostles in composing the creed, the greatest part whereof (as hath been noted) is spent in the doctrine which concerneth our Saviour Christ.

“Let all the people.” Some mislike the Litany, for that it hath a petition for all men, and all people : yet we have both a precept, and a precedent out of God’s own book : the Commandment is, 1 Tim. ii. “I exhort that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.” The practice of God’s Church is apparent in this place, “let the people, let all the people ;” which the psalmographer uttered from the spirit of God, as the mouth of God, and therefore let men construe the Church, as the Scripture, when as the Church doth speak scripture, lest they wipe out of the Bible many good lessons, (as Tertullian said of Marcion) if not with a sponge, yet with a peevish and thwart interpretation. And here let the novelist also remember, that both our English reformers, and the Churches of Scotland, use the same petition for all men in their prayers after the sermon.

“O let the nations rejoyce and be glad.” It is observed to good purpose, that this clause is inserted fitly between that doubled exclamation, “Let the people praise thee :” because none can praise God well, except they do it heartily with joy and gladness. For as the Lord loves a cheerful giver, so likewise, a cheerful thanksgiver. God is terrible to the wicked, but a God of gladness to such

as have seen the light of his countenance: for being reconciled unto God, they have such inward joy and peace, that it passeth all understanding.

“For thou shalt judge the folk righteously.” The psalmist here may seem to contradict himself: for if mercy make men rejoice, then judgment occasioneth men to tremble. Answer is made, that all such as have known the ways of the Lord, and rejoice in the strength of his salvation, all such as have the pardon of their sins assured, and sealed, fear not that dreadful assize, because they know the Judge is their advocate. Or, (as Hierom) let all nations rejoice, because God doth judge righteously, being the God of the Gentiles, as well as of the Jews, Acts x. 34. “Or let all nations rejoice,” because God doth govern all nations; that whereas heretofore they wandered in the fond imaginations of their own hearts, in wry ways, in by-ways; now they are directed by the spirit of truth to walk in God’s high way which leads unto the celestial Jerusalem: now they shall know Christ the way, the truth, and the life. For judging, is used often for ruling: 1 Sam. vii. 15; 2 Cor. i. 10. So David here doth expound himself, thou shalt judge: that is, “thou shalt govern the nations.”

“Upon earth.” Not excluding things above, but openly meeting with their impiety, who think God careth not for the things below: for Epicurus in old time so taught, and Epicures in our time so live, as if Almighty God did not mark what were done well or ill upon earth. “O ye fools when will ye understand? He that planted the ear, shall he not hear? or he that made the eye, shall he not see?” *Totus oculus est, quia omnia videt: totus manus est, quia omnia operatur: totus pes est, quia ubique est, as Seneca like a divine: Prope a te est Deus, tecum est, intus est. Ita dico Lucili, sacer intra nos spiritus sedet, malorum benorumque observator et custos.*

“Let the people.” This, and other manifest repetitions in this psalm, may serve for a warrant to justify the repetitions in our Liturgy: but I will answer the novelist in the words of Paul, Rom. ii. “In that thou blamest another, thou condemnest thyself, for thou that judgest, doest the same thing.”

The reformers in one of their prayers after the sermon, use repetition, and that of the Lord’s prayer, and in such sort, that within a very narrow room it is first expounded paraphrastically, then again reiterated every word particularly. So likewise the Scottish Church in the ministration of Baptism doth enjoin that the creed be repeated twice. First the father, or in his absence the Godfather

propounds it, and then instantly the minister expounds it. Wherefore that worthy divine most truly, there is in England a schismatical and indiscreet company, that would seem to cry out for discipline, their whole talk is of it, and yet they neither know it, nor will be reformed by it.

“Then shall the earth.” Literally, the earth which was cursed for man’s sin, shall through God’s blessing give her increase: The valleys shall stand thick with corn, and our garners shall be full with all manner of store. So that if the vine be dried up, or the fig-tree decayed, if our corn be blasted, or grain so thin, that the “mower cannot fill his hands, nor he that bindeth up the sheaves, his bosom:” we must remember it is for our unthankfulness and sin. For if all the people praise the Lord, then shall the earth bring forth her increase. See the two first chapters of Joel.

“God, even our own God.” Out of this sentence the Fathers, and other interpreters observe generally the Trinity and Unity of God: the Trinity in the threefold repetition of the word God, Unity in the pronoun him, all the ends of the world shall fear him, in the singular: not them, in the plural. It is very remarkable, that Christ the second person is called “our God: God, even our God,” as being ours in many respects, as having taken upon him our flesh, living among us, and at length also dying for us. Immanuel, God with us, Isa. vii. 14; Matt. i. 23. “He bare our infirmities, and answered for our iniquities, our reconciliation, and our peace, through whom and in whom God is ours, and we are his: Cant. vi. 2.”

“All the ends of the world shall fear him.” In the 4th v. David desired earnestly that all nations might be glad, and rejoice: now that they may fear: teaching us hereby to “serve the Lord in fear, and to rejoice unto him with reverence:” Psal. ii. 11. So to fear him, as to serve him with gladness: and so to rejoice in him, as to work out our salvation in fear and trembling: without joy we shall despair, without fear presume.

“The fear of God (as Solomon speaks) is the beginning of wisdom, not only principium, but præcipium: not only primum, but primarium: and therefore as it is called the beginning of wisdom, Prov. i. 7; so likewise “the end of all.” Eccl. xii. 13; “let us hear the end of all: fear God, and keep his commandments.”

This fear is not slavish, a distractive and destructive fear, which overthroweth our assurance of faith, and spiritual comfort: for such a fear God forbids, Isaiah xxxv. 4; Luke xii. 34; but is a small and awful regarding fear, Terrens à malo, tenens in bono: being an

inseparable companion of a lively faith, and therefore commanded in God's word, and commended in his servants: old Simeon a just man, and one that feared God; Cornelius a devout man, and one that feared God; Job a just man, and one that feared God; and here God is said to bless the Church, in that all the ends of the world shall fear him.

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QUICUNQUE VULT.

The learned Athanasian Creed consists of two special parts, unfolding fully the two chief secrets of holy belief, namely:

The { Unity and Trinity of God.  
 { Incarnation and passion of Christ.

The which are called the principal mysteries of our faith, because in the former is contained the first beginning and last end of man: in the second, the only and most effectual means to know the first beginning, and how to attain unto the last end. So that Athanasius hath comprehended in a very narrow room both the beginning, and middle, and end of all our felicity. For this happily called the world's eye, because he did see so much, and pierce so far into these unsearchable and ineffable mysteries.

And as this excellent confession is a key of belief; to the litany following, is as a common treasure house of all good devotion. It may be said of the Church in composing that exquisite prayer, as it was of Origen, writing upon the Canticles: *In cæteris alios omnes vicit, in hoc seipsum.* In other parts of our liturgy she surpasseth all other; but in this herself.

These points (I confess,) come not now within the compass of my walk: but I propose *pro nosse et posse* to justify them, and all other portions of our communion book in my larger expositions upon the gospels and epistles, as the text shall occasion me justly. The next eminent scripture to be considered in this tract, is the Decalogue, recorded *Exod. xx. 1.*



## THE DECALOGUE.

“*Then God spake all these words, and said, I am the Lord thy God,*” &c.

The law was imprinted at the first in man’s heart, the wish is acknowledged even by profane poets, as well as divine prophets in general.

Exemplo quodcumque malo committitur, ipsi  
 Displicet auctori : prima est hæc ultio, quod se  
 Judice, nemo nocens absolvitur, improba quamvis  
 Gratia fallacis prætoris vicerit urnam.                      JUVENAL.

And Seneca notably, prima et maxima peccantium pœna peccasse : Sin is the greatest punishment of sin in particular, (as Melancthon observes,) heathen authors have a pattern for every precept, according to that of Paul, Rom. ii. 14, “The Gentiles having not the law, are a law unto themselves.”

But when the light of it through custom of sin began to wear away, it was openly proclaimed unto the world, engraven in stone, written in a book, kept for record in the Church, as a perfect abridgment of all law, setting down the duties of all men, in all things, for all times.

In it observe	Prefaces,	{	One, of the law-writer: “God spake all these words,” &c.
			Another, of the Law-giver: “I am the Lord thy God,” &c.
	Precepts of the	{	First table, concerning our love to God.
			Second, touching our love to man.
In the former preface note the	Matter,	{	all these words.
			Manner, {
			Who.

The matter is: these words, that is, these sentences and all these: for Almighty God spake not the first commandment only, nor the second, or third, and left there: but he spake them all, and therefore the Pope proves himself anti-god in leaving out one, and dispensing with many. God gave so strict a charge to keep every one, as any one: but the vicar of God abounding with unlimited

authority, doth first publish what he list, and then expound them as he list. To leave them, who thus leave God, it is our duty, because God spake them all, to beg of him obedience, and make conscience to keep them all, as one wittily, totus, tota, totum; the whole man, the whole law, the whole time of his life.

In the manner, I note first the circumstance of time, when God spake: namely, when all the people were gathered together and justified: as appeareth in the former chapter, then God spake. Whereupon it is well observed that all men ought to take notice of the law, whether they be commoners, or commanders high or low, none so mighty that is greater, or so mean that is less, than a subject to God and his ordinances: and therefore Martin Luther hath worthily reprehended Antinomian preachers, who teach that the law need not be taught in the time of the gospel. Indeed "Christ is the end of the law:" but, as Augustine construes it, *finis perficiens, non interficiens*: an end not consuming, but consummating; for, as himself said, "I came not destroy the law, but to teach and do it."

Secondly, We may learn by this circumstance, due preparation when we come before God either to speak or hear his word. Avenzoar used to say, that he never gave purgation, but his heart did shake many days before. Let the physician of the soul then tremble, to think what hurt bad physic may do, when it is ministered abruptly, corruptly, without either pains in reading, or reverence in speaking. Unto the ungodly said God, "Why doest thou preach my laws, and takest my covenant in thy mouth, when as thou hatest to be reformed, and hast cast my words behind thee?" If hearers of the law, much more preachers of the gospel, ought to be thoroughly sanctified. In the miller's hand we lose but our meal; in the farrier's hand but our mule; in the lawyer's hand but our goods; in the physician's hand but our life; but in the hands of a bad divine we may lose that which surpasseth all, our soul.

Hearers also being of uncircumcised hearts and ears, ought to fit and prepare themselves, as Moses and Joshua were commanded, in disburdening their mind, when they come to God's house to hear God speak, not only from unlawful, but also from all lawful worldly business; presenting themselves and their souls in the righteousness of Christ, a living, holy acceptable sacrifice to God: and it is the duty both of speaker and hearer to desire the Lord that he would forgive our want of preparation, and so to assist us with his holy spirit in handling of his holy word, as that the whole business may be transacted for our good and his glory.

The second circumstance noted in the manner is the person, and that is God: then God spake these words, in his own person, attended upon with millions of glorious angels, in a flame of fire, so that there is never an idle word, but all full of wonderful wisdom: so perfect a law, that it proves itself to be God's law. For the laws of men, albeit they fill many large volumes, are imperfect; some statutes are added daily, which were not thought upon before; many repealed which after experience taught not to be so profitable; but this law continueth the same for ever, comprehending in a few words all perfection of duty to God and man, enjoining whatsoever is good, and forbidding whatsoever is evil.

God is author of all holy Scripture, but the ten Commandments are his, after a more peculiar sort: first, because himself spake them, and said in a sound of words, and a distinct voice, that the people both heard, and understood them: in which sense St. Stephen happily calleth them *oracula viva*, lively oracles: not that they did give life, for Paul showeth that the law was the ministration of death; but lively words, as uttered by lively voice, not of men or angels, as other Scripture, but immediately thundered out by God himself.

Secondly, Because God himself wrote them after a more special manner: he did use men and means in penning the gospels and epistles, and other parts of sacred writ: "for holy men of God wrote as they were moved by the Spirit of God:" (as the Fathers observe) they were the pens of God's own finger; but in setting down the Decalogue God's own finger was the pen, he made the tables also wherein they were first written, that there might be nothing in them, but only God's immediate work. Since then God had such special regard in delivering the law, we must hence learn with all humble reverence to receive the same. If king Eglon a barbarous tyrant respected Ehud a man of mean quality, when he brought a message from the Lord; how much more should we with awful respect embrace the Decalogue, which God in his own person uttered? and it should make us exceeding zealous also (notwithstanding the scoffs of atheists and careless worldlings,) in observing and maintaining the same. For, what need any fear to defend that which God himself spake: and whereof Christ said, "He that is ashamed of me, and my words in this world, I will be ashamed of him before my Father in the world to come?" As a lively faith is the best gloss upon the gospel: so dutiful obedience is the best commentary upon the law. To conclude with Augustine, *Faciemus jubente Imperatore, et non faciemus jubente Creatore?* (Shall we

obey, the emperor commanding, and not obey when the Creator commands?) Yes Lord, speak; for thy servants hear.

Thus much concerning the first preface. The second is of the Law-giver: I am the Lord, &c. Containing two sorts of arguments, to prove that he may give a law; and that his people are bound to keep it. The first kind of reason is taken from his essence and greatness in himself: I am Jehovah. The second from his effects and goodness towards Israel;

In { General: "Thy God."  
 More special: "Which have brought thee out of the land of  
 Egypt, out of the house of bondage."

Now whatsoever it said unto them, is said unto all. Almighty God is ever the same, "which is, which was, and which is to come;" who being Jehovah the Lord, made us of nothing: and therefore we being his creatures, owe obedience to his commands in every thing: especially seeing he doth not only press us with his greatness, but allure us also with his goodness: being our God by covenant in holy baptism, wherein he took us for his adopted children, and we took him for our heavenly Father: he took us for his spouse, we took him for our husband: he took us for his people, we took him for our God: a son therefore must honour his father, and a servant his master. If he be ours, and we his, as he doth provoke us in bounty, so we must answer him in duty.

In more special, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: so hath he delivered us from the servitude of Satan, and sin, prefigured by that bondage of Egypt, and Pharaoh: "that being delivered out of the hands of all our enemies, we might serve him in holiness and righteousness all the days of our life."

Egypt was a country given exceedingly to superstition and idolatry, worshipping the most base creatures, as rats, onions, and garlic; so that to live in such a place was very dangerous to the soul: and bondage to natures ingenuous, in an estate of all other most grievous to the body. Deliverance then out of both, as benefits in their own nature very great, and in memory most fresh, were good motives unto regardful obedience.

The Lord hath done so, and more than so for us, he hath freed us from the Romish Egypt, and Spanish bondage, with less difficulty and more ease: for we are translated out of Babel and Egypt, without any travel or journey. Rome is swept away from England,

and Jerusalem is brought home to our doors. If arguments drawn either from God's infinite might or mercy ought to prevail; let England show the greatest obedience: for England hath had the greatest deliverance.



## THE PRECEPTS.

Love is the complement of the law. Christ therefore reduced all the ten Commandments unto these two: "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." The which (as Tertullian observes) is not dispendium, but compendium legis: not a curtailing, but a full abridgment of the whole law. Yet I find three sundry partitions of the severals.

Josephus and Philo part them equally, making five Commandments in each table; the curious and learned may peruse Sixtus Senensis Bibliothec. sanct. lib. 2, pag. et Gallasius annot. in Irenæi lib. 2, cap. 59.

Lombard out of Augustine, and generally the school-men out of Lombard, in honour of the Trinity, divide the first table into three Commandments, and the second into seven.

But all our new writers, and most of the old doctors, ascribe four to the first, six to the second; among the Hebrews, Aben Ezra; the Greeks, Athanasius, Origen, Chrysostom; the Latins, Hierom, Ambrose in epist. ad Ephesios, cap. 6.

Wherefore being compassed about with such a cloud of witnesses, I follow the Church's order, assigning four concerning our duty to God, and six touching our duty to man.

Or the first table doth set down two points especially:  $\left\{ \begin{array}{l} 1. \text{ The having of the true God for our God, in the} \\ \text{first, "Thou shalt have no other gods but me."} \\ 2. \text{ The worshipping of this one God, in the other} \\ \text{three.} \end{array} \right.$

The first Commandment is observed in exercising the three theological virtues,  $\left\{ \begin{array}{l} \text{Faith.} \\ \text{Hope.} \\ \text{Charity.} \end{array} \right.$

He that unfeignedly believeth in God, hath God for his God: because he taketh God for the chief verity: and in this unbelievers and misbelievers offend. He that hopeth in God, hath God for his God, in that he takes him for most faithful, most pitiful, and also most potent; as being assuredly persuaded that he can, and will help him in all his necessity. And in this they sin who despair of

the mercies of God, or do trust more in men, than in God: or so much in men, as in God. He that loveth God above all things, hath God for his God, in holding him for the chief good: and in this they trespass who love any creature more than God, or equal with God, and much more they that hate God: for it is a sound conclusion in Divinity; That is our God which we love best, and esteem most.

Concerning the worship of God, note the

{	Manner: in the second Commandment.
	End: in the third Commandment.
	Time and place: in the fourth Commandment.

The second doth describe the manner of his worship: "Thou shalt not make to thyself any graven image," &c., forbidding all strange worship, and enjoining pure worship according to his word: for to devise phantasies of God, is as horrible as to say there is no God. And therefore though we should grant, that images and pictures of God are as it were the layman's alphabet, and the people's almanac: yet forasmuch as these books are not imprinted *Cum privilegio*, but on the contrary prohibited; it is unlawful to learn what God is by them, or to worship God in, or under them. And lest any should presume, God hath fenced in this commandment with a very strong reason, I am the Lord, and therefore can punish: a jealous God, and therefore will punish grievously such as give that honour to another which only belongs unto me.

The end of God's worship is his glory, provided for in the third commandment: "Thou shalt not take the name of the Lord thy God in vain."

The which is done two ways, in our

{	Works.
	Words.

In our conversation: when as our lewd life doth occasion enemies of religion to revile the gospel, and blaspheme God. It is to take Christ's name in vain, when we play the Gentiles under the name of Christians; as Paul to Titus: "professing God in word, but denying him in our works." *Hoc ipso Christiani deteriores quo meliores esse deberent: He that calls on the name of Christ, must depart from iniquity.*

Secondly, we take God's name in vain by speech, and that without an oath or with an oath: without an oath, when we talk of himself, his essence, titles, attributes, holy word, wonderful works, irreverently and unworthily without any devotion, or awful regard of his excellent Majesty.

We blaspheme God with an oath, by swearing either

{	Idly.
	Falsely.

Idly out of { Weakness: when in our ordinary talk, through a custom in sin, we fill up our periods with unnecessary oaths.

{ Wickedness: as when a wretch in his discontented humour shall bind himself with an oath to do some notable mischief. So certain Jews, Act xxiii. swore that they would neither eat nor drink till they had killed Paul: or when he shall despitefully swear to vex the good Spirit of God, and to trample the blood of Christ under his feet; if cards, or bowls, or dice, run against him, he will make his tongue to run so fast against God: or when he doth swear by heaven, or earth, or any other creature, instead of the Creator.

An oath is an invoking of God: he therefore that swears by the light, makes light his god: he that swears by the mass, doth make that idol his god.

A man may forswear himself three ways, as Lombard out of Augustine: when he doth swear { 1. That which is false and he knows it false.  
 { 2. That which is true, but he thought it false.  
 { 3. That which is false, but he held it true.

The two first kinds are abominable: namely, when a man swears either that he knows to be false, or thinks to be false: but the third in the court of conscience is no sin; because it is with forswearing as with lying: Perjury is nothing else but a lie bound with an oath. As then a man may tell an untruth, and yet not lie: so likewise swear that which is false, and yet not swear falsely. Thou shalt swear in truth, that is, as thou shalt in thy conscience and science think to be true: for doubtless it is a lesser offence to swear by a false God truly, than to swear by the true God falsely: it is a sin to lie, but a double sin to swear and lie.

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#### THE FOURTH COMMANDMENT.

The fourth commandment doth set down the time and place of God's holy worship: the time expressly, "Remember thou keep holy the Sabbath day:" the which insinuates also the place; for God was publicly worshipped in his Sanctuary, in his Tabernacle, in his Temple, Leviticus xix. 30. "Ye shall keep my Sabbaths, and reverence my Sanctuary." The Sabbath (as one calls it) is God's school-day; the Preachers are his Ushers, and the Church is his open school-house.

This commandment is hedged in on every side, lest we should break out from observing it: with a caveat before, "Remember:" and two reasons after, one drawn from the equity of the law: "Six days shalt thou labour." As if God should speak thus, if I permit thee six whole days to follow thine own business, thou mayest well

afford one only for my service: but six days shalt thou labour and do all thine own work: therefore hallow the seventh in doing my work. "Six days shalt thou labour." A permission, or a remission of God's right, who might challenge all; rather than an absolute commandment. For the Church upon just occasion may separate some week-days also, to the service of the Lord and rest from labour, Joel ii. 15. "Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." Days of public fasting, for some great judgment: days of public rejoicing for some great benefit, are not unlawful, but exceeding commendable, yea necessary. Yet this permission is a commission against idleness, because every man must live by the sweat of his brows, or sweat of his brains: having some profession, or occupation, or vocation, wherein he must labour faithfully.

Another argument is taken from the Law-giver's example: "For in six days the Lord made heaven and earth, and rested the seventh day." God requires no more than himself performed, his own practice is a Commentary upon his law. This may teach all magistrates, all masters, all superiors who prescribe laws unto others, to become first an unprinted law themselves. If the prince will have his court religious, himself must be forward in devotion: if the father will have his children possess their vessels in chastity, then himself must not neigh after his neighbour's wife. When Sabbath-breakers are rebuked, all their answer is, others, and that the most do so. If they will follow fashion and example, let them follow the best: "Fashion not yourselves like the world; but be ye followers of God:" who framed the whole world in six days, and rested the seventh: he rested from creating, not governing: from making of new kinds of creatures, not singular things: he is not (as Epicurus imagined) idle, but always working: John v. 17. "My Father worketh hitherto, and I work."

The Commandment itself is	}	First, propounded briefly: "Keep holy the Sabbath day."
		Then expounded more largely: showing
		} 1. What is the Sabbath day, namely, the seventh. 2. How it must be sanctified: "In it thou shalt do no manner of work."

"Keep holy." This day hath no more holiness in itself than other times; only God hath appointed it to holy uses above others; and therefore we must keep it more holy than others.

"The Sabbath." There is sabbatum } Pectoris, of the mind.  
} Temporis, of time.



The Sabbath of the mind is double: { Internal, peace of conscience in the kingdom of grace.  
 { Eternal, rest of body and soul in the kingdom of glory.

When as we shall rest from our labours, all tears shall be wiped from our eyes, and cares from our heart.

Among the Jews the Sabbath of time was of { Days.  
 { Years.

Days { Lesser, every seventh day.  
 { Greater, as when the passover fell on the Sabbath, as it did when Christ suffered.

Years { Every seventh year, a Sabbath of rest to the land.  
 { Every seven times seven years, which was 49, and then followed in the 50th year the Jubilee.

This Sabbath is of days, expressly, kept holy the seventh day.

There is { A natural day, which is the space of 24 hours, a night and a day Gen. i. 5.  
 { An artificial day, the space of 12 hours: as Christ: John xi. 9, from the Sun-rising, to the Sun-setting; of which I think this Commandment is understood. For albeit the Jews counted the Sabbath from evening to evening, yet it was but as they reckoned other days; not to sit up and watch all night; but to spend in God's service so much of the natural day, as may be spared without hurting the body.

“The seventh is the Sabbath.” It is the judgment of the most and best interpreters, that the Sabbath is morale quoad genus, but ceremoniale quoad speciem; Ceremonial for the manner, albeit moral for the matter. I say ceremonial in regard of the particular: as the strict observation of the same day and same rest; precisely to keep the Saturday, and strictly to cease from all labour, as the Jews did, was a shadow; therefore abrogated by the coming of the body, Christ.

The blessed Apostles herein led by the spirit of truth, and (as some think) by Christ's own example, altered, and so by consequence abrogated the particular day. Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, ut ostenderent exemplum abrogationis legum ceremonialium in die septimo; Melanct. tom. 2, fol. 363.

Whereas therefore the Jews observed their Sabbath on the seventh day, we celebrate the eighth. They gave God the last day of the week; but Christians better honour him with the first; they

keep their Sabbath in honour of the world's creation; but Christians in memorial of the world's redemption, a work of greater might and mercy: and therefore good reason the greater work should carry away the credit of the day. See the gospel on Saint Thomas day.

The particular rest of the Jews is ceremonial also, for it is a type of our inward resting from sin in this life; Exod. xxxi. 13; Ezek. xx. 12, and a figure of our eternal Sabbath in the next; as St. Paul disputes, Heb. iv.

Yet this Commandment is moral in the general. As for example, we must keep one day in the seven holy to the Lord; wherein we must do no manner of work, which may let the ministry of God's Word, and other exercises of piety. We must leave to do our work, that the Lord may bring forth in us his work.

The duties then required on the } Rest.  
 Lord's day be principally two; } And a sanctification of this rest.

A double Sabbath, rest from labour, and rest from sin: for as our Church doth determine, two sorts of people transgress this Commandment especially:

1. Such as will not rest from their ordinary labour, but drive and carry, row and ferry on Sunday.
2. Such as will rest in ungodliness, idly spending this holy day in pampering, pointing, painting themselves. So that God is more dishonoured, and the devil better served upon Sunday, than on all the days of the week beside.

“Thou shalt do no manner of work.” That is, no servile work of thine ordinary calling, which may be done the day before, or left well undone till the day after. But some works are lawful, namely, such as appertain to the public worship of God; as painful preaching of the sacred word, reading of divine prayers, administering of the blessed sacraments, and every work subordinate to these; as ringing of bells, and travelling to Church, Acts i. 12; 2 Kings iv. 23.

And works of } Ourselves, as provision of meat and drink, Matt. xii. 1.  
 mercy toward } Other } Men, our Saviour healed the man with the dried  
 } } hand on the Sabbath, Mark iii. 5.  
 } } Beasts, in watering cattle, and helping them out of  
 } } pound and pit: Luke xiv. 5.

Works of present necessity: physicians on the Lord's day may visit their patients, midwives help women with child, shepherds attend their flock, mariners their voyage, soldiers may fight, and messengers ride post for the great good of the Commonwealth.

Works of honest recreations also, so far as they may rather help than hinder one cheerful serving of the Lord. And the reason of

all this is given by Christ, Mar. ii. 27. "The Sabbath was made for man, and not man for the Sabbath."

"Thou." Thy wife is not named, because she is presumed to be thyself: that whatsoever is forbidden thyself, must also be known to be forbidden thy second self.

"Thy son and thy daughter." Every man is a governor in his own house, and therefore must take charge of such as are under him: *Adduc eos ad domum Dei tecum, qui sunt in domo tua tecum; mater Ecclesia aliquos a te petit, aliquos repetit; petit eos quos apud te invenit, repetit quos per te perdidit.* (Bring to the Lord whoever is with thee at home, thy domestics; thy mother, the Church, demands them of thee, she demands whoever is found with thee, she seeks those, whom she has lost through thy neglect.)

"Thy man servant." This is for  $\left\{ \begin{array}{l} \text{Thy good.} \\ \text{Their good.} \\ \text{The common good.} \end{array} \right.$

Thy good: For he that on Sunday shall learn his duty, will be more fit all the week to do his duty: such as obey God with a good conscience, will serve their master, with an upright heart, as Jacob served Laban, and Joseph Pharaoh.

Again, it is for thy good often to remember with thankfulness, that God hath made thee master, and him servant: whereas he might have made thee servant, and him master.

For their good: that they may "know God, and whom he hath sent Christ Jesus, the way, the truth, and the life." Thy servants are men of the same mould with thee: *Iisdem et constant et nutriuntur elementis, eundem spiritum ab eodem principio carpunt, eode fruuntur cœlo, æque vivunt, æque moriuntur, servi sunt, imo conservi.* That is, in the words of Scripture, "Thy servants are all one with thee in Christ:" made of the same God, redeemed with the same price, subject to the same law, belonging to the same master: Eph. vi. 9. Pity then and piety require that thou see them observe the Lord's day, for the good as well of their bodies as souls.

For the common good. For every man hath just cause to be ready willingly to labour all the week, when as he is assured he shall rest on Sunday.

"Thy cattle." Hence we may gather much comfort: for if God in his mercy provide for the welfare even of our brute beasts, of which he hath made us lords; he will assuredly much more respect

us his servants and children; he cannot be careless for men, who is so careful for oxen.

The commandments are so well known, and often expounded, that as Augustine speaks in the like case: *Desiderant auditorem magis quàm expositorem.* I pass therefore from the first table, containing all duty to God, unto the second, teaching all duty to man; I say to man as the proper immediate object of them. Otherwise these commandments are done unto God also; for he that clotheth the naked, and visiteth the sick, doth it unto Christ: *Matt. xxv. 40.*

The law then concerning our neighbour is partly  $\left\{ \begin{array}{l} \text{Affirmative, teaching us to do him all good:} \\ \text{“Honour thy father and mother,” \&c.} \\ \text{Negative, teaching us to do him no hurt: “Thou} \\ \text{shalt not kill,” \&c.} \end{array} \right.$

This table begins with honour of our father: First, Because next unto God we must honour those who are in the place of God.

Secondly, Because the neglect of this one commandment occasioneth all disorder against the rest; for if superiors govern well, and inferiors obey well; how can any man be wronged in word or deed?

Thirdly, Because of all neighbours our parents are most near to us, as being most bound to them, of whom we have received our life. Thy parent is God's instrument for thy natural being: thy prince God's instrument for thy civil being: thy pastor God's instrument for thy spiritual being. Wherefore as thou art a man, thou must honour thy natural father: as a citizen, honour thy civil father; as a christian, honour thy ecclesiastical father.

Honour imports especially three things:  $\left\{ \begin{array}{l} \text{Obedience.} \\ \text{Reverence.} \\ \text{Maintenance.} \end{array} \right.$

Obedience. “Children obey your parents in all things:” *Col. iii. 20*; that is, as Paul doth interpret himself, *Eph. vi. 1*, in the Lord. In all things agreeable to the will of God; otherwise for Christ's love we must hate father and mother, *Luke xiv. 26.* Hierom notably: *Licèt sparso crine et scissis vestibibus ubera quibus te nutrierat mater ostendat, licèt in limine pater jaceat, per calcatum perge patrem, sicis oculis ad vexillum crucis evola.* The most eminent patterns of obedience to father and mother are the Rechabites, Isaac, Christ: *Venerabatur matrem, cujus ipse erat pater, colebat nutrìtium quem nutriverat.*

Reverence. Bearing them respect in words, and outward behaviour, though they be never so mean, and we never so mighty, *Prov.*

xxiii. 22. Honour thy father that begat thee, and thy mother that bare thee. And if he should say, be dutiful unto thy parents; not because they be rich and in great place, but because they be thy parents, how base soever they be. *Matris augustam domum judicas, cujus tibi non fuit venter augustus? parentes non amare impietas est, non agnoscere insanio est.* Examples of this virtue, recorded in holy Scriptures are Joseph and Solomon, and in our English Chronicles, Sir Thomas More, who being Lord Chancellor of England, usually did ask his father's blessing in Westminster Hall publicly; the which custom of our nation is good and godly.

Maintenance. If the parent be blind, the child must be his eye: if lame, the child must be his foot; if in any want, the staff of his decayed age. So Christ took care for his mother at his death: for it is great reason that children having received life of their father and mother, should procure to preserve unto them the same life. Nature doth read this lesson. Valerius Maximus hath a memorable history of a young woman who gave suck to her mother in prison, and so kept her alive, who otherwise was adjudged to be famished. A pious office, so well accepted of the judge, that he did both pardon the mother, and prefer the daughter; Aristophanes affirms also, that the young stork doth feed the old.

There is a duty required of the parent toward the child, as well as of the child toward the parents; yet the law speaketh expressly to the one, and not to the other. That the father being in order of nature and in wisdom superior, might suspect his duty to be written in himself; father and mother are *nomina pietatis, officiorum vocabula, naturæ vincula.* The duty then of superiors is infolded in the word father; a minister is a father, a master a father, a magistrate a father; teaching them to be so well affected to their inferiors, as parents are to their children.

Again, the love of parents towards their children is so natural and ordinary, that there is less need to put parents in mind of their duty. But contrariwise children are not usually so dutiful to their parents (as the school speaks,) *Amor descendit, non ascendit, benefactor plus diligit quàm beneficiatus.* (Love descends, rather than ascends; the benefactor loves more than the beneficiary.) And therefore it was necessary to admonish them of their love: neither is God content with a bare precept, but hath adjoined a promise, "That thy days may be long," for there is no reason he should enjoy long life, who dishonoureth those of whom he received life: but if God shorten the days of dutiful children, and instead of long life give them everlasting life; he doth not break, but keep his

promise: for he doth promise long life, not absolutely, but so far forth as it is a blessing; "that it may be well with thee: and that thou mayest live long on earth," Eph. vi. 3.



### THE SIXTH COMMANDMENT.

The negative part forbiddeth all evil, and that is committed against our neighbour three ways: In

}	Thought.
	Word.
	Deed.

But because bad deeds are worse than bad words, and bad words worse than bad thoughts, it pleased the God of order first to forbid bad deeds: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal." Then bad words: "Thou shalt not bear false witness." Last of all, bad thoughts: "Thou shalt not covet thy neighbour's house," &c.

}	Life, "thou shalt not kill."
	Honour, "Thou shalt not commit adultery."
	Goods, "Thou shalt not steal."

All our bad deeds against our neighbours concern his

"Thou shalt not kill." To wit, a man: for to kill other living things is not forbidden; and the reason is plain, because they were created for man, and so man is master of their life. But one man was not created for another man, but for God; and therefore not man, but only God is master of our life; for a magistrate doth not put malefactors to death as master of their life, but as a minister of God; and so by consequence not murder, but an act of justice, "Such as strike with the sword, shall perish with the sword;" that is, such as take the sword upon their own authority: Dominus jussurat, ut ferrum discipuli ferrent, non ut ferirent. But if God put a sword into their hand, then they may, then they must strike. In a word, killing is unjust, when either it is done without authority, or by public authority upon private grudge; non amore justitiæ, sed libidine vindictæ. Concerning inward rancour and outward disdain, in deed, word, or gesture, see the Gospel, Dom. 6, post Trin.

## THE SEVENTH COMMANDMENT.

In this Commandment are forbidden all unchaste lusts, as well burning within, as breaking forth,

Into	}	Allurements	}	Ribald talk, Ephes. iv. 29.
				Wanton looks, Gen. vi. 2, xxxix. 7.
				Lascivious attire, Isa. iii. 16.
		Acts of uncleanness.		

Acts of unclean- ness, unnatural : as	}	Committing filthi- ness with	}	A man of the same sex : Rom. i. 27.
				A beast : Levit. xviii. 23.

Natural,	}	Adultery : when both, or one of the parties are married : Deut. xxii. 22,	}	Deflowering of virgins, Deut. xxii. 28.	
				Fornication : between single persons : as	Hunting of common whores, 1 Cor. x. 8.
					Incest : with such as be within the degrees of consanguinity or affinity prohibited in law : Levit. xviii. 6.

Sin in this kind is more dangerous than in another, because a man can hardly repent heartily for it. The murderer, and swearer, and thief, become many times exceeding sorrowful after the fact : but the wanton (as Hierome notes) even in the midst of his repentance sinneth afresh : the very conceit of his old pleasure doth occasion a new fault ; so that when his devotion ends, he presently begins to repent that he did repent. Example hereof Augustine, who being in the heat of his youth (as himself writes of himself) begged of God earnestly the gift of continency : but, saith he, to tell the truth, I was afraid lest he should hear me too soon : *Malebam enim expleri concupiscentiam quam extingui.* See the Gospel, Dom. 15, post. Trin.

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 THE EIGHTH COMMANDMENT.

This overthroweth Anabaptistical and Platonical community ; for if all things ought to be common, and nothing proper in possession, how can one man steal from another ? All laws of giving, buying, selling, leasing, letting, lending, are vain, *si teneant omnes omnia, nemo suum.*

A man may transgress this Com- mandment in being a thief	}	To himself, in spending.	}	Too much.
				Too little.

Too much { Wasting more than he should in gaming, diet, bravery; such are arrant outpurses unto themselves.  
Getting less than he should: Ignavi et prodigi sunt fures, saith Melancthon.

As a spend-all, so a get-nothing is a thief to his estate: "Poverty comes upon him as an armed man:" Proverbs xxiv. 34. An idle person is poverty's prisoner, if he live without a calling, poverty hath a calling to arrest him.

He that spends too little on himself, as the covetous wretch, is a robber of himself also, Corpus extenuat, ut lucrum extendat: He keeps his belly thin, that his purse may be full, he cannot afford himself so much as an egg, lest he should kill a chick: whereas a poor man doth want many things, a rich miser wants every thing: like Tantalus up to the chin in water, and yet thirsty. The which (as Solomon calls it) "is an evil sickness:" Eccles. vi. 2.

To others { Openly, which is plain robbery: so little practised, or so much punished in King Alfred's reign, that if a man had let fall his purse in the highway, he might with great leisure, and good assurance have come back and taken it up again.  
Secretly, which is properly called stealing. And this offence is manifold, for there is not only theft of the hand, but of the heart and tongue.

Covetous greediness is theft in heart: for howsoever it be a maxim in our law, *Voluntas non reputabitur pro facto, nisi in causa proditiomis: sed exitus in maleficiis spectatur, et non voluntas duntaxat*; yet it is a breach of this law, covetously to desire that which is not ours, albeit we seek not to get it wrongfully. Their hearts, saith Peter, are exercised in covetousness: and Chrysostom plainly, The covetous man is a very thief; *fur et latro*. The fathers of the law write that thieves are called felons, of our ancient word fell or fierce; because they commit this sin with a cruel, fell, and mischievous mind: teaching us hereby that a felonious intent is a principal in thievery.

There is also theft of the tongue, by lying, flattery, smoothing, &c. So we read, that "Absalom stole the hearts of the men of Israel," and so false Ziba stole the goods of his master Mephibosheth.

So flatterers and parasites are great thieves in court and country: not only *dominorum suorum arisores, sed etiam arrosores*: and therefore let a flatterer be in your Pater noster, but not in your creed: pray for him, but trust him no more than a thief.

Frauds in buying and selling are reduced to stealing, because he that useth such deceits, secretly taketh of his neighbour more than



his due: but oppressions and unjust extortions are reduced by Divines unto robbery, because the cruel tyrant exacteth more than his own manifestly: not to pay debts, is reduced unto both: unto robbery, when a man to the great hindrance of his neighbour can and will not: unto stealing; when he partly will and cannot; I say will partly; for if he desire wholly with all his heart to pay the utmost farthing, God assuredly will accept of votal restitution, as well as of actual; and it is not a sin, though it be a sore.



### THE NINTH COMMANDMENT.

Next the prohibition of injuries in deed, follow the wrongs against our neighbour in word: “Thou shalt not bear false witness:” and that fitly, because, lying is cousin german to stealing. *Da mihi mendacem, et ego ostendam tibi furem*: If thou wilt show me a liar, I will show thee a thief.—*Erasmus*.

This precept condemns all manner of lying; for albeit one worse than another, yet all are naught. “The mouth that speaketh lies slayeth the soul;” *Wis. i. 11*; and *Psal. v. 6*. “Thou shalt destroy them that speak leasing.” See Gospel, *Dom. xv. post. Trinit.*

Beside lies; every thing whereby the credit of our neighbour is impaired, especially those three sins of the tongue; } Contumely.  
} Detraction.  
} Cursing.

A contumely is an injurious word, spoken with an injurious mind, to the dishonour of our neighbour; I say with an injurious intent, otherwise when it is uttered by way of advice to direct or correct, as a father sometimes speaketh to his child, or a master to his scholar, or a pastor to his people, as Paul; “Ye foolish Galatians;” out of some heat, but yet not out of any hate, then it is no contumely or sin.

Or in merriment, not in malice: (“There is a time to laugh”) and so by consequence a time to jest: when a witty conceit may profit and administer grace to the hearer. He that said the Duke of Guise was the greatest usurer in France, because he turned all his estate into obligations, hereby gave this honest advice, that if he should leave himself nothing, but only have many followers bound to him for his large gifts, in conclusion he should find a number of bad debtors. He that called his friend thief, because he had stolen away his love, did not wrong, but commend him.

It is lawful also to jest at the vanities of irreligious men, enemies to God and his gospel; as Elijah did at the foppish idolatry of Baal's priests. A friend of mine said of an upstart gallant in court with a jingling spur, that he had a church on his back, and the bells on his heels.

Every lay-papist must believe as the Church believes, albeit he know not what the Church believeth; he must also worship the consecrated bread, and yet knoweth not whether it be consecrated or no; for to the consecration of the host, the priest's intention is required, which no man knows but God, and himself. So that if a man tell his popish acquaintance that he is a blind buff, to worship and believe he knows not what, it were no contumely; because it did proceed out of zeal to God, and love to him; only to rectify his error, and not to vilify his person.

The second fault reduced to false witness is detraction, in speaking evil of our neighbour; and it is done by reporting that which is false, and sometimes by telling that which is true, but secret; whereby the credit of our neighbour is lessened with those, to whom his sin was not known before; for as a man may flatter in absence, namely when either the virtue is absent, or the occasion, and so the praise is not kindly, but forced either in truth, or in time; so likewise a man may slander his neighbour in speaking the truth unseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snow-ball, which being little at the first, groweth to a great quantity.

Now the backbiter is bound in reason and religion to restore the good name of his neighbour, which he by detraction hath taken away; and that is exceeding hard, for a man's honest fame is like the merchant's wealth, got in many years, and lost in an hour. Wherefore speak well of all men always, if it may be done with truth; and when it cannot, then be silent: or else interrupt evil detraction with other meet and merry communication, as Samson at his marriage feast propounded a riddle to his friends, hereby to stop the mouths of backbiters, and to occupy their wits another way. Bernard excellently, the tale-bearer hath the devil in his tongue; the receiver, in his ear.

The thief doth send one only to the devil, the adulterer two: but the slanderer hurteth three; himself, the party to whom, and the party of whom he telleth the tale. *Ter homicida (saith Luther,) uno ictu tres occidit: unus est qui loquitur, et unum tantum verbum profert, et tamen illud unum verbum uno in momento, multitudinis audientium dum aures inficit, animas interficit.*

The third fault is malediction: a grievous offence, when it is spoken with hatred and a desire that such evil come upon our neighbour; but when it is uttered upon some sudden, without regard to that we speak, it is less evil, yet for all that always evil; because from the mouth of a christian, who is the child of God by adoption, nothing ought to pass but benediction.

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### THE TENTH COMMANDMENT.

The former precepts intend thoughts and desires, as well as act and practice: for the Law-giver is a spirit and therefore must be worshipped in spirit; yet lest we should pretend ignorance, God in this Commandment giveth especial order for them. Or as others: the former precepts did condemn the settled thought to do mischief: but this, even the first inclination and motion to sin, though a man never consent, but snib it in the beginning: Rom. vii. 7, "Thou shalt not lust or desire."

Now we sin three ways in this kind:	}	1. By coveting the goods of our neighbour,	}	Immoveable: as his land and house. Moveable: as his ox and ass, &c.
		2. By coveting his wife.		
		3. By plotting treason and murder.		

To covet his goods is against his profit, which is dear to him: to covet his wife is against his honour, which ought to be more dear: to covet his blood is against his life, which of all worldly things is most dear.

Whereas it is objected, that desire of murder is not forbidden in particular, as the desire of theft and adultery; for the commandment saith, Thou shalt not covet thy neighbour's house, Thou shalt not covet thy neighbour's wife; but it is not said, Thou shalt not covet thy neighbour's blood. Answer is made, that a man doth not desire any thing principally, but that which bringeth him some good, at least in appearance. And so he desireth adultery, because it bringeth delight; he desireth theft, for that it bringeth profit: but murder bringeth no good at all; and therefore it is not desired for itself, but only to attain to theft, or adultery, or some such designment.

So that God having forbidden expressly the disordinate desires of delectation and gain, consequently forbade desires of murder, which is not coveted but for unlawful profit and pleasure. Thus

perfect righteousness is fulfilled when we wrong not our neighbour either in deed, or in word, or desire; but contrariwise do good unto all, speak well and think charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is evident; namely, because the law is a schoolmaster unto Christ; teaching us to know sin, and by knowing of sin to know ourselves, and knowing ourselves to renounce ourselves, as of ourselves unable to do any thing, and so come to Christ, who doth strengthen us to do all things. Almighty God (saith Luther,) hath written his law, not so much to forbid offences to come, as to make men acknowledge their sins already past, and now present; that beholding themselves in the law's glass, they may discern their own imperfections, and so fly to Christ, who hath fulfilled the law, and taken away the sins of the whole world. For (as the reformed Churches of Scotland and Geneva speak,) the end of our coming to the Lord's table, is not to make protestation that we are just, and upright in our lives; but contrariwise we come to seek our life and perfection in Jesus Christ: being assuredly persuaded that the Lord requireth on our part no other worthiness, but unfeignedly to confess our unworthiness. So that (our enemies being judges,) it is well ordered that the Commandments are rehearsed in the ministration of this holy Sacrament. Let the novelists here blush, who calumniously censure our Church for omitting in the proem of the Decalogue one half line; when as themselves in their own Communion books have left out all the whole law. This indeed occasioned me to remember an observation of Comminæus upon the battle of Montlechery, that some lost their offices for running away, which were bestowed upon others that fled ten leagues further. "Hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."



"LET YOUR LIGHT SO SHINE BEFORE MEN," &c.—MATT. v. 16.

The Lord's Supper is called a sacrifice by the learned ancient doctors, in four respects.

First, Because it is a representation and memorial of Christ's sacrifice on the cross: 1 Cor. xi. 26, "As often as ye shall eat this bread, and drink this cup, ye show the Lord's death until he come." So St. Ambrose, Christ is daily sacrificed in the minds of believers,

as upon an altar: Semel in cruce, quotidie in sacramento, saith Lombard.

Secondly, Because in this action we offer praise and thanksgiving unto God, for the redemption of the world; and this is the sacrifice of our lips, Heb. xiii. 15.

Thirdly, Because every communicant doth offer and present himself body and soul, a living, holy, acceptable sacrifice to the Lord, Rom. xii. 1. The which excels the sacrifices of the priests in old time; for they did offer dead sacrifices, but we present ourselves a lively sacrifice to God.

Fourthly, Because it was a custom in the primitive Church at the receiving of this blessed Sacrament to give large contribution unto the poor, a sacrifice well accepted of God, Heb. xiii. 16. Now the Church allowing and following this good old custom, stirs up the people to give cheerfully by repeating some one or two choice sentences of Scripture best fitting this occasion, as Matt. vi. 19; Matt. vii. 12, &c.

These kinds of oblation are our Church's offertory, and unbloody sacrifices offered by the whole congregation unto the Lord: so far differing from popish sacrificing, as St. Paul's in London, is from St. Peter's in Rome.



### 1 COR. II. 28.

The sum of the Minister's Exhortation before the Communion, is contained in these words of Paul: "Let a man therefore examine himself, and so let him eat of this bread, and drink of this cup."

Wherein observe two points: { A preparation, "Let a man examine," &c.  
 { A participation, "And so let him eat," &c.

In the first note the { Parties, { Examining, a man, that is, every man.  
 { Parts. { Examined, himself.

Beza translates, and Erasmus expounds *ἀνθρωπος*, quisque: so the word is used, John iii. 27, "A man can receive nothing except it be given him from heaven:" and John vii. 46, "Never man spake like this." A man then in this place signifieth every man, subject, sovereign, priest, people. The which observation overthroweth utterly Romish implicit faith. Every layman ought to turn confessor, and examiner, endued with sufficient knowledge for this heavenly business; he must look not only through the spectacles of the priest, but also see with his own eyes, able to try himself.

“Himself.” For that is the duty; not another, for that is a fault. We must not be busy bishops in other men’s dioceses, but meddle with our own business; we must not break our neighbour’s head with the Pharisee, but smite our own breast with the Publican.

St. Augustine complained of men in his time, that they were *curiosi ad cognoscendu vitam alienam, desidiososi ad corrigenda suam*: and reverend Hooker, of men in our time, that their virtue is nothing but to hear gladly the reproof of others’ vice; like tailors, who measure; like barbers, who cut all other except themselves. But our Saviour Christ would not have us to gaze on the mote in our brother’s eye; but rather to pull out the beam in our own sight. And his Apostle here not to pry into others, but to try ourselves; not but that others according to their several charge, must examine others, as parents must examine their children, Exod. xii. 26, 27, and masters must examine their household, Gen. xviii. 19, and pastors must examine their parishioners, as here Paul corrected and directed the Corinthians: and for this cause the names of all communicants are to be sent unto the minister, that there may be made trial of all: yet if parents, and masters, and ministers omit this examination, every one must be both able and willing to prove himself.

The parts of examination are concerning the  $\left\{ \begin{array}{l} \text{Manner.} \\ \text{Matter.} \end{array} \right.$

For the manner, a trial is to be made  $\left\{ \begin{array}{l} \text{Uprightly.} \\ \text{Necessarily.} \end{array} \right.$

The former is implied in the word examine: which notes a diligent and exact inquiry, such as lapidaries and goldsmiths used to find out true metal from counterfeit, good from bad. As the Shunamite sought for Elisha, Mary for Christ, the woman for her lost groat; so we must search as if we would find, search until we find. Many men examine their bad manners, as they do their bad money, seek as if they would not see, search as if they would not understand. They decline sin through all the cases (as one notes,) in *Nominativo per superbiam*, in *Genitivo, per luxuriam*, in *Dativo per simoniam*, in *Accusativo per detractationem*, in *Vocativo per adulationem*, in *Ablativo per rapinam*; and yet they will not acknowledge their sins in any case. When other men’s examination hath found them out, excuses are ready: *Non feci: si feci, non malè feci: si malè feci, non multum malè: si multum malè, non mala intentione; aut si mala intentione, tamen aliena persuasione.* (I did it not: If I did it, I did it not badly; if it was bad, it was not very bad; if

very bad, I intended no evil: if with evil intention, it was by the persuasion of another.) Wherefore as the prophet said, "If ye will ask a question, ask it indeed:" so if ye will examine yourselves, examine earnestly, thoroughly, uprightly. For examination must be made necessarily. This we may gather out of the word therefore: whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord: "Let a man therefore, &c."

Trial of ourselves then is necessary, both in respect of our  $\left. \begin{array}{l} \text{Duty.} \\ \text{Danger, if we neglect this duty.} \end{array} \right\}$

In respect of our duty: for Christ in his first institution used a commanding term, "do this." Do this in remembrance of me: so that it is not in our choice to do it, or not to do it. If any be not fit, he must endeavour to make himself fit: and the way to make fit, is examination: "Let a man examine himself therefore," &c.

Secondly, Trial is necessary in regard of the danger, if we receive the Lord's Supper unworthily.

Danger in respect of  $\left\{ \begin{array}{l} \text{The sin: ver. 27.} \\ \text{The punishment for this sin in} \end{array} \right. \left\{ \begin{array}{l} \text{General: verse 29.} \\ \text{Particular: verse 30.} \end{array} \right.$

Now the matters in which every Communicant must be examined, are summarily two:  $\left\{ \begin{array}{l} \text{Faith.} \\ \text{Repentance.} \end{array} \right.$

These two (like Hippocrates' twins) must go together hand in hand. For there is no true repentance without faith, nor lively faith without repentance. B. Latimer said well, lady faith is a great state, having a gentleman usher going before her, called agnitio peccatorum, and a great train following after her, which are the good works of our calling. He that saith he doth repent, when as he doth not believe, receives the Sacrament ignorantly: and he that saith he doth believe, when as he doth not repent, receives the sacrament irreverently: both unworthily.

The parts of faith are  $\left\{ \begin{array}{l} \text{Knowledge.} \\ \text{Application.} \end{array} \right.$

Every Communicant ought to know the three general points of holy religion: namely, man's  $\left\{ \begin{array}{l} \text{Generation, how he was created according to God's} \\ \text{image, in holiness and righteousness.} \\ \text{Degeneration, how he fell from that estate, and all his} \\ \text{posterity with him.} \\ \text{Regeneration, how he was again restored and recreated} \\ \text{by Christ's passion, of which this Sacrament is a} \\ \text{sign and seal.} \end{array} \right.$

In more particular, every Communicant must understand the number and nature of the sacraments. Our Saviour Christ ordained in his Church only two sacraments, as generally necessary to sal-

vation, that is to say, Baptism, and the Supper of the Lord. Baptism is a sacrament of initiation and insition, assuring the first receiving into the covenant of grace: whereby men are matriculated and admitted into the congregation, and made members of Christ. For this cause the sacred Font is placed at the very door and entrance into the Church: but the communion is a sacrament of confirmation, to strengthen our faith, and cherish grace received: and therefore the Lord's Table by good order is placed in the best and highest room of the Church. Baptism must be received of one but once, because we cannot be born twice, one beginning in Christianity is enough: but the Lord's Supper often, because we need daily to be nourished in the faith of Christ: once born, fed alway.

The nature of this sacrament is made known by the names in holy writ given unto it:

Whereof I note principally two: the  $\left\{ \begin{array}{l} \text{Lord's Supper.} \\ \text{Communion.} \end{array} \right.$

A supper in regard of the  $\left\{ \begin{array}{l} \text{Time, being instituted in the night that Christ was betrayed, as} \\ \text{his farewell token.} \\ \text{Things, because it is a holy feast (as Augustine said) Non dentis,} \\ \text{sed mentis: not so toothsome, as wholesome: not corporal} \\ \text{meat, but spiritual Manna.} \end{array} \right.$

The Lord's Supper in three respects:  $\left\{ \begin{array}{l} 1. \text{ Because it was ordained by the Lord: 1 Cor. xi. 23.} \\ 2. \text{ Because it was instituted in remembrance of the Lord:} \\ \text{Luke xxii. 19.} \\ 3. \text{ Because it was in the Primitive Church usually re-} \\ \text{ceived on the Lord's day: Acts xx. 7.} \end{array} \right.$

It is called a communion in respect of the common union among ourselves, having at that time more specially perfect peace with all men: or a communion in respect of the public participation, as being a common mess, not a private mass proper to one, as the Popish priests use it; or a communion, as being a sign and seal of our communion with Christ: for his graces are conveyed unto us by the preaching of the Word, and administration of the sacraments.

Hence the sacraments (as Paschasius observes) have their name. *Sacramenta dicuntur a secreto, eo quod in re visibili divinitas intus aliquid, ultra secretius efficit.* In the words of our Church: "Sacraments are visible signs of invisible grace, ordained of God as badges and sure witnesses of his good-will towards us." It is meet every Christian should understand these and the like plain principles of holy faith: but exact knowledge to discuss controverted points about the sacraments is not required: according to that of Chrysostom, "The table of the Lord is not prepared for chattering jays:



but for high-towering eagles, who fly thither where the dead body lieth." It is not for subtle sophisters, but for simple believers ascending up to Christ upon the wings of faith, and therefore the Communicant must not only know, but apply that in particular, which he believeth in general: as that Christ's body was crucified for him, and his blood shed for him. He that understands, and believes, and applies these things, examineth his faith as he should.

In our repentance we must examine } Contrition for sin past.  
 two points especially: to wit, our } Resolution to prevent, so far as we can,  
 all sin to come.

For the first, *Pœnitentia est quasi punientia*. *Pœnitere* (saith Augustine) is *pœnam tenere*.

We must therefore weep with Peter, and water our couch with David, and put on sackcloth with Nineveh: nay, we must rend our heart. "For a broken spirit is an acceptable sacrifice to the Lord." *O magnum donum, quod in pœnam dedit, in salutem vertit: peccatum tristitiam peperit, tristitia peccatum contrivit*. As the worm bred in the tree devours the tree: so sorrow brought into the world by sin, doth overthrow sin: so good is God to turn curses into blessings, and grief into grace. If thy heart be not thoroughly touched for sin, become sorry because thou art no more sorry: resolve to be more resolved. For (as one wittily) *factum infectum, si non sit cor affectum*. If Joseph of Arimathea wrapped the body of Christ in clean linen, how darest thou receive it with an unclean soul? If thou wilt not kiss a prince's hand with a foul mouth, eat not the Lord's body with a foul mind. "Let a man therefore examine himself," &c. "And so let him eat of this bread, and drink of this cup." Having thus examined examination, I come now to the participation.

"And so let him eat," &c. Of which words I purpose to speak first jointly, then severally. Considered jointly, they confute three popish conclusions, as first, the reservation, elevation, circumgestation, adoration of the bread. Our Apostle saith here plainly, that the bread must be taken and eaten: *Ergo*, not to be reserved, nor carried about, nor lifted up, nor kept in a box to be worshipped.

Secondly, to take, to eat, to taste, to drink, to do this in remembrance of Christ, are actions of the living, only pertaining to the living: and therefore the Papists are deceived, holding the mass to be a propitiatory sacrifice both for the quick and the dead. How can the dead eat or drink, taste or take? *Ergo*, neither the duty nor the benefit belongs unto them, but only to those alive; who first

examine themselves, and after eat of this bread, and drink of this cup.

Thirdly, the conjunction of these two: "Let him eat of this bread and drink of this cup," abundantly proves, that both parts of the Lord's Supper ought to be ministered unto all: Ergo, the Papists in denying the cup unto the Laity, wrong both God and his people, by defrauding them of this comfort. As every one must examine, so every one both eat, and drink: not only drink, and not eat; or eat, and not drink: but both eat, and drink. Christ foreseeing this Papistical error, said in his first institution, "Drink ye all of it:" he took the bread and said only, take, eat, indefinitely: but when he took the cup, he did add an universal note, *Bibite omnes, Drink ye, drink all ye.*

We conclude therefore with Cyprian, *Adulterum est, impium est, sacrilegum est, quodcunque humano furore instituitur, ut dispositio divina violetur.* Christ is the truth, and the way to the truth: Ergo, *non aliud fiat à nobis, quam quod pro nobis prior fecit.* Thus much of the words jointly. Now of every one severally.

"And so." Let there be first preparation, and then participation: when a man is thus examined, let him thus eat. Let him eat: The which are not words of permission, only leaving it to his choice, whether he will eat or not eat: but they are words of Paul's commission, insinuating that he must eat necessarily, not upon custom, but upon conscience. For it is not said here, let him, if he have no let at home, or occasion of absence abroad: if he be neither displeased with his pastor, nor angry with the people: but let him (without all let) examine, and then let him (without all let) eat of this bread. Eat: Christ in his first institution hath, take and eat. First take, then eat: take not only into your mouths, but into your hands: hereby representing the soul and faith; for the taking of the bread and wine into our hand, sealeth our apprehension of Christ by the finger of faith; John i. 12. "As many as received him, to them he gave power to be the sons of God; even to them that believed in his name." Eating of the bread, and drinking of the wine, sealeth our application of Christ incorporated into us mystically, 1 Cor. x. 16. For by the strength of faith we chew the eud, as it were, and make Christ our own. Yet herein observe a great difference between corporal food and this heavenly bread; for the one digested is made like us, but the other received into our soul maketh us like it. This action then of taking is very significant, and therefore I see no reason why the Priest altering Christ's ordinance, should give the bread into the people's mouth only, not

into their hand. First, the word λαβεῖν signifieth properly to take with the hand. Secondly, it is against the rules of common civility, that men of discretion, such as Communicants ought to be, should be fed like children, having their meat put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an idle repetition and plain tautology in the words of Christ; for eating notes oral receiving, and therefore taking must imply manual receiving. Fourthly, it was the custom of the primitive Church, as we read in Eusebius and Cyril. How wilt thou (saith Am-brose to Theodosius) receive the Lord's body with a bloody hand?

The papists answer, that the Church altered this custom, because some reserved the bread for magical spells, and superstitious uses. A silly shift, for no abuse can take away the use of that which is simply good. The Bible must be read, albeit some pervert it to their destruction: the Word of God must be preached, howsoever it be unto some the savour of death unto death: and so the bread according to Christ's institution must be taken, albeit haply some keep it to wicked and idolatrous purposes.

“This bread.” The nice distinguishing of the school is like the peeling of an onion; they pull off so many skins, until at last there is no skin. They turn and toss the words of Christ's institution, Hoc est corpus meum, so long, till they bring all that Christ said and did at his last supper unto nothing. For so we read in their gloss, that hoc doth signify nothing. Omnipotent creatures! who make of something nothing: and again of this nothing something; yea Christ, who made all things; for by pronouncing of these words, hoc est corpus meum, they make their Maker, a dozen gods at once with one sentence. This is a pronoun demonstrative, non individuum vagum, any thing, or a nothing. Stephen Gardiner herein forgot his grammar and logic too. For hoc, doth determine, and must, as Paul teacheth, and the circumstances of the gospel import, be restrained unto the bread. Jesus took the bread, and when he had given thanks, he brake (no doubt the bread,) that he took, and gave to the disciples the self-same that he brake, saying, take ye, eat ye this that I give you, *this* is my body. What *this* could our Saviour mean, but *this* that he gave, *this* that he brake, *this* that he took? which by the witness of truth itself was bread. If the papists imagine that he took bread, but brake it not; or brake it, but gave it not; they make the Lord's Supper a merry jest, where the latter end starteth from the beginning, and the middle from them both. Either they must dissent manifestly from the proposition of Christ, and exposition of Paul, from all the Fathers, and some of their own followers: or else admit our interpretation,

this bread is my body: and if we resolve the words of Christ so, they cannot be proper, but figurative; this bread is the sign and seal of my body.

“Bread.” It pleased our Saviour to make bread the outward element in this holy Sacrament, for the manifold analogies between it and his body. First, As bread is the strength and state of our natural life; so Christ is for our spiritual, being all in all.

Secondly, As bread is loathed of a full stomach, but most acceptable to the hungry soul; so Christ is most welcome unto such as “hunger and thirst after righteousness.”

Thirdly, As bread is usual and daily; so Christ should be to the christian, feeding on that bread which came down from heaven, the soul’s ordinary refection.

Fourthly, As bread is made one loaf of many grains; so we that are many are one bread, and one body, because we are all partakers of one bread.

Unus ubique calix Domini: cibus unus, et una  
Mensa, domusque Dei.

Lastly, As corn is cut down with the scythe, threshed in the barn with many stripes, torn in the mill with much violence, then bolted and sifted, last of all baked with extreme heat in the oven, and all this, that it may be fit meat for our body; so Christ in his ripe age was cut down by cruel death, his body was whipped, his flesh rent asunder, his soul was as it were melted in the fiery furnace of God’s anger; and all this, that he might become food for our soul; that we might eat of this bread, and drink of this cup. The like resemblances are between the wine and his blood; for as wine doth make glad the heart of man, Psalm civ. 15, so the precious blood of Christ, as flagons of wine, comforts the sick soul. Paulinus sweetly:

In cruce fixa caro est qua pascor, de cruce sanguis  
Ille fluit, vitam quo bibo, corda lavo.

	sacred wave, soul to love.	
On the dear cross, Which through his		is hung the meat, loss, for food we eat,
From Calvary bursts the To quench my thirsts, my		

In this exhortation having St. Paul for our leader, and the Church of Scotland for our follower: I hope we need not any further examine, why the Church doth use this Scripture for this purpose. Augustine's observation is good, *Insolentissimæ insanæ est, disputare, an id faciendum sit, quod tota facit Ecclesia.* (It is insane to dispute about doing that which the whole Church does.)



## SURSUM CORDA.

Sursum Corda seems to be taken out of the Lamentations of Jeremiah: chap. iii. ver. 14. *Levemus corda nostra cum manibus ad Dominum in cœlos:* used in the Church at least three hundred years before popery was known in the world. For Augustine who lived within four hundred years after Christ, and the blessed martyr Cyprian, who lived anno. 259, make mention of it in their writings often: Cyprian in *ser. de orat. dominic.* Augustine *de vera religione, cap. 3,* and *epist. 156,* and (as Cassander observes) *epist. ad Dardan. et lib. de bono perseverantiæ.* Sursum corda then is no rag of Rome, no piece of popery, but used in all liturgies of the ancient Church; and that which may content the novelists most, it was borrowed (as master Fox thinks,) not from the Latin, but from Greek Churches. Howsoever, it is exceeding fit: for Almighty God in his holy service requires our heart principally, "Son give me thy heart:" so that when we come to his temple, specially to his table, every one must say with David, "I lift up my soul to thee." For (as the Church of Scotland truly) the only way to receive worthily the Lord's Supper, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find and receive Christ, where he dwelleth, a point well urged also by our Church: Hom. concerning the worthy receiving of the Sacrament: part the first.

The papists entertain this clause still in the Roman Missale, but it makes against their real presence. For if Christ's body, so large in quantity, as it was on the cross, be present in the Sacrament; what need any man lift up his heart, when as he holds it in his hand? *Totum hoc (saith Augustine,) fide tenemus, oculis cordis intuemur; Dominus ascendit in cœlum, ascendat cum illo cor nostrum.* His body must be contained in heaven until the time that all things are restored: it cannot descend down to us, we must ascend up to it. So Nicholas Cabasillo writes in his exposition of

the liturgy; the priest after some speech to the people doth erect their minds, and lift up their thoughts, and faith, *Sursum corda*: let us think on things above, not on things below. They consent and say, that they lift up their hearts thither, where their treasure is, even to heaven, where Christ sits at the right hand of his Father.

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LUKE II. 14.—“GLORY BE TO GOD ON HIGH.”

The Lord's Supper is called an Eucharist, because it is a thanksgiving to God, for giving his Son to die for us: and therefore this hymn is so fitly sung by men on earth at the commemoration of his death, as it was by the choir of heaven at the celebration of his birth: for our reconciliation and peace with God, is ascribed in holy Scripture to Christ's passion especially: Rom. v. 10; Heb. ix. 12, 15.

Some make three parts of this song, which (if you please) call the

}	Treble, “Glory to God on high.”
	Bass, “Peace on earth.”
	Mean, “Good-will toward men.”

Others have divided it into two:

}	The first concerning God's glory.
	The second, touching our good.

For peace on earth, and good will toward men are both one: because our peace with God is not from our good-will toward him: but altogether from his good-will toward us. “It is God (saith Paul) that maketh in you both the will and the work:” and therefore the Romish translation, “In earth peace, to men of good will:” and the Romish gloss, that “Christ brings no peace, but to such as be of good will,” are insufficient, and condemned even by their own mouth: as we may read in the Commentaries of Arboreus, Cajetan, Jansenius, Maldonatus upon the place. Concerning other scholial, or scholastical observations upon the text, I refer the reader unto *Beauxamis*, Erasmus, Calvin, and other learned expositors; especially to *Jacobus Perez de Valentia*, who compiled a whole treatise on this hymn.

It was first used in the Communion (as it is thought) by *Thelephorus* a good man, and a glorious martyr, anno 254, Januar. 5. That which followeth in our communion book, we praise thee, we bless thee, was added by that famous Bishop *Hilary*: singing it first in his own Church, anno 340, and after brought into the

Churches by Pope Symmachus, anno 510, the Churches of Scotland use the like form of thanks at their Communion. And therefore the novelist can mislike nothing in this hymn, but that which all other like most, Antiquity.



“THE GRACE OF OUR LORD JESUS CHRIST,” &c.—2 COR. XIII. 13.

The two fiends that torment us, are sin, and a bad conscience : grace releaseth sin : peace doth quiet the conscience. Paul therefore begins his Epistles with grace and peace : and the Church ends her devotions either with “the grace of our Lord Jesus Christ,” &c., or with “the peace of God which passeth all understanding,” &c. But because there can be no peace with God, except we have the grace of Christ : first and chiefly Paul desireth grace, then Peace : Rom. i. 7. “Grace be with you and peace.” Because (I say) grace comprehends in it every good and perfect gift, by which only, we are whatsoever we are : Paul doth not only begin, but end his writings also with this one clause specially, “Grace be with you, &c.” But above the rest, the conclusion of this excellent Epistle is most full : and therefore worthily received of our and other Churches, as the fittest close, to shut up our public prayers. In it observe Paul’s affection towards the Corinthians, amplified,

With	{	Extension: in re- gard of the	{	Thing: “The grace of Christ, the love of God, the communion of the Holy Ghost.” Persons: “With you all.”
		Intention: Amen.		

The work of our sal- vation is ascribed in our	{	Election, to the love of the Father. Redemption, to the grace of the Son. Sanctification, to the communion of the Holy Ghost.
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So S. Ambrose doth expound this text pithily: *Dilectio Dei misit nobis Salvatorem Jesum, ejus gratia salvati sumus: ut possideamus hanc gratiam communicatio facit spiritus sancti: God the Father so loved the world, that he sent his only begotten Son to die for our sins, and to rise again for our justification: and God the Son, from God the Father, sent God the Holy Ghost which crieth in our hearts Abba Father: applying to our comfort both the love of God, and the grace of our Lord Jesus Christ.*

The word God, is used here personally, not essentially: for the fathers on this text note the blessed Trinity, that God is *Trinus* in

numero, unus in numine. S. Hierom thinks that Paul foreseeing the blasphemous Arian heresy, placed the second person in the first room, God the Son before God the Father. Others affirm, that the grace of Christ is named first, because it concerns us most. For albeit the love of God in its own nature go before the grace of our Lord Jesus Christ, "choosing us before the foundation of the world," Ephes. i. 4, yet in our view the grace of the Lord Jesus Christ goeth before the love of God: Rom. v. 10. "We are reconciled to God, by the death of his Son:" we feel the mercies of the one in the merits of the other.

It is a fruitful observation of Martin Luther, that Christian religion beginneth not at the highest, as other religions do, but at the lowest: it will have us to climb up to heaven by Jacob's ladder, whose feet touch the very earth. And therefore when thou art occupied in the matter of thy salvation, setting aside all curious speculations of God's unsearchable counsels, all cogitations of works, of traditions, of philosophy, yea and of God's law too, run straight to the manger, embrace the little babe Christ in thine arms, and behold him as he was born, sucking, growing up, conversant among men, teaching, dying, rising again, ascending above the heavens, and having power above all things. This sight will make thee shake off all terrors and errors, as the sun driveth away the clouds. In a disputation with a Jew, Turk, Papist, Heretic, concerning God's infinite wisdom, majesty, power; employ all thy wit and industry to be so profound and subtle as thou canst: but in the matter of Justification, wherein thou dost wrestle with the law, sin, death, and other spiritual enemies; it is the best course to look upon no God, but Christ incarnate, and clothed with thine own nature: to fix thine eyes upon the man Jesus only; who setteth himself forth unto thee, to be a Mediator, and saith, "Come unto me all ye that labour, and are heavy laden, and I will refresh you." "To behold the Lamb of God, who taketh away the sins of the world:" and so by the grace of Christ thou shalt understand the love of God, thou shalt perceive his wisdom, power, majesty, sweetened and tempered to thy capacity: thou shalt find the saying of Paul to be most true, that "in Christ are hid all the treasures of wisdom and knowledge:" that Christ in our justification is all in all: and therefore good reason he should have the first, and most place in this argument, that his grace should be named first and last.

"The love of God," is the fountain of all goodness (as Divines speak) *gratiarum gratia*: from which originally proceeds every perfect gift and grace. For Almighty God hath not elected us in re-



gard of our works, or other worth: but contrariwise, because God loved us, we do that which is acceptable in his sight. "I obtained mercy of the Lord (saith Paul) to be faithful;" *Ut fidelis essem, non quia fidelis eram*, as Lombard aptly.

The nature of this short treatise will not endure, that I should wade far into this abyss. I remember Paul's exclamation, "O the deepness of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" And the gloss of Augustine, *Volentes disputare de Dei profundo, mersi sunt: Or, (as others) Versi sunt in profundum*. I come therefore to the Communion of the Holy Ghost: a point more comfortable, than ordinarily felt, and yet more felt than can be disputed. It is said, Gal. iv. 6. "God hath sent the spirit of his Son crying in our hearts *Abba Father:*" he said not calling, but crying: and Rom. viii. 26, he calleth this crying "unspeakable groaning." When a man is tempted and afflicted, he feeleth the strength of his enemies, and the weakness of his flesh: he feeleth the fiery darts of Satan, the terrors of death, the wrath of God, all these cry out against him horribly: so that the perplexed soul sees nothing but sin threatening, heaven thundering, the devil roaring, the earth trembling, hell's mouth open and ready to swallow him up. But yet in the midst of all these, God's holy Spirit crieth in our hearts, and this cry doth outery the clamors of the law, the bellows of hell, and howlings of infernal fiends: it pierceth the clouds, and ascends up to the ears of God, insomuch that the blessed Angels seem to hear nothing else but this cry: "The Spirit helpeth our infirmities, and the strength of Christ is made perfect through our weakness." For Christ is most powerful, when as we are most fearful; even when we can scarcely groan: mark the words of Paul; "The Spirit maketh intercession for us" in our temptation; not with many words, or long prayers, he crieth not aloud with tears, have mercy on me O God: but only gives a little sound, and a feeble groaning, as, "*Abba Father:*" this is but one word, yet notwithstanding comprehends all things. Indeed the mouth speaketh not, but the good affection of the soul crieth aloud after this manner: O Lord God of compassion and Father of mercies, although I am grievously vexed on every side with affliction and anguish; yet am I thy child, and thou art my father in Christ. This little word, or rather no word, but a poor thought, conceived aright, passeth all the flowing eloquence of Demosthenes and Tully, yea Tertullian and all the orators that ever were in the world: for this matter is not expressed with words but with groanings, and these

groanings are from the blessed Spirit. Thus you see the large extent of Paul's affection, in regard of the thing wished unto the Corinthians: "The grace of Christ, the love of God, the communion of the Holy Ghost."

The second extension is in regard of the person, "be with you all:" for the pastor must wish well, not only to the best, or to the worst, but this prayer ought to be made for every one as well as for any one. There is none so bad, but hath received some grace: none so good, but hath need to receive more grace. Wherefore pray we still "that the grace of Christ may be with us all."

The Church of England adds a third extension in regard of the time, "for evermore:" the which is implied in the text also, for the Corinthians (as we read in the former epistle,) were Saints by calling, and so doubtless had received already the grace of Christ, and had tasted of the love of God, through the fellowship of the Holy Ghost. He doth therefore now desire that the good work begun in them, may be perfect: that the grace received may continue with them, and increase daily unto the end, and in the end; that the love of God which cannot be greater *secundum essentiam*, may be greater *secundum efficientiam*, appearing, growing, abounding in them more and more for evermore.



#### AMEN.

Amen is used in holy Scripture three ways (as Gabriel and Gerson speak,)

}	Nominaliter.
}	Adverbialiter.
}	Verbaliter.

As a noun, for truth: Apoc. iii. 14, "These things saith Amen, the faithful and true witness:" and so it is added in the conclusion of every gospel, and of the whole Bible, as a seal to confirm that which is written.

"In the beginning," is the first, "Amen" the last word of holy writ, a stately beginning, a strange ending. For what is more stately than antiquity? what more strange than truth? Hereby teaching us that the Scriptures have *vetera* and *vera*, which are not together in any other writing. For in humane learning many things are uncertainly true, and more certainly untrue: only the word of God is sealed with "Amen."

Secondly, As an adverb, for verily : so Christ often in the gospel, "Amen, Amen, dico vobis."

Thirdly, As a verb, signifying, "so be it:" Deut. xxvii. 15. Dicet omnis populus, Amen ; and so it is used in Paul's prayer expounded before, and in all our collects : insinuating our earnest desire, "that those things which we have faithfully asked, may be effectually obtained." And this custom of answering the minister in the Church "Amen," is ancient, as it appeareth in the 1 Cor. xiv. 16 ; Justin Martyr Apolog. 2, Hieron. prolog. lib. 2, in epist. ad Galat. Angustin. in epist. 107 ; Usus respondendi Amen antiquissimum esse patet, saith Bellarm. lib. 2, de Missa, cap. 16. Here is open confession, I would the Church of Rome would make open restitution also. For if the people must answer the priest amen, then the priest must pray to the people's understanding : and how shall they understand, except common prayer be said in a common tongue ? A conclusion agreeable not only to the Scriptures, as Bellarmine acknowledgeth, and to the practice of the primitive Church, (as Justine Martyr and Lyra report,) and to the patterns of other liturgies in South India, Muscovia, Armenia, but even to their own constitutions, and mass book ; for their own Clement, and their own Missal give order that the people should answer the priest in many things ; and how this can be done well, if the vulgar liturgy be not in a language vulgar, I cannot tell, Paul cannot tell.

All may see (saving such as the prince of darkness hath blinded) that their own pens have condemned their own prayers : even the phrases extant yet in their service book : "Let us pray, let us give thanks, we beseech, we offer, we praise, we bless, we adore," specially the people's answering "Amen," evidently demonstrate that the public devotions at the first institution were common to pastor and people : not mumbled in a corner alone by the priest, or chanted only by clerk and priest.

Thus I have briefly surveyed all our English Communion book, the which (as Hierom said of John's Apocalypse,) Tot habet sacramenta, quot verba : every title is grounded upon Scripture, every Scripture well applied, every good application agreeable to the most ancient and best reformed liturgies in all ages.

I beseech thee therefore (good reader) mark them diligently, which cause division and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple. So the God

of peace shall shortly tread down Satan under our feet, and in fine translate us from this jarring on earth, unto the well agreeing choir of heaven, where all sing in unity and uniformity; blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God, for evermore. *Amen.*

LEGE ET AGE: VIVE ET VALE.

## A D D E N D A .

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The doctrine of an uninterrupted succession of ministers and sacraments in the Christian Church, from the times of the Apostles, down to the present day, is received and believed by nearly all denominations, professing Christianity. Those who doubt it must also doubt the authenticity of the Bible itself, which passing through the hands of so many copyists was as liable to corruption as the sacraments and ministry.

Among the prominent denominations around us who recognize and act upon this doctrine are the Presbyterians, Methodist Episcopalians, Lutherans, Moravians and Romanists. These denominations, with many others of like views, are so strict and rigid in preserving the Apostolic succession, that we may venture to challenge any one to name a single minister officiating among them, throughout their ten thousand congregations, who has not been regularly and duly set apart and ordained according to their respective usages. The Protestant Episcopal Church has been so exact and scrupulous in this matter that no single name can be exhibited, in the long list of the bishops from the present time up to Archbishop Parker, the regularity of whose ordination can be doubted. And as we ascend from the period of the Reformation, through the early ages of the English Church to the Apostles' own times, there can be brought forward no isolated instance of infidelity in preserving and handing down from generation to generation, uncorrupt and unchanged, the sacred deposits received at the Apostles' hands, the Bible, the Sacraments, as witnesses, to manifest its truth and commemorate its two great doctrines, and the ministry, to publish its religion and celebrate its sacraments. But on the other hand there is much to convince us of the fidelity of our ancestors, in the care of all these trusts. The Bible, as they gave it to us, was in all respects such as they received from the Apostles. The Jews prove their fidelity in keeping the Old Testament, and all Christendom attests it, respecting the New. The sacraments and ministry were preserved among them unchanged and pure, in the year 688, when they were visited by Augustine, and at the Reformation in continental Europe, Calvin, a man, whose learning and intellect enabled him to judge in such matters, not only acknowledged their fidelity in

preserving these things, but entered into a negotiation with the Archbishop of Canterbury to procure the English ministerial succession, for the churches of Geneva. That great man failed in his end, in consequence of the wars and political commotions of his time, but his letters are yet extant, and they go far in establishing the value which the Reformers attached to Apostolic institutions.

If further evidence is asked upon this important point, we select out of a mass of historical facts, one which must strike every mind with peculiar force; and which, alone, is sufficient to exhibit the great jealousy with which the ancient Britons regarded the least alteration in their established ecclesiastical usages. When Augustine came to England in 633, with his forty monks, as missionaries of Gregory the Great, to convert the Britons to the Christian faith, he found, by the representation of those who had travelled to other parts of the Island, that there were already Christians there before him, who had existed in various parts of Great Britain and Ireland, since the Apostles' time. After reflection upon the subject he determined to obtain a conference with their ministers, and at last succeeded in meeting them in a convention, called by mutual consent. During the interviews which followed it became evident that they disagreed in one point, viz.: the mode of calculating the day on which Easter falls every year. So tenacious were the Britons on this seemingly indifferent point, that all the arguments of Augustine, and all the influence of their king could not induce them to adopt the Roman method of calculation. They said, "we received this rule from the Apostles, and shall not change it to please the Romans." This controversy lasted more than one hundred years, and at last the conviction that the Roman method was the proper one, gradually produced a change. We ask the reader to decide, whether it be probable that these men, who were so faithful in such small things, would be likely to be unfaithful in a matter of such great moment, as to admit hastily and irregularly any one to a place in the holy ministry, to teach the people of God, to administer the sacraments, and to rule in the church of Christ?

As to the three orders in the ministry, although that is a separate question, foreign to the one before us, we may be permitted to say, that all the denominations which we have named agree in this point also.

The Lutherans, however, like Calvin, were unable, owing to the troubled state of Europe during the Reformation, to obtain and keep up the Episcopal succession, and although they still retain the *office*, they have not the *tactical* succession, but derive their ordina-

tion through what would be called "ruling elders," or the second order of the ministry.

The Methodist Episcopal Church, like the Lutherans, could not obtain the Episcopal succession, although their great leader Dr. Coke, sought it eagerly both in America and from England; and they also preserved the office, although they could not get the outward Divine commission in tactual succession. Their authority is derived through the second order in the ministry, i. e. Presbyters.

The Presbyterian Church recognizes the three orders, but confines the bishop's jurisdiction to a single congregation or parish. Their tactual succession is involved in much obscurity during the Reformation, and cannot be traced beyond that period. Calvin became a lecturer in Paris before he was admitted to deacon's orders in the church of France, and being driven thence found a refuge in Geneva, where he proceeded at once to preach, without any recorded ordination. Whether the other Reformers who were the fathers of the Presbyterian church ever had an outward commission to administer the sacraments, is a query which we must not discuss here. As these questions relate to the *visible church*, and not to the spirituality and individual excellence of ministers and people, their discussion should not excite jealousy and strife; but rather be conducted in love and with forbearance; and if the church can maintain her integrity, though men do not come over to her, they should at least admire her fidelity, and prize her as a great means in God's hand of publishing the truth, and training up many and great men in the ways of God.

We annex a map of the ministerial authority succeeding from hand to hand, through three several channels, all originating in the Apostles, and all combining in the American Episcopate.

Illustrations of these several channels will be given hereafter.

It may be easy for ignorant men to laugh at and ridicule this doctrine of the succession, as others do the genuineness of such parts of the Bible, as they do not like; and some the whole Bible: but let such persons accept our challenge, which we now give them, and disprove the fact, stated in the ordinal, "it is evident, that these three orders have existed in the church from Apostolic times;" let them show where the break happened in this chain, if it ever did occur.

Our ecclesiastical adversaries have been tinkering at the links of this chain for three hundred years; and although they all say that there is a break in it somewhere, yet no one, even looking through the magnifier, prejudice, has been able to find the flaw.

## EXPLANATION OF THE CHART.

“No man taketh this honour to himself, but he that is called of God, as was Aaron.”

“The things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also.” 2 Tim. ii. 2.

The authority to teach God’s people and minister the ordinances may be had in two ways, and in no other.

- 1st. Miraculously, as Moses and Samuel, who without any “laying on of hands” did rule, teach, and offer sacrifice.
- 2d. By law, as Aaron and Joshua, Matthias and Timothy.

In the Christian church, miracles have ceased, and God has given us ordinary and regularly authorized ambassadors, who were directed to “commit what they had received to faithful men, who should likewise hand it down to others, so that all churches are now exceedingly scrupulous in examining a minister’s commission, and if it be not regular, they give him a new one, before he can minister to their people. The Protestant Episcopal Church of America has received her authority to administer the sacraments and preach the gospel as Christ’s agent and representative, through three distinct channels, which are represented by the chains on the chart, all emanating from Jerusalem, and combining in England.

The first chain represents the Apostle who carried the gospel into Britain in the beginning of the Christian dispensation: there it remained during many centuries, until, during the period prior to the Reformation, when it began to manifest its light to all Europe, and from the little Island of Jona in the Irish sea, it sent forth teachers into many of the continental states. This is represented by the chains of light radiating from Jona.

The second chain, coming through Arles in France, represents the church of France, planted by Apostolic hands, and in the year 632, giving the Episcopate to Augustine, who, although the expense of his mission was borne by Gregory the Great, did not go to Italy for consecration, but was consecrated in Arles.

The third, represents the succession which in latter times, was derived through the Italian church, by the consecration of one of the English bishops in Italy, prior to the Reformation.

It may be well to remark, concerning the last named succession, that the church of Rome has not corrupted the *succession*, but the *doctrine* which she delivers us; and consequently the priests of Rome like the sons of Ely may be duly ordained and appointed



“as was Aaron,” and godly Hannahs may through them worship God, and through them the succession may descend to Zacharias, while their wickedness may send the ark out of their own country, and break the neck of their old dotting father.

We should not be ashamed of the “royal priesthood,” even though it be in Rome: but we may oppose “Roman priestcraft” even though it be in the church.

This chart, however, shows that we do not suffer much by the addition of the Italian succession, which is lost and mingled among the others: and is the addition of one bishop to a church which already had scores of them.

### SUCCESSION OF BISHOPS FROM THE APOSTLES.

Succession of Bishops from the Apostle St. John, and also from the Apostles St. Peter and St. Paul to the present Bishops of the American Church:—

#### I.

#### *First Century.*

##### ST. JOHN.

St. Polycarp, Bishop of Smyrna.

*Bishops of Lyons.*

Pothinus,

##### ST. PETER AND ST. PAUL.

*Bishops of Rome.*

Linus,  
Anacletus,  
Clement.

#### *Second Century.*

Ireneus,

Zacharias,

Elias, who consecrated the *Bishops of Arles.*

Faustinus,

Trophinus,

Evarestus,  
Alexander,  
Xystus or Sixtus I.,  
Telesphorus,  
Hyginus,  
Pius I.,  
Anicetus,  
Soter,  
Eleutherius,  
Victor I.,  
Zephyrinus.

#### *Third Century.*

Verus,

Regulus,

Julius,

Platony,

Martin I.,

Vocius,

Maximus,

Victor,

Tetradus,

Calixtus I.,  
Urban I.,  
Pontianus,  
Anteros,  
Fabianus,  
Cornelius,  
Lucius I.,  
Stephanus I.,  
Sixtus II.,  
Dyonisius,  
Felix I.,  
Eutychianus,  
Caius,  
Marcellinus.

*Fourth Century.*

<i>Bishops of Rome, con'd.</i>	<i>Bishops of Arles, con'd.</i>	<i>Bishops of Rome, con'd.</i>
Verissimus,	Marinus,	Marcellus I.,
Justus,	Martin II.,	Eusebius,
Albinus,	Valentine,	Melchhiades,
Martin,	Saturnius,	Silvester I.,
Antiochus,	Arternius,	Mark,
Elphidius,	Concerdius,	Julius I.,
Licarius,	Heros,	Liberius,
		Damasus I.,
		Siricius,
		Anastasius I.

*Fifth Century.*

Eucherius I.,	Patroclus,	Innocent I.,
Patiens,	Honoratus,	Zosimus,
Lupicinus,	Hilary,	Boniface I.,
Rusticus,	Ravenus,	Celestine I.,
Stephanus,	Augustalis,	Sixtus III.,
	Leontius,	Leo. I., or <i>the Great</i> ,
	Æonius,	Hilarius,
		Simplicius,
		Felix III.,
		Gelasius I.,
		Anastasius II.,
		Symmachus.

*Sixth Century.*

Viventiolus,	Cesarius,	Hormisdas,
Eucherius II.,	Ananius,	John I.,
Lupus,	Aurelian,	Felix IV.,
Licentius,	Sapandus,	Boniface II.
Sacerdos,	Licerius,	John II.,
Nicetus,	VIRGILIUS.	Agapetus I.,
Priscus,		Sylverius,
ÆTHERIUS.		Vigilius,
		Pelagius I.,
		John III.,
		Benedict I.,
		Pelagius II.,
		GREGORY I.

*Seventh Century.*

Sabinus,  
 Boniface III.,  
 Boniface IV.,  
 Adeodatus,  
 Boniface V.,  
 Honorius I.,  
 Severinus,  
 John IV.,  
 Theodore I.,  
 Martin I.,  
 Eugenius I.,  
 VITALIAN.

## II.

*Archbishops of Canterbury.**Seventh Century.*

Augustine,  
Laurence,  
Melitus,  
Justus,  
Honorius,  
Adeodatus,  
Theodore,  
Berthwald.

*Eighth Century.*

Tatwine,  
Nothelm,  
Cuthbert,  
Bregwin,  
Lambert,  
Æthelred.

*Ninth Century.*

Wulfred,  
Theogild,  
Ceolnoth,  
Æthelred,  
Plegmund.

*Tenth Century.*

Athelm,  
Wulfelm,  
Odo Severus,  
Dunstan,  
Æthalgar,  
Siricus,  
Alfric.

*Eleventh Century.*

Elphege,  
Lifing,  
Æthelnoth,  
Edsius,  
Robert,  
Stigand,  
Lanfranc,  
Anselm.

*Twelfth Century.*

Rodolphus,  
William Corbell,  
Theobald,  
Thomas a'Becket,  
Richard,  
Baldwin,  
Reginald Fitzjocelin,  
Hubert Walter.

*Thirteenth Century.*

Stephen Langton,  
Richard Wetherfield,  
Edmund,  
Boniface,  
Robert Kilwarby,  
John Peckham,  
Robert Winchelsey.

*Fourteenth Century.*

Walter Reynold,  
Simon Mepham,  
John Stratford,  
Thomas Bradwardin,  
Simon Islop,  
Simon Langham,  
William Whittlesey,  
Simon Sudbury,  
William Courtney,  
Thomas Arundel.

*Fifteenth Century.*

Henry Chicheley,  
John Stafford,  
John Kemp,  
Thomas Bourcher,  
John Morton.

*Sixteenth Century.*

Henry Dean,  
William Warham,  
Thomas Cranmer,  
Reginald Pole,  
Matthew Parker,  
Edmund Grindal,  
John Whitgift.

*Seventeenth Century.*

Richard Bancroft,  
George Abbott,  
William Laud,  
William Juxon,  
GILBERT SHELDON,\*  
William Sancroft,  
John Tillotson,  
Thomas Tennison.

*Eighteenth Century.*

William Wake,  
John Potter,  
Thomas Herring,  
Matthew Hutton,  
Thomas Secker,  
Frederick Cornwallis,  
JOHN MOORE.

*Scottish Bishops.**Seventeenth Century.*

James Sharpe,  
Alexander Burnet,  
Alexander Ross.

*Eighteenth Century.*

Arthur Ross,  
John Fullerton,  
Arthur Miller,  
Andrew Lunsden,  
David Freebairn,  
Thomas Rattray,  
Robert Keith,  
Robert White,  
William Falconer,  
ROBERT KILGOUR.

\* Who, while Bishop of London, consecrated James Sharpe Archbishop of St. Andrews.

ROBERT KILGOUR, Bishop of Aberdeen, and Primus of the Scottish Church, consecrated Samuel Seabury, Bishop of Connecticut, first Bishop of the American Church, Nov. 14, 1784.

JOHN MOORE, Archbishop of Canterbury, consecrated William White, Bishop of Pennsylvania, second Bishop of the American Church, Feb. 4, 1787.

### III.

#### *Senior Bishops of the American Church.\**

##### *Eighteenth Century.*

Samuel Seabury,  
William White.

##### *Nineteenth Century.*

Alexander Viets Griswold,  
Philander Chase.

A succession of Bishops may also be traced from St. James, the first Bishop of Jerusalem, to the American Bishops, viz.: in the See of Jerusalem to John III., the 51st Bishop, who, in the year 523, consecrated David, Archbishop of St. David's, in Wales; and in the See of St. David's to the present time: or to the period of the Reformation, when it comes through Matthew Parker and his associates.

\* The American Bishops are on a footing of entire equality as to Episcopal rights; but certain duties of an executive character devolve on the one who happens to be senior in the Episcopate.





## THE FIRST SUNDAY IN ADVENT.

### THE EPISTLE.

ROM. XIII. 8.—“*Owe nothing to any man but this, that ye love one another,*” &c.

It is a good observation of Tertullian, that heretics are wont first to persuade, then to teach: on the contrary, that orthodoxes used first to teach, and then to persuade: the which is St. Paul's ordinary method, first *monere*, then *movere*. This Epistle then allotted for this day being suitable to the rest of his writing, offereth unto your consideration two principal points.

1. An admonition: “Owe nothing to any man but love.”

2. A double reason of the same:  $\left\{ \begin{array}{l} 1. \text{ From the worthiness of the thing: “He that loveth, hath fulfilled the law.”} \\ 2. \text{ From the fitness of the time: “Considering the season, that it is now time,” \&c.} \end{array} \right.$

In his admonition observe two things:  $\left\{ \begin{array}{l} 1. \text{ A precept: “Owe nothing,” \&c.} \\ 2. \text{ An except: “But to love one another.”} \end{array} \right.$

The first doth insinuate, that we must pay  $\left\{ \begin{array}{l} \text{Really: “For we may not } \textit{owe}.”} \\ \text{Fully: “Owe } \textit{nothing}.”} \\ \text{Generally: “To } \textit{any man}.”} \end{array} \right.$

Some divines have stretched this unto all manner of duties as well of love as law: making it a conclusion of the former doctrine; “Give to all men their due: tribute to whom tribute, custom to whom custom,” &c. Estote debitores omnibus, ut nemini debeatis: (Be debtors to all, that ye may be indebted to none:) as Luther observes, a strange, yet a true saying; and it hath a parallel, 1 Cor. iii. 18: “If any man among you seem to be wise in the world, let him be a fool that he may be wise.” In like manner, he that will live out of debt in the world, let him owe so much unto every one, that he owe nothing unto any one: so Paul who kept nothing from any man, was notwithstanding through his love debtor to many, servant to all. Others restrain this unto pecuniary debts, arising ex promisso, et commisso, (from promise or from committal). Our promises are due debt, Psal. xv. : “The man that will rest upon

God's holy hill, must not swear to his neighbour and disappoint him, though it be to his own hindrance." The word of an honest man ought to be as current as his coin. Pomponius, an heathen man, is reported to have been so constant, as he never made a lie himself, nor could suffer a lie in others: every christian, and a gentleman, albeit not a christian, ought to be just in all his words, as well as righteous in all his ways. It is sound counsel in affairs of the world; fast bind, fast find. Plus enim creditur annulis quam animis, as Seneca wittily: For the seals of men are more regarded than their souls; and yet ipse dixit of a christian Pythagoras, is as sufficient, as Quod scripsi scripsi, of a Jewish Pilate.

Debts, ex commisso, be manifold: some by borrowing, some by buying, some by secret fraud, some by violent oppression. It is not a fault simply to borrow, for then there could be no letting, no lending, no trading in the world: then only debt is deadly sin, when a man hath neither means nor meaning to repay, Psal. xxxvii. 12, "The wicked borroweth, and payeth not again."

Some men hold restitution a point of popery: borrowing by Calvin, and paying by the Bible: but Bishop Latimer avoweth upon his credit, that in this all writers agree, both old and new, "that restitution is necessary to salvation: either *restitution* open or secret, or else *hell*." It is easy to show that, in a particular account, which he delivered in a gross sum: first, it was a received opinion among the fathers in the days of Augustine. Non remittitur peccatum, nisi restituatur ablatum. (Sin is not remitted, unless restitution be made.) Afterwards entertained of the best civilians, and all the canonists and schoolmen without exception, and still embraced of our learned Protestant divines, Illyricus, Brentius, Aretius, in the exposition of the words of Zaccheus, "If I have taken from any man by forged cavillation, I restore him four fold." Melancton, Zanchius, Perkins, and all that understand any thing at all. For no man except a new man is saved; he must repent and be born again. Now where there is unfeigned repentance, there is contrition for sin; where contrition for sin, there detestation of sin; where detestation of sin, there followeth amendment of life.

Zaccheus renewed in mind was altered in manners. He that stole must steal no more: such then as detain the goods others unjustly without satisfaction or restitution, are not sorry, but rejoyce rather in doing of evil.

2. We must pay fully: "owe nothing." Many men are willing to pay some part of their debts, but they cannot endure to restore all: they will not compound, except the creditor will take ten shillings



in the pound—a common, but not a commendable course, for a mite is debt so well as a million; tam, albeit not tantum; so good a debt, howsoever not so great a debt: if we must owe nothing, then there must be full payment of every thing. If we cannot pay, God assuredly will accept of votal restitution as well as of actual: of that which is in affect, as if it had been in effect. As Paul showeth in the like case: “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not:” *Illud pro facto reputat Deus, quod homo quidem vero voluit, sed non valuit adimplere.* (God accounts that, as done, which a man sincerely desires to do, but cannot perform.)

3. We must pay generally: “owe nothing to any:” whether he be friend or foe, rich or poor, stranger or neighbour: restore all to all. If any man, corrupting or corrupted in secular offices, hath injured many whom he doth not know, then his best course is to restore to God, that is, to the Church and to the poor. Touching these and the like questions of debt, the learned may further examine Thomas, Cajetan, Aragon, Emanuel Sa, with many more; but the best schoolman in this argument is thine own conscience: For “whatsoever is not of faith is sin.” That is, all thou condemnest in thine heart for sin, to thee is sin: satisfy then all others so far, that thou mayest satisfy thyself; “owe nothing to any.”

Yet this precept hath his except; “But this, that ye love one another:” here then observe first a difference between civil debts and religious. A civil debt once paid is no more due: but charity being paid is still due, *debetur etiam reddita*; when a man discharge other debts, *accedit ad eum cui datur, sed ab eo recedit à quo datur.* (Obligation leaves him, who pays, and approaches him who is paid.) But in paying the debt of love, the more we give, the more we have. As Augustine doth excellently gloss this Text: peruse the cited Epistle, for it is short and sweet: of worldly wealth it may be said truly, *bonum quo communius eo minus*: (It is good where it is rare;) but in spiritual riches it is quite contrary, *bonum quo communius eo majus*: (It is good where it is abundant;) or as the Philosopher, *eo melius*, in the word of Solomon, “He that scattereth, increaseth: in this except then, I note with Gorran,

The	{	Matter, Manner, Privilege,	}	in the word	}	diligatis. invicem. nisi.
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The matter is to love: the manner mutually to love: the privilege continually to love, “Owe nothing but love: for he that loveth

another fulfilleth the law." This is the first reason in forcing the former exhortation; and it is taken from the worthiness of the thing. "Love is the fulfilling of all the Law;" which he proves by this induction: "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not lust:" and if there be any other commandment, it is all comprehended in this saying: namely, "Love thy neighbour as thyself." Love doth no evil unto his neighbour: in deed, forbidden in the sixth, seventh and eighth commandments: in word, forbidden in the ninth: in thought, forbidden in the tenth. Love then is the complement of the whole law concerning our duty to God and man. For our love to man ariseth originally from our love to God: *Amicum in Domino, inimicum pro Domino*: We love our friend in the Lord: our foe for the Lord. This (saith Luther) is the shortest and longest Divinity: the shortest as touching the words and sentence: but as touching the use and practice it is more large, more long, more profound, and more high than the whole world. I shall often handle this common place, especially Epistle on Quinquagesima Sunday.

I come now to the second argument, from the fitness of the time: ver. 2. "This also we know the season, how that it is time, that we should awake out of sleep: for now is our salvation nearer," &c. The sum of it is, that we must be more studious in performing our duty now than heretofore when we did first believe: for we must go forward and grow upward: from grace to grace, from virtue to virtue, till we be of full growth in Christ Jesus: or as it is here, till we have "put on the Lord Jesus." A violent motion is quick in the beginning, but slow in the end: a stone cast upward, is then most weak when it is most high; but a natural motion is slow in the beginning, but quicker in the end: for if a man from a tower cast a stone downward, the nearer to the centre, the quicker is the motion: and therefore when a man at his first conversion is exceeding quick, but afterward waxeth every day slower and slower in the ways of the Lord, his motion is not natural and kind, but forged and forced: otherwise the longer he liveth, and the nearer he comes to the mark, the more swiftly would he run, the more vehemently contend for that everlasting crown, which he shall obtain at his race's end.

"The night is passed, and the day is come." Some by night understand the life present; and by day the world to come: in this life many things are hidden as in the dark, but at the last and dreadful day, the books and registers of all our actions shall be laid

open, and all things appear naked as they are, to God, men, angels, devils. If we make but twelve hours in our night, and six ages in the world, as usually divines account; then five thousand years, that is, ten hours of the night were past, when Paul wrote this: and since that almost sixteen hundred years, that is, an hour and a half and a quarter; so that now there can remain but some few minutes, and then the terrible day of the Lord will come, "When the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with the works therein shall be burnt up." Wherefore seeing the end of this night, and beginning of that day is at hand, let us cast away the works of darkness, and put on the whole armour of light.

Others more fitly by night understand the time of ignorance; by day, the time of knowledge: by night, the law wherein our Saviour Christ was only shadowed; by day, the Gospel wherein he is openly showed: and so salvation is nearer because clearer. Our Apostle's argument then is like that of John the Baptist; "Repent, for the kingdom of God is at hand," Matt. iii. 2.

The Gospel is the day, Christ is the light: faith is the eye which apprehends this light: and therefore seeing the day is come, let us cast away the works of darkness, and put on the armour of light.

Sinners are called the works of darkness: "The fool maketh a mock of sin: as Abner called fighting a sport: "Let the young men arise and play before us:" so many men make sin their ordinary pastime: but our Apostle terms it a work, and the wise man a weary work too: Wisd. v. 7. "We have wearied ourselves in the ways of wickedness:" a work it is, but black work: a deed of darkness; in that it doth begin from Satan, who is the prince of darkness, and end in hell, which is utter darkness. See the song of Simeon: and Aquin. lect. 3, upon this chapter.

Holy virtues are called armour of light: armour, because with them a Christian must fight against his enemies: Eph. vi. See Epist. Dom. 21, post Trin. Light in three respects.

1. As proceeding from God, who is the Father of lights: Jam. i. 17.

2. Shining before men, as lights in the world: Matt. v. 16.

3. Enduring the light: John iii. 20, 21. "He that doeth evil, hateth the light: but he that doeth truth, cometh to the light."

"Let us walk honestly," &c. That is, comely: night-walkers are negligent in their habits, an old gown will serve their turn, without ruff or cuff, or other handsome trim. But in the day men are ashamed, except they be in some good fashion according to their quality. Seeing then the night is past, and the day is come, let us

put off our night clothes, and put on our apparel for the day, so walking as we care not who seeth us, in all comeliness and honesty. The drunkard is in his night-gown: the fornicator is in his night-gown; the factious schismatic full of strife in his night-gown too: for he loves no comeliness in the Church.

“Not in eating and drinking, neither in chambering and wantonness, neither in strife and envying.” Here the Novelists except against our translation. For we should read surfeiting and drunkenness.

In general concerning mistranslation, I refer them unto those whom it more properly concerns; I know, they know we can easily find faults in the Geneva translation of the Psalms in English metre used most, and preferred best of all Scriptures in their private and public devotions. If a Salamandry spirit should traduce that godly labour, as the silenced ministers have wronged our “Communion Book,” he would object peradventure that sometime there wants in it reason, as well as rhyme. Lactantius reports of Areesilas, that having thoroughly considered the contradictions and oppositions of philosophers one against another, in fine contemned them all: even so worldlings and atheists, pending the differences of Christians in matters of religion, have resolved to be of no religion. And understanding the violent contentions about forms of prayer, and translations of Scriptures, use no prayer, no Bible, but make Lucian their Old Testament, and Machiavell their New.

The Church, like Paul, means too much eating and drinking, for it is lawful to eat all manner of meat, whether it be flesh or fish. But there be certain hedges over which we may not leap: The first hedge is Levit. xix. 26. “Thou shalt not eat the flesh with the blood:” that is to say, raw flesh: for if we should ordinarily devour raw flesh, it would engender in us a certain cruelty, so that at length we should eat one another, as divines expound that place. We may not be canibals or man-caters, against this sin God hath set an high hedge, “Thou shalt not kill:” extreme famine made mothers murderers, and turned the sanctuary of life in the shambles of death: extreme necessity breaks all hedges of nurture and nature: but in ordinary course, man is no meat for man: but as Ignatius said, only manchet for God, a service and sacrifice for his maker. Happily some will say, well then, if I devour not man’s flesh, I may eat whatsoever I list, howsoever I get it. No, God hath set a second hedge; “Thou shalt not steal:” thou mayest not take thy neighbour’s ox out of his stall, nor his sheep out of his fold, nor his fish out of his pool, but thou must feed on thine own

meat bought into thine own house, or brought up in thine house, on that only which is given or gotten honestly.

Neither mayest thou commit gluttony with thine own, for there is a third hedge, Luke xxi. 34. "Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness. The gut is a gulf, vitæ Charybdis, as Diogenes aptly: for some men draw all their patrimony through their throat. As the Babylonians used daily to sacrifice to their Bel; so the glutton to his belly; making it his God, Phil. iii. 19. Eat therefore moderately meat that is meet, not too much, but so much as doth neither præcidere nor excidere necessitatem. (Neither exceed nor fall short of what is requisite.)

It is lawful sometimes to feast, and to provide delicates as well as cates; using dainty bread instead of daily bread: but we may not with the rich epicure fare deliciously every day, for this is dissipare, non dispensare bona Domini, prodigally to waste, not frugally to spend the gifts of our Lord bestowed upon us: neither mayest thou take measurably what and when thou list, for there is a fourth hedge, Rom. xiv. 15. "Destroy not him with thy meat for whom Christ died." Have respect to thine own and others' conscience: first, thou must instruct thy brother in the truth, and then if he continue still in his old Mumpsimus, and will not believe, but is offended out of obstinate wickedness rather than any weakness, eat, not regarding his frowardness, especially where the prince's law commands thee to eat, for that is another hedge, Rom. xiii. 1. "Let every soul submit himself unto the authority of the higher power." Observing of Lent and fish-days is a policy of the state for the maintenance of fisher-towns, and increase of fishermen, and therefore this statute must be obeyed not only for fear of punishment, but also for conscience, saith Paul: I say conscience not of the thing, which of its own nature is indifferent, but of our obedience, which by the law of God we owe to the magistrate. The particular laws of princes grounded upon the general laws of God, even in things indifferent, makes our obedience not indifferent but necessary. Thus thou mayest eat food of thine own moderately, without offence to thy brother, or disobedience to thy governor.

Concerning drunkenness and the rest, often elsewhere. Yet by the way note the craftiness of the devil, and unhappiness of sin, which seldom or never cometh alone; it is unlike the rail, which flieth solitary, and in this respect most like the partridge, who call one another till they make a covey. First, Paul brings in sin by the brace, gluttony and drunkenness; chambering and wantonness;

strife and envying; then as it were by the whole covey, for all these birds of a feather fly together; immoderate diet begets chambering, chambering wantonness, wantonness strife, strife envying; this sin doth first couple, then increase. This text ought to be regarded of us the more, because it was the very place to which Augustine that renowned doctor by a voice from heaven was directed at his first conversion, as himself witnesseth, Lib. 8; confess. cap. 12.

“Put ye on the Lord Jesus Christ.” As we must put off the old man, so put on the new man, and that is done two ways, either by putting on his merits, or by putting on his manners. Our Saviour Christ in his life, but in his death especially wrought for us a garment of salvation, and a long white robe of righteousness: now the spiritual hand of faith must apprehend and fit this wedding apparel on us in such sort, that all our unrighteousness may be forgiven, and all our sins covered.

Secondly, we must put on the manners and excellent virtues of Christ, in whom was no work of darkness, but all armour of light; so the phrase is used, Job xxix. 14, “I put on justice and it covered me, my judgment was a robe and a crown.” This apparel is the true Perpetuan, never the worse, but the better for wearing.



#### THE GOSPEL.

MATT. XXI. 1.—“*And when they drew nigh unto Jerusalem,*” &c.

Christ is Alpha and Omega, the first and the last, the beginning and ending, wherefore the Church allotting a several Scripture for every several Sunday throughout the whole year, begins and ends with the coming of Christ: for the conclusion of the last gospel appointed for the last Sunday, is, “of a truth, this is the same prophet that should come into the world;” and the first sentence in the first gospel for the first Sunday, “Behold thy king cometh unto thee.” Wherein the Church imitated the method of God’s own Spirit: for as the first prophecy mentioned in the Old Testament, is, “The seed of the woman shall bruise the serpent’s head:” and the first history delivered in the New Testament is, “The book of the generation of Jesus Christ;” so the first gospel on the first Dominical, according to the Church’s account is Adventual, a Scripture describing Christ and his kingdom, fitting the text unto the time: teaching us hereby two things especially: first, what manner of person the Messiah is who doth come, secondly, what manner of persons we should be now he is come.

In the former part observe two points, a

}	Preface, All this was done that it might be fulfilled which was spoken of by the Prophet: ver. 4. Prophecy, taken out of Zach. ix. 9. Tell the daughter of Sion, &c.
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“All this was done that it might be fulfilled.” An usual phrase with our Evangelist, as Ch. i. 22; Ch. viii. 17; Ch. xxvii. 35. It doth insinuate the sweet harmony between the Prophets and Apostles, as Numenius said, Plato was nothing else but Moses translated out of Hebrew into Greek, and Ascham, that Virgil is nothing else but Homer turned out of Greek into Latin, and as the Novelists affirm, that our Communion Book is nothing else but the Roman Missale and Portuis thrust out of Latin into English, and as divines have censured Cyprian to be nothing else but Tertullian in a more familiar and elegant style: so the New Testament is nothing else as it were, but an exposition of the Old. That difference which Zeno put between Logic and Rhetoric, divines usually make between the law and the gospel, the law like the fist shut, the gospel like the hand open. *Evangelium revelata Lex, Lex occultum Evangelium*: The gospel a revealed law, the law a hidden gospel.

This harmonical consent may serve to confound our adversaries, and to comfort ourselves. It doth abundantly confute obstinate Jews, who expect another Messiah to come, conceiting as yet all things not to be done in the gospel, which was said of him in the law, so that whereas the great question of the world is, Who is that Christ? and the great question of the Church, Who is that antichrist? the Jewish rabbins are ignorant in both.

Secondly, this harmony convinceth all such heretics, as hold, two sundry disagreeing Gods to be the authors of the two testaments, one of the law, another of the gospel.

It affordeth also comfort; first in general, it may persuade the conscience that the Bible is the book of God. For if Ptolemy was astonished at the seventy-two interpreters, because being placed in sundry rooms, and never conferring nor seeing one another, did notwithstanding write the same, not only for sense of matter, but in sound of words upon the self-same text, as Justin Martyr and Augustine report, then how should we be moved with the most admirable divine concordance between the prophets and apostles, who writing the word of God in divers places, at divers times, upon divers occasions, do notwithstanding agree so generally, that they seem not divers penmen, but rather indeed only divers pens of one and the same writer.

In more particular, it may strengthen our faith in the gracious

promises of Almighty God, he speaks the word, and it is done; commands, and it is effected. Heaven and earth shall pass, but not one jot of his word shall perish. He promised by Zachary that the Messiah of the world should come, and he tells us here by Matthew that he is come: "All this was done that it might be fulfilled which was spoken by the prophet: Behold thy King cometh unto thee." Thus much of the preface generally, now to sift the words severally.

That, is taken here, non causaliter, sed consecutive, not for an efficient cause, but rather for a consequence and event. Christ did not thus ride into Jerusalem because Zachary foretold it, but Zachary foretold it because Christ would thus ride: Christ being the complement of the prophets, and end of the law, yet the word *that*, insinuates (as Chrysostom notes) the final cause why Christ did thus ride, namely, to certify the Jews how that himself only was that king of whom their prophet Zachary did thus speak, but none but he was king of the Jews, and Messias of the world.

Fulfilled. A prophecy may be said to be fulfilled four ways, especially: 1. When the self-same thing comes to pass which was literally delivered in the prophecy. So, St. Matthew, ch. i. 22, saith Isaiah's prophecy, "Behold a virgin shall conceive," &c., was fulfilled by Mary, who brought forth a son.

2. When the thing allegorically signified is fulfilled, as Exod. xii. 46, it is said of the paschal lambs, "I shall not break a bone thereof;" yet St. John, xix. 36, affirms this to be fulfilled in Christ: "The soldiers brake not his legs, that the scriptures should be fulfilled, Not a bone of him shall be broken."

3. When, as neither the thing literally nor allegorically meant, but some other like is done: so Christ, Matt. xv., tells the people in his time, that the words of Esay, "This people draweth near to me with their mouths," &c., were fulfilled in him: "O hypocrites, Esay prophecied well of you," that is, of such as are like unto you.

4. When as it is daily more and more fulfilled, as James, ii. 23, the scripture was fulfilled, which saith, "Abraham believed God," Abraham assuredly believed God before, but his offering up of Isaac was a greater probate of his faith: then the scripture was fulfilled, that is, more and more fulfilled, when Abraham thus far trusted in God. Now Christ fulfilled Zachary's saying in a literal and plain sense, for he sent for an ass, and rode thereon into Jerusalem, "That it might be fulfilled which was spoken by the prophet, Rejoice, O daughter of Zion, for behold thy king cometh," &c.



St. John and St. Matthew relate not the precise text of Zachary, but keeping the sense, they somewhat alter the words. On the contrary, blasphemous heretics and atheists used to keep the words of scripture, but altogether to change the sense. Children full fed often play with their meat: so Lucianists of our time play with the food of their souls, making the Bible their babble. The Lord who will not suffer his name to be taken in vain, mend or end them.

As for heretics, it is always their custom to make the scriptures a shipman's hose, wreathing and wresting them every way to serve their turn. Non ad materiam scripturas, sed materiam ad scripturas excogitant: First they make their sermon, and then they look for a text.

Herein the papists of latter times most offend, who do not only feign new fathers, and falsify the old doctors, putting out, putting in, chopping and changing, as shall best fit their purpose; so that the fathers (as Reverend Jewel said) are no fathers, but their children, no doctors, but their scholars, uttering not their own mind, but what the papists enforce them to speak: they do not, I say, wrong human authors only, but also presume to censure and construe God's own books as they list.

Sometime they cite the beginning without the end, sometime the end without the beginning, sometime they take the words against the meaning, sometime they make a meaning against the words, and so "they do not receive, but give the Gospel," as Maldonate fitly: not admit the old scripture, but upon the point coin a new: for in controverted places, either they suppress the words, or else not express the sense: as if a man should pick away the corn, and give us the chaff, or convey away the jewels, and throw us the bag. The blessed evangelists had warrant from God, and we warrant from them to quote scripture, sometime more fully for explication, and sometime more shortly for brevity, yet without alteration of the sense, though there be some little alteration of the sentence. Marlorat's annotation is good, that our evangelist and others do not always repeat the very words in the prophets and the law, that we might hereby take occasion to peruse the text, and to confer place with place. Let us then examine the words in Zachary, which are these: "Rejoice greatly, O daughter Sion; shout for joy, O daughter Jerusalem; Behold thy king cometh unto thee.

They contain two remarkable points: an

{	Exultation; Rejoice greatly, &c.
	Exaltation, or commendation of Christ, as a reason of this exceeding joy: "Behold, thy King cometh unto thee, just, meek," &c.

In the former observe the	} Persons	} Exhorting	} Principal, God: for the word of the Lord came to Zacharie, chap. i. verse 1, this then is not the word of man, but the voice of God.

In that Zacharie was God's organ, mark the worthiness of holy prophets, as being the very tongues and pens of the blessed Spirit: and this dignity belongeth also to their successors, apostles, and other preachers of the word; for St. Matthew speaks in the plural number, dicite, tell ye; concluding the prophets and preachers, whose office is to tell Jerusalem that her King and Saviour is come into the world to seek and save that which is lost.

Almighty God hath had in all ages, either Patriarchs, or Prophets, or Apostles, or Preachers, a Moses, or an Elias, a Zacharie, or a Paul, or an Athanasius, or an Augustine, or a Luther, or a Jewell, by whom he spake to his beloved Spouse comfortably, rejoice greatly daughter Zion: especially the Lord useth to choose Zacharies, that is, such as are mindful of God, such as delight in the law of the Lord, and exercise themselves therein day and night.

The persons exhorted are, daughter Zion, and daughter Jerusalem, that is, according to the vulgar Hebraism, Zion and Jerusalem.

Now Jerusalem was the metropolis of the Jews, and Zion an eminent mount adjoining to Jerusalem, and at this time the Jews were the people of God, and Jerusalem the city of God. At Salem was his tabernacle, and his dwelling in Zion. Whereas therefore St. Matthew, Tell ye the daughter of Zion, he meaneth, using a synecdoche, Jerusalem. And whereas Zachary names Jerusalem, he meaneth, the Church of God over the face of the whole earth, of which Jerusalem is a figure, and so the text is to be construed typically, not topically; for this joy concerns the Gentile so well as the Jew, the one as the root, the other as the branch, as Paul showeth in his Epistle to the Romans, ch. ii. Indeed Christ is the glory of his people Israel, but he is the light of the Gentiles, illuminating all such as sit in darkness, and in the shadow of death.

Here then observe, that Christ is the Church's joy, and only the Church's joy: dumb idols are the Gentile's joy: Mahomet is the Turk's joy: Circumcision is the Jew's joy: Antichrist is the Babylonian's joy: the devil Calicute's joy: but only Christ is our joy: we will rejoice and be glad in thee; "I am my beloved's, and my beloved is mine;" Christ is so much the Church's, as that he is none

other's joy : for as Cyprian and other Catholic doctors ; He that hath not the Church for his mother, hath not God for his father : and he that hath not God for his father, hath not Christ for his saviour. *Per portam Ecclesie intramus in portam Paradisi :* (through the door of the Church we enter the door of Paradise.) No Church, no Christ ; no Christ, no joy.

This exultation appertains only to the Church : He that is not a son of Zion, a citizen of Jerusalem, is in the gall of bitterness, and hath no part nor portion in this happiness.

Now concerning the act, the matter is, to rejoice.

The manner greatly to rejoice, with jubilation and shouting.

It is a received opinion in the world, that religion doth dull our wits, and daunt our spirits, as if mirth and mischief went always together : but it is taught and felt in Christ's school, that none can be so joyful as the faithful, that there is not so merry a land as the holy land, and therefore Zachary doth double his exhortation, rejoice greatly, shout for joy : and Zephany doth triple it, rejoice O daughter Zion, be ye joyful O Israel, be glad with all thine heart, O daughter Jerusalem : *Exulta lætare, jubila.*

Now jubilation, as the fathers observe, is so great a joy, that it can neither be smothered nor uttered : *Hilaris cum pondere virtus.* In the words of Christ, "My yoke is easy, my burthen is light." A new yoke is heavy, but when it is worn and dried, it waxeth easy : Christ therefore did first wear and bear this yoke, that it might be seasoned and made light for us : he commanded us to fast, and himself did fast ; he commanded us to pray, and himself did often pray : he commanded us to forgive one another, and himself pardoned. Again, when he saith, my yoke is sweet, and my burthen is light, he doth insinuate, that the yokes of other are bitter, and their burdens heavy : that it is a sorry service to be Satan's vassal, or the world's hireling, so that the good man takes more delight in performing his duty, than the wicked can in all his villainies and vanities. I was glad, saith David, when they said unto me, we will go into the house of the Lord. And Psalm lxxxiv. 2. "My soul hath a longing desire to enter into the courts of the Lord." And Psalm lxxxi. "Sing we merrily to God," &c.

An upright Christian is a musician, a physician, a lawyer, a divine to himself : for what is sweeter music than the witness of a good conscience ? what is better physic than *abstinere et sustinere* : good diet and good quiet ? what deeper counsel in law, than in having nothing to possess all things ? and what sounder divinity, than to know God, and whom he hath sent, Jesus Christ ? On the

contrary, the wicked is wearied in his ways, and discontented in his courses. A malicious man is a murderer of himself, the prodigal man a thief to himself, the voluptuous man a witch to himself, the covetous man a devil to himself, the drunkard all these to himself, a murderer to his body, a thief to his purse, a witch to his wit, a devil to his soul. The blind poet saw so much.

—Semita certo

Tranquille per virtutem patet unica vitæ.

Salvianus hath pithily comprehended all in a few words; *Nemo aliorum sensu miser est sed suo: et ideo non possunt cujusquam falso judicio esse miseri, qui sunt vere sua conscientia beati: hoc cunctis beatiores sunt religiosi, quia et habent quæ volunt, et meliora quam quæ habent omnino habere non possunt. Fidei præsentis oblectamenta capiunt, et beatitudinis futuræ præmia consequentur.*

Hitherto concerning the prophet's exultation: his exultation followeth, *Ecce Rex*taus, &c. The word behold in the Bible is like John the Baptist, always the forerunner of some excellent thing: and indeed all our comfort consists in this one sweet sentence, "behold thy King cometh unto thee."

Behold, look no more for him, but now look on him: "Happy are the eyes which see the things ye see."

King. A real and a royal prince.

Real, in regard of his  $\left\{ \begin{array}{l} \text{right, and that by} \\ \text{a threefold title;} \end{array} \right. \left\{ \begin{array}{l} \text{jure creationis.} \\ \text{merito redemptionis.} \\ \text{dono patris.} \end{array} \right.$   
 might, as being the Lord, verse 3, who commands, and it is done, verse 6, for he can do whatsoever he will, and more than he will. A royal prince both in his affections and actions.

A tyrant doth rob and spoil the people, but the Messiah is JESUS, a Saviour of his people. Matt. i. 21.

A tyrant is a wolf to scatter and destroy the sheep; but Christ is the Good Shepherd who gave his life for the sheep. John x. 11.

Thy. Promised unto thee, born of thee, bred up with thee, flesh of thy flesh, and bone of thy bone: not every one's king, for Satan is prince of the world; but thy king, for he is God of Israel; his coming was sufficient for the whole world, but efficient only for Zion: or thy king, because it is not enough to confess in general, that Christ is a king; for the devil himself believes the major of the gospel; but the daughter of Zion must assume and believe the minor, that Christ is her king, Esay ix. 6: "To us a child is born, to us a son is given." There is great divinity, saith Luther, in pronouns; a great emphasis in *nobis* and *noster*, as Bullinger and Calvin note.

Cometh. Christ is the way, we wanderers out of the way; so that if the way had not found us, we never should or could have found the way, nec opibus, nec operibus, nec opera. (Neither by might, nor by power, nor through our works.)

Unto thee. Tibi si credis, contrate si non credis: if incredulous, against thee: but if believing, for thee; for thy, not his good, he gave himself for thee: Nascens se dedit in socium, convescens in cibum, moriens in pretium, regnans in præmium. (He was born to be thy companion, nourished to be thy meat, he died to pay thy debt, he reigns to promote thee.) See Epist. Dom. 3. Quadrages.

What could have been said less, and yet what canst thou wish for more? For if Christ be a *king*, then he is able; if *thine*, then willing; if he *comes* he respects not his pain; if he comes unto *thee*, he regards not his profit, and therefore rejoice daughter of Sion, shout for joy daughter of Jerusalem. These glosses are common in the fathers and friars, and I shall often touch upon them, especially Epistle and Gospel on Christmas day.

The second part of this Gospel insinuates how we must entertain Christ in our

}	Thoughts,
	Words,
	Deeds.

For the first: we must believe Christ to be that Jesus, verse 11, that great Prophet, who is the Messiah and Saviour of the world.

For the second: we must profess and confess this faith, having Hosanna in our mouths, and crying "Blessed is he that cometh in the name of the Lord, hosanna in the highest," verse 9.

For the third: we must spread our garments in the way, cut down branches from the trees, and strew them in the passage, verse 8, that is, forsake all and follow Christ, proffering and offering ourselves wholly to his service; or as the Epistle doth expound the Gospel, "seeing our salvation is near, the night past, and the day come, let us cast away the works of darkness, and put on the armour of light."

I am occasioned here justly to direct their ignorance who *do* not understand, and correct their obstinacy who *will* not understand the wisdom of the church so fitly disposing of the gospels and epistles, as that often the one may serve for a commentary to the other. As here St. Matthew, "Behold thy king cometh:" And St. Paul, "Our salvation is nigh and the day is come." St. Paul doth advise, "not to make provision for the flesh:" and St. Matthew reports, how the people accompanying Christ, spread their garments in the way.

St. Paul commands love in all men, St. Matthew commends love in these men who gave such entertainment unto Christ.

The whole gospel is a lively picture of the Church, in which are four sorts of persons especially:

1. Christ, who is King and Head, verse 3 and 12.
2. Prophets, who loose men from their sins, and bring them unto Christ, verse 2 and 7.
3. Auditors who believe that Christ is the Messiah, openly professing this faith, "Hosanna to the son of David," verse 9, and manifesting this faith also by their works in obeying the ministers of Christ, verse 3, and performing the best service they can, verse 8.

4. Adversaries, who much envy Christ's kingdom, saying, Who is this? verse 10.

Concerning Christ's severity towards those who played the merchants in the temple. See Gospel, Dom. 10, post Trinit.



#### THE EPISTLE.

ROM. XV. 4.—"*Whatsoever things are written aforetime, they are written for our learning,*" &c.

This scripture contains in it three things concerning the scripture:

What	}	it is <i>written</i> .	}	Showing the	}	authority.	
When		aforetime.				scripture's	antiquity.
Why		for our learning.					utility.

For the first: things only told passing through many mouths, are easily mistold: it is long ere we get them, and we soon forget them. Almighty God therefore commanded that his law should be written in books, and engraven in stone, that the syllables thereof might always be in our eyes, so well as the sound in our ears, and that for two causes especially:

1. That the godly man might exercise himself therein day and night:

2. That the wicked might neither add to it, nor detract from it.

In like manner, albeit, the sound of the thundering apostles went out through all the earth, and their words unto the ends of the world: yet the Spirit of Wisdom thought it meet that there should be a treatise written of "all that Christ did and said:" and that

“from point to point :” entitled, “The Book of the Generation of Jesus Christ.” The scripture then is a Bible because written : and *the Bible κατ’ ἐξοχῶν*, in many respects excelling all other books, especially for the maker and matter, in so much that St. Paul saith, “If an angel from heaven preach otherwise, let him be accursed.” And Justin Martyr goes yet further : “If Christ himself should preach another god, or another gospel, I would not believe him :” *Ipsè non crederem Domino Jesu.*

This doctrine makes against unwritten verities of papists, and fond revelations of anabaptists, and factious interpretations of schismatics, and impudent conceits of libertines : all which equal their own fantasies with the scripture’s authority.

The papists and schismatics are all for a speaking scripture ; the libertines and anabaptists are all for an infused scripture ; the true catholics only for the written scripture ; “to the law and to the testimony.” “Thy word is a lantern unto my feet, and a light unto my paths.”

The second point to be considered is, that *γραφαὶ* are *εὐρογραφαὶ*, scriptures written aforetime, being the *first* book so well as the *best* book : for as Tertullian was wont to call Praxeas, hesternum Praxean (youthful Praxeas ; ) so we may term the most ancient poets and philosophers, in comparison of Moses, upstart writers. *Omnia græcorum sunt nova et heri.* (All the classics are new and of yesterday.) As Galaton painted Homer vomiting, *Reliquos vero poetas ea quæ ipse evomisset haurientes*, (But the other poets drinking the things which he had vomited,) to signify, saith Ælian, that he was the first poet, and all others, as well Greek as Latin, but his apes. In like manner, Moses is called by Theodoret, *oceanus theologiæ*, the sea of divinity, from whom all other writers as rivers are derived. The which point, as it is excellently confirmed by Theodoret, Clemens, Josephus, and others, so it is ingenuously confessed even by the heathen historiographers : Eupolemus lib. de *Judeæ regibus*, avoweth Moses to be the first wise man : Plato, that a barbarous Egyptian was the first inventor of arts ; Appion, Ptolomy, Palæmon, have granted the same : and upon the point, Strabo, Pliny, Cornelius Tacitus, and others, as Ficinus reports, lib. de *religione Christiana*, cap. 26. To demonstrate this more particularly : the Trojan war is the most ancient subject of human history : but Troy was taken in the days of David, about the year of the world, 2788, and Homer flourished Anno 3000, whereas Moses was born, Anno 2373.

Secondly, this *ωρογραφία* confutes the Marcionites and Manichees,

and all such as reject the Old Testament. For the place, to which the text hath reference, is taken out of the 69th Psalm, verse 9. That the Scriptures of Moses and the Prophets are written for our instruction, it is plain by Christ's injunction, "search the Scriptures:" as also by that of our apostle, 1 Cor. x. "These things happened unto them for ensamples: and were written to admonish us, upon whom the ends of the world are come." If all little histories, then much more the great mysteries are our schoolmasters unto Christ: Let us examine therefore the third observable point, concerning the Scriptures' utility; "Whatsoever things were written aforetime, they were written for our learning." The Scripture (saith Paul) is the people's instruction: the scripture, say the papists, in the vulgar tongue, is the people's destruction. The scripture, saith Paul, doth make the man of God absolute: the scripture, say the papists, in a known language, makes men heretical and dissolute; but the bible makes men heretics, as the sun makes men blind: and therefore Wickliffe truly; To condemn the Word of God, translated in any language for heresy, is to make God an heretic.

Not to press this place nor urge any other scripture, we may beat the Rhemish and Romish in this controversy with their own weapons, antiquity and custom. For it is acknowledged that the Christians in old time read the bible to their great edification and increase of faith, in their mother tongue. The Armenians had the Psalter, and some other pieces of Scripture translated by Saint Chrysostom: the Slavonians by S. Hierome: the Goths by Vulpilas, and that before he was an Arian: the Italians three hundred years since by James, Archbishop of Genoa: and the bible was in French also two hundred years ago. Besides these, the Syrians, Arabians, Æthiopians, had of ancient time the scriptures in their several languages; as it is manifest by those portions of them, which are at this day brought from their countries into this part of the world.

To speak of our own country: venerable Beda did translate the whole bible into the Saxon tongue, and the gospel of Saint John into English. King Alfred also, considering the great ignorance that was in his kingdom, translated both the Testaments into his native language. Queen Anne, wife to Richard the Second, had scriptures translated in the vulgar, as Thomas Arundel, then Archbishop of York, and Chancellor of England, mentioned at her funeral sermon, anno 1394.

Moreover, in a Parliament of this King Richard, there was a bill



put in to disannul the bible translated into English, unto which John Duke of Lancaster answered, and said; "we will not be the refuse of all men: other nations have God's laws in their own language." Thomas Arundel, as we read in the constitutions of Linwood, being translated unto the See of Canterbury, made straight provision in a council holden at Oxford, that no version set out by Wickliffe or his adherents should be suffered, being not approved by the diocesan.

It is apparent then out of our own chronicles, that the bible was turned into the mother tongue before and after the conquest, before and after the time of Wickliffe, before and after the days of Luther: and all this pain was undertaken by good and holy men, that the people of God reading and understanding the scripture, through patience and comfort of the same, might have certain hope of another life.

As then I condemn the malice of papists in forbidding, so likewise the negligence of carnal gospellers, in forbearing to read those things aforetime written for our learning. Our forefathers heretofore spared neither cost nor pain: they ventured their crowns and their heads too for the New Testament in English, translated by Master Tyndal: and when they could not hear the gospel in the Church publicly, they received much comfort by reading in their houses privately: the very children became fathers unto their parents, and begat them in Christ, even by reading a few plain chapters unto them in a corner: but in our time, when every shop hath bibles of divers translations, editions, volumes, annotations, the number of those who can read is but small, the number of those who do read is less, the number of those who read as they should, least of all. If a learned clerk should pen a treatise for thy particular instruction, thou wouldst instantly with all diligence peruse it. If a nobleman should send thee gracious letters concerning thy preferment, thou wouldst with all dutiful respect entertain them. If thy father, or some other friend, taking a journey into a far country, should pen his will, and leave it in thine hands and custody, thou wouldst hold it as a great token of his love. Behold, the bible is written by wisdom itself for our learning, that we may be perfect unto all good works. It is God's epistle, and letters patent, wherein are granted unto us many gracious immunities and privileges: it is his Testament wherein all his will is revealed, whatsoever he would have done or undone: and therefore let us pray with the Church, that we may in such wise read holy scriptures, hear, mark, learn, and inwardly digest them, that by patience

and comfort of God's holy word, we may embrace and ever hold fast the hope of everlasting life, through Jesus Christ our Lord. Amen.

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## THE SECOND SUNDAY IN ADVENT.

### THE GOSPEL.

LUKE XXI. 25.—“*There shall be signs in the Sun,*” &c.

The Sun of righteousness appeareth in three signs:  $\left\{ \begin{array}{l} \text{Leo.} \\ \text{Virgo.} \\ \text{Libra.} \end{array} \right.$

First roaring as a lion in the law: so that the people could not endure his voice: then in Virgo, born of a Virgin, in the gospel: in Libra, weighing our works in his balance at the last and dreadful audit. Or there is a three-fold coming of Christ, according to the threefold

difference of time  $\left\{ \begin{array}{l} \text{Past.} \\ \text{Present.} \\ \text{Future.} \end{array} \right.$

Which Bernard hath uttered elegantly: Venit  $\left\{ \begin{array}{l} \text{ad homines, to men.} \\ \text{in homines, in men.} \\ \text{(he comes.) contra homines, against men.} \end{array} \right.$

He came among men in time past, when as the Word was made flesh and dwelt among us: he comes into men in the present by his grace and Holy Spirit, Apoc. iii. 20. “Behold I stand at the door and knock.” He shall in the future come against men, to judge both the quick and the dead: but the Son of man hath but two comings in the form of man: his first coming in great meekness, his second in exceeding majesty. At his first coming he rode upon an ass: in his second (as it is here said) he shall ride upon the clouds. In his first coming he came to be judged: in his second he comes to judge. In his first coming the people did triumph and rejoice, crying Hosanna; but in his second coming the people shall be at their wits’ end for fear, and for looking after those things which shall come on the world.

In that therefore the Church hath adjoined this gospel of his second coming unto that other of his first coming, it doth teach all

teachers this lesson, that their song be like David's, of judgment and mercy; that in all their sermons they mingle faith and fear; that they preach Christ to be a judge so well as an advocate. This method Christ himself did use, who did as well expound the law, as propound the gospel; who denounced woe to the proud Pharisees, and pronounced blessedness to the poor in spirit; who poured wine and oil into the wounds of him that was half dead: oil which is supple, wine which is sharp; and when he departed he gave to the host two pence, that is, to the preachers, who take charge of him, the two Testaments, and willed them to temper and apply these two till he come again, that thinking on the gospel we might never despair, and thinking on the law we might never presume: that looking upon Christ's first coming, we might rejoice; and expecting his second coming, we might fear, because there shall be signs in the sun and in the moon, &c.

In handling whereof I will not trouble you with idle curiosities: only note two plain points especially,

To wit, the  $\left\{ \begin{array}{l} \text{Certainty} \\ \text{Uncertainty} \end{array} \right\}$  of Christ's second coming.

The certainty, *that* he shall come: the uncertainty, *when* he shall come.

The certainty is declared here by  $\left\{ \begin{array}{l} \text{Words:} \\ \text{Wonders,} \end{array} \right\}$   $\left\{ \begin{array}{l} \text{Affirmed barely, ver. 27. "They shall see the Son} \\ \text{of man come in a cloud," \&c.} \\ \text{Enforced with an asseveration, verse 22. "Verily} \\ \text{I say unto you," \&c., adding further a peremp-} \\ \text{tory conclusion, verse 33. "Heaven and earth} \\ \text{shall pass away, but my words shall not pass} \\ \text{away."} \\ \text{Wonders, verse 27. "There shall be signs," \&c.} \end{array} \right.$

The words are spoken by Christ, as it is apparent, verse 8. Now Christ is truth: Ergo, this prophecy cannot be false. That which he foretold touching *Jerusalem* in this chapter, is in every particular come to pass: why then should this prophecy be thought untrue concerning the *world's* destruction, when as that other was true concerning *Jerusalem's* desolation?

Zachary foretold that the Messiah in his first coming should in meekness ride upon an ass, and as St. Matthew reports, all that was done: behold here a greater than Zachary tells us that the Messiah in his second coming shall ride upon the clouds; and shall we doubt of his word, who is that eternal Word? Shall we believe Zachary, who was but one of the small prophets, and shall we distrust him who is that great prophet? John vi. 14.

But because men will not believe him upon his bare word, who

made all the world with his word, Psalm xxxiii. 9. "He spake, and it was done:" he doth use an oath and earnest asseveration in the 32d verse. "Verily I say unto you," &c. Because there is none greater than himself, he doth swear by himself, truth doth protest by Truth, "this generation shall not pass, till all be fulfilled."

The word generation hath perplexed as well old as new writers exceedingly. Sometimes generation in Scripture signifieth an age: as "one generation passeth, and another cometh:" and "the truth of the Lord endureth from generation to generation," that is, ever, from age to age. Now generation in this acception is an hundred years. So Nestor is said to live *τρεις γενεας*, three ages, that is, three hundred years: and therefore some divines have referred this unto the destruction of Jerusalem only, which happened within an hundred years after this prophecy: so learned Erasmus and Beza construe the place, both of them, interpreting the word, *ætas*: and the translators of Geneva following them in our lesser English Bible, this age shall not pass: but as well the translation as observation is defective, because Christ saith here, "this generation shall not pass, till all these things be done," *ταυτα παντα*, not only those which concern the desolation of Jerusalem, but all those likewise which concern the world's end.

Others by "this generation" understand the nation of the Jews, as Luke xvii. 25. "The Son of man must be reprov'd of this generation:" and Matt. xxiii. 36. "All these things shall come upon this generation:" that is, this nation.

St. Hierome by generation, understands all mankind, as if Christ should say, the generation of men shall continue till all be fulfilled, and then in fine they shall acknowledge that I spake the truth.

Chrysostom, Theophylact, Euthymius, expound this of that generation only which seek God; of God's elect and faithful people, as if Christ should speak thus; albeit there be signs in heaven, and troubles on earth, yet hell gates shall not prevail against the Church: "I am with you alway, saith Christ, until the end of the world." The generation of such as believe in me shall not pass, till all this be fulfilled: and therefore let none of my followers be discouraged, but rather lift up their heads, in that their redemption is so near. This exposition I take to be both pertinent and profitable, because Christ in this chapter had foretold, that his disciples should be persecuted and brought before kings and princes for professing his gospel: verse 12. Yet this generation shall not pass, but there shall be a Church alway to confess the faith in despite of the devil, the Church one day shall pass too, but not till these things be done,

then in the end it shall inherit a better possession in God's own kingdom without end.

Christ interprets himself in the verse following, "heaven and earth shall pass, but my words shall not pass away." That is, howsoever the earth be moveable, and the powers of heaven shake: though both wax old as doth a garment, and all things in them are subject to mutation and change, yet Christ is yesterday and to-day, the same also for ever: so that if you will credit Christ, either upon your own reason and experience, or upon his word and oath, believe this also, that he shall come riding on the clouds with great power and glory to judge both the quick and dead.

Secondly, Christ's coming to judgment is showed here by wonders in heaven, in earth, and in the sea, which shall be like harbingers of that dreadful and terrible day: "There shall be signs in the sun, and in the moon, and in the earth: the people shall be at their wits' end through despair: the sea and the waters shall roar," &c.

Every man is desirous to buy the calendar, that at the beginning of the year he may know what will happen in the end: merchants, and husbandmen especially, that they may see this year what dearth, or death, or other accidents are likely to ensue the next year. Behold here Christ's prognostication, foretelling by signs in the sun, and in the moon, and in the stars, what shall come to pass in the end of our years, as also what shall betide us in the new year, the world to come. The mathematicians of the world never mentioned or dreamed of an universal eclipse of the sun and moon together, only Christ's almanac reports this. I purpose not in particular to discuss any curious question, but only to note in general, that these wonders in heaven, and extraordinary troubles on earth, are manifest forerunners of the world's ruin, that as we know summer is near when the trees bud, so when we see these things come to pass, we may be sure that the kingdom of God is nigh: for as a man that is dying hath many fantasies, even so, saith Chrysostom, the world declining shall have manifold errors, in so much if it were possible, God's elect should be deceived, Matt. xxiv. 24.

Aristotle could not conceive the world should have an end, because he thought and taught it had no beginning: but divine Plato, who lived in Egypt, and read (as it is supposed) the books of Moses, acknowledged the world's creation, and so subscribed to the world's destruction, holding this axiom, *Quod oritur, moritur*. That which hath a beginning, hath an end; whatsoever hath an end, hath a beginning; the which is to be construed of compounded elementary substances, subject to generation and corruption, as all things in

this world are. For as we read in Scripture, some things have a beginning, but no end, as angels, and the souls of men.

Some things have no beginning, but yet have an end, as God's eternal decrees.

One thing, to wit, *Ens Entium*, Almighty God, hath neither beginning nor end: who only hath immortality; of all other things, the first and the last: and yet in himself there is neither first nor last.

Some things have both a beginning and end, as the world, which had a creation, and is subject to corruption. The world passeth away, and the glory thereof, and then, when the powers of heaven shall be shaken, and the element shall melt with heat, and the earth with the works that are therein shall be burnt up, "then the Son of Man shall come in a cloud with power and great glory."

Now this certainty of Christ's coming to judgment affordeth

abundant matter of  $\left\{ \begin{array}{l} \text{Comfort to the godly.} \\ \text{Terror to the wicked.} \\ \text{Instruction to both.} \end{array} \right.$

Comfort to God's people: for when these things come to pass, then, saith Christ in 28th verse, "Lift up your heads, for your redemption draweth near." Now you are prosecuted and persecuted, delivered up to the synagogues, and cast into prison, but at that great assize there shall be a general gaol delivery, and you that have done good, shall go into everlasting joy, and your enemies who have done evil, into everlasting fire. Here, ye mourn, but hereafter, all tears shall be wiped from your eyes: here, ye sow in hope, but then ye shall reap with joy: when ye shall see the Son of Man coming in the clouds, &c. As God is the God of comfort, so his book is the book of comfort: "Whatsoever things were written aforetime, they were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The very soul of all the Bible is the Gospel: and the sum of all the Gospel is the Creed: and the main point of all the Creed is that article concerning our resurrection and hope of eternal glory, when Christ shall appear. The Church then hath well annexed that Epistle to this Gospel, as a consolation against desolation: By the book of comfort, we know that our Redeemer liveth, and that he will come again to judge and revenge our cause.

We believe that an eternal kingdom was secretly granted unto us in our election, openly promised in our vocation, sealed in our justification, and that possession shall be given in our glorification: when as the Judge of the world shall say, "Come ye blessed of my

Father, inherit ye the kingdom prepared for you from the foundations of the world. When the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God, we shall be caught up in the clouds to meet him, and so shall ever be with him." And therefore pray we daily, "Thy kingdom come : Come Lord Jesus, come quickly. Amen."

Now as this is comfortable to good men, so most terrible to the wicked : as Christ, verse 26, "Their hearts shall fail them for fear." They "shall seek death in those days, and shall not find it." And, as it is, Apoc. vi. 16, "They shall say to the mountains and rocks, fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb." This hath been their day, wherein so far as they could they have done their will; the next is the Lord's day, wherein they must suffer his will; "a day of anger, a day of trouble and heaviness; a day of destruction and desolation; a day of obscurity and darkness; a day of clouds and blackness." The reprobate shall see the Son of Man in the clouds above, to condemn them; beneath, hell's mouth open ready to devour them; before, the devils haling them; behind, the saints and all their dearest friends forsaking them; on the left hand their sins accusing them; on the right, justice threatening them; on all sides, the whole world made a bonfire, terrifying them; to go forward, insupportable; to go back, impossible; to turn aside, unavailable; no marvel then if at the world's end men be at their wit's end.

Thirdly, this administereth instruction unto all: for as it is in the Epistle, "Whatsoever things were written aforetime, were written for our instruction." And this is so good a lesson, that if we could observe it well, we should need no more teaching: so saith the wise man, "Remember the last things, and thou shalt never do amiss."

The last things are four :  $\left\{ \begin{array}{l} \text{Death.} \\ \text{Judgment.} \\ \text{Heaven.} \\ \text{Hell.} \end{array} \right.$

But the chief is judgment: for all the rest attend it. Death is usher to judgment going before; heaven and hell executioners following after. Death would not be so fearful, if judgment did not follow: hell would not be so painful, if judgment went not before: without it heaven would not be desired, nor hell feared. He then that remembers the last day, remembers in it all the last things: and he that remembers the last things, cannot do amiss. Wherefore let us ever embrace that godly meditation of St. Jerome: "Whether

I eat or drink, or whatsoever I do else, I think I hear the last trump; Arise ye dead and come unto judgment." The consideration of the world's destruction is a sufficient instruction to keep good men in honest courses, and to terrify bad men from evil ways. Italians, in a great thunder, used to ring their bells, and discharge their cannon shot, that the roaring of the one may lessen the terror of the other. In like sort Satan hangs tinkling cymbals on our ears; and delights us with the vanities and music of the world, that we may forget the sound of the last trump, and so that day be seen, before foreseen of most.

As it is certain that Christ shall come, so most uncertain when he shall come; for he speaks of the time not definitely, but indefinitely: verse 25, "Then there shall be signs;" verse 27, "Then shall they see the Son of Man coming in a cloud;" verse 28, "When these things come to pass, then look up, for your redemption draweth near." But how near now? No man or angel can tell. Esay saw God in his throne, and the seraphims stood upon it, covering his face with two wings, and his feet with two wings: his face, keeping us from the secrets of God's eternal plan in the beginning: his feet, not disclosing when he will come to judge the world in the end.

The certainty then, of this uncertainty, may teach us not to be curious or careless; not curious, for why should we presume to know more than other men? more than all men? more than angels? more than Christ himself? It is a kind of sacrilege, saith Salvianus, to break into God's holy place, and pry into his secret sanctuary, and to know more than he would have us to know.

Christ's apostles were his secretaries, his especial favourites and followers, from whom he kept nothing which was for their good, and yet he said unto them, "It is not for you to know the times of the seasons, which the Father hath put in his own power." The glorious angels abound with much knowledge, natural, experimental, revealed, having far better means of knowledge than we: for as much as we know the Creator by the creatures; whereas they know the creatures by the Creator. Angels always behold the face of God in heaven, which as in a glass they see much more than is possible for us on earth to discern. Let not then an heavy lump of clay presume to know more than heaven's heralds: and yet Christ, to satisfy further our curiosity, saith in the thirteenth of Mark, that himself knows not that day and hour. Now "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." He is a fool



that will be wiser than wisdom itself: but Christ as *man* was either ignorant of it, or else had no commission to reveal it: or as Aquine, *Dicitur nescire, quia non facit scire*: he is said himself not to know, because he would not have us to know. Such as will inquire more touching that text, may see *Sixt. Senen. Bib. sent. lib. 6, annot. 105. Suarez Conimbricen. tract. 3, in Matth. Bellarm. lib. de anima Christi, cap. 5, sect. I am de quarto. Jansen. concord. cap. 124. Maldonat. in Matt. xxiv. 36. Wesselus Groning. lib. de causis incarnationis Christi, c. 16.* I will end with the saying of Aug. *Ne nos addamus inquirere, quod ille non addidit dicere.* Let us not seek the things that are too hard for us: but that which God hath commanded let us think upon with reverence. "Secret things belong to the Lord; revealed things unto us."

Secondly, this uncertainty of Christ's second coming, may teach us not to be careless: *Nam ideo ultimus dies, ut observetur omnis dies*: God would have us ignorant of the last day, that we might be vigilant every day. This use Christ makes in the words immediately following my text: and *Matt. xxiv. 42, and Mark, xiii. 33.* It becometh us, upon whom the ends of the world are come, to be more watchful, because Satan is grown more wrathful, *Apocal. xii. 12.*

As lizards cut in pieces,  
Threat with more malice, though with lesser might:  
And even in dying show their living spite.

The Father of mercies and God of compassion increase our faith, and fill our lamps with oil, that when the bridegroom shall come, we may meet him, and enter with him into the wedding; where there is joy beyond all joy, pleasure without pain, life without death, every thing that is good, without any thing that is evil. Amen.

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## THE THIRD SUNDAY IN ADVENT.

### THE EPISTLE.

1 COR. IV. 1.—"*Let a man this wise esteem us, even as the ministers of Christ,*" &c.

The people of Corinth in Paul's age, like the people of England in our time, were very factious and humorous, extolling some

preachers, and despising others indiscreetly, without either judgment or love. Saint Paul therefore rebukes sharply this insolent rashness, and showeth in this Scripture, 1. What every man should judge, verse 1. "Let a man," &c.

2. What he should not judge of the preachers: in which point he doth

}	1. Report, ver. 2.
}	2. Reprove their fault, and that two ways.

1. Ἐλεγχτικῶς, by way of correction, "I pass very little to be judged of you," &c., verse 3, 4.

2. Δογματικῶς, by way of direction, "He that judgeth is the Lord, and therefore judge nothing before the time," verse 5.

"Let a man." Whereas the Corinthians ascribed either too much or too little to their teachers, our apostle shows a mean, "Let a man this wise," &c., neither magnifying them as Christ, for they are not masters but ministers, and yet not vilifying them as ordinary servants in God's house, for they are stewards, and that of God's own secrets.

Albeit Paul plant, and Apollos water, only God giveth increase. Paul planted in preaching, Apollos watered in baptism: some plant by their words, others water by their works; some plant by doctrine, others water by their exhortation: some plant by speaking, others water by writing, but in all God is all.

"He that planteth is nothing, he that watereth is nothing," that is, no great thing, no principal agent, but a subordinate instrument: wherefore let not a man boast in men, "whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; whether they be things present, or things to come, even all are yours, and ye Christ's, and Christ God's." If then the preachers are yours, and you are Christ's, and Christ God's, as of him, and through him, and for him are all things, so unto him, and not unto men, give all the praise and glory.

Let a man esteem us not as Christ, but as the ministers of Christ: not as lords, but as stewards in God's house: now stewards administer not their own goods but their master's, and one day must account for them, and therefore ye must have, and we behave ourselves as accountants. Antichrist then is not the vicar of God, but a factor of Satan, in preaching his own decrees, and equaling them with the divine law.

But albeit preachers are servants, yet are they not mean, but high stewards: and this is an exceeding great dignity to be Christ's mouth, Christ's voice, Christ's messengers, Christ's angels, inso-much as "he that receiveth them, receiveth him, and he that

despiset them, despiset him," as ambassadors speaking from him, and for him, as our apostle elsewhere. They be not only common ambassadors, but *legati à latere*, stewards of his hidden secrets: not only *dispensatores ministeriorum*, as in the vulgar Latin; but according to the original, *mysteriorum*, administrators of his sacraments, which are mysteries, and preachers of his faith, which is a deep secret, 1 Tim. iii. 16, of all others the greatest, and yet it is the minister's proper office, with John Baptist to show the lamb of God, which taketh away the sins of the world.

They are the mouth of God in preaching to the people, and again the people's mouth in praying to God; even mediators as it were between God and man: as Moses said of himself, Deut. v. "I stood between the Lord and you, to declare unto you the word of the Lord." This doth intimate how we should teach, and you should hear. First, how we should preach: "If any man speak, let him talk as the words of God," 1 Pet. iv. 11.

It is a good observation, that the lawyer ought to begin with reason, and so descend to common experience and authority. The physician must begin with experience, and so come to reason and authority: but the divine must begin with authority, and so proceed to reason and experience.

2. This may teach you to hear our voice; not as the word of men, but as it is indeed the word of God. Christ said of the wicked Pharisees in the 23d of Saint Matthew, *Quæ dicunt, facite: Do as they say, but not as they do: Dicunt enim quæ Dei sunt, faciunt quæ sua sunt*: they do their own works, but speak the Lord's word. And therefore so long as the preachers deliver the wholesome words of our Lord Jesus, or doctrine which is according to his words, you must entertain them as angels of God, even as Christ Jesus; honouring their place, and reverencing their persons. And this I take to be the pith of the first part.

In the second, St. Paul teacheth how we must not judge: first he reports, then reproves their fault. His report is in these words: *Hic jam quæritur, &c., ουδε non ο δε*: Here among you Corinthians it is discussed and disputed who is a faithful minister, and who is unfaithful.

And herein they wrong both God, his Word, and his ministers: God to whom only judgment belongs in this case. Some peradventure may judge of the minister's eloquence, many of his industry, but none of his faithfulness; which is the chief thing required in a steward. A man may be fruitful and yet not faithful; an instrument to save others, and yet be condemned himself: for he may

preach Christ, not for Christ, but happily for other respects: as the fornicator makes delectation his end, not generation; so the preacher, *adulterans verbum*, (the pulpit adulterer,) as it is in the vulgar, intends not to get children in Christ unto God, but gain or glory to himself. Ye know the men, ye know not their mind; ye see their fact, not their faith; only God knows the secrets of all hearts.

Secondly, it is an injury to God's word, in having the faith of our glorious Lord Jesus Christ in respect of persons, James ii. 1. No man may either privilege an error, or prejudice a truth: for if he preach another gospel, hold him accursed, although the minister be an angel: if a truth, do as he says though the teacher be a devil: poison in a golden cup is as hurtful as in an earthen pot: wine in a silver bowl no better than in a wooden dish. When one saith, "I am Paul's, and another, I am of Apollos, are ye not carnal?" Is not this gross carnality, to set up idols in the Church, and to worship them instead of God?

Thirdly, this is an indignity to the preachers, in that artless men will take upon them to judge of art. By the laws of the land, none prescribe physic but such as are doctors, at least practitioners in the faculty: none plead at the common bar, but such as are learned in the law: yet every one, as Jerome complains in an Epistle to Paulinus, takes upon him exact knowledge in Theology, and will teach both clerk and priest what they should say, what they should do. So that often it fareth with preachers, as it doth always with fish, none so welcome as new come: If a stranger happily come among us, albeit he be never so weak for his learning, never so wicked for his living; yet all the country must gad after him, and neglect their own pastors; as Christ in the Gospel, "A prophet is not honoured in his own city, and in his own house." This was a foul fault in Corinth; Apollos and Cephas and Paul were despised, while false teachers were deified. Indeed Paul writes in the third chap. of this Epistle, as if some followed him, and others Apollos: *himself* for his plain doctrine, and *Apollos* for his excellent eloquence. But in the sixth verse of this chapter he saith, he applied those things unto himself, and Apollos figuratively; meaning that Peter and Apollos and himself were neglected, and other upstart seducers only regarded: he did use the names of God's apostles in his censure for the benefit of the Corinthians. For your sake, that ye might learn by us that no man presumes above that which is written, and that one swell not against another for any man's cause.

So men in our days are too partial in hearing and censuring their

teachers; as one said, auditories are like fairs; the pedler and the ballad-monger hath more company than than the grave rich merchant; children and fools hang upon them who sell toys, and neglect those who have their shops stuffed with good commodities; and this assuredly doth discourage many pastors learned and profitable. For every man hath not a magnanimous spirit, *spernere se sperni*, (to spurn those who spurn him,) to tell his auditory with Paul, "I pass very little to be judged of you." For so this fault is reprovèd in the third verse.

The false teachers had extolled themselves and disgraced him; affirming that "his bodily presence was weak, and his speech of no value." St. Paul therefore having the testimony of a good conscience, resolutely tells the Corinthians, "I little pass to be judged of them, or you, or any man." He saith not, I esteem not at all; but I little regard; that is, not so much respect your judgment, as that I should be discouraged in doing my duty. The witness of conscience is more comfortable than the vulgar breath; in comparison of the one, I little prize the other. Or as Gorrán: It were a great thing to be judged of such as are spiritual; but it is a very small thing to be judged of you, who are thus carnal. As Seneca: *Male de me loquuntur, sed mali; moverer si de me Marcus Cato, si Lælius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere laudari est.* (The things reported against me are not evil, but the *reporters* are. I should be moved if Cato, Lælius, or Scipio had said this of me, but to be discried by evil men, is to be praised.)

Either of man's judgment. Our apostle wills us to rebuke with all long suffering and doctrine. Now himself is a pattern of his own precept; for lest he should seem too bitter in chiding the Corinthians, and despising their judgment; he doth in this clause somewhat qualify his speech, insinuating that he doth except against all others' judgment, as well as theirs. Happily some will object, it is uncivil and unchristian, not to regard what men speak of us. But as we must have care of our conscience, so likewise of our credit: "*Qua semel amissa postea nullus eris.*" (If it be lost, thou shalt be no one.)

It is good in our courses to gain the fore-game; for it is exceeding hard to play an after-game of reputation. Answer is made, that albeit Paul esteemed little their judgment in regard of himself, as expecting the praise of God, and having a good certificate from his own conscience; yet in respect of others who might hereby be scandalized, and so the Gospel hindered, he was assuredly grieved, and therefore reprovès here their fault boldly, that they might

repent heartily. To me it is little, but unto others it is a great scandal, that I should be thus abused and neglected of you.

I judge not mine ownself. I know more of myself than you or any man else, and yet I cannot judge myself; therefore much less ought ye to judge me. This seems contradictory to that of Paul: "If we would judge ourselves we should not be judged." I answer with Aquine, that there is a threefold

Judgment: { 1. Discussionis. (Examination.)  
2. Condemnationis. (Condemnation.)  
3. Absolutionis. (Excusing.)

Every man may, yea must judge himself with the two former; he must examine himself, and upon examination altogether condemn himself. Every man ought daily to commune with his own heart, and to search out his spirit, Psalm lxxvii. 6. *Scopebam spiritum, I did as it were sweep my soul: Diligenter attende, quantum proficias vel quantum deficias: examine thyself whether thou hast gone forward or backward in the ways of the Lord. Summon thyself, as it were before another, and so sift the whole course of thy life, wherein thou hast offended in thought, word, deed; by sins of omission, or commission, against God, thy neighbour, and thyself. Judge thine own self in secret before thyself, and thou shalt not be condemned at the last day before all the world. Do this, saith Bernard, Si non semper, aut sæpe, saltem interdum: if not always, or often, at least sometime; especially, saith our apostle, when ye come to receive the blessed Sacrament of our Lord's Supper: "Let a man examine himself, and so let him eat of this bread, and drink of this cup."*

The second kind of judgment is of condemnation. So Job: "I will reprove my ways in his sight. If I would justify myself, mine own mouth shall condemn me." So David: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." And Saint John: "If we say we have no sin, we deceive ourselves, and the truth of God is not in us."

A Christian in this world is *mundus et mundandus*: clean in part, and in part to be made clean: all his perfection consists in acknowledging his imperfection; all his righteousness in forgiveness of sins, rather than in perfection of virtue. Yea but, say the Pelagians, and after them the papists, "Elizabeth and Zachary were just, observing all the commandments and ordinances of the Lord," Luke i. 6. "Job an upright man departing from evil, and preserving his innocency," Job ii. 3. "In David no wickedness," Psalm xvii.

. And here Paul, "I know nothing by myself."

I answer to the first: if Zachary was a priest, then a sinner: for as we read, Heb. vii. 27, the priest's manner was first to offer sacrifice for his own sins, and then for the people's. If then Zachary did sacrifice, he had sin, and sin is a transgression of the law: so that he did not exactly keep the whole law, but himself and his wife so far observed the commandments, as that they were blameless in the world's eye: no man could justly condemn them for doing unjustly.

But as Augustine said, *Væ etiam laudabili vitæ hominum, si remota misericordia, discutias eam*: woe to the commendable life of man, if God set mercy aside in judging of it.

Even their own Bernard confesseth ingeniously, that if the Lord should take a strait account of us his stewards, it were impossible that any should answer the thousandth, yea the least part of his debt, *nec millesimæ nec minimæ parti*.

For the commendation of Job, it is not simple, but comparative: there was none like him on the earth; at least none so righteous in that part of the earth in the land of Uz. It was a great praise to be so good among that people, who were so bad. According to the measure of human perfection, Almighty God hath given him so great testimony of righteousness, saith Augustine; "hast thou not considered my servant Job? how none is like him in the earth, an upright and just man, one that feareth God, and escheweth evil." But himself is afraid of himself: *Verebar omnia opera mea*: so the Romish translation hath it: "I was afraid of all my works," Job ix. 28. And in the second verse of the same chapter; "How shall a man be justified before God?" and in the third verse: "if I contend with him, I shall not be able to answer him one for a thousand.

Now for David, his praise was not general, but particular and partial. There was no wickedness found in him, that is, no plot or practice against Saul; whereof he was accused unjustly: but otherwise in other things, his sins were so many, and those so heavy, that he crieth out in the 38th Psalm, "put me not to rebuke, O Lord, in thine anger," &c. David was no traitor, but David was an adulterer, and a cruel murderer: "He turned from nothing the Lord commanded him all the days of his life, save only in the matter of Uriah the Hittite," 1 Kings xv. 5.

What! had David no fault else, but only that against Uriah? Yes surely, David was conceived in sin, and shapen in wickedness. As he was the son of many years, so the father of many sins. In his private conversation he did so much offend, as that he saith in the 130th Psalm, "If thou O Lord be extreme to mark what is

done amiss, O Lord who may abide it?" That text then is to be construed of his public government, as the circumstances import; as he was a king, the scripture giveth him this commendation, that, excepting the matter of Uriah, he gave no public scandal in the whole time of his reign. David was in many things a bad man, but in most things a good king.

So likewise this speech of Paul, "I know nothing by myself," is not general, extended to the whole course of his life, but particular, touching his apostleship. Now Bishop Latimer said: "as for sedition, for ought that I know, methinks I should not need Christ:" if I might so say. Paul knew nothing, that is no unfaithfulness in exercising his ministry; which he did utter here, not to justify himself, as it is apparent in the next clause, but to glorify God. As we find in the fifteenth chapter of this Epistle, verse 9. "I am the least of the apostles, not worthy to be called an apostle, because I persecuted the Church of God: but by the grace of God I am that I am, and his grace was not in vain, for I laboured more abundantly than them all; yet not I, but the grace of God which is with me." St. Paul then, assisted with God's especial grace, found nothing in himself to condemn himself, for his unfaithfulness in preaching: but in other actions he was so buffeted with Satan, and overladen as it were with his infirmities, as that he grievously complaineth: "O wretched man that I am, who shall deliver me from the body of this death?" He that calls himself in one place the least saint, in another acknowledgeth himself the greatest sinner. But what need we look any further? He that here saith, I know nothing by myself, saith also, yet herein am I not justified: as I do not condemn, so not absolve myself. The papist then in citing this text, hath lost a pound to gain a penny: for although a man do all that he can, he is still an unprofitable servant. I know no unfaithfulness in me, yet I am not hereby justified: for, as Gorran and Aquine note, Paul might have many secret sins unknown to himself; according to that of David; who can tell how often he offendeth? "O cleanse thou me from my secret faults." "Every way of a man (saith Solomon) is right in his own eye; but the Lord pondereth the heart:" and who can say, I have made mine heart clean? Or, as our divines expound it, howsoever Paul was faithful in his office, yet his, and all our good works, are stained with some blemish.

There was iniquity in the holy sacrifices of the children of Israel: but their high priest did bear their iniquity to make the offering acceptable before the Lord: *Exod. xxviii. 38.* There is unholiness in our holiest actions, but Christ our high priest hath borne the



iniquity: and they are accepted of God in him, not by themselves or their own perfection, but as perfumed with the sweet incense of Christ's obedience: who to make both us and them acceptable, gave himself an offering and a sacrifice of a sweet smelling savour to God: Ephes. v. 2. See Epist. Dom. 3, Quadrages.

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THE GOSPEL.

MATT. II. 2.—“*When John in prison heard the works of Christ.*”

This gospel hath two principal parts: { A question moved by St. John Baptist, in the 2d, 3d verses.  
An answer made by our Saviour Christ in the rest.

In the question four things are regarded: { 1. The place where: In prison.  
2. The time when, He heard the works of Christ.  
3. The messengers: he sent two of his disciples.  
4. The message: Art thou he that shall come, &c.

Christ's answer concerneth either the { Message }  
or { Person } of John.

That which concerned the message of John, he delivered unto the messengers, ver. 4, 5, 6. “Go and show John what ye have heard and seen.”

That which concerned the person of John, he delivered unto the multitude when the disciples of John were departed: verse 7, 8, 9, 10.

Wherein observe these three circumstances: { 1. When: After John's disciples were gone, avoiding hereby all flattery,  
2. To whom: To the multitude, confirming in them a reverend opinion of John.  
3. What: His speech altogether tended unto the praise of John.

And it is partly { Negative, showing what he was not, for his life, ver. 7, 8.  
Affirmative, showing what he was, for his office, ver. 9, 10.

This I take to be this gospel's anatomy and epitome.

“When John in prison.” “Many are the troubles of the righteous.”

If they were many, and not troubles, then as it is in the proverb, the more the merrier: or if they were troubles, and not many, then the fewer the better cheer. But it hath pleased Almighty God to couple them both together, in nature troubles, in number many, “that through many tribulations we might enter into the kingdom of God,” Acts xiv. 22.

Some therefore are touched in their reputation, as Susanna ; some crossed in their children, as Ely ; some persecuted by their enemies, as David ; some wronged by their friends, as Joseph ; some tormented in their body, as Lazarus ; some suffer loss of goods, as Job ; some restrained of their liberty, as here John in prison. As Naples is called in history the butt, and Milan the bale of fortune ; so the good man is the butt of the wicked, whereat he shoots his sharpest head arrows : and therefore we must put on God's armour, following St. John's example. When we are in prison, or in any other affliction, we must not fly to witches, or rely too much on men, but immediately send to Christ : I say send two messengers unto God, our alms and our prayers : for they will do our errand for us, as they did for Cornelius, Acts x. 4.

Not to follow the common postils in this argument, I note out of these two circumstances, of place and time, two commendable virtues in John, to wit, his discretion and humility. The disciples of John held their master a greater prophet than Christ : albeit he told them plainly, that he was not worthy to untie the latchet of Christ's shoe, Matt. iii. 11. Behold then his exceeding wisdom, who sent his disciples unto Christ, when himself was most abased in regard of his present imprisonment, and imminent death, and when Christ on the other side was most famous for his wondrous works and strange miracles : "when John being in prison, heard the works of Christ, he sent two of his disciples unto him."

The disciples of John had three faults, as we find in the gospel.

{ Envy : "Behold, he that was with thee beyond Jordan baptizeth, and all men follow him."  
 { Ignorance : "supposing John, to be Christ."  
 { Incredulity : "joining with the Pharisees against Christ, saying, why do we and the Pharisees fast oft, and thy disciples fast not?"

Now in Christ's school there were three perfections opposite to these three defects : examples of humility against envy : words of wisdom against ignorance : works of wonder against incredulity. John therefore sent his disciples unto Christ, that seeing his humility, their envy might be lessened ; that hearing his wisdom, their ignorance might be rectified ; that wondering at his works, their incredulity might be confounded : and because faith is the mother of all virtues, and infidelity the nurse of all wickedness, the Baptist then sent his disciples, when he heard of the great works of Christ ; that going, they might see ; seeing, wonder ; wondering, believe ; believing, be saved.

A good example for all preachers to follow ; that they take their hint, and best opportunity to benefit their auditors. Every pastor

is a steward in God's house; and a steward must not only provide meat enough, but also prepare it in due season: otherwise, saith Bernard, it is not dispensatio, but dissipatio.

This ought to be their first and last care: for John in prison even at death's door was most careful to commend his scholars unto the best tutor: and this pattern fits all parents, as well as preachers. In a word, all superiors, that they be watchful, for the good of such as are under them. "If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel." If such as neglect their families in temporal things, be worse than infidels; how bad are they who neglect them in spiritual things, using no pains in their life, nor care at their death; that their servants and children after their departure, may be brought up in instruction and information of the Lord.

But that which is especially noted out of those circumstances, is John's humility, who was not vain-glorious, or factious, or any way desirous to draw disciples after him, but rather to send them unto another, who could better instruct them. If all our preachers were like John, there would be much less division, and much more devotion in the Church. An itching shepherd must necessarily make a scabby sheep.

"He sent." When the pastor is restrained of his liberty, let him not cease to provide for his flock: when the master of the family cannot come to Church himself, let him send his servants unto Christ.

Two. For mutual society, because two are better than one: if one fall, the other may lift him up; if one forget, the other may remember: and yet not more than two, lest turba should prove turbulentia, lest many heads should make many creeds. As Joshua sent two to spy the promised land; so John sent two to spy the promised Lord.

"Art thou he that shall come." At the first sight hereof some may suppose that John did doubt, whether Christ was the true Messiah or no: for otherwise he would never have sent his disciples with this question; "Art thou he that shall come," &c. But if you call to mind that which is written before; that John baptized Christ in Jordan, and how he saw the Holy Ghost descending upon him, and how he pointed him out with the finger, "This is the lamb of God." Or if you shall advisedly consider what followeth after this question of John in this present chapter, what honourable testimony Christ gave of him, that he was not a reed shaken with the wind; that is, an inconstant man, one that preached Christ to be come, and now

made question of his coming: that he was a prophet, yea more than a prophet: if, I say, we note the text either precedent or consequent, it will appear more manifest than light at noon, that John himself did no way doubt of Christ: and therefore to let pass all other expositions, I follow with the whole stream of late writers, that old interpretation of St. Hierome, Chrysostom, Theophylact, Euthymius, Hilary, Rupertus, all which are of this opinion, that John Baptist made not this doubt in regard of himself, but in the behalf of his doubting disciples, as yet not thoroughly persuaded that Christ was the Saviour of the world: and therefore did he send them unto Christ, that by occasion of Christ's answer, hearing his words, and seeing his wonders, they might be fully satisfied, and in fine saved.

A candle being put in a close room, will show forth itself through the little crannies of the walls, and chinks of the window. John was a burning and shining lamp: and therefore though he was shut up in prison, yet notwithstanding shined in his humility, wisdom, love, zeal before men, even like the sun giving the greatest glimpse at his going down.

“Go and tell John.” Why tell John? He knew before that Christ was the Messiah: he might have said rather; I tell you; not, go you and show John: but Christ would take no notice of their unbelief, lest he should shame, and discourage them too much.

What have you heard and seen. What you have heard of others, and seen yourselves; for as St. Luke reports at that very time before their eyes, for our Saviour cured many of their sicknesses and plagues, and of evil spirits, and unto many blind men he gave sight: as if he should reason thus; I have made the premises; it remaineth only that ye gather the conclusion: he that enlighteneth the eyes of the blind, and openeth the ears of the deaf, and bindeth up the broken hearted, and preacheth good tidings unto the poor, &c. He is assuredly the Messiah of the world: but I do all these: therefore go tell John what ye have heard and seen, the blind receive their sight, the lame walk, &c. Ye know the tree by his fruit. *Non ex folis, non ex floribus, sed ex fructibus.* Here then we may learn to teach ignorant people with our works as well as our words, that all men may see, so well as hear what we are.

Yea, but why did he not show them in plain terms, but demonstrate by miracle, that he was the Messias? He told the woman of Samaria before she did ask; why then did he not tell them when they did ask? Chrysostom gives this reason; because Christ knew the woman of Samaria would easily believe, therefore he used a bare

word only; but the disciples of John were hard of belief, and therefore he thought it best to teach them by works, and not by words: "I have greater witness than the witness of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. Wherefore, though ye believe not me, yet believe the works." Go show what ye have seen; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, &c. These works which I have done, the like whereof were never done, testify that I am he who should come; and so tell your master John, that he look for no other. This answer was thought sufficient by Christ, which is wisdom itself. Go and show John the things that ye have heard and seen. But if Christ now will find any faith among our atheists, he had need to come with new miracles, I might have said with more than miracles, lest our searching wits find the reason of them; or otherwise conclude them to be but our ignorance of the cause. Men and gods, as it is in the fable of the golden chain, were not able to draw Jupiter down to the earth, and yet Jupiter was able to draw them up to heaven. So we must submit our reason unto faith, and not faith unto reason.

And as they departed, Jesus began to say unto the people. This part of our Saviour's answer concerns the commendation of John. If Alexander the Great accounted Achilles happy for that he had so good a trumpeter of his honour as Homer, what an exceeding glory was it for the Baptist to be thus extolled by Christ, who being truth itself, would not flatter, and could not lie?

Divines out of these circumstances of persons and time, note Christ's wisdom and sincerity; wisdom, who did not magnify John before those who did already praise him too much; his sincerity, that would not flatter him before his own disciples, albeit he did extol him before the people, when they were gone. It is an old saying of Gregory, *Plus nocet lingua adulatoris, quam gladius persecutoris*. The word of the flatterer hurts more than the sword of the persecutor.

A malicious enemy doth often good by telling us of our vices, but a fawning friend wrongs us in telling us of our virtues; either commending that which we have not, or too much extolling that which we have; the which is termed in the Canon law, *simonia linguæ*, verbal simony. Salt was used in the legal sacrifices, but not honey, that our lips may offer up acceptable sacrifice to God. We must have salt in our speech, and not honied compliments, as being more desirous to correct our acquaintance wisely, than to flatter them basely.

The parasite, saith the poet, hath bread in one hand, and a stone in the other; using as the Jews did Christ, carry us up to the top of an hill, and then cast us down headlong. Christ therefore rebuked the Pharisees before their faces, but commended John behind his back, not to his own, but to the people, lest they should entertain an ill-conceit of him who was a preacher and a prophet: and here by the way note, that the difference between the disciples of Christ and John in matter of ceremonies, as fasting and washing of hands, made no schism in the Church; but John gave this testimony of Christ, that he was not worthy to loose the latchet of his shoe: and Christ here commends highly both the carriage and calling of John, affirming of the one, that he was not an inconstant or vain man, of the other, that he was a prophet and more than a prophet.

John was greater than the prophets under the Law, because they prophesied of Christ to come, but John bare record that he was come, being, as divines have termed him, a mean, between a prophet and an apostle; a prophetic apostle, and an apostolical prophet; *Limes inter utrumque constitutus, in quo desinerent vetera, et nova inciperent.* (Standing between the two dispensations, he ended the old and began the new.) The Baptist then is more than a prophet, in pointing him out with the finger; who is the very centre of all the prophet's aim.

He was also greater than a prophet, in that he baptized the Lord of the prophets.

But what need we look any further, when as our Saviour in the very next verse gives a sufficient reason of this assertion out of the prophet Malachi: "This is he of whom it is written, Behold I send my messenger before thy face," &c. Other prophets are sent to men, but John to God, from God the Father to God the Son: "Behold," saith God the Father, "I send mine angel before thee," &c.

Christ in all his sermons usually cited texts for the proof of his doctrine; so John the Baptist; "I am the voice of a crier, as saith the prophet Esay." So St. Peter, "This is that which was spoken by the prophet Joel." So St. Paul buildeth all his exhortations and conclusions upon evidence of holy writ; teaching us hereby, that howsoever the sermon be fetched out of the school, yet the grounds of all our preaching must be taken out of God's own Book. Believe this, for it is written; do this, for it is written. *Audi, dicet Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus.* (*God speaks; I hear, not Donatus, or Augustine, &c., but God.*) Expound one text by comparing it with another; for the prophets are commen-

taries upon Moses, and the Gospel is a short exposition of both; and that you may the better perform this, examine the questions, harmonies, concordances, annotations, glosses of the learned doctors in CHRIST'S Church from time to time. For as the Word of God was not penned in old time, so likewise not to be construed in our time, by any private spirit, 2 Pet. i. 20, 21.

“Behold I send my messenger.” Our Evangelist reports this as spoken by God the Father, but the prophet as spoken by the Son: “Behold, I will send my messenger, and he shall prepare the way before me.” This altering of the persons hath troubled interpreters a little: some therefore thus, “I send my messenger before my face;” that is, before my Son, Heb. i. 3. This observation is true, but not pertinent: for to send a messenger before a man's face, is nothing else but to send a messenger before him, as Hab. iii. 5. “Before him went the pestilence:” and Jeremy, Lament. i. 5. “Her children are gone into captivity before the enemy:” Ante faciem tribulantis; and so Christ expounds it here, before thy face, that is, before thee.

Now for the changing of the persons, it is usual in the Bible: St. Peter affirms that the word of God was written by the Holy Ghost; but St. Paul saith, Heb. i. 1, that God the Father in old time spake by the prophets. Esay doth ascribe this unto the Son; my people shall know my name, in that day they shall know that I am he who sent to them: and the reason hereof is plain: because all the works of the sacred Trinity, quoad extra, be common unto all the three persons, and so God the Father, and God the Son, and God the Holy Ghost, send. The person's diversity then alters not the sacred identity: but as interpreters observe, that text of Malachi compared with this of Matthew, prove notably that God the Father and God the Son are all one, their power equal, their majesty coeternal.

“My messenger.” In the vulgar Latin, *Angelum meum*: Origen therefore thought John was an angel; but other expositors more fitly, that the baptist was an angel officio, non natura; so Malachi calls other prophets, angels, in his 2d chap. 7. “The priests' lips shall preserve knowledge, and they shall seek the law at his mouth, for he is the messenger of the Lord of hosts:” *Angelus Domini*: so preachers are called angels in the New Testament, that is, messengers and ambassadors of God; and here the gospel agrees with the epistle. This is a pattern of Saint Paul's precept: preachers are to be respected as the ministers of Christ, and stewards of God, for God saith of John the Baptist, “Behold I send my messenger,” &c.

Happily some will object, if ordinary prophets are called angels, how doth this testimony prove John to be more than a prophet? Answer is made by Zachary, that John is *κατ' ἐξοχίω*, *the* prophet, and here by Matthew, that angel, as it were beadel or gentleman usher unto Christ. As then in a solemn triumph they be most honoured, who go next before the king: so John being next unto Christ, even before his face, is greater than they who went far off: he was the voice, Christ the word: now the word and the voice are so near, that John was taken for Christ. Again, John may be called that angel, in regard of his carriage as well as his calling; for albeit he did no miracle, yet, as one said, his whole life was a perpetual miracle: first his conception was wonderful: begotten, saith Ambrose, with prayer: *Non tam complexibus quam orationibus*: an angel from heaven avoucheth as much in the first of Luke, verse 13. “Fear not Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.” It was another miracle, that a babe which could not speak, yea, that was unborn, began to execute his angelical office, and to show that Christ was near; that dumb Zachary should prophesy, was a third wonder at his circumcision; and so the whole life of John was very strange, living in the wilderness more like an angel than a man: and in a word, those things which are commendable in others severally, were found in him all jointly, being a prophet, evangelist, confessor, virgin, martyr: living and dying in the truth, and for the truth. I know not (as Ambrose speaks) whether his birth, or death, or life was more wonderful.

How John doth prepare the way before Christ, is showed in the gospel on next Sunday; yet observe thus much in general, that it is the minister's office to show men the right way to salvation, and to bring them unto God: our Saviour hath promised to come unto men; it is our duty therefore to knock at the doors of your heart, by preaching faith and repentance, to prepare the way for our master, that when himself knocks he may be let in, and so sup with you, and dwell with you, and you with him evermore. Amen.



## THE FOURTH SUNDAY IN ADVENT.

## THE EPISTLE.

PHIL. IV. 4.—“*Rejoice in the Lord always: again, I say rejoice.*”

A TEXT of rejoicing against the time of rejoicing: whereby the church intimates how we should spend our Christmas ensuing; not in gluttony and drunkenness, in chambering and wantonness, doing the devil more service in the twelve days, than in all the twelve months: but rather in psalms, and hymns, and spiritual songs, making melody in our hearts unto the Lord: I say the church allotting this Scripture for this Sunday, teacheth us how this holy time should be well employed, not in unholiness and mad merriments among lords of misrule, but in good offices of religion, as it becomes the servants of him who is the God of order: observing this festival in honour of Jesus, not Iacchus; always praising our heavenly Father, in loving us so well as to send his Son to save his servants: and lest we should err in our spiritual revels, observe in this Epistle both

The { Matter } of our joy.  
       { Manner }

The matter and object of our joy: rejoice in the Lord.

The manner: how { Long; always rejoice.  
                           { Much; again and again rejoice.

It is an old rule in philosophy, and it is true in divinity, that affections of the mind, as, anger, fear, delight, &c., are in their own nature neither absolutely good, nor simply evil, but either good or bad, as their object is good or bad. As for example, to be angry or not angry, is indifferent: “Be angry, and sin not,” saith Paul; there is a good anger. “Whosoever is angry with his brother unadvisedly (saith Christ) is in danger of judgment;” there is a bad anger. So Matt. x. 28. “Fear not them that kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” So likewise to rejoice, or not to rejoice, in itself is neither absolutely disgraceful, nor altogether commendable: we may not rejoice in the toys of the world, in frowardness, or doing evil, saith Solomon: non in vitiis, non in divitiis, (neither in vices nor riches) saith Bernard: “Wo be to you that thus laugh, for ye shall wail and weep:” but we may delight

in the Lord, saith David. Rejoice in Christ, saith Mary: then our joy is good, when as our joys object is good, yea God; as Paul here; "rejoice in the Lord."

As sorrow is a straitening of the heart, for some ill: so joy the dilating of the heart for some good, either in possession or expectation. Now Christ is our chief good; as being author of all grace in this life, and all glory in the next: and therefore we must chiefly rejoice in him, and in other things only for him: in him, as the donor of every good and perfect gift: for him, that is, according to his will: as the phrase is used, 1 Cor. vii. 39. "If her husband be dead, she is at liberty to marry with whom she will, only in the Lord."

So then we may rejoice in other things; *for* the Lord as *in* the Lord: we may rejoice in ourselves, as being the Lord's; and in others, because they rejoice in the Lord, Psalm xvi. 3. "All my delight is upon the saints that are in the earth, and upon such as excel in virtue:" so likewise we may rejoice with the wife of our youth, and disport ourselves in good company: we may make Christmas pies, and harvest dinners: in a word, rejoice in every thing which may further our spiritual rejoicing in the Lord. But "whether we eat or drink, or whatsoever we do else, all must be done to the honour and glory of God. Rejoice in the Lord always, and again I say rejoice."

Yea but Christ, Matt. v. 4. "Blessed are they that mourn," Luke vi. 21. "Blessed are they that weep." This rejoicing is not contrary to that mourning; for such as mourn are blessed in being comforted, and comforted by rejoicing in the Lord. "Rejoice, saith Christ, in that day and be glad, when any shall hate you for my sake;" the which his apostles accordingly fulfilled, Acts v. 41. "They departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name;" that Christ would use them as his buckler; and Rom. v. 2. We rejoice in tribulations. The Father of mercies and God of all consolation comforteth us in all our afflictions. As the sufferings of Christ abound in us, so our consolation aboundeth through Christ. He doth appoint comfort to such as mourn in Zion: he doth give beauty for ashes, oil of joy for sorrow, the garment of gladness, for the spirit of heaviness, so that a martyr when he is most mournful is mirthful; he speaks of his tormentor, as Socrates of Anitus; and Petus of Nero the tyrant, Occidere me potest, lædere vero non potest: he may well kill me, but he shall never ill me. Nihil erus sentit in nervo, cum manus est in cœlo, (no blow is felt when the hand that strikes is in heaven,) saith Tertullian.

Every cut is a wide mouth to praise Christ, as the martyr Romanus sweetly:

Tot ecce laudant ora quot sunt vulnera,  
 Grates tibi o præfecte! magnas debeo,  
 Quo multa pandens ora, jam Christum loquor.  
 So many mouths, as I have wounds to raise  
 Sweet songs to thee, Oh perfect One! and praise  
 The skill, which tunes them all to Jesus' love.

Blessed are they that die *for* the Lord, because they rejoice *in* the Lord. No loss, no cross can interrupt our spiritual joy: for as it followeth in the text to be considered, it must be continual, always rejoice. The Christian must keep Christmas all his life, though not in his hall, yet in his heart; always in his mind, albeit not always with his mouth.

It is a true rule delivered by the schoolmen, that God's affirmative laws, obligant semper, sed non ad semper: ad semper velle, but not ad semper agere; requiring disposition perpetual, and practice so often as occasion is offered. Holy, just, valiant men are they who can, whensoever they will, and will whensoever they ought, execute what their several imperfections import. There is a time for all things, and therefore several duties ought to be discharged in several seasons. He that saith here rejoice alway, saith in another place, "pray continually, and in all things give thanks:" and therefore we need not always actually pray, nor actually give thanks, nor actually rejoice in word and outward gesture, but as opportunity shall require. If then a time, never a better time, than this holy time; never greater cause to shout out for joy, than now, for that our King comes unto us; it is our bounden duty always intentionally, but at this time with psalms and songs actually. No sin, nor sorrow must hinder our spiritual rejoicing. For in all our adversity God is ever at hand; not only nigh in his majesty, though doubtless he be not far from every one of us, but also nigh in his mercy, Psalms cxlv. 18. "The Lord is nigh unto all them that call upon him. A very present help in trouble." Yea, the Lord's second coming is at hand, when he shall judge and revenge our cause; rewarding us with eternal happiness, and punishing our adversaries with everlasting fire; and therefore rejoice always in all things: I say, rejoice in the Lord, for we cannot always rejoice in the things of this life. The world passeth away, and the lust thereof, but Christ is evermore the same: the beginning and end of all other things, himself without either beginning or end; if then our joy's object be God, it may be continual, but if fixed on earthly things, exposed

to manifold changes and chances, it must necessarily be mutable. So that as the poet truly, *Gaudia principium nostris sunt sæpe doloris*. Even in laughing the heart is sorrowful, and the end of mirth is heaviness. The world is a sea of glass, *Apocal. iv. 6*, brittle as glass, tumultuous as the sea: but he that rejoiceth in the Lord, is like Mount Sion, which standeth fast for ever. If then any desire to rejoice alway, let him rejoice in the Lord.

“And again I say rejoice.” The troubles of this life are so great, and our patience so little, that Paul doubleth this exhortation to press the duty, and express our dullness: and indeed our rejoicing cannot be continued, except it be multiplied again and again; rejoice therefore for mercies already received, and again, rejoice for mercies hereafter promised. For received grace: first, for thy creation: Almighty God might have made thee a dull ass, a venomous serpent, an ugly toad, whereas he created thee according to his own image and similitude, as it were *divinitatis epitome*. (An epitome of divinity.) For the world is God’s book, and man is index of that book, or a commentary upon that text: rejoice therefore in the Lord, and say with David; “What is man that thou art so mindful of him, or the son of man, that thou shouldst visit him? Thou hast crowned him with worship and glory: thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet,” as a ladder whereby men might ascend to the consideration of thy greatness and goodness.

For thy preservation; he might have denied thee sight, as he did to Bartimeus, or made thee deaf or dumb, or a cripple, as we read of many in the gospel, and daily see many crying and dying in our streets. If the Lord of Hosts had not been thy guard, all other creatures his soldiers would have banded themselves against thee; fire would have devoured thee, water would have drowned thee, mother earth would open and swallowed thee quick; the stone out of the wall, the beam out of the timber would fight against thee: but he hath given his angels charge over thee, to keep thee in all thy ways; he doth defend thee under his wings, and bless thy going forth, and thy coming home; bless the fruit of thy body, the fruit of thy ground, the fruit of thy cattle; every way so bless thee, that thou mayest always rejoice in the Lord.

For thy redemption, at this festival especially; consider with Bernard, *Quis est qui venit, unde, quo, ad quid, quando, qua*: (Who it is that comes, whence he comes, where, to what, when, and for what purpose.) Meditate on God’s unspeakable love, who sent his Son, his first begotten, only begotten Son, whom he loved as him-

self. The very character and brightness of his glory to deliver us his servants, undutiful as unprofitable, from the hands of all our enemies. If thou hast any feeling of these mysteries, any faith, be it so small as a grain of mustard seed, evermore rejoice in the Lord.

For thy sanctification also: many men in a reprobate sense do not call upon God; cannot call upon God. Whereas he hath given thee grace to pray with the congregation publicly, with thine own family privately, with thyself secretly: giving thee grace to feel thy sins, and to be sorry for the same: rejoice for these good benefits in possession; and again rejoice for those mercies of God in expectation: for that most excellent and eternal weight of glory, which he hath laid up, and in that day will give to such as love his appearing. Let us evermore rejoice in this hope, saying with Habakkuk, "I will rejoice in the Lord, I will joy in the God of my salvation."

Faith is the mother of our rejoicing in the Lord: for Christ dwelleth in our hearts by faith, and faith is by hearing of the Word: spiritual joy then is increased by reading, hearing, meditating on holy Scriptures. "I have spoken unto you these things, that my joy might remain in you." Luke xxiv. 32. "Did not our hearts burn within us while he talked with us, and opened unto us the Scriptures?"

It is increased also by good life. For as sin doth grieve the Spirit, so good works on the contrary cheer the soul, Proverbs xxi. 15. "It is joy to the just to do judgment." Here the gospel and epistle parallel: for the way of the Lord is prepared especially by faith and repentance. Now *pœnitens de peccato dolet: et de dolore gaudet*: He that is a good man sorroweth for his sins, and rejoiceth in his sorrow; and that he may do this, he must rejoice in the Lord; wherefore be not careful for that which is worldly, but make your patient mind known to men, and let your petitions be manifest unto God. And the peace of God which passeth all understanding, keep your hearts and minds through Christ, giving you many joys in this life, to the end; and in the next, his eternal joy without end. Amen.

## THE GOSPEL.

JOHN I. 19.—“*This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, What art thou?*”

This Gospel is a dialogue between certain priests and John the Baptist. The priests inquire after his person and place, carriage and calling. Their interrogatories are five; the which are answered by St. John severally; showing, and that directly, both what he was not, as also what he was; not Christ, not Elias, not the prophet, but the voice of a crier in the wilderness.

The first question is, “Who art thou?” *Quis ego sum?* (Who am I?) is the question of a good man; *Tu quis es?* (Who are thou?) of an envious. He that hath a bad house gads abroad. The wicked are busy bishops in other men’s dioceses. A true saying in itself, but upon this text but a false gloss; for it belonged unto the priest’s office to manage the business of the Church, and exactly to know what every prophet was. And albeit Euthymius is of opinion, that the Jews herein maliciously dissembled their knowledge: yet it is more probable that they made this question to see whether he was Christ. For as we read, Luke iii. 15, All men mused in their hearts of John, if he were not the Christ; and our Saviour told the Jews plainly, that they for a time rejoiced more in John, who was but a candle, than in himself who was the Sun of Righteousness, and light of the world: and albeit these messengers uttered not so much in word, yet assuredly they harbored such a conceit in their hearts, therefore John answering their intention rather than their question acknowledged ingenuously, that he was not the Christ.

In which answer, observe the matter and the manner. In the matter he confesseth the truth, denying himself, where note his modesty; and acknowledging Christ to be the Messiah; where note his obstinacy. *Forte (saith Gregory) grave non est gloriam et honorem non petere, sed valde grave est non eum suscipere cum offertur.* It was then great humility to refuse this honour, which not only the people, but also the priests, as it should seem, were ready to cast upon him; hereby teaching us in all our actions, to seek, not our own, but God’s glory, saying with this holy Baptist, “He must increase, but we must decrease.” The constant resolution of John is also remarkable, confessing Christ freely, not only before the multitude, but also before the Levites and Pharisees,

men of great learning, and no less place in the Church, and such as he might well suspect would call his preaching in question.

But the manner of his confession exceeds far the matter: "he confessed and denied not, and said plainly, I am not Christ." The which words are not superfluous and idle, for every tittle of the Scriptures hath his worth and weight. Such repetitions are usual in the Bible, to set our things more fully, as "vanity of vanities, vanity of vanities, and all is vanity." "Return, return, O Shulamite, return, return." "O earth, earth, earth, hear the word of the Lord." By this iteration then of one and the same thing, St. John showed how unwilling he was to rob Christ of that honour which only belonged unto him. When Cornelius fell down at Peter's feet, and would have worshipped him, Peter instantly took him up, saying, "Stand up, for even I myself am a man." When the men of Lystra would have sacrificed unto Paul and Barnabas, they rent their clothes, and ran in among the people, crying, "We are even men, subject to the like passions that ye be." When that other John would have worshipped the glorious angel, who showed him his revelation, he said unto John, "See thou do it not, for I am thy fellow-servant." So careful are God's children in all ages to give God the things appertaining to God; honour to whom honour, fear to whom fear, divine worship to whom divine worship belongeth. Here we may justly condemn the Papists, in giving that kind of worship to the cross, which is only due to Christ. If a man should ask them whether the crucifix were Christ, I hope they would answer with John, and deny, and confess plainly that it is not the Christ. Give then to the crucifix, the respect due to the crucifix, reserving to the crucified that honour which only belongs to the crucified.

If a man should ask the bread in the Sacrament, what art thou? it would answer plainly with John, in such language as it can, I am not the Christ; approving itself to our sight and taste, that it is a morsel of bread, a creature, not a Creator, and therefore not to be worshipped and adored as God. If good men on earth, and glorious angels in heaven, have refused always to be reputed Christ; what shameless idolaters are they, who say, here is Christ, and there is Christ; this is Christ, and that is Christ?

The second question is, Art thou Elias? To which John answers, No. Yet Christ saith, he is that Elias. An angel from heaven hath answered this objection, Luke i. 17. John Baptist is Elias in power, not in person, indued with the like temperance, like wisdom, like courage. Now the Pharisees imagined that Elias himself should come, not another in the spirit of Elias; and there-

fore John according to their meaning, answered truly, that he was not Elias. How John and Elias paralleled, see *Beauxamis Harmon. Evangel. Tom. i. fol. 101.* Ludolphus de vita Christi, part I. cap. 19. *Postil. Catholic. Con. 2, Dom. 4, Advent.* Whether Elias shall come before the great day of the Lord's second coming, see *Luther. postil. major in loc.* and his majesty's premonition, from the 62d page to the 80th.

The third question is, Art thou a prophet? To which John answered also negatively. Christ said, he was more than a prophet; himself that he was less than a prophet.

There are three degrees of humility:	}	<ol style="list-style-type: none"> <li>1. To submit ourselves unto our betters,</li> <li>2. To give place to equals,</li> <li>3. To yield unto inferiors.</li> </ol>
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All these were found in John: he submitted himself to superiors, affirming that he was not Christ: he gave place to equals, answering that he was not Elias; he did yield to his inferiors, in saying he was not a prophet. Yea, but John out of his humility must not tell an untruth: his father Zacharias in the *Benedictus*, calls him the Prophet of the Most High; and Christ more than a prophet. Chrysostom, Theophylact, Euthymius, and other Greek fathers are of opinion, that the Pharisees imagined John to be that Prophet spoken of by Moses, *Deut. xviii. 15,* "The Lord thy God will raise up unto thee a Prophet like unto me from among you, even of thy brethren, unto him ye shall hearken." The which text must be construed either of the whole college of prophets, or else of Christ, the chief of the prophets; and therefore John answered directly, that he was not that Prophet, *κατ' ἐξοχὴν*, the Prophet. Rupertus and other Latin doctors affirm, that the Pharisees in this interrogatory desired to know whether his office were like that of Esay, Jeremias, Amos, and the old prophets; unto which John might answer well, that he was not such a prophet; for their office was to foreshow Christ by some works, or foretell him by some words; vel dictis præsignare, vel factis præfigurare, saith Rupertus. But John's embassy was not to foretell that Christ should come, but plainly to tell that Christ was come. "Thou shalt be called the Prophet of the Most High;" not as to prefigure, "but to go before the face of the Lord." A prophet is a preacher of the Gospel, not as a priest of the Law.

Hitherto John Baptist answers negatively, showing what he was not, neither Christ, nor Elias, nor a prophet. Wherein he did not satisfy the messengers of the Jews fully: that therefore they might return a more perfect answer, they further importune and press



him, to know what he was; "what sayest thou of thyself? The which is the fourth interrogatory. To this John affirmatively, declaring what he was: "I am the voice of a crier," &c.

There were two chief prophecies of him: one, that he should be that angel of the Lord; and this, that he should be the voice of a crier in the wilderness. Here then interpreters observe John's humility, giving himself the meanest title; not Christ, not an angel, not a prophet, but only *vox clamantis*. Wherein he lively describeth a good preacher of the gospel: he must be the voice of a crier in the wilderness, to make straight the way for the Lord.

The Word of God is a proclamation in writing, common to all, and the minister is the voice of the crier to give notice to the people, that the matter of the proclamation concerneth them and every one of them, Acts xiii. 26. "Men and brethren, and whosoever among you feareth God, to you is the word of this salvation sent: to you God raised up his Son Jesus, and hath sent him to bless you by turning every one of you from your iniquities."

Out of the abundance of the heart the mouth speaketh: a preacher therefore must cry from the bottom of his heart; the which is prefigured, Ezekiel iii. 1. "Son of man, eat this roll, and go and speak unto the House of Israel." Utter nothing to the people, but that which thou hast first digested thyself.

The voice. A word is first conceived in the heart, then uttered by the voice; yet we hear the voice before we know the word: so Christ the eternal Word was before John and all other preachers. "In the beginning was the word," and that beginning was before all beginning: yet the world knew not the Word, till it was preached by the voice of men and angels: albeit the Word in itself be before the voice, yet unto us the voice goeth before the Word: "he that cometh after me was before me." Christ then is the Word; and every preacher of Christ is a voice; the which one word confounds all such as being called thereunto, do neglect their duty of preaching. In every voice, especially a Church voice, three commendable qualities are required; that it be clear, sweet, and high.

Clear: for as Hierome said, *Omnia in Sacerdote debent esse vocalia*: All things in a divine should preach; his apparel preach, his diet preach, his whole life preach. "An example in word, in conversation, in spirit, in faith, in pureness." Such a voice was the Baptist: his preaching was of repentance, and he lived as a penitent: as he did boldly speak the truth, so constantly suffer for the truth: on the contrary, bad manners and false doctrine, make harsh and hoarse the loud voice.

Covetous Judas had an hoarse voice : filthy Nicholas an hoarse voice : Simon Magus an hoarse voice : Peter in denying his Master, through extreme coldness of fear, had an hoarse voice too for a time. Manichæus, Arius, Pelagius, all heretical, schismatical, atheistical teachers, are hoarse voices in God's choir.

*Ille solus prædicat viva voce, qui prædicat vita et voce.*

He only preaches with a living voice who preaches with his life and voice.

Secondly, the Church voice must be sweet ; every seed is not to be sown at every season, in every ground : and so it is in God's husbandry : the voice therefore must aright divide the word which it sings and says : observing time, and keeping itself in tune, speaking to the proud boldly, to the meek mildly, to all wisely. The bells hung on Aaron's garment were of pure gold, hereby signifying that Aaron's voice should be no sounding brass, nor jarring cymbal, but a sweet ring, proving sweetly, reproving sweetly, confuting error sweetly, confirming the truth sweetly ; running over all the changes of God's ring, mentioned, 2 Tim. iv. without any jar or false stroke, sweetly. Such a voice was John the Baptist, rebuking Herod, hardened in his wickedness, ruffly ; taking up the dissembling Pharisees bitterly ; speaking to his own disciples gently, singing to every one the true note fitly ; and this, as David speaks, is to charm wisely.

Thirdly, the Church voice must be high, and that in

regard of the  $\left\{ \begin{array}{l} \text{Matter, of which} \\ \text{Men, to whom} \end{array} \right\}$  he speaks.

And such a voice was the Baptist also. First, for the matter, he reached many strains never sung before : Repent, saith he, for the kingdom of heaven is at hand. This note was never heard of the people, nor sung by the priests in old time. John being more than a prophet, exalted his voice above the prophets, and in a plain song, without any crotchets, preached him who is higher than the highest.

Secondly, in regard of the men to whom he spake : For, as it followeth in the next word, he was the voice of a crier. Now men use to cry aloud,

Either  $\left\{ \begin{array}{l} \text{When they speak to men which are afar off.} \\ \text{When they speak to men which are deaf.} \\ \text{When they are angry.} \end{array} \right.$

Sinners are far off from God, and exceeding deaf : and therefore we must be angry crying aloud, and lifting up our voice like a trumpet, showing the people their transgressions, and the house of Jacob their sins.

First, sinners are far off, as it is said of the prodigal child, gone into a far country, like lost sheep, strayed out of God's pastures into Satan's enclosures; and therefore it is our office not only to speak, but also to cry, "Return, return, O Shulamite, return, return."

God doth not go from man, but man from God. He that saileth nigh a rock, thinketh the rock runs from the ship, when as indeed the ship rides, and the rock stands still: even so we leave the ways of the Lord, and run our own courses, and then we complain that God is far from us, and that our cry comes not nigh him. It is true that God is far off from the wicked, not because he is moveable, for he is ever the same, but because they be wandering; yet they cannot fly from his presence. The further from east, the nearer unto the west: the more they go from God's grace, the nearer his justice; salvation is far from the wicked, but judgment hangs over their heads. It is our duty therefore to recall men, a *Deo irato ad deum placatum*, from God as an angry judge, to God as a merciful Father. If we draw near to God, he will draw near to us; as the good father of the prodigal son, when he perceived him afar off, he had compassion, and ran, and fell on his neck, and kissed him. It is said in the text, that the son did *go* to his father; but the father *ran* to meet his son. The father's compassion and mercy, was greater than the son's passion and misery.

Secondly, sinners are deaf, and therefore we need to cry aloud. Some will hear but with one ear, like Malchus in the gospel, having their right ear cut off, and only bringing their left ear to the sermon, misconstruing all things sinisterly: some stop both their ears, like the deaf adder, refusing to hear the voice of the charmer, charm he never so wisely; Psalm lviii. 5. St. Augustine writing upon these words, hath reported out of natural historiographers, that the serpent delighting in the darkness, wherewithal he hath enclosed himself, claspeth one of his ears hard to the ground, and with his tail stoppeth the other, lest hearing the Marsus he should be brought forth into the light: so worldly men stop one ear with earth, that is with covetousness, and the other with their tail, that is, hope of long life. Jeremy therefore crieth; "O earth, earth, earth." O unhappy caitive, thou that hast nothing but earth in thy mouth, ever talking of worldly wealth; thou hast nothing but earth in thy mind, ever plotting how to join house to house, and field to field; nothing but earth in thy hands, ever busied about the trifles of this life; hear the word of the Lord, which chargeth thee not to trust in uncertain riches, but in the living God, and that thou be rich in good

works, evermore ready to distribute whilst thou hast time; stop not thine ear from the cry of the poor, with hope of long life, but remember what Job saith in his 21st chapter, verse 13. They spend their days in wealth, and suddenly they go down to hell. O fool, this night will they fetch away thy soul from thee, then whose shall those things be which thou hast provided?

Thirdly, men speak aloud, when as they be angry: so the preacher ought to be zealous in the cause of God, evermore displeased with the sins of his people, saying with David; do not I hate them, O Lord, who hate thee? and am not I grieved with those that rise up against thee? Such a crier was St. Peter, telling Simon the sorcerer that he was in the gall of bitterness and bond of iniquity. Such a crier was Paul, taking up Elymas; O full of mischief, the child of the devil, and enemy of all righteousness, &c. Such a crier was Polycarpus, who told Marcion that he was the devil's darling. And such a crier every divine should be, as a Simon helping to bear the cross of the distressed; and a Barnabas which is the son of consolation; so like James and John, stiled in Scripture Boanerges, which is, sons of thunder: as Ambrose fitly, vox and clamor must go together, the voice preach faith, the cry repentance; the voice comfort, the cry threaten; the voice sing mercy, the cry sounds judgment: so most interpreters expound vox clamantis. Yet it is a good observation of others, that John is not the crier, but the voice of the crier; for it is Christ who crieth in preachers, he speaks by the mouth of all his holy prophets: he crieth, "O ye foolish, how long will ye love foolishness?" he crieth, "Repent, for the kingdom of God is at hand:" he crieth, "Come unto me all ye that are wearied and laden, and I will refresh you." To-day then if ye will hear his voice, harden not your hearts, but suffer the words of exhortation and doctrine; be moved at his cry, lest he despise your call. As he saith in the first of the Proverbs: because I have called, and ye have refused, I have stretched out mine hand, and none would regard: therefore they shall call upon me, but I will not answer: they shall seek me early, but they shall not find me. Think on this all ye that forget God, ye that suffer Christ to stand and knock, and cry at the door of your hearts, and yet you will not let him in.

"In the wilderness," that is, in the world, a desert of goodness, wherein the preacher must fight with beasts, as Paul at Ephesus in the shapes of men, crying unto ravening wolves, covetous foxes, roaring lions, &c. Here is the place he must cry; for in heaven there is no crying, but all singing, and in hell there is no crying,

to take heed of wo ; but howling and crying for wo ; while then you are in the way, while it is called to-day, give ear to the voice of the crier.

“Or in the wilderness,” that is Jerusalem; out of order as a desert : or in the wilderness : that is, among the Gentiles and desolate people, strangers from the commonwealth of Israel, and aliens from covenants of promise before Christ’s coming ; but now the desolate hath more children than the married wife. The Gentiles heretofore were without an husband, and the synagogue of the Jews had God for her love ; but now contrariwise the church converted to the faith, bears more children unto God than ever the synagogue did. The voice of the crier shall gather and call so many sheep to Christ’s fold, that the wilderness shall say in her heart, “Who hath begotten me these children; seeing I am barren and desolate?”

“Or in the wilderness.” Literally; because that is the most fit place for the preacher of repentance, wherein there is least tumult ; and again, to signify that the people should follow the pastor ; not the pastor humour the people. The preacher is the voice of a crier in the wilderness, not a carpet divine for table gospellers in a corner. I will not any further examine the place, the end is all, and that is to make straight the way of the Lord.

The wicked walk either in circles, or else in overthwart ways, wearying themselves in the labyrinth of their unruly desires : or if they walk not circularly, they walk in wry-ways and by-ways opposite to the Lord’s way : for example ; the vain-glorious do all their good works to be seen of men, and so they cross God’s way tending to another end ; only the children of God walk in the straight way, in a right line beginning and ending in God ; as every good gift is from him, so it is by them referred unto him ; as his is the power, so his is the praise.

The end of our preaching is not to make way for ourselves and our own preferment, but for our Master and his glory : make straight the way of the Lord, as saith the prophet Esay. Wherefore leaving all other expositions, I come to the prophet’s interpretation, as it is recorded in his 40th chapter, at the 3d and 4th verses. “A voice crieth in the wilderness, prepare ye the way of the Lord : make straight in the desert a path for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be straight, and the rough place, plain.”

Now these things are to be construed in a spiritual sense. For as kings in their solemn progresses have their ways levelled and straightened against their coming into the country : so the preachers

as harbingers and sumners of Christ, ought to prepare the people, that he may come unto them, as about this time he came unto them. Presumption and pride make mountains and hills in Christ's way; desperation holes in Christ's way; vainglory makes crooked the way: covetous cares are briars and bushes in the way: noisome lusts make foul the way: wherefore the voice of the crier in the wilderness must dig down the mountains, exalt the vallies, stub up the briars, make smooth the rough, rectify the crooked. Behold, saith God to the prophet, "I have set thee over the nations, and over the kingdoms, to pluck up, and to root out, and to destroy and overthrow, to build and to plant." The which text is wrested by the papists exceedingly, to prove that the Pope hath authority to depose princes, and dispose of their crowns at his pleasure. But God expounds himself in the words immediately before: "I have made thee a prophet, and put my words into thy mouth:" a preacher with words in his mouth, not a magistrate with a sword in his hand: and therefore their own glossographer interprets it thus: I have appointed thee to root up; that is, to root up vices, to beat down heresies, and to build up virtues. And Theodoret; to root up kingdoms is nothing else but to denounce God's heavy judgments against them: as Hierom; to cast them down by the word of Almighty God. *Ut facias opus prophetæ, sarculo, non sceptro, opus est tibi*, saith Bernard; that thou mayest do the work of a prophet, thou must have a weeding hook, not a sceptre: and as Gregory notes aptly, the prophet is willed here first to root up, and after to plant; because the foundation of truth is never well laid, except the frame of error be first subverted: at the first we must cast down the mountains by the preaching of the law; then exalt the vallies by the preaching of the gospel. Such a voice was the prophet Nathan: at the first he did cast down the mountain, the presumptuous hypoerisy of king David, rebuking him for his sins, and thundering out judgments for the same; but when he saw this huge mountain cast down, when David was under foot, dejected in spirit, crying out, I have sinned against the Lord; Nathan presently raiseth up this valley, saying, the Lord hath taken away thy sin. This course Saint Peter used in his first sermon, in the beginning whereof he charged the Jews with their sins: but so soon as they were pricked in their hearts, and said, "Men and brethren, what shall we do?" Saint Peter presently lifteth them up again by preaching Christ for the remission of sins. And well might John call himself such a voice, for all his preaching stood upon two legs, repentance and faith, digging down the mountains by the one, and raising up the vallies by the other.

The great doctor having heaven for his chair, earth for his school, the whole Bible for his text, and the whole world for his audience, began this method in the first sermon that ever was made, Gen. iii. Adam by following his new schoolmaster the devil, waxed proud, and began to grow so big as a mountain: God therefore doth first cast him down, showing the greatness of his fault, and then he raiseth him up again, by promising that the seed of the woman should bruise the serpent's head. Seeing then we have both precept and pattern from God himself, let us be followers of him as dear children, pulling down the mighty from their seats, and exalting the humble and meek. To begin with the first:

There are two sorts of mountains:	{	One assuming too much unto themselves, out of their own merit.
		The other presuming too much upon God's mercy.

“Every man is naturally like Simon the Sorcerer,” Acts viii., conceiting himself to be some great man: as Martin Luther said, “all of us have a Pope bred in us;” an opinion of our own works: albeit there be in us no real virtue, no true substance; yet Narcissus-like, we are enamoured with our own shadows: and this is the serpent's head, the beginning of all evil. Wherefore we must labour every day to dig down this high mountain: we must descend, that we may ascend: as we fell by ascending, so we must be raised by descending. Beda wrote of the Publican: *Appropinquare noluit ad Deum, ut appropinquaret ad illum.* He that will not be a mountain in Christ's way, must not be a mount-bank of his own virtue, but level himself even with the ground, working his salvation in fear and trembling.

The second kind of mountains are such as raise themselves upon mere presumption of mercy, boasting of a shorter cut to heaven than either the good works of papists, or good words of Puritans, abusing that sweet text of Paul, “where sin aboundeth, there grace superaboundeth.” Indeed where sin is felt and grieved for, there God's grace is greater than our sin, both in imputation and effect: for our sins are finite, whereas his goodness is infinite, the salve is greater than the sore. But when we draw iniquity with cords of vanity, and sin as with cart-ropes; when we speak good of evil, and evil of good; when as without any remorse we sin presumptuously; when as we fall not forward as Abraham and Ezekiel, but backward as old Eli, and the Jews who took Christ; then assuredly the more sin, the less grace. Shall we continue still in sin that grace may abound? God forbid. Yea, God hath forbidden it, enjoining us to be holy as he is holy, that being delivered out of the hands of

all our enemies, we might serve him in holiness and righteousness all the days of our life.

A man is dejected and made a valley } Great faults.  
two ways: in regard of his } Little faith.

The voice of the crier must pronounce God's proclamation and general pardon for the one, and apply it in particular for the strengthening of the other.

The fifth and last question of the Pharisees is: "why baptizest thou then, if thou be not the Christ, neither Elias, nor the prophet?" unto which John answered; "I baptize with water," &c.

This last interrogatory was the first in their intention: for the Pharisees had a tradition, that none might baptize but Christ, or some great prophet, and therefore they did first ask craftily whether he were Christ, or a prophet: and then having undermined him thoroughly, with what authority dost thou baptize? being neither Christ, nor Elias, nor a prophet? St. John's answer is opposite, but apposite. I am a minister but not a Messiah; I give the outward sign, but Christ is he who doth give the inward grace: "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and fire." In which he compareth the ministry of man with the power of God; the outward baptism with the spiritual baptism: whereof the first is done by the hand of man, the other is peculiar only to Christ. The comparison is not as the papists imagine, between the baptism of John and Christ, but between the person of John and Christ: for the baptism of John and Christ are one, both in effect and authority: for John's baptism was not of his own devising, but of God's institution: as he showeth his commission in the John, 1 ch. 33 v. "He that sent me to baptize with water," &c., a text which hath made Bellarmine contradict himself twice in one page. For whereas he first had set down peremptorily that John instituted his own baptism; now he confesseth honestly that God was author of it for the matter in general, but not for the manner in particular: and yet after long search he cannot find in what rite John's baptism differs from Christ's.

It is an axiom delivered in their own school, that there are but two things essential in baptism, *verbum et elementum*, the outward element of water, and invocation of the blessed Trinity. So St. Aug. *Accedit verbum ad elementum, et sit sacramentum*: the word added to the element forms the sacrament: other things are required in a sacrament circumstantially, not substantially. Now Bellarmine out of this text grants that John used the right element:



for he saith, I baptize you with water: and out of Ambrose cites against himself, that John invocated the sacred Trinity, Father, Son and Holy Ghost: Ergo, the baptism of John and Christ are one for essence: so likewise one in effect, for "John preached the baptism of repentance for the remission of sins:" Ergo, forgiveness of sins is by the baptism of John, so well as by the baptism of the blessed apostles: as Augustine, Basil, Gregory Nyssen, out of that text observe: neither doth the Cardinal disavow their gloss, though the Council of Trent hath denounced anathema to such as hold baptismum Joannis habuisse eandem vim cum baptismo Christi: the baptism of John to have the same force with that of Christ; let Matthæus Tortus, if he can, unloose this wedge for his master. I fear that overthwart divine so little, that I say with Luther; Hunc nodum neque solvunt, neque solvent unquam omnes papicolæ in unum Chaos confusi. They can never untie this knot, neither can the papists ever reconcile other inconsistencies of their Chaotic Theology. The scripture makes no difference between John's and our baptism, but this only; that we baptize in Christum passum et resuscitatum; Christ having suffered and been raised; whereas John baptized in Christum passurum et resurrecturum. Into Christ about to suffer and to be raised. See Epist. Dom. 17, post. Trin.



## THE SUNDAY AFTER CHRISTMAS.

## THE EPISTLE.

GALAT. IV. 1.—*"I say, that the heir so long as he is a child, differeth not from a servant," &c.*

Ignorant people behold rather an image well painted, than a book well written, and are sooner persuaded with plain similitudes and familiar examples, than with subtile reasons and accurate discourses. Our apostle therefore after he had used for his purpose (namely, to prove that justification is not by the law, but by faith in Christ) the comparison of a man's will, of the prison, and of the schoolmaster in the former chapter, adds also this of an heir; wherein as in every similitude, two points are remarkable:

The { Proposition: verse 12.  
 { Reddition; in the rest.

In which our twofold estate must be considered, of	{ Thralldom, under Moses. { Freedom, by Christ, when the Law's tyrannical government ends: and that is,						
Two manner of ways, as interpreters out of the text,	{ 1. By the coming of Christ in the flesh once at the fulness of time, verses 4, 5. { 2. By the coming of Christ in the spirit daily, verses 6, 7.						
In his first coming note the	<table border="0"> <tr> <td data-bbox="246 559 440 609">Fact: verse 4, and in it the</td> <td data-bbox="464 483 681 584">Giver: God, whose good will appears in bestowing on us his Son:</td> <td data-bbox="697 483 960 609">Fityly: when the time was full come. Freely: for he was not bought or stolen, but sent.</td> </tr> <tr> <td data-bbox="246 727 440 777">Effect: verse 5, "To redeem them which were bound unto the Law," &amp;c.</td> <td data-bbox="464 626 681 677">Gift: Christ described here by his</td> <td data-bbox="697 609 960 727">Divinity: his Son. Humanity: made of a woman. Humility: bound to the Law.</td> </tr> </table>	Fact: verse 4, and in it the	Giver: God, whose good will appears in bestowing on us his Son:	Fityly: when the time was full come. Freely: for he was not bought or stolen, but sent.	Effect: verse 5, "To redeem them which were bound unto the Law," &c.	Gift: Christ described here by his	Divinity: his Son. Humanity: made of a woman. Humility: bound to the Law.
Fact: verse 4, and in it the	Giver: God, whose good will appears in bestowing on us his Son:	Fityly: when the time was full come. Freely: for he was not bought or stolen, but sent.					
Effect: verse 5, "To redeem them which were bound unto the Law," &c.	Gift: Christ described here by his	Divinity: his Son. Humanity: made of a woman. Humility: bound to the Law.					

"The heir as long as he is a child." This comparison is taken out of the Roman law, by which it is ordained that a pupil, albeit he be lord of all his father's inheritance, should be kept under tutors and governors, until he come to full age; to wit, under tutors till fourteen years, under curators until five and twenty. *Tutores dantur impuberibus, curatores puberibus.* Tutors are guardians of the pupil's person principally: but curators are factors especially for his goods and estate.

Now the ward, during the time of his minority, suffers much bondage; differing saith Paul, nothing from a servant, nothing in respect of any present possession, or actual administration of his own estate, but very much in respect of his right and property, being *Dominus habitu, non usu*, as having freehold in law, though as yet not freehold indeed. And so the ward doth differ from the slave; who was in old times no person in law, but a mere chattel, and as it were of the nature of cattle.

It was in Paul's age then a great slavery to be a pupil. And Bishop Latimer complained of late, that there was not a school for the wards, so well as a court: a school for their learning, so well as a court for their lands. It should seem guardians in his days used young noblemen not as lords, but as servants, as Paul does here.

In like manner, when we were little children in our nonage we were heirs having the promise of an eternal inheritance to come,

which should be given unto us by the seed of Abraham : that is to say, by Christ, in whom all nations should be blessed ; “ but because the fullness of time was not yet come,” Moses, our tutor and governor, held us in bondage. The law doth threaten, accuse, condemn, so long as we be children in understanding, dwarfs in faith, ignorant of Christ. St. Paul calls the law “ rudiments of the world ;” not only because it is our first schoolmaster, and A, B, C, to Christ, but because it leaves a man in the world, and prepares not a way for him to heaven. I kill not, I steal not, I commit not adultery ; this outward honest conversation is not the kingdom of Christ, but the righteousness of the world.

The law, when it is in his principal use, cannot justify, but accuse, terrify, condemn. Now these are things of the world, which because it is the kingdom of the devil, is nothing else but a puddle of sin, death, hell, and of all evil ; and so the whole law, especially the ceremonial, are beggarly rudiments of the world.

I speak not this to disgrace the law, neither doth Paul so mean ; for it is holy, righteous, spiritual, divine ; but because Paul speaks of the matter of justification, it is, as Luther observes, exceeding necessary, that he should speak of the law as of a very contemptible thing. Wherefore when Satan assaults thee with the terrors of the law, banish that stuttering and stammering Moses far from thee : let him utterly be suspected as a heretic, or as an excommunicated person, worse than the pope, worse than the devil himself, quoth Luther ; but out of the matter of justification, and conflict of conscience, reverence Moses as a great prophet, as a man of God, even as God.

In the civil life, Moses and Christ did agree ; for our Saviour said, “ he came not to destroy, but to fulfil the law ;” but in the spiritual life, the one cannot abide the other ; for “ no man is justified by the law ; but the just shall live by faith.” And therefore when Christ is present, the law must depart out of the conscience, and leave the “ bed, which is so strait that it cannot hold two,” to Christ alone. Let him only reign in righteousness, in peace, joy, life, that the soul may sleep and repose itself in the multitude of his mercies sweetly without any terror of the law, sin, death, hell. And thus you see the law tyrannizeth over our consciences, as the cruel tutor doth over his unfortunate ward, till God in fullness of time giveth us freedom by Christ.

When the time was full come. Not by fatal necessity, but by God’s appointment. For there is a time for all things, and Almighty God doth all things in his due time ; he created and redeemed us in

his due time, preserveth, justifieth, sanctifieth in his due time, and he will also glorify us in his due time.

Now the coming of Christ in the flesh, is called the fullness of time for many respects: as,

1. For the fullness of grace received by his coming.
2. Because Christ is the fulfilling of the promises of God, as being in him, yea and amen.
3. Because the law and the prophets are fulfilled in him.
4. Because the times from Christ are the ends of the world, and it was fit he should come so late, when the time was full, for two reasons especially:

1. Because CHRIST is a Lord, yea, THE Lord, and therefore most meet there should be great preparation, and long expectation of so puissant a person.

2. Because Christ is the grand Physician of the world, and therefore very requisite all sinners, his patients, should thoroughly feel their sickness and misery, before he came to visit and redeem them.

His Son. God is Father of	}	All men, and all things, by creation generally.
		His elect, by adoption especially.
		Christ, by nature, singularly. See the Creed:
		Art. "His only Son."

"Made of a woman." In expounding this clause, we must take heed of sundry wicked heresies, on the left hand, and on the right. On the left; first, of Paulus Samosatenus, and Phōtinus, affirming that Christ had his being and beginning from his mother Mary: whereas the Scripture teacheth plainly, that Christ was "made of the seed of David according to the flesh," nor according to his person, for that is eternal. "In the beginning was the Word, and the Word was with God, and that Word was God." Again we must take heed of Cerinthus holding "that Christ was not conceived of the Holy Ghost, but begot of Joseph: Mary is called a woman, not a virgin." Our answer is, that a woman in Scripture doth not always signify the married, or one that hath known a man: but sometimes it doth only denote the sex, as Gen. iii. 12, "The woman which thou gavest to be with me, she gave me of the tree, and I did eat." Eve must needs be a virgin, because so soon as she was made she was married: and yet the text calls her woman at that time, when there could be no time for man to corrupt her.

On the right hand we must shun the rocks of Valentinus and Nestorius; of Valentinus, who taught Christ had not his body from

Mary, but that he brought it with him from heaven, and passed through the womb of the virgin, as water through a conduit pipe: contrary to the text here; made of a woman. *Ex muliere, non in muliere*: not in a woman, "but of a woman." And the preposition "ex", notes the matter, as an house is made of timber and stone; bread is made of wheat; wine of grapes: and therefore Christ had the materials of his body from Mary; so some copies have it here, *γεννώμενον* not *γενόμενον*. Yet Christ had not his formale principium of Mary, for the Holy Ghost was agent in his wonderful conception; and therefore fitly said here, to be borne, or as we read, to be made; not begotten of a woman.

By this also we may shun Nestorius's rock, who thought Mary might not be called the mother of the Son of God: for the text is plain; God sent his Son made of a woman: ergo, the Son of God was the Son of Mary.

"Bound to the law." Though he were Lord of the law, yet made he himself subject to the law, circumcised according to the law, and presented in the temple, according to the law; yea, it executed upon him all the jurisdiction it had over us. It doth by good right accuse, convince, condemn us. For alas, all of us are sinners, and by nature the children of wrath; but Christ did no sin, neither was there guile in his mouth; yet notwithstanding the law was no less cruel against this innocent and blessed lamb, than it was against us cursed and damnable sinners; yea much more rigorous. For it made him guilty before God of all the sins of the whole world. It terrified and oppressed him with such an heaviness of spirit, that he sweat blood; and in fine condemned him to death, even the death of the cross. Thus CHRIST "was made bound unto the law, to redeem them which were bound unto the law:" for he died for our sins, and endured all this for our sakes; and so being under the law conquered the law by a double right: first, as the Son of God, and Lord of the law; secondly, in our person, which is as much as if ourselves had overcome the law, for his victory is ours.

And therefore remember alway this sweet and comfortable text in the midst of all dangers, all assaults of tyrants, all temptations of Satan, in the hour of death especially, saying to the law: Thou hast no power over me; for God the Father has sent his Son to redeem me from thy bondage; thou dost accuse, terrify, condemn in vain: for I will creep into the hole which bloody Longinus made with his spear in my Saviour's side. There will I hide myself from all my foes; I will plunge my conscience in his wounds, death, victorious resurrection, and glorious ascension, besides him I will see

nothing, I will hear nothing. “The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ.”

The novelist’s exception against our translating natural sons, is idle: for our communion book doth not call us natural sons, as Christ is God’s natural son by eternal generation: but as it were *naturalized* by spiritual regeneration, adopted through election and grace: so Paul elsewhere termeth us “Coheirs with Christ.” Neither doth this paraphrase wrong the patriarchs before the law, nor the prophets under the law: for as I have noted out of Martin Luther, Christ who came in the flesh once, comes in the spirit daily, crying Abba Father, as it followeth in the text; he is one yesterday and to-day, and shall be the same forever. Yesterday, before the time of his coming in the flesh; to-day, now he is revealed in fullness of time: “For ever the same Lamb of God, slain from the beginning of the world.” The fathers then had Christ in spirit, which holy spirit made them free from the bondage of the law, so that they and we are saved by one and the same grace, by one and the same faith in one and the same Christ.

How the blessed spirit cryeth in our hearts, assuring our spirit that we are the children of God: helping our infirmities, and making request for us with sighs, which cannot be expressed; see before, The grace of our Lord Jesus Christ, &c. This epistle doth accord with the gospel, which intimates in particular, how Christ became the Son of man, that he might make us the sons of God; how Christ is Jesus and Emanuel. Both fit the time, that in the midst of Christmas our soul might magnify the Lord, and our spirit rejoice in God our Saviour, “who was made of a woman, and made bound unto the law: to redeem those who were bound unto the law: that we might be sons and heirs of God through him.”

## THE GOSPEL.

MATT. I. 1.—*Liber generationis Jesu Christi, filii Abraham.*

Summa theologiæ Scripturæ, summa Scripturæ Evangelium, summa Evangelii βίβλος γενέσεως, summa summarum Jesus Christus, filius David, filius Abraham; ille primus, ille postremus: alpha legis, omega Evangelii: principium γενέσεως, Αποκαλύψεως, amen. Velatus in veteri Testamento, revelatus in novo: in illo prædictus, in isto prædicatus. Uno spiritu dicam brevissime, nihil aliud continet verbum Domini nisi verbum Dominum.

Innuit hoc in præsentī titulo Matthæus; annuit Paulus ad Corinthios prima. “Non statui quicquam inter vos scire nisi Jesum Christum crucifixum.” Apertius ait Augustinus Confessionum quinto, cap. 4. “Infœlix homo qui scit cætera omnia, te autem nescit; beatus autem qui te scit etiamsi illa omnia nesciat: qui vero te et illa novit, non propter illa beator, sed propter te solum beatissimus.” Est ars artium, et scientia scientiarum, ea legere et agere quæ narrantur in hoc libro generationis filij David, filij Abraham.

Cujus fronticipii duo sunt lumina. { Inscriptio Evangelii.  
Descriptionis Christi.

Inscriptionis (ut ita loquar) duo præcipui sunt radii respicientes Evangelium: 1. Quod, Βίβλος. 2. Quod, Βίβλος γενέσεως

Descriptionis item duo; splendet enim sol justitiæ { Nomine, { Proprio: Jesus.  
Appelativo: Christus.  
Genere, Filius David filius Abraham.

Ubi quatuor problemata veniunt examinanda:

1. Cur hos potissimum duos ex tam longa parentum Christi serie Evangelista nominaverit?
2. Cur Davidem Abrahamo, juniorem seniori anteposuerit?
3. Ad quem referatur secundus genetivus, filii, ad Christum, an ad Daviden?
4. Quomodo Christus et filius David, et filius Abraham?

Ad hac omnia fusius explicanda Tulliani fluvis siccaretur ingenii, credo Tertullianus non sufficeret. Ego proinde cum Hieronymo sequar eos, qui terrarum situs in brevi tabella pingunt: adumbrata, non expressa dabo: et in his (ut aliquando Synesius in re dissimili) faciam hercle quod Echo facit, voces quas accepi fidelissimi reddam.

The exposition of the following gospel is all in Latin, and the compiler, in translating it, takes some liberty of expression and omission.

THE GOSPEL.

MATT. I. 1.—“*The book of the generation of Jesus Christ, the Son of David, the Son of Abraham, &c.*”

The climax of theology is the Scripture, the climax of Scripture is the gospel, the climax of the gospel is the book of genealogy, the climax of all things is Jesus Christ, the Son of David, the Son of Abraham. He is the first; he is the last; the Alpha of the law, the Omega of the gospel, the beginning of Genesis, the amen of the Apocalypse. Veiled in the Old Testament, revealed in the New; shadowed in that, manifested in this. In one brief breath, God's word contains nothing else except the word of God. Matthew begins with this title: Paul assents to it in 1 Cor. ch. ii. v. 2. “I determined not to know anything among you but Jesus Christ crucified.” Augustine says, “Unhappy is the man who knows all other things, but knows not thee; but he is blessed, who knoweth thee although he knows nothing else: nor can the knowledge of other things add to the happiness of the man, who knowing thee is supremely happy.”

To read and to do the things narrated in this book of the generations of the Son of David, is the art of arts, the science of sciences.

There are two illustrious things } The inscription of the gospel.  
in this frontispiece. } The description of Christ.

Two things are specially worthy of note in the inscription of the gospel.

1st. What is it? A book. 2d. Of what? Of genealogy.

In the description of Christ } Name { Proper, *Jesus*.  
also, two things are to be no- } Appellative, *Christ*.  
ted; for the sun of righteous- } Generations { Son of David.  
ness shines in his } Son of Abraham.

Here four things require examination,—

1. Why name these two in so long a series of Christ's parentage?
2. Why place David before Abraham, the junior before the senior?
3. To whom does the second genitive “*of the Son*” refer, to Christ or to David?



4. How was Christ the son of David, &c. ?

In explaining all these, I believe the fluent Tully would be exhausted; Tertullian himself would not suffice. I therefore imitate those who depict the great globe on little maps, and give a miniature, not an image: I most faithfully render what has been given me.

The poet Æschilus used to say, "that his tragedies were choice morsels taken from the feasts of the great Homer." Thus, in every study, I endeavour to select the most delightful fruits from the well-stored tables of the best authors.

The causes which induced the holy evangelists to write this book of genealogy, were partly general, partly special.

There were two general causes.  $\left\{ \begin{array}{l} \text{First, that we may believe Christ.} \\ \text{Second, that we may believe in Christ.} \end{array} \right.$

1. That we may believe Christ; this is called historical faith. St. Luke, in the preface to his gospel, says:

See page 201.

## ANALYSIS OF THE LESSONS.

### FIRST SUNDAY IN ADVENT.

SUBJECT: THE ADVENT OF CHRIST AND CLEANSING OF THE CHURCH.

ISAIAH, Chs. I. II.; LUKE, Ch. I. to ver. 39; ROMANS, Ch. X.

The services of this season direct our attention to the first and second advent of our Lord: and the Collect for this day asks grace to aid us in reforming our habits of life.

Isaiah declares the causes why God afflicts his people, and why he will not hear their prayers.

Note these four things in the conduct of the members of the Church.  $\left\{ \begin{array}{l} 1. \text{ Ingratitude, in forgetting God's goodness, ch. i. vs. 2, 3.} \\ 2. \text{ The reproach, which ensued on their application for foreign aid, from heathen nations, ch. ii. ver. 6.} \\ 3. \text{ Their injustice and oppression, ch. i. vs. 16, 17.} \\ 4. \text{ Insincerity in worship, ch. i. vs. 13, 14.} \end{array} \right.$

In consequence of these things the prophet declares that God will change his course; and instead of seeking to reform the people

by afflictions administered with a Father's kindness; he will separate those who love and fear him, from those who are guilty and ungrateful, and utterly destroy the latter class, purging the Church from all its offensive members, ch. i. ver. 24, 25, "I will turn my hand upon thee and purely purge away thy dross," &c., and then, as if he saw, in one prophetic glance, all the evils which God would allow to be visited on those, who forsake his ways, among all nations, down to the convulsions of these last days, he pens those sublime verses, which close the 2d chapter, representing the princes and potentates of the earth, as cedars on Mount Lebanon, and oaks on Bashan, and telling of that awful day when God shall go forth to thresh the earth, and "the loftiness of man shall be bowed down." "In that day, says the prophet, men shall cast the silver and the gold which they have worshipped, to the moles and the bats, and go into the clefts of the rocks, for fear of the Lord, when he ariseth to shake terribly the earth.

While contemplating these terrible commotions, he says to God's own faithful ones, "Enter into *the* Rock, and hide thee in the dust." If Christ be the christian's hiding place, and if we bow ourselves in the dust of humility, then in "that day" shall two things be apparent: first, "their rock is not as our Rock, our enemies themselves being judges:" 2d, "He that humbleth himself shall be exalted."

It should be also noted, that, whereas the state of the Church as described in chapter 1, demands a powerful remedy, so the prophet describes, in the beginning of the second chapter, the wonderful changes which shall be produced, when God shall have provided that remedy, not only among the Jews, but also among the Gentiles. We now turn to the advent thereof, as described in the Second Lesson.

Luke, 1 chap., 39 verses.

This chapter consists of a general preface to the whole Gospel; see the first four verses; and a historical narrative of the miraculous conception of the Christ, and also of his forerunner, the Baptist. This narrative contains a prophecy, given by the angel to Mary, which exhibits the identity of the present Christian Church, with the ancient Israel: or in other words that the unbelieving Jews were cut off from the parent stock, and the believing Gentiles "grafted in," and that it is God's design to keep up through all ages a visible kingdom, over which the Christ shall reign: see verses 32 and 33. If this be so, and the ancient Israelites admitted their children to the benefits of the covenant, why should Christian

parents ever exclude their little ones from the Christian covenant, and its seal?

Romans, chap. x.

Paul lived to see the fulfilment of the very letter of Isaiah's prophecy. For although the Church had often been purged; so that ten tribes were cut off at one stroke, and many of the remaining two, were left in Babylon, after the captivity; yet here God made an *end* of them, and as soon as a small remnant had crept into the Rock, which rock was Christ, he cuts off the whole nation, and even destroys their city, driving them out among all lands as a by-word among men. Paul says of them, "my heart's desire for Israel is that they may be saved." Note the difficulty in their way. It was the same which ruined their fathers, who sought help from foreigners, and not from God, Is. ii. 6. Israel, says Paul, in Rom. x. 3, are ignorant of God's righteousness, and go about seeking to establish their own righteousness, not submitting themselves to Christ who is the end of the law for righteousness to every one that believeth.

The main points of this chapter are 1st, that the law accounts those to be just, who are in Christ. 2nd, that those who hear the Gospel need no miracle to make them believe, verses 6, 7, and 8. 3rd, that the preaching of the Word is the great means adopted by God to promote faith, and that the Church must send forth and preach the Gospel.

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## SECOND SUNDAY IN ADVENT.

A. M. FIRST LESSON, ISAIAH V. SECOND LESSON, LUKE I. 39.

This chapter consists of a parable or song, and a commentary. The parable occupies the first six verses; the commentary takes up the remainder. The parable under the figure of a virgin sets forth the Jewish Church, and the many blessings and ordinances with which it was endowed: but this vineyard instead of bringing forth grapes brought forth only wild grapes.

The commentary explains and applies this parable, showing the sins of the nation, the means by which the Lord would inflict them, and their final issue.

The Second Lesson is a triple song, and like the ancient three stringed lyre, is made to resound with celestial melodies. 1st, there

is heard the inspired song of welcome with which the aged Elizabeth salutes her youthful cousin as the mother of her Lord: 2nd, is heard the sublime magnificat of Mary herself as her spirit rejoiced in God her Saviour; and 3rd, our souls are roused with the prophetic hymn of Zacharias blessing the Lord, for raising up a horn of salvation in the house of his servant David, and foretelling the visitation of that Day-spring from on high which was to give light to them that sat in darkness, and to guide their feet into the way of peace.

P. M.—Is. 24; Rom. 12.

The 24th chapter of Isaiah speaks of terrible commotions which shall agitate the nations of the earth previous to the advent of that time when the Lord of hosts shall reign in Mount Zion gloriously. In this chapter notice two things, as the result of the changes and commotions of society. 1st, the ungodly, and all who derive happiness from wealth, honour and animal gratifications, shall mourn and be utterly confounded. 2nd, the people of God shall glorify the Lord even in the fires of affliction, and their songs shall be heard even from the uttermost parts of the earth. See verses 14, 15, 16.

The Second Lesson in the Evening Service, Romans, 12th chapter, is an arrangement resulting from the fact stated in chapter 11, that God had cut off the unbelieving Jew, and grafted the believing Gentile into the stock of Abraham, and made us partakers of the covenants and promises given to His visible Church. The argument is this, "If God spared not the natural branches, but cut them off and grafted thee in, take heed that he spare not thee;" and as the mercy of God has thus made you partakers of all the blessings promised to his people, "therefore I beseech you, by these mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In this chapter note these things:

1. That ours is a reasonable religion, ver. 1.
2. That we should dedicate our bodies to God, ver. 1, 2.
3. That we are all one visible body, and must not injure each other, ver. 4, 5.
4. What a holy life is expected of us.

And these four considerations afford much instruction for the worldly sophist, who thinks religion an unreasonable and silly thing; for the hermit and ascetic who would flee the duties of social life; for the schismatic who thinks it a light matter to be connected with Christ's visible body; and for the enthusiast who dreams of being saved, without seeking to make himself agreeable, verse 10, or useful, verse 13, or industrious, verse 11.

## THIRD SUNDAY IN ADVENT.

Is. Chs. xxv. and xxviii. to v. 23; LUKE, ch. III. to v. 19;  
ROMANS, ch. XIV.

The prophet Isaiah speaks of the coming of Christ as the Saviour of the world; and of the purity of character, and doctrine which he will ask of, and exhibit to the people. St. Luke narrates the fulfilment of the prophecy by the messenger whom our Lord sent before his face, for John told the people that every "hill must be brought low, and the crooked things must be made straight," Luke iii. 5; and this fulfilled the words of the prophet, who said, "judgment will I lay to the line, and righteousness to the plummet," Isa. ch. xxviii. verse 17. St. Paul, however, cautions us to beware of judging *each other*, for, says he, although Christ requires a pure and holy life, and doctrine of us all, yet we must not be judges to condemn, Rom. xiv. 4; but rather examples to guide each other, Rom. xiv. 19.

In these lessons Christ is spoken of as a "refuge from the storm, and strength to the needy," Isa. ch. xxv. ver. 4; and, as the food on which his people shall feast, ver. 6; and, as a sure rock on which we shall be built up as a spiritual temple to God, ch. xxviii. ver. 16; and, as one who shall baptize us with the Holy Ghost, Luke iii. 16.

In the second lesson, in the evening service, St. Paul urges us to allow each other the greatest possible liberty in observing or not observing, such ecclesiastical usages as are not essential to the existence of the church, Rom. ch. xiv. ver. 5. This chapter is worthy of consideration by all who differ from us in observing days, in meat and drink, and in other like things.

## FOURTH SUNDAY IN ADVENT.

LESSONS; Is. Chs. xxx. and xxxii.; MATT. III. to v. 13; 1 COR. I.  
*Subject, the complete manner in which Christ will meet the wants of his people; and the glory of his reign.*

Isaiah xxx.

The prophet writes in Jerusalem, when it is besieged by Sennacherib. Isaiah faults the people for seeking aid at the hands of

unbelievers, vs. 1 and 2, and predicts that such aid will be of no use, v. 7. He adds, that God will withhold his own aid until the people cease from depending on foreign powers, v. 18, and then shall he effect a sudden and complete deliverance, vs. 30, 31, 32. This was fulfilled, as recorded in Is. ch. xxxvii., vs. 34—37, for “tophet” or the vale of Hinnom or hell, which was the burning and burying place of the offal of the city, was filled with the carcasses of Sennacherib’s army, and it took much wood and a long season to burn them up.

Let the reader note in these chapters, that it is wisdom for God’s people, after doing all that they can do themselves, to look to God alone for help, see ch. xxx., v. 15 ; ch. xxxiii., v. 2. Here is matter for the consideration of such as seek to invent new means of grace ; and also for preachers who depart from the quiet and faithful presentation of God’s truth, and call in the aid of eloquent men and revivalists, as if *they*, and not *the simple word of God*, were the power and wisdom of God to convert the soul, see ch. xxxiii. from v. 17, to 22, and 1 Cor. ch. 1, vs. 18, 19, 20. *The third chapter of Matthew* exhibits the life, habits and preaching of the Baptist.

His life was a life of self-denial and humility, v. 4. His character was that of a prophet, v. 9. His preaching was faithful, v. 7, and effective, v. 6. The 9th verse predicts the cutting off the unbelieving Jew, and grafting in the believing Gentile, by which we become the children of Abraham, and partakers of the benefits of the covenant with the visible church. St. Paul, in 1 Cor. i., shows us that God’s people are prone to seek foreign aid instead of depending on Him alone : compare the Israelites sending to Egypt for aid against Sennacherib, with the Corinthians, seeking the offices of learning, eloquence and art for their salvation, 1 Cor. 1 ch., vs. 17, 20, and 29.

From this chapter learn that the apostolic office was not designed to be limited to 12 persons, but was given to Paul, Barnabas, Sosthenes, v. 1, Timothy, 1 Cor. xvi. ch. ver. 10 ; 2 Cor. i. 1, and Ph. i. 1, Titus, Sylvanus, 1 Thess. i. 1, and others ; so that we, in after ages, might come behind in no good gift, but continue to enjoy the service of those ministers whom God hath set in His church, and whom he promises to aid by his Holy Spirit, see 1 Cor. xii. 28, where three great and permanent offices are established, and “after that” workers of miracles, which last were to soon cease.

## SUNDAY AFTER CHRISTMAS.

LESSONS, ISAIAH, Chs. xxxv. and xl. LUKE II. v. 25. 1 COR. II.

Isaiah, ch. xxxv. and xl.

In these chapters the inspired penman presents for our contemplation the highest objects of human, or even angelic comprehension, and, we may add, he embodies his grand conceptions of the veiled and incarnate God, in verse, which, although it loses much by being translated from its own majestic Hebrew, yet surpasses all other forms in which our language has been burdened by such weighty meaning. These chapters begin with the description of the messengers of the gospel.

“The wilderness and the solitary places shall be glad for them, the desert shall rejoice and blossom as the rose.”

They continue with,

“Oh, Zion! that bringest good tidings, get thee into the high mountain; Oh, Jerusalem! that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, Behold your God!”

They contain promises to	{	Savage nations, ch. xxxv. v. 7, 8, 9. The weak and the ignorant, v. 3, 4, 5. The unbeliever who seeks Christ, v. 5, and 6. The criminal, ch. xl. v. 2. The weary and perplexed, ch. xl. v. 27, 28, 30, 31.
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They ridicule those who seek ease and happiness, or aid from other sources than from God, ch. 40, from v. 12 to 27.

Luke ch. ii. from v. 25. { The infancy and youth of Jesus, and his obedience to his parents.

For an exposition of the “nunc dimittis” of Simeon, see page 62.

In this chapter there is matter for the consideration of those who never go to church, unless it be to hear an eloquent preacher, v. 37.

Also, for those who neglect catechising children, v. 46.

1 Cor. ii.

St. Paul declares that Jesus Christ crucified, was the constant theme of his preaching, and that by Christ, God has prepared unspeakable enjoyment for his people, v. 2.

*Further explanation of Chart, see page 121.*

Before our Lord ascended up to heaven, and during the forty days intervening between that event and his resurrection from the grave, he instructed his apostles in many things connected with the visible church, some of which are not on record. See Matt. 18th chap. ver. 20; John, 21st chap. ver. 25. Some of these things were not written, partly because they would thus have become more unimportant than they should be, and partly because the apostles were directed to provide another means of transmission; see 2 Tim. 2d chap. ver. 2, which they accordingly did. For, not only did they "go forth into all the world," to Greece, Rome, Brittain, Egypt, Syria, &c., "baptizing all nations;" but they also committed their official trusts, even as they had received them at the hands of Christ, "to faithful men, who should teach others also;" so that the gospel; and its witnesses, the sacraments, 1 John v., 8; and its depository, the visible church, 1 Tim. iii. 15; should be preached to "every creature," down to the second advent of our Lord, so that we might all be preserved in the unity of the spirit, and in the bond of peace, as well as in righteousness of life. The chart exhibits a few of the countries to which the apostles carried the gospel, and in which they established the visible church, according to the plan taught them by Christ.

They established it in Greece, Rome, Antioch, &c., and in doing so, they were exceedingly careful to oppose all their influence and authority against any departure from the simple regimen, which our Lord had given them. See Gal. iv. 10, where Paul exhorts them not to introduce new ecclesiastical usages: also 1 Cor. i. 11, 12, where he urges unity; and other portions of the Epistles, where we are exhorted to love "the brethren," and preserve the integrity of Christ's body.

In Greece, the gospel, and the sacraments, and the visible church still remain, in all essential points, the same as given to that country by apostolic hands. If there be error in the Greek Church, it is not to be found in their Bible, nor yet in the sacraments, nor in the three orders of the ministry. Individual ministers, or synods, may have published erroneous views, or admitted strange usage to the Church; large masses of people may be found who are apparently destitute of personal and living faith; but here and there God has preserved and cherished faithful men, who, as living epistles testify to his lively oracles, although our modern Elijahs cannot find them, and suppose that piety will die and be buried with them-



selves. Follow the Greek Missionary to our north-western wilds, and among American Indians, shall be seen that God has not utterly forsaken that Church. The present Greek Church dates the establishment of a distinct patriarchal government from the year 320 or thereabouts, when the Emperor Constantine the great, removed the seat of his government from Rome to Constantinople, and made the Presiding Bishop of that See, the patriarch of the eastern Church. The seat of this patriarchate continued at Constantinople, until about the time of the reformation in Europe, when, the Russians having been christianized by their missionaries, it was removed to Moscow. The conversion of Russia began about A. D. 1000. Since then the Bible, the sacraments, and the visible church, have been extended to Siberia—and thence, across the Straits of Bhering, among the Indians of North America, where, after much labour and untold hardships, they have planted and still maintain faithful and zealous missionaries, among an humble, but grateful people.

The Nestorian, Chaldean, or Assyrian Church. This church has three Patriarchs; at Mosul, Ormia, and Amida; the last being nominally under the Patriarchate of Rome.

Although planted by the Apostle Thomas, yet this church derives its present patriarchal government from the fact that, when the Council of Ephesus, A. D. 431, censured and suspended Nestorius, Bishop of Constantinople, and Patriarch of Greece, the Bishops and Clergy of this whole district not only protested against the measure as unlawful and unjust, but formed themselves into a distinct patriarchate, which has ever since maintained its independence. Its members are numerous, and its missions have been successful in extending the Gospel eastward even to the Chinese; and we may add that it is not destitute of faithful and pious men, both of the clergy and laity, one of whom, Bishop Yohannan, has visited the United States, and afforded us ocular proof that they have the Scriptures, sacraments, ministry, and the Blessed Spirit among them, “even as they delivered them to us, who from the beginning were eye witnesses and ministers of the Word.”

*Names of other Oriental Churches.*

Armenians,	{ Three patriarchs who reside at	{ Echmiarin, Cis, a city of Cilicia, Aghtamar,	{ And others of lower rank at Constanti- nople, Jerusalem, and Caminice in Poland.
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*Copts.*

- Copts, and Abyssinians, } Many of these are to be found at Jeru-  
 or African Church : } salem, where they go for purposes of  
 devotion.
- Maronites of Mt. Lebanon, }  
 Greeks, } Under the jurisdiction of the Roman  
 Arminians, } Patriarchate.  
 Syrians, }  
 Latins or Franks, }
- Syrians, or { First Patriarch resides at Mardin, an inferior one  
 Jacobites : { at Mosul.

## PROTESTANTS.

The Abyssinian Churches has been accustomed from time immemorial to send down to Egypt, and have their Bishops consecrated by the Coptic Patriarch. Perhaps this usage originated in the fact, that the Eunuch, Acts viii. 27, who carried the Gospel to Ethiopia, was not an ordained minister, but only a baptized member of the Church, and therefore sent men to Egypt, where the Bishop of Alexandria instructed and ordained them, giving rise to their present custom.

## TABLE OF ERRATA.



Page 10. 7 lines from bottom, read sal omnium, instead of salomnium.

“ 104, in the cross, at bottom of page, read *lave*, instead of love.

“ 113, 4 lines from bottom,

“ 114, 12 “ “ top, } read 596, instead of 633.

“ 116, 10 “ “ bottom,

“ 120, 4 “ “ top, read Moore, instead of Mogre.



“It seemed good to me also, to write all things from the very first, in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.”

2nd. *That we may believe in Christ.* This is called “Saving faith, unless by the temptation of Satan, we fall and die.” Augustine, Epist. 80.

St. John xx. 31, says, “These things are written that ye might believe that Jesus is the Christ, and that believing, ye might have life through his name.” It appears that these reasons were common to all the Evangelists, although not declared by Mark and Matthew; for all were of the same mind and the same spirit, and were of one heart and taught one way.

The special reasons which occasioned each Evan- } Scripture.  
 gelist to write, were gathered partly from } Conjecture.

From Scripture. Luke signifies in ch. i. v. 1, that he was led to compile his history, because many others were endeavouring to compile histories, which they could give with equal fidelity. “Many,” “not Matthew nor Mark, but Apollos,” as Bede observes; and “Basilides,” as Ambrose adds; and “Merinthus,” as Epiphanius relates; others name “Nasaræorus, and Matthaïas, and Nicodemus, and Thomas;” whose books were afterwards rejected by the Church as Apochryphal. “They took in hand,” and “endeavoured,” but did not *perfect*, as Origin, Ambrose, and Augustine observe.

From conjecture. St. John, called from the Episcopate of Asia Minor, wrote his Gospel against heretics. For, when the Ebionites, Cerinthians, and Nicolaitans denied the divinity of Christ, and he saw that the other Evangelists had failed to confirm these men in this doctrine, it seemed good to him to write a Gospel, which should most positively prove it. See Irenæus, lib. 3, cap. ii. Epiphanius hærisi, 51; Jerome in Catalogo; specially Augustine in preface of Exposition of John, &c.

Eusebius adds, that St. John wished to preserve some things, omitted by the three others, which happened before the captivity of the Baptist, and also to testify to the truth of what the others had written. Lib. 3, cap. 26.

Matthew, being translated to the Episcopate of Ethiopia, wrote his Gospel in Hebrew, for the Jews, giving them not only a sure guide, but a system of the Christian religion. See Irenæus, lib. 3, c. 1; Athanasius, Eusebius, Augustine, lib. 1, de consensu Evan. Theophylact, &c.

Bellarmino reports that one Peter Lombard is stronger than a

hundred Luthers, two hundred Melancthons, three hundred Bulligers, four hundred Peter Martyrs, and five hundred Calvins: I, more justly, remark, that there is more in one sentence of Matthew's golden enchiridon, than in all the voluminous works of Livy, Plato, Plutarch, Demosthenes; yes, and I add, Tully, Aristotle and Theophrastus. Incomparably more beautiful is this Margarita of Christians than Helena of the Greeks.

As ancient orators, who appeared to advantage when alone, became mute when Cicero was present; so do other writers, when compared with Matthew, shrink back as if awed by the sacred spirit that breathes through his pen. Whether you take the whole book, or compare verse with verse, even the Fathers themselves sink into the insignificance of children: as Luther says, I care not for a thousand Augustines, or a thousand Cyprians, when Matthew is before me

Some papists confess this vast superiority of the sacred writings. Among them Gerson, the very learned Chancellor of Paris, and the illustrious John Picus Mirandulanus: saying, that the judgment of a child well versed in Scripture is of more weight than that of the supreme pontiff, or the decree of a universal council, not founded on the Word of God. These things are so true that they cannot be denied.

“The Book of the Generation.” This word “generation” has exercised the ingenuity of doctors.

Some think it is not the title of the whole book, but the initial of the genealogies of Christ. Others esteem it the title, but not covering every subject in the book. Others, both the title, and the title of the whole, embracing in itself the substance of the Gospel.

Sixtus Senensis gathers from the Rabbinical works, that the word used by Matthew signifies, in this place, not only “the generation,” but also the whole course of life. See Gen. vi. 9, “Noah was perfect in his generation,” that is, in every part of his life. Therefore, Matthew calls his Gospel “the book of the generation of Jesus Christ,” as if he said, “of his life, of all his doings, from incarnation to ascension.” So Luke calls his Gospel “the history of all things which Jesus began, both to do and to teach.” Acts, i. 1.

“Of Jesus Christ.” “Jesus,” his proper name, “Christ,” his appellative name; one of his nature, the other of his person, dignity, or office.

The name “Jesus” was given to others, besides our Lord:—Jesus Nave, Jesus Sydrach, Jesus Josedeck; but these were not written

Jesus, but Jehosua ; now Jehosua signifies, "God will save:" but Jesua, "the Saviour;" thus is the title peculiar to the Christ.

St. Bernard observes, the other names of Christ denote his majesty, but Jesus is the title of mercy. For to be called the Word of God, the Son of God, the Christ of God, pertains to his glory. But the name of Jesus, signifies a Saviour; in which, indeed, both his glory and our safety is contained: therefore by the wise institution of the Church, we arise to salute and bow our knees, at this name; we do not indeed bow at the syllabic composition, but rather at the saving exposition of the word, reverencing the majesty of his Divine nature, and exhibiting thanks for our salvation, through that sacred name. Phil. ii. 10. Were all parts of the body converted to organs of speech, and were the body, thus vocal in all its members, to give forth melodious names, I could utter nothing so worthy as this name, this Divinity. For it is rather to be invoked in prayer, than illustrated by argument. Oh! good Jesus! be thou my Jesus! Thou hast been forgetful of thy own good, and provided against my evils. Thou art "Jesus," therefore willing, thou art "Christ," therefore able to save. As I have before hinted, the word "Christ" is an appellative of dignity and office. Among the ancients, kings and priests were called "Christs," because they were "the Lord's anointed." Is. xlv. 1, and Ps. cv., "touch not mine anointed." "But Jesus was anointed with the oil of joy above his fellows." THE Christ by pre-eminence; not only "the Christ of God," but also, "Christ, the Lord," anointed both King and Priest; as Illiricus says, thou hast three royal immunities, to judge, to rule, and to defend thy people; also three priestly immunities, to teach, to intercede, and to sacrifice. All which Jesus, our King and Priest, now executes in heaven, as once he did on earth. He is our King, as the Son of David, and our Priest, as the Son of Abraham. Here occurs the question: Why were the names of Abraham and David selected out of so long a list? Aquinas gives many reasons. First, the promises of the Messiah were given to David and Abraham. Gen. xxii. 18: "In thy seed shall all the nations of the earth be blessed." So the Apostle, Gal. iii. 16, "To Abraham were the promises given, and to his seed; not to his seeds, in the plural, but to his *seed* in the singular, which is, to Christ."

And, "the Lord swore unto David, of the fruit of thy body will I place upon thy seat." Ps. cxxxii. 11. Therefore the Jews accosted him with shouts, "Hosanna to the Son of David." See Chrysostom, Jerome, Ambrose, Irenæus.

The second reason consists in the fact that as Christ was King,

priest, and prophet, so he is named as the Son of David, who was king and prophet, and of Abraham, who was a priest.

Why is the name of David placed before that of Abraham? Among the reasons given by Cardinal Hugo and others, I note this one: Jesus came into the world not to call the just, but sinners to repentance. The sinner, David, is therefore placed by the Evangelist before the just man, Abraham. This is indeed a solace and a gospel to the miserable. For how shall Jesus be otherwise than Jesus to the sinner; when he himself was the son of that notorious sinner, adulterer, homicide, blasphemer, David? As he delivered the fathers, before he was himself born into this world, shall he not deliver us, their children, now that he is glorified?

It is now to be inquired, how was he the Son of David?

Isaiah, the Homer of Sacred Poets, (as Bede calls him,) sings, ch. ix. v. 6, "Unto us a child is born, unto us a son is given." Eusebius Emiesenus observes, "he was *given*" as Divine, but "*born*" of the Virgin; that was born, which should die; that was given, which should arise from the dead; that was born, which should be younger than his mother; that was given than which his Father was not more ancient. He, who was, was given; He, who was not, was born; He came into the world, who had made the world; He descended to terrestrial things, and did not relinquish his heavenly nature; He took to himself our nature, not laying aside his own nature. The Word was made flesh, His majesty not being laid aside, but veiled.

For it became the Mediator between God and men to have something Divine, something human, lest being only a man, he should be far off from God; or only God, he might be far off from man. Christ, therefore, among mortal sinners, and the immortal just, appears as a mortal to men, and just, before God. Aug. Conf., lib. 11, c. 42.

(We give the remainder of this Exposition in the original.)

Quemadmodum enim flores (authore Protagora) solem habent in cœlo patrem, solum in terra matrem: Ita Christus flos de Jesse. Patrem habuit in cœlo sine matre; in terris autem matrem sine patre; non alter ex patre, alter ex virgine; sed aliter ex patre, aliter ex virgine; de Deo Deus, de Deo patre Deus filius, inquit Fulgentius: alter in persona, non alius in natura: semper apud patrem, semper cum patre, semper de patre, semper in patre: filius ex ipso, cum ipso, hoc quod ipse.

Verus etiam homo de homine, propter hominem, secundum hominem, super hominem; unus tamen idemque, Jesus Christus, Em-



mannel, Θεάνθρωπος, nobiscum Deus; ejusdem Mariæ filius et parens. Ita Paulus ad Galatas quarto, Misit Deus Filium suum factum de muliere. A et Ω Apocalyp. i. 8, id est, ut exponet Epiphanius, homo et Deus. Nam A, quæ inferne aperitur, humanam denotat naturam: Ω, quod superne apertum est, innuit divinam. Ipsum (inquit Emissenus) sanguinem quem pro matre obtulit, antea de sanguine matris accepit: et hoc, ut exclamat Bernardus, est singulariter mirabile et mirabiliter singulare. Secundum conditionem naturæ natus ex fœmina: supra conditionem naturæ, natus ex virgine.

Jam vero Deipara, (sicut historia sacra testatur) ex stirpe Davidica; nec non ex Abrahami stemmate oriunda. Christus itaque secundum usitatum loquendi consuetudinem apud Hebræos, et filius David, et filius Abraham, non ex ejusdem prognatus, sed ex eadem generis serie propagatus.

Atque sic ea, qua potui brevitate, quæstionibus istis omnibus enodate respondi: quatum attinet ad contentiosos non satis, quantum ad pacatos et intelligentes plus forte quam satis; ut ad Bonifacium scripsit Augustinus.

Si quis expectet, ut ego subtilius aliquid adjiciam de Christi genealogia, quærat ille genealogicos fabulones; qui dum ænigmata nescio quæ conantur explicare, lectorum animos inextricabilibus errorum labyrinthis solent implicare.

Horum duo sunt genera: { Judæi veteres.  
Judaizantes novi.

Illi a loco veritatis aversi, et ob hoc luci veritatis adversi. Isti genealogiam Christi, vel non intelligendo reprehendunt, vel reprehendendo non intelligunt. Ambo (quod Augustinus de Petiliano) Multa dicendo nihil dicunt, aut potius nil dicendo multa dicunt. O mirabilem insaniam (infuit sanctissimus pater) aliquid de Christo narranti, nolle credi Matthæo, et velle credi Manichæo! O curas hominum! quantum est in rebus inane! Excidium Troiæ post Homerum, aut βίβλον γενέσεως, post Lucam et Matthæum contexere. Paulus instituens Timotheum, abundare fecit eum præceptis morum, institutisque Theologiæ: sed inutiles de genealogia quæstiones, et inaniloquia, non ab auribus modo, sed ab orbis Christiani finibus arcenda judicavit. Odi semper ego Novatores, etiam recens antiquitatem amplexus sum. Itaque toto hoc sermone, quod a patribus accepi, vobis tradidi: quorum omnium hæc est summa; Liber excitat lectionem: Liber generationis electionem; Jesus devotionem, Christus obedientiam; filius David spem; filius Abrahæ fidem. In his si quid bene, quia nostrum non est, agnoscite: si quid male, quia

nostrum est, ignoscite. Humanum enim (ait Aristoteles) imo regium (uti Plutarchus) imo Christianum (inquit Hieronymus) id est, vestrum est (ornatissimi viri) magna liberaliter dare, parva libenter accipere. Gratia Domini nostri Jesu Christi filii David, filii Abraham, sit cum omnibus vobis, nunc et in secula seculorum. Amen.

Ad Clerum habita Cantabrigiæ pro gradu Doctoratus, Anno 1605.

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### THE EPISTLE.

ROM. xii. 1.—*I beseech you brethren, by the mercifulness of God, that you make your bodies a quick sacrifice, &c.*

It is well observed by Chrysostom, that all the sacred Epistles of this Apostle stand upon two legs especially :

To wit, { Explications : or doctrines of holy faith.  
Applications : or exhortations to godly life.

The former chapters are spent in dogmatical conclusions appertaining to belief. The residue contain moral instructions of honest conversation and love : wherein our Apostle teacheth, how we should behave ourselves to God and man ; and that by precept and pattern. By precept, in the xii., xiii., xiv. xv., chapters ; by pattern, in the xvi. chapter.

This Scripture shows how we must demean ourselves to God, in { Body: ver. 1, “Make your bodies a quick sacrifice,” &c.  
Soul: ver. 2, “Fashion not yourselves like unto this world, but be ye changed by the renewing of your mind.

“I beseech you brethren.” Two things induce men especially to suffer words of exhortation ; opportunity and importunity : The worth of the matter, and zealous affection of the speaker. Saint Paul makes his loving affection manifest in these sweet terms : “I beseech you brethren by the mercifulness of God.” He might have commanded, as he told Philemon ; but for love sake, he doth rather entreat.

God the Father appeared in a still and soft voice ; God the Son was not a tiger, but a lamb ; God the Holy Ghost came down, not in the form of a vulture, but in the shape of a dove : signifying hereby, that preachers ought to use gentle means in winning men

unto God; herein resembling the good mother which hath “*ubera et verbera*,” (a teat as well as a rod): a drug to restore such as feel their sin with the spirit of meekness: Gal. vi. 1, but a rod to whip the careless and senseless, lest they grow too wanton. And therefore St. Paul, who doth here beseech the Romans out of his love; doth adjure them also “by the mercifulness of God:” that is, as some construe it, I beseech you by mine apostolical authority, committed unto me by God’s especial mercy, 1 Cor. vii. 25, as he himself expounds himself in the third verse of this chapter; “I say through the grace that is given to me:” where the Greek verb λέγω, may be translated, I command; or, by the mercifulness of God showed unto you: for as God is more bountiful, so you must be more dutiful. “We may not sin, that grace may abound;” but on the contrary, because “the grace of God, that bringeth salvation unto all men, hath appeared, it teacheth us to deny ungodliness and worldly lusts, and that we should live soberly and righteously and godly in this present world.”

The mercies of God to me, the mercies of God to you, be many and manifest. I beseech you therefore by the riches of his abundant mercy, make your bodies a quick sacrifice, &c.

Thus you see the zealous earnestness of the speaker: I come now to the worthiness of the matter, concerning the Romans, and in them ourselves, as much as the salvation of our souls. I beseech you therefore mark what the Spirit writeth, and first observe Paul’s order: After justification he speaks of sanctification; herein intimating that good works, as Augustine said, “*Non præcedunt justificandum, sed sequuntur justificatum:*” (Not go before, but after justification.) As the wheel turneth round, not to the end that it may be made round, but because it is first made round, therefore it turneth round: so men are sanctified, because first justified; not justified, because first sanctified. As Aulus Fulvius when he took his son in the conspiracy with Catiline, said: *Ego te non Catilinæ genui, sed patriæ.* (I did not beget thee for Catiline, but for thy country). So God hath not begotten us in Christ, that we should follow that arch-traitor Satan; but serve him in holiness and righteousness all the days of our life: making ourselves a quick sacrifice, &c.

There are two kinds of sacrifices :	}	Expiatory, for sin; which we cannot offer. See Epist. Dom. 3. Quadragesimæ. Gratulatory, of thanks and praise, which we can and must offer.
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And hereof there are three kinds, according to the } World.  
 three sorts of goods; of the } Mind.  
 } Body.

1. We must offer our goods of the world, Heb. xiii. 16, "To do good and distribute forget not; for with such sacrifices is God pleased. He that hath mercy upon the poor, lendeth unto Lord."

2. We must offer to the Lord the goods of our mind, by devotion and contrition, Psal. li. 17, "The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise." When by divine meditation and devout prayer, we beat down the proud conceits of our rebellious hearts, we kill, and offer up as it were our son Isaac; that which is most near, most dear unto us.

3. We must offer to the Lord the } Patiendo, by dying for the  
 goods of our body; which are done } Lord.  
 } Faciendo, by doing that which  
 } is acceptable to the Lord.

Martyrdom is such a pleasing sacrifice, that as Ambrose said of his sister: "Appellabo martyrem, et prædicabo satis," (I will call her martyr, and then I shall be sure to commend her enough.) See Epist. on St. Stephen's day.

St. Paul here means a sacrifice by doing; Give your members as weapons of righteousness to God. For as Christ offered up himself for us, so we made comformable, should offer up ourselves unto him. Interpreters observe a great emphasis in the word "hostia," derived, as Ovid noteth, "ab hostibus."

*Victima quæ dextra cecidit victrice, vocatur.  
 Hostibus a domitis hostia nomen habet.*

And therefore seeing Christ hath delivered us from the hands of all our enemies, it is our duty to sacrifice perpetually to him, ourselves and our souls, and so live to him who died for us.

Lest we should err in our offering, } Efficient: "ourselves."  
 St. Paul shows all the causes: } Material: "our bodies."  
 } Formal: "quick and holy."  
 } Final: "acceptable to God."

Or, as others observe, St. Paul sets } 1. "Sound and quick."  
 down four properties of a sacrifice: } 2. "Sanctified and holy."  
 } 3. "Pleasing."  
 } 4. "Reasonable."

First, our sacrifice must be sound and quick ; not blind, not lame, not feeble, Malach. i. 8. We must not offer to the devil our youthful years, and lay our old bones upon God's altar : his sacrifice must be the fattest, and the fairest ; he must have both head and hinder parts : hereby signifying that we must remember our Creator in the days of our nonage, as well as in the days of our dotage : for if we defer our offering till the last hour, when sickness, the bailiff of death, hath arrested us, and pain, sickness's attendant, dulled our senses, it cannot be called a quick, but a sick ; not a living, but a dead offering. That our sacrifice therefore may be quick, let us, I beseech you, begin quickly to dedicate ourselves unto God.

“Or Quick.” That is, willing : for those things are said to be quick, which move of themselves ; and those dead, which do not move but by some outward violence : we may not then be stocks and blocks in God's holy service, doing no good but upon constraint of law, and penalty of statute : such oblations are not acceptable, because they be not quick. The Lord loveth a cheerful giver and thanksgiver. Nothing is done well, but that only which is done with our will, freely, readily, lively.

“Or Quick.” That is, quickened through faith : for as the soul is the life of the body, so faith is the life of the soul ; without which he that liveth is dead ; for the just doth live by faith, “*Hic situs est Vacia*” (said Seneca, when he passed by the ground of that voluptuous Epicure) ; Vacia lieth here dead and buried : and so Paul of a widow living in pleasure ; she is dead even while she doth live. That our sacrifice therefore may be living, it must proceed from a faith that is lively.

“Or Living.” That is, a continual sacrifice. The sacrifices of the Jews have now their end ; but the sacrifices of Christians are without end. We must always give thanks and always pray. The fire on our altar must never go out, our sacrifice never die.

In the Law beasts appointed for sacrifice were first slain, and then offered ; and that for two causes especially : first, (as Ambrose notes) to put the sacrificer in mind what he deserved by sin ; namely, death : and secondly, because those bloody sacrifices were types of Christ's death on the cross, which is the propitiation for our sins. In like manner every Christian sacrifice must be dead to the world, that he may live to God ; mortifying his earthly members, and crucifying his carnal affections, that he may become a new creature in Christ.

As death deprives a man of natural life, so mortification destroys the body of sin ; which is the sensual life : “*Moriatur ergo ne*

moriat, mutetur homo ne damnetur" (quoth Augustine;) (We must die for a time in this life, lest we die for ever in the next life.) We must rise again with Christ, saith Paul. Now a man must be dead before he can rise again: first, grafted with Christ to the similitude of his death, and after to the similitude of his resurrection. He that lived ill, and now demeans himself well, is risen again from the death of sin, to the life of grace; mortified, and yet a living sacrifice; the more mortified, the more living, Rom. viii. 13. "If ye mortify the deeds of the body by the spirit, ye shall live."

This killing of our beastly desire is very fit, whether we consider ourselves, as

}	Men.
	Civil men.
	Christian men.
	Eminent men.

As men; that we may lead our life not according to sense, but according to reason: otherwise we should be rather sensual beasts, than reasonable men.

As civil men; that we may not live according to lust, but according to law; though not according to conscience, yet according to custom, that we break not the statutes, and disturb not the commonwealth wherein we live. The philosophers in old time comprehended all points of mortification in these two words, "sustine and abstine."—(Sustain and abstain.)

As Christian men; for he that will be Christ's disciple must deny himself: "abnegare suos, sua, se."—He must deny his kin, his goods, himself. The kingdom of Heaven suffereth violence, and the violent take it by force: that is, by mortification and daily fighting against the lusts of the flesh; as Basil, Chrysostom, Augustine, Hierome, Gregory, Theophylact, Euthymius expound it.

Last of all, yet most of all, mortification is necessary for eminent persons, either in the ministry or magistracy. For great ones ought especially to be good. Their sacrifice must be most quick, that they may be patterns unto others; as it were walking statutes, and talking laws to the people.

"Holy." The second thing required in our sacrifice: so we read: Levit. xxii. that unhallowed and unclean persons ought not to touch the things of the Lord. "Ye shall be holy, for I the Lord am holy." This is the will of God, even our sanctification.

The word *ἅγία* is derived, as Plato notes, of the privative particle *α* and *γᾶα*, signifying that holy things are not infected with the corruptions and filth of the world; when our throat is an open sepulchre, when our mouth is full of cursing and bitterness, when our feet are

swift to shed blood, when our bodies are sinks of sin, we cannot be an holy sacrifice : for the law is plain, “Ye shall not offer anything that hath a blemish, not a beast that is scabbed, not a bullock, nor a sheep that hath a member lacking. The drunkard then that is ἀκέφαλος, without his head (as Clemens Alexandrinus termed him) and the coward who wants an heart, and the rotten adulterer, whose body is neither holy nor whole, is no sacrifice for the Lord.

The Latins have deduced the word sanctum of sancire, quasi sancitum ; hereby teaching us, that our sacrifice must be constant and continual. That by-word, “A young Saint, an old Devil,” is a wry-word ; for we must be good in our youth, better in our manhood, best of all in our old age : we must grow from grace to grace, till we be of full growth in Christ ; dedicating all that is within us, all that is without us, all that is about us, unto the service of God.

Servius, expounding the words of Virgil, “Qui fœdera numine sancit, (he, who consecrates a thing to God,) affirms that sanctum is sanguine consecratum, (consecrates it with blood,) and so must our sacrifice be consecrated and dipped in Christ’s blood, in whom only God is well pleased ; and therefore, as it followeth in the text, if holy, then acceptable.

Now that it may be well accepted of God, two things are required especially :  $\left\{ \begin{array}{l} 1. \text{ That it be grounded upon his word.} \\ 2. \text{ That it be performed in faith.} \end{array} \right.$

1 Sam. xv. 22. Obedience is better than sacrifice : no sacrifice then is pleasing to God, except it be done according to his will : invocation of saints, adoration of the consecrated host, administration of the sacraments under one kind, divine service in an unknown tongue ; praying to the dead, mumbling of masses, jumbling of beads, worshipping of images, and other like trash, which are the very Diana of the Romish religion, have no foundation in Holy Scripture ; not built upon the rock Christ, but upon the sands of human brains, and therefore not acceptable, but abominable to the Lord. A new religion is no religion : “To devise phantasies of God is as bad as to say there is no God.”—*Hilary*.

Again, courses of life not warranted by God’s own book, such as are rather avocations from God and goodness, than vocations, as ordinary cheating, brotheldry, conjuring, and all other unlawful occupations or professions, are not a sweet savour to God, but altogether stinking in his nostrils : If we will have our sacrifices acceptable, they must be first holy. So divine Plato, “Whatsoever is good and holy, that is acceptable to God.”

Secondly. Sacrifice must be performed in faith, otherwise

though it be warranted by God's own word, it is not acceptable: prayer, receiving of sacraments, hearing of the Scriptures, &c., are holy sacrifices, and yet not pleasing God, if done without faith. As our Apostle, Rom. xiv. 23: "Whatsoever is not of faith is sin;" that is, whatsoever is against our conscience: so when the recusant comes to church against his conscience, to satisfy the law of man, not to certify his love to God, is not an acceptable sacrifice. If a man be a lawyer, a physician, a merchant, a soldier, against his conscience, though his calling be never so good, yet his oblation is bad.

Or as other expound, that text more fitly: whatsoever is not done in a good assurance, that God for Christ's sak ewill accept of it and us, it is sin. Christians are priests offering spiritual sacrifices acceptable to God by Jesus Christ.

All good works without faith in him are like the course of an horse that runneth out of the way, which taketh great labour, but to no purpose. For unbelieving gentiles and misbelieving heretics, albeit they be never so witty, never so virtuous, are no sweet savour to the Lord.

"Reasonable." We read in the law, that every sacrifice was seasoned with salt: now salt mystically notes discretion: as Coloss. iv. 6. Let your speech be gracious always, and powdered with salt; that is with wisdom and sobriety. When Paul then exhorteth us to give our bodies a reasonable sacrifice, his meaning is, that all things must be done in order, comely, discreetly. The Proverb is good, "An ounce of discretion is worth a pound of learning:" for as zeal without knowledge is blind, "quo vehementius irruit, eo gravius corrui, (where it rushes more madly, there it confounds more grievously:)" so knowledge without discretion is lame, like a sword in a madman's hand, able to do much, apt to do nothing: "Tolle hanc, et virtus vitium erit." He that will fast, must fast with discretion; he must so mortify, that he do not kill his own flesh. He that gives alms to the poor, must do it with discretion: "omni petenti, non omnia petenti," quoth Augustine: to every one that doth ask, but not every thing that he doth ask: so likewise pray with discretion, observing place and time: place, lest thou be reputed an hypocrite; time, lest accounted an heretic, like the Psallianists and Euchitai.

Others expound the word reasonable as opposite to the Jews' oblations. As if Paul should speak thus: In the Law dead beasts, but in the Gospel reasonable living men are to be sacrificed unto God. Every Christian is a sacrificer, every law-man a priest, but the pastor is a priest of priests, one that sacrificeth his people by teaching,



and exhorting them to give up their bodies, a quick and holy sacrifice to the Lord. "I am," saith Paul, "the minister of Jesus Christ towards the gentiles, ministering the Gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost."

Hitherto concerning the first general branch of St. Paul's exhortation. Now, as musicians do not only teach their scholars what they shall sing, but also what they shall not sing, that they may follow that which is good, and eschew that which is evil: so Paul doth not only show what we must do, but also what we must not do: "Fashion not yourselves like unto this world."

World, used in the worse sense, signifieth either the wicked men of the world, or else the vain things of the world: the wicked men, as John xii. 31; the Devil is termed "the Prince of the World," that is, of the wicked in the world, who make themselves his vassals, by yielding to his temptations, according to that of Paul, "He is our master, to whom we submit ourselves as servants." It is not Satan's power, that he doth thus domineer in the church; for he was bound and cast out of the church; but it is the weakness and wickedness of men, who loose him, and open the gate when he was shut out; admitting him as a lord of misrule, ruling and overruling those who are children of disobedience, Ephes. ii. 2.

Secondly: the word World, taken in a bad and more strict sense, signifies the pomps and vanities of the world. As 1 Epist. John, ii. 15. "Love not the world, neither the things of the world:" that is, as himself construeth himself, "The lust of the flesh and pride of life."

According to both acceptations, it may be expounded in this text; as if St. Paul should say, Brethren, I beseech you by the tender mercies of God, that ye fashion not yourselves, either according to the wicked men, or according to the vain things of this world.

For the first: Two things occasion fashion in the world:

Multitude: for as Cyprian said, "*Incipis esse licitum, quod solet esse publicum.*" Custom is not only another nurture, but as it were another nature. And, as the lawyers speak, "*Quod est consuetum præsumitur esse justum.*" That which is done by many, is thought at length lawful in any.

Greatness: For as Patereulus writes, "*Imperio maximus, exemplo major.*" He that is highest, hath always most followers. Augustus, a learned prince, filled the empire with scholars; Tiberius, with dissemblers; Constantine, with Christians; Julian, with atheists.

So that Paul understanding how prone men are to follow fashions, adviseth us here, not to conform ourselves according to the world.

In complement of courtesies and common civilities, it is not amiss to follow either the most or the best.

In matter of church orders and ceremonies, it is insolent singularity not to fashion ourselves according to that which is enjoyed by the best, and used by the most; yea, even in the main points of holy religion. If the great be good, and the most, best, we may follow both.

But St. Paul's meaning is, that we may not follow wicked men in their wickedness, nor worldly men in their worldliness, nor good men but in that they are good; as he saith elsewhere, "Be ye followers of me, as I am of Christ:" for as in imitation oratory, there are two sorts of examples; one necessary to be followed always in all things; as Demosthenes among the Grecians, and Tully among the Latins; another to be followed in some things, and at some times, as Poets and Historiographers: Even so there are two sorts of examples in Christian imitation; the one necessary, which is Christ the way, the truth, and the life, "Via in exemplo, veritas in promisso, vita in præmio." The truth, in his learning, the way for his living, as the Fathers usually gloss that place. The others are to be followed in some things, and at some time, as Paul, Peter, Augustine, Chrysostom, Nazianzen, and other blessed saints of God, whose lives and lines are so far forth to be followed, as they swerve not from our chief copy, Christ." In sin we may not follow the good, much less the wicked of the world, be they never so many, never so mighty: we may not be drunken, because it is the fashion among the most; nor live lasciviously, because commonly great ones are wantons. In this point the Scriptures are plain and peremptory: "The gate is wide, and way broad, that leadeth to destruction, and many go in thereat. Ergo, we must not follow the most. "Do any of the rulers believe in Christ?" Ergo, we must not fashion ourselves according to the greatest.

In the old world many were drowned, only Noah and his family saved: in Sodom many wicked beasts destroyed, only Lot and his house delivered. There were two malefactors hanged, one Christ crucified; two extremes, one virtue; many thorns, one lily; Cant. ii. 2, "Like a lily among the thorns, so is my love among the daughters."

It is said, Apoc. xx. 12, that at the last day the books shall be opened, and another book, which is the Book of Life. Where some note, that the book wherein God's elect are registered, is but one;

but the books of the reprobate are many. "The number of fools is infinite;" but God's people, which are truly wise, "A little flock." Christendom is the least part of the world: they that profess Christ aright, are the least part of Christendom; and of this little part, many be called, but few chosen; professing they know God in their words, but denying him in their works; arrant heretics, as one wittily, not disputing against religion, but living contrary to religion; marching under Christ's colours, and yet fashioning themselves according to the world.

Here some will object: If I fashion not myself like the world, I shall be played upon, and made a very Tabret: I shall become the by-word and song of the people.

First, according to the rules of reason, he is base that dependeth on vulgar breath.

"Qui pendet ab errore et opinione vulgi,  
Pendet magis atque arbore qui pendet ab alta."

The hangman's victim dies an easy death  
Compared with his, who hangs upon the people's breath.

Augustine, who reckoned out of Varro, 288 divers opinions concerning the chief good, affirms notwithstanding, that no man ever was so mad, as to place his happiness in common fame, because that is but wind, and of wind it is said in the Scripture, that "no man knoweth whence it cometh, and whither it goeth." As the child's love, so the people's commendation is forgotten, and forgotten in an hour. Socrates in Plato suspected evermore that to be bad, which the vulgar extolled for good. And Pliny gave this rule in the school, That he declaimed worst, who was applauded most.

Secondly, it is an axiom in the Bible, "that amity with the world, is enmity with God." He that is a parasite to men, is not the servant of Christ; it is an unhappy thing to converse with ungodly wretches in the tents of Kedar; to be brother unto the dragon, and companions to the ostriches. Yet Noah must not follow the fashions of the old world; Lot must not follow the fashions of Sodom; Job must not follow the fashions of Uz; we must not follow the fashions of our corrupt age; but as Paul exhorteth, in the midst of a crooked and naughty generation, we must be pure and blameless, shining even as lights in the world, striving evermore to walk in the narrow path, and enter in at the straight gate.

Again, we may not conform ourselves according to the greatest: *Ego et rex meus*, (The king agrees with me,) is no good plea, when

God shall reckon with us at the last and dreadful day. Some men are so much at other men's service, that they neglect altogether God's service. That thou didst follow such a lord, and humor such a gentleman; that there were better men in the company when thou didst this villany; that vanity will not go for a current excuse; when Almighty God shall come to judgment, then sceptres and sepulchres shall be all one, princes and peasants shall be fellows.

As in chess-play, so long as the game is in playing, all the men stand in their order, and are respected according to their place: first, the king; then the queen; then the bishops; after them, the knights; and last of all the common soldier: but when once the game is ended, and the table taken away, then all are confusedly tumbled into a bag, and happily the king is lowest, and the pawn upmost. Even so is it with us in this life; the world is a huge theatre or stage, wherein some play the parts of kings; others, of bishops; some, lords; many, knights; others, yeomen: but when our Lord shall come with his angels to judge the world, all are alike. For if great men and mean persons are in the same sin, they shall be bound together, and cast as a fagot into hell-fire. And, therefore, let us not fashion ourselves according to the wicked, whether prince or people.

Secondly, we must not fashion ourselves according to the vanities of the world, and that for two causes especially:

1. Because they be transitory: where note the world's mortality.
2. Because they be not satisfactory: where note the soul's immortality.

For the first, all the things of this world are of such a fashion, as that either they will leave us, or else we must leave them. They leave us; All "riches have their wings, and make their flight like an eagle," Prov. xxiii. 5. We leave them; "As the partridge gathereth the young, which she hath not brought forth; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool," Jer. xvii. 11.

The partridge, as Ambrose writes in his 48th Epistle, maketh a nest of eggs, which she layed not; but so soon as the birds are hatched, the true mother calls them all away from the step-mother. So it is, saith Jeremy, with the covetous man, "incubat auro," (he broods over mercenary plans,) like a brood goose, or as a hen that sits; "incubo," for so the Latins term him, he keeps his nest, and sits as it were brooding, but when his chickens are hatched, he hears a voice from heaven; "O fool, this night will they fetch away thy soul from thee, and then whose shall these things be which thou hast provided?" Indeed many men reputed him wise while he lived;

but at his end, when by the finger of God, we see that his goods are otherwise disposed, either escheated to the king, or restored to the true masters; or else by some small error in his will, carried away by those whom he never loved: at his end, when every partridge shall call his young, then those that are wise, shall account him a very fool: "Lo, this is the man that took not God for his strength, but trusted in the multitude of his uncertain riches, and strengthened himself in his wickedness." And therefore love not the world, neither the things of the world; for the world passeth away, and the lust thereof, being only certain in being uncertain.

Secondly, things of this world are not satisfactory, they do not fill and content the mind of man. The eye cannot be satisfied with seeing, nor the ear filled with hearing: and things have an emptiness and extreme vanity, purchasing unto the possessors nothing but anguish and vexation of spirit; and the reason hereof, as Vivaldus observes, is, because the heart of man is made like a triangle, and the world round as a circle. Now a circle cannot fill a triangle, but there will be some corner empty.

There is nothing can fill the mind of man, but the blessed Trinity, when God the Father, the most ancient of days, shall fill our memory; God the Son, who is wisdom itself, shall fill our understanding; God the Holy Ghost, who is contentation and love, shall sit in our will; then all the powers of our mind will be at rest, when they shall enjoy him who made them. But the things of this world afford no perfect and absolute contentment; and therefore "ne vos configurate seculo isti," fit not yourselves according to the world's figure, which is a circle; but be ye renewed in your mind, which is a triangle, representing the sacred Trinity.

Take a view with the wise man of all worldly things; in brief, doth any pleasure satisfy? No: pleasure is like lightning: "Simul oritur et moritur," (the moment of its birth, is its death;) it is sweet but short; like hawking, much cost and care for a little sport.

The prodigal child wasted both goods and body, yet could not have enough; at the last, not enough hog's meat.

"———Virgo formosa superne  
Desinit in turpem piscem malesuada voluptas."—*Horace.*

'Twas pleasure's form. Most beauteous in her bust;  
With feet as foul as ever touched the dust.

Doth learning, that incomparable treasure of the mind, satisfy? No: The more a man knoweth, the more he knoweth that he doth

not know; so that as Solomon saith, "He that increaseth knowledge, doth increase sorrow."

Doth honour content a man? No: The poor labourer would be written yeoman; the yeoman after a few dear years is a gentleman; the gentleman must be a knight; the knight, a lord; the baron, an earl; the count, a duke; the duke, a king; the king would Cæsar be; and what then, is the world's emperor content? No.

"Unus Pellæo juveni non sufficit orbis,  
Æstuat infelix angusto limine mundi."—*Juvenal.*

One world is not enough for Alexander, and therefore he weeps, and is discontent; as if he wanted elbow room.

In the state ecclesiastical, the begging friar would be prior; the prior, an abbot; the lord abbot, a bishop; the bishop, an archbishop; the metropolitan, a cardinal; the cardinal, pope; the pope, a God; nay, that is not enough, above all that is called God: 2 Thes. ii. 4. This made Bernard wonder, "O ambitio ambientium crux:" how dost thou pain, yet pleasure all men!

Do riches content? No: the more men have, the more men crave; and that which is worst of all, they are the greatest beggars when they have most of all. "He that loveth silver, shall not be satisfied with silver," Theophylact. As the poor man crieth out, "Quid faciam, quia non habeo?" (What shall I do? for I have no money.) So the covetous wretch as fast complaineth, "Quid faciam, quia habeo?" (What shall I do to take care of my money?) Luke xii. 17.

Those drinks are best that soonest extinguish thirst; and those meats, which in least quantity do longest resist hunger: but here the more a man doth drink, the more thirst; so strange in some is this thirst, that it maketh them dig the pits, and painfully draw the water, and after, will not suffer them to drink. This, saith Solomon, is "an evil sickness, and a great vanity, when a man shall have riches, and treasure, and honour, and want power and grace to joy in them."

Thus you see, the world is like a butterfly with painted wings, "vel sequendo labimur, vel assequendo ledimur;" either we fail in pursuing it, or else when we have caught it, it is so vain, that it giveth no contentment. Herein is the true difference between earthly things and heavenly things; the one are desired much, but being obtained, they content little: the other are desired little, but once gained, satisfy much: and therefore, "Lay not up treasure upon earth, where the moth and canker corrupt, and where thieves

dig through and steal," for these things are neither "vera" nor "vestra," (good nor yours,) but lay up treasure for yourselves in heaven. If ye will not hear the words of Scripture, behold the works of nature. Man's heart is broad above, narrow beneath; open at the top, close below: to signify that we should enlarge and spread our affections toward heaven and heavenly things, and draw them to as narrow a point as possibly we can, concerning earth and earthly things; and so by the fashion of our heart, we may learn not to follow the fashion of the world.

"Be ye changed by the renewing of your mind." We are formed by God, deformed by Satan, transformed by grace;

1. Sacramentally, by baptism.

2. Morally, by newness of life; which our apostle means in this place. That which follows in the text, is expounded Epistle for the next Sunday.

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#### THE GOSPEL.

LUKE ii. 42.—"*The father and mother of Jesus went to Jerusalem after the custom of the feast-day, &c.*"

This Gospel is a direction how parents ought to carry themselves towards their children, and how children also should demean themselves towards their parents: the one, by the practice of Joseph and Mary; the other, by the pattern of our Saviour Jesus Christ.

Parents' care touching their children concerns their  $\left\{ \begin{array}{l} \text{Soul.} \\ \text{Body.} \end{array} \right.$

Their soul: That they be "brought up in instruction and information of the Lord;" that is, in godliness and civility: by the one they shall keep a good conscience before God: by the other they shall obtain a good report among men: the which two, conscience and credit, must chiefly be sought after in this life.

For the body: Parents ought to provide competent sustenance and maintenance: guarding their persons, and regarding their estates: all which is performed here by Joseph and Mary towards Christ.

First, for the soul's institution; they did instruct him by precept and example: precept, bringing him to the temple, that he might

be taught; and that not only this once, but often, as often as law did require. So Juvencus expressly,

“Ad templum lætis puerum perducere festis,  
Omnibus annorum vicibus de more solebant.”

As oft as festal seasons roll'd around,  
They gladly led their boy to Zion's mound.

This should teach all parents, how to teach their children: especially, that they send them unto the public catechising in the Church, and that according to canon and custom; for the common catechism, which authority commands, is fit and full, as containing all the virtues necessary to salvation, and the means whereby those virtues are received and conserved.

The principal virtues of a Christian, are

}	Faith.
	Hope.
	Charity.

The Creed is necessary for faith; as teaching us what we have to believe. The pater noster is necessary for hope; teaching us what we are to desire. The ten commandments are necessary for charity, teaching us what we have to do. The sacraments are instruments of grace, by which those virtues are conveyed unto us, and continued in us. As to build a house, it is requisite, first to place the foundation, then to raise the walls, and last of all to cover it with the roof; so saith Augustine, to make in our souls the building of eternal salvation, we need the foundation of faith, the walls of hope, the roof of charity. The tools, as it were, wherewith all these be wrought, are the sacred word and blessed sacraments; our catechism then in brief, comprehending all these matters, and all these means; and standing upon the same legs especially with the Genevan (Cat. Calvin) and Roman Catechism, (Bellarm. Cat.) cannot be distasted either of accusant or recusant out of devotion and piety, but out of faction and malice: well, or rather ill, each may say with the poet,

“Non amo te Sabidi, nec possum dicere quare:  
Hoc tantum possum dicere, non amo te.”—*Martial*.

I do not love thee Sabidi,  
I cannot tell the reason why;  
I do not love thee, Sabidi.

“The father and mother.” Joseph was not the natural father of Christ, but father,



In { Opinion : Luke iii. 23, Jesus, as men supposed, was the son of Joseph.  
 Care : being his nursing father, appointed of God ; for nurses are called mothers, and patrons fathers.—*Theophilact.*  
 Law : being husband to Mary, and nigh of kin to Christ. *Augustine.*

But Mary was the mother of Christ, not only in opinion and care, but in truth and in deed. “Mater a materia,” the very matter of Christ’s body was of the Virgin Mary, Gal. iv. 4, “God sent his Son made of a woman.” See Epist. Sunday after Christmas.

Secondly, these parents instruct their child by their own example ; for they do not send, but bring him up to Jerusalem, after the custom of the feast-day. The which is the shortest cut of teaching, “Longum iter per præcepta, breve per exempla.” The parent’s good life prevails more with his child, than a good lesson. (Jerome.)

Their devotion is seen in { Going up to Jerusalem, after the custom of the feast.  
 Tarrying there, fulfilling the days.

St. Paul exhorts us to pray at all times, and in all places ; for the whole world is God’s universal, and as it were, cathedral church ; and every particular Christian is, as it were, his private chapel and temple ; Daniel prayed in the lions’ den, Jonas in the whale’s belly, Job on the dunghill, and the thief on the cross ; yet the Lord heard their prayers, and granted their requests. It is lawful then in private to pray when and where we shall judge most meet : but God for his public worship hath in all ages assigned certain times and certain places. The most special time is his Sabbath, and the most special place the temple ; so we find precept and practice. Precept, “My house shall be called the house of prayer,” the which is repeated by Christ in three Evangelists.

Practice : the publican and the pharisee went up into the temple to pray, Luke xviii. Anna prayed in the temple, Luke ii. Peter and John went up into the temple at the hour of prayer, Acts iii. Christ himself daily teaching in the temple, Luke ix.

After Christ, by reason of the great persecution, the Christians assembled not in the fittest, but in the safest places ; in process of time they did erect oratories ; not in any sumptuous or stately manner, which neither was possible by reason of the Church’s poverty, nor plausible in regard of the world’s envy ; but at length when Almighty God stirred up religious kings and queens, as nurs-

ing fathers and nursing mothers of the Church, that which the Christians before either could not, or durst not do, was with all alacrity performed; in all places temples were built; no cost spared, nothing too dear which that way should be spent: sacrilegious wretches are not now more desirous to pull down, than those devout professors were to set up churches.

Now one chief cause, why God in all ages would be served in public temples, is, that his Church might be distinguished from the conventicles of heretics and schismatics, that as all of us acknowledge one God, and one Christ, so all of us might have one faith, and one baptism, and uniformity in doctrine, and a conformity in outward ceremonies, for the better delivering of this doctrine.

The parents of Christ did therefore well in joining themselves unto the congregation, and observing the public ceremonies of the church. At that time the temple was made a den of thieves; and yet Joseph and Mary join with the Church in the public worship of God; whose example doth exceedingly cross the practice of Brownists and all other recusants, who refuse to communicate with us in our temples; because some things, as they pretend, are amiss. Joseph and Mary took part with God's priests and people in that which was good, and as for the rest, they did not meddle further than their place required. They went this long journey to satisfy the law, as also by their good example to stir up others, to reverence the public ceremonies and ministry.

By the law, men only were bound to keep the general solemn feasts, as we read, Exod. xxiii. and Deut. xvi. 16. "Three times in the year shall all the males appear before the Lord thy God in the place where he shall choose;" so that Mary went not up to Jerusalem as compelled by the law, but only carried with pure devotion to God, and unfeigned love to her husband and child.

Here then is a notable relic for women to behold: Mary free by the letter of the law, by the custom of the country, dwelling at Nazareth, a great way from Jerusalem, did notwithstanding every year go with her husband unto the feast of the passover. In our time, many women, unlike this good lady, will be content, even on the Lord's day, to toil at home about their own business, and gad abroad to meddle with others' business, rather than they will accompany their good husband Joseph, and their towardly son Jesus, unto God's house.

"And when they had fulfilled the days." That is, whole seven days, according to the custom. They came with the first, and went home with the last. Worldly men, for their honour, will ride post

to the Court, to be knighted with the first; for their profit, at mill and market first; for their pleasure, at the play first; at hunting first; first at any merry meeting: but as for the church, they think they come too soon, and stay too long. Winter days are too short for hunting, summer days too short for hawking, yet one hour of seven days is thought long that is spent in God's holy worship; as one wittingly, "Long salmons and short sermons please best." And yet if we look not with the spectacles of the world, but with the eyes of faith, discerning all things aright, we shall find that there is no such honour, as to be God's servant, no such gain as godliness, no such pleasure as a good conscience.

The congregation under the law was not dismissed without the priest's benediction and valediction; the which custom is retained in the Christian Church, that no man depart out of the temple, before the divine prayers and sermon end: so the 4th Council of Carthage decreed, excommunicating all such as offend in this kind.

Thus you see Christ was instructed by good lessons and life: so that if Jesus had not been Jesus, to be saved and not a Saviour, he might have said of his mother Mary, what Augustine writes of his mother Monica: "Majori sollicitudine me parturiebat spiritu, quam carne pepererat; parturivit carne, ut in hanc temporalem nascerer; corde, ut in æternam lucem renascerer."—She laboured with more solicitude over the birth of my soul than at the birth of my body. She laboured with my body, that I might be born for time; with my heart, that I might be regenerated for eternal glory.

Now for his body: when he was missing, Joseph and Mary sought him instantly with all diligence till he was found: "Behold, thy father and I have sought thee weeping." Where literally note Mary's humble carriage toward her husband Joseph, and the care of them both over Christ their child. The dutiful respect of Mary toward Joseph is observed, "ex ordine verborum;" in that she saith, thy father and I, not, I and thy father. As Cardinal Woolsey's style, "Ego et Rex meus," I and my King, is insupportable in the politics, so I and my husband insufferable in the economics. It was Assuerus' edict, and it is God's law, that "all women, both great and small, shall give their husbands honour, and that every man shall bear rule in his own house;" for the man is the wife's head, and the wife is her husband's subject. "Subdita eris sub potestate viri."—Thou shall be subject to thine husband, and he shall rule over thee, Gen. iii. 16. So that a woman murdering her husband is accounted by the civil laws a parricide, by the statutes of our land a traitor.

The next remarkable point is the joint care of them both over Jesus: "Thy father and I have sought thee weeping." As Paul said to Timothy, so we to every father, "serva depositum"—Keep that which is committed to thee. Have a tender eye over thy child, which is a pledge of God's goodness, and that happily which may move the more, flesh of thy flesh, and bone of thy bone; not only a lively picture, but a living and a walking image of thyself. Barren Sara was so glad of a child, that she called her only son, Isaac, that is, laughter. How wicked then is that parent, who neglecteth his own flesh, his own child, which is a token from Heaven, and ordinarily the best monument of himself after death on earth?

As this example concerns the natural father, so likewise the civil and ecclesiastical: for, "incuria preæpositi, injuria depositi; detrimentum pecoris ignominia pastoris, &c."—Neglect in the guardian is evil to his ward, detriment to the flock is ignominy to the pastor. Pastor and prince must seek the good of such as are under them, as Joseph and Mary did Christ, with careful hearts, &c. In a mystical sense these words insinuate, when, where, and how Christ is to be found of us.

1. When? On the third day.
2. Where? In the temple.

3. How?  $\left\{ \begin{array}{l} \text{"Socialiter."—In unity: "thy father and I."} \\ \text{"Desiderabiliter."—With an earnest desire to find.} \\ \text{"Lachrymabiliter."—With tears: "have sought thee} \\ \text{sorrowing."} \end{array} \right.$

First, Christ is to be found on the third day: verse 46, "It came to pass three days after, that they found him in the temple." The first day was the time before the law, in which, as Christ told his apostles, all the patriarchs and holy fathers desired to see the things which they saw, and could not see them; and to hear the things which they heard, and could not hear them.

The second day was the time under the law, when also the priests and prophets expected Christ, but they could not find him: therefore the prophet Esay crieth out in his 64th chapter, "Oh that thou wouldst break the heavens, and come down."

The third day is the present time; this acceptable time of grace; wherein Christ is to be found: "hora est nunc;" the hour is now. Therefore to-day, while it is to-day, seek the Lord, even while he may be found; call upon him while he is near; for the next day, which is the fourth day, is the time after death, and then he cannot be found or sought.

“Joseph and Mary could not find Christ among their kinsfolk,” &c. “Non humana cognatione, nec cognitione comprehenditur:” He that will find Christ, must forsake friends, forget his own people, and his father’s house. They found him in Jerusalem, that is, in the Church, among the faithful: not among barbarous heathens, or blasphemous heretics; his dwelling is at Sion, there you may find him among the doctors in the temple: not in the market, not in the tavern, but in the temple, for he is to be found in his Word, in his sacraments, among the doctors and preachers. If this lesson, often taught, were once learned, it would make you to frequent God’s house more diligently, thirst after his Word more greedily, respect Christ’s ambassadors more reverently.

The third point to be considered is, how Christ is to be found: Socialiter, in unity, “pater tuus et ego.” God is love, and his followers are the children of peace, and his ministers the messengers of peace, his doctrine the doctrine of peace; and therefore if we will find him, we must “follow the truth in love.”

God said to the Serpent, “I will put enmity between thee and the woman, and between thy seed and her seed.” But if we seek Christ in contention, all the feud is among ourselves, and not between Satan and us. “Odium in nos ipsos convertimus;” all our fight is against our friends, and not against our foes.

Again, we must seek Christ earnestly; “Quærebamus te et nihil extra te;” Jesus, for Jesus. And lastly, we must seek Christ, “lachrymabiliter,” sorrowing.

Now Mary did fear for three causes, as interpreters observe:

1. Lest Christ should leave her, and ascend to his Father in heaven.
2. Lest he should fall into the hands of persecutors.
3. Lest he should forsake the Jews, and go to some other nation.

So we must seek Christ with three sorts of tears:	}	of	{	Devotion; lest he withdraw his gracious countenance from us. Contrition, when he doth absent himself for a time. Compassion, when any member of his is afflicted and persecuted.
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“And he went down with them, and came to Nazareth, and was obedient to them.” As the former part of this Gospel is a pattern for parents how they should instruct their children; so this latter is a glass for children, how they should obey their parents; “Omnis

enim actio Christi, instructio Christiani. For every line of Christ is a copy for a Christian. In that therefore the Lord of all submitted himself to the government of his supposed father, and underlying mother, as Jerome notably, "Venerabatur matrem, cujus ipse erat pater; colebat nutricium, quem nutriverat;" (He venerated the mother, of whom he himself was the Father. He revered the nurse, whom he had nursed;) and that for the space of thirty years, executing filial and economical duties in their house; what doth he but teach obedience to superiors? especially, that children should honour their father and mother, albeit they be never so mean; for this subjection is a virtue, not a weakness.

If parents enjoin things unlawful, and contrary to Scripture, then, as expositors upon this text commonly note, we must prefer our Father in heaven before our fathers on earth, and say with Christ, "How happened it that ye sought me? wist ye not that I must go about God's business?" Otherwise we must not offend them so much as with a wry look. See Decalg. com. 5.

The dutiful child shall prosper as Christ, in favour with God and men; but graceless Ham shall be cursed; rebellious Absalom, disobedient Phineas and Hophni shall not live out half their days. It was God's law that the stubborn child should be stoned to death openly, that all might hear and fear. By the common laws, he that murders his parent, is reputed a petty traitor. By the civil laws in olden time, an offender in that kind was sowed in a sack, with a dog, a cock, a viper, and an ape, and so cast into some deep water, as unworthy to reap the benefit of any element. For so Tully doth excellently gloss that law: "Ut qui eum necasset, unde ipse natus esset, careret iis rebus omnibus, ex quibus omnia nata esse dicuntur. Etenim quid est tam commune, quam spiritus vivis? terra mortuis? mare fluctuantibus? littus ejectis? Ita vivunt, dum possunt, ut ducere animam de cœlo non possint: ita moriuntur, ut eorum ossa terra non tangat: ita jactantur fluctibus, ut nunquam abluantur: ita postremo ejiuntur, ut ne ad Saxa quidem mortui conquiescant." (He, who dishonours his parent, that gave him birth, should want all those elements, from which every thing is said to have arisen. Air is common to the living; earth to the dead; water to the drowned; shore to the cast up. But let him so live, while he can, as not to breathe the fresh air of heaven; so let him die, that his body shall be unburied; let the waves toss him, but never submerge him; and at last, let him be cast up on those crags, where the soul knows no rest.)

It is probable that Christ submitted himself to Joseph, used his occupation, but what it was, I cannot show: you need not know. St. Hilary thinks he was a smith; Hugo, that he was a mason; most divines, that he was a carpenter. So Justin Martyr, and other ancient doctors have gathered out of Mat. xiii. 55, Mark vi. 3. See Sixt. senens. bibliothec. lib. 6, annot. 62. Baron. annal. Tom. 1, an. 12. Jansen. concord. cap. 54. Maldonat. et Rhemis. in Matth. xiii. 55.

Now then in that Christ exercised a mechanical trade, we may learn that a poor man may serve God, and often do much good in an honest occupation: the text saith, "Jesus prospered in wisdom, and in favour with God and men."

"Mary kept all these sayings together in her heart." It was well she layed them up, better that she kept them, best of all that she kept them all. Let us also lay these things up in our secret treasury, that being inwardly grafted in our hearts, they may bring forth in us the fruit of good living.

This Gospel is well fitted to the day; for after the celebration of Christ's birth, circumcision, epiphany; what should follow but his first manifestation in the temple, and then on the next dominical his first miracle wrought in Cana of Galilee.

The Gospel and Epistle concord: for what Christ doth in the one, is a pattern of what Paul saith in the other. Paul doth require, first, "that we should offer ourselves a quick sacrifice to God;" and then, "according to the measure of grace," that we should become serviceable to men, every one among ourselves one another's members: even so Christ here did first dedicate himself to God, in celebrating the passover; in hearing the doctors, in disputing about religion, in neglecting his acquaintance, to do the business of his Father in heaven: and then, he went with his parents, and came to Nazareth, and was obedient to them.

Or, as another observes, the Gospel and Epistle both insinuate, that two things are requisite to salvation, "*humilitas mentis, munditia carnis.*" (Humility of mind, subjection of body.)

For the first, Paul's precept is, that no man stand high in his own conceit, but so judge of himself, that he be gentle and sober, as a member helping others. And Christ's pattern is; he became subject to Joseph and Mary, though he was Lord of all.

For the second, Paul's precept is; Offer your bodies a quick sacrifice, holy and acceptable to God. And Christ's pattern is; he did the business of God in the temple, neglecting the pleasures of

the flesh among his friends and acquaintances. Sweet Jesus, endow us plentifully with thy grace, that we may thus preach and practise; that following thee, who art the way, we may come to thee, which art the life. Amen.

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THE EPISTLE.

ROMANS xii. 6.—“*Seeing that we have divers gifts according to the grace that is given unto us,*” &c.

Luther is of opinion, that this Epistle should be “capite brevior, et fine prolixior,” (shorter in the beginning, longer at the end.) For the beginning appertains unto the conclusion of the Epistle for Sunday before; and the end to be the beginning of the Epistle for Sunday following: yet so, that it may be both read and expounded as a text absolute in itself. The sum whereof is, that we must employ and improve the manifold gifts of God unto the glory of his name, and good of his people.

This exhortation is inferred upon a familiar comparison used in the words immediately before: for “as we have many members in one body, and all members have not one office; so we being many, are one body in Christ, and every man among ourselves one another’s members.” In which observe four instructions.

First, as the members are not made by their own virtue, but created by God’s Almighty power, before they could execute any function in the body; not members, because working, but on the contrary, working because members; in like sort, Christians are not members of Christ through their own good works, but they do good works, because they be members, and inserted into Christ; as the tree brings forth the fruit, and not the fruit the tree. The papists then in their works of congruity, run too much upon the figure called ὑστέρων ἰσχυρότερον, setting the cart before the horse, merit before mercy. “Potes a te deficere,” saith Augustine, “sed teipsum reficere non potes; ille reficit, qui te fecit.” (Thou art able to destroy, but not able to rebuild thyself; he rebuilds, who made thee.)

Secondly, the members are well content with their several offices and place; the foot is not grieved at the head’s supremacy, neither doth the nose malign the eye, nor eye covet to be tongue, but every



one performs his function without any faction: even so we which are members of Christ's mystical body, must be content with our vocation and calling, neither envying such as are above, nor despising such as are under us. "Although there be diversities of gifts, yet but one spirit: diversities of administrations, yet but one Lord: diversities of operations, yet but one God, who worketh all in all."

"Are all Apostles? are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?" It is God who worketh all in all; communicating indifferently spiritual life to all his members; insomuch as the least is a member of his body so well as the greatest. In this respect all parts are peers.

Albeit, I say, there be divers gifts, and divers measures of gifts, and so by consequence for fashion and function an imparity; yet because they be donatives, grants, and graces, as it is said here, the mighty may not scorn the mean, nor the mean envy the mighty, no part must be pert. "For what hast thou that thou hast not received?" He that appointed thee mouth or eye, might have made thee foot or hand. Again, no member ought to mutter against head or fellow; for the mystical body of Christ is all fair: "*Tota pulchra et amica mea:*" now beauty consists in variety of colours, and in a concise disposition of sundry different parts. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" But God hath in a most sweet order, disposed the members every one of them in the body: first, Apostles; secondly, Prophets; thirdly, Teachers; then, workers of miracles; after that, the gift of healing; helpers, governors, diversities of tongues.

He then that affects in the Church an hotch potch party, martyrs and mars Christ's body, which is *σῶμα συναρμολογούμενον*, &c., a body fitly knit together by every joint. Ephes. iv. 16.

Thirdly, there is a sympathy between the members of the natural body; "for if one suffer, all suffer with it, if one member be had in honour, all the members rejoice with it." So Paul in this Scripture, "Be merry with them that be merry, weep with them that weep." Pain is often lessened by pity; passion is relieved in one by compassion of many. "*Minus fit quod patitur unum membrum, si compatiuntur alia membra: nec ipsa mali revelatio fit per communionem cladis, sed per solationem charitatis; ut quamvis alii ferendo patiuntur, alii cognoscendo compatiuntur: Communis fit tamen tribulatio, quibus probatio, spes, delectio, spiritusque communis est.*" (The sufferings of one member are lightened when all

the members unite in bearing the burden : the sword does not indeed pierce us all, but the sympathy of love does. So that only one suffers in his person, but we all sympathize in compassion, when any thing is shared by all,—even trouble, it becomes a source of general trial, hope, delight, and life.) He that hath not this fellow-feeling may suspect worthily that he is not a lively member of Christ ; for his body is coupled, and knit together throughout every joint, wherewith one ministereth to another. If then we do not bear one another's burthen, and feel one another's misery, we are not knit together by the sinews of love : and if not knit to the body, no part of the body.

Fourthly, there is no dead or idle member in the body, but every one helps another, and is serviceable for the good of the whole : the eye doth direct the head, and the hand guards the eye ; the nose smells for all, tongue speaks for all, hand works for all. “The eye cannot say to the hand, I have no need of thee ; nor the hand again to the feet, I have no need of you : but every part seeks another's, and not his own good.”

In like sort, the wise counsellor must see for all ; the tall soldier fight for all ; the judicious clerk write for all : as Occam said unto the Emperor Lewis, “If you will defend me with your sword, I will defend you with my pen.” Seeing we have divers gifts, according to the grace given unto us ; if a man have the gift of prophecy, let him have it, &c.

The duties here mention- ed, are partly

{	Public : “If a man have the gift of prophecy, &c.”
	Private : “If a man show mercy, let him do it with cheerfulness.”

{	{	Doctrines	{	Theoretical : as prophesying and teaching.
		Discipline : “Let him that ruleth do it with diligence.”		
{	{	Spiritual, for	{	Temporal : “If any man give, let him do it with singleness.”
		The public concern things.		

“If any man have the gift of prophecy, let him have it agreeing to the faith.” A prophet in old time foretold things to come ; but under the Gospel a prophet is he that interprets the prophets ; he that shows Christ is come, spoken of by the mouth of all his holy prophets ever since the world began. A preacher is a prophet, as the word is used, 1 Cor. xiv. 1, and 1 Cor. xiii. “We know in part, we prophecy in part.” A preacher then must teach agreeing to

the faith; that is, according to the Scripture, which is a rule of faith; or according to the Creed, which is an abridgement of that rule; for "other foundation can no man lay, than that which is laid, CHRIST JESUS."

He that will edify God's house, must build upon Christ, and square all his doctrines according to the rule of truth. "If any man speak, let him talk as the words of God." It is not said here, that a prophet ought to use no book but the Bible; no Commentary but the Creed; for that is too spiritual, (as Marlorate notes.) He that will preach agreeing to the Scripture, must read the best expositors of the Scripture: for as Bernard said, "all books are written for the bettering of the conscience, which is the book of the soul:" so we must examine all books, especially treatises of Divinity, for the better understanding of this one book, which is *κατ' ἐξοχὴν* *the book.*

Neither is it said here, that the prophet in the pulpit must speak nothing beside plain text, but only that he must exercise his gift according to faith's analogy, "teaching the wholesome words of Christ, and consenting to the doctrine which is agreeable to godliness: "for whatsoever is deduced out of God's book by necessary consequence, must be received as his word; let him that hath the gift of prophecy, have it agreeing to the faith.

Or, as others interpret, to beget and confirm faith in us evermore. For, "if a prophet rise among you, saying, Let us go after other gods and serve them, &c., thou shalt not hearken unto the words of the prophet," Deut. xiii. 1. The true prophet is he, "Cujus in ore verbum vitæ, ejus in more vita verbi." (In whose mouth is the word of life; in whose conduct is the life of the word.)

Or, as Melanct. and most of the most ancient fathers, according to the proportion of faith and grace given. As if he should say, Whosoever is called by the Church lawfully to preach the Word, let him abide therein according to the measure of his gift: for God hath given to some more, to some less, and often blesseth him that hath less, more than him that hath more. Let every man therefore exercise his talent with faith and diligence, to the best edification of God's people committed to his charge: so likewise, "let him that hath an office, wait on his office; let him that teacheth, take heed to his doctrine; let him that exhorteth give attendance to his exhortation, according to the proportion of grace." Let not any suffer his talents to rust, but employ them, and so multiply them unto the donor's glory: "Who gave some to be apostles, and some prophets,

and some evangelists, and some pastors and teachers, for the gathering together of the saints, for the work of the ministry, and for the edification of the body of Christ.”

“If any give, let him do it with singleness.” With an upright intention, not to be seen of men, or to gain much by giving a little; for that is not simplicity but duplicity.

Or because Paul speaks of Deacons, public guardians of the poor, such as we call almoners and overseers; he would not have them deal subtilly for their own benefit, but simply for the common good, distributing the Church’s benevolence committedun to their charge, without respect to persons, according to the several necessities of the saints.

“Let him that ruleth, do it with diligence.” The slothful and idle person is the devil’s shop; there he works, ever busy when men are lazy. “Wherefore do that which is in thine hand with all thy power; especially, take heed that thou do not the work of the Lord negligently.” That which Christ said of our redemption, every Christian must say of his particular vocation, “It is meat and drink for me to do my Father’s will.” Unto diligence there are two main motives:

1. In regard of God, who bestows his gifts for this end, that they may be well employed in his holy service.

2. In respect to ourselves; for “unto every one that hath, it shall be given, and he shall have abundance; and from him that hath not, even that he hath shall be taken away.”

The private duties are;	{	General:	“Hate that which is evil, cleave to that which is good.”	
		Particular, concerning our	{	Faith: “Be fervent in Christ: continue in prayer.”
				Hope: “Rejoice in hope, be patient in tribulation.”
Charity, in	{	Giving due respect to	{	Superiors: “In giving honour go one before another.”
				Equals: “Be kind one to another, with brotherly love.”
				Inferiors: “Distributing to the necessity of the saints; harbouring the distressed: equalling ourselves to them of the lower sort.”
				Forgiving: “Bless them that persecute you, &c.”

All which offices are to be performed }  
 Freely.  
 Fully.  
 Fitly.

Freely, with cheerfulness and compassion: “Be merry with the merry; weep with such as weep.”

Fully, without sloth or dissimulation: “Let love be without dissimulation.”

Fitly: "Apply yourselves to the time:" for there is a time for all things: and *καίρῳ δελοθοντες*, doth fit the place better, then *κυρίῳ δελοθοντες*. See Luther. postil. Erasm. Martyr. in loc.

His meaning is not, that we should alter our manners and religion according to the time: like the polypus and chameleon: for in the beginning of this chapter he doth advise the contrary: "Fashion not yourselves according to the world." But that we should apprehend the best hint to do good in the Church, evermore redeeming the time; Ephes. v. 16, so shall we be sure to serve God in observing the time.

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THE GOSPEL.

JOHN ii. 1.—"There was a Marriage in Cana," &c.

"Marriage is honourable," saith Paul. } Father.  
 Honoured of God the } Son.  
} Holy Ghost.

Father, instituting it at the purest time, in the best place; for it was his first ordinance in Paradise, when man was innocent.

Honoured of God the Son by his presence and first miracle, wrought (as the text saith) at a wedding.

Honoured of God the Holy Ghost, who did overshadow the betrothed Virgin Mary, Christ's mother.

Honoured of the whole blessed Trinity, both in } Deed: for in the world's universal deluge, married persons and couples only were delivered: Gen. vii.  
} Word: comparing it to the kingdom of heaven; and holiness to a wedding garment: calling it a great mystery, representing the spiritual union between CHRIST and his Church.

Honoured by the primitive Fathers as a fruitful seminary, which fills earth with men, and Heaven with saints. Honoured of Jews, honoured of Gentiles, honoured of all, except heretics and papists; herein appearing rather like devils than Divines, as Paul tells us, 1 Tim. iv.

The papists in making marriage a sacrament, seem to commend it more than we: but in affirming, that holy priesthood is profaned by this holy sacrament, is to honour it as the Jews honoured Christ, in clothing him with a purple robe.

Marriage is a sacrament, and yet a sacrilege. So Bellarmine

plainly, “*Conjugia post solennia vota, non connubia, sed sacrilegia:*” so the rest of that unchaste generation generally, such as vow, first chastity, then marry; begin in the spirit, and end in the flesh: mad men (saith Luther) not understanding what is the spirit, or what is the flesh. For in single life to burn with lust, and when one concubine will not serve, to commit villany with many strumpets, are manifest works of the flesh: on the contrary, for a man to love his own wife, to govern his family, to bring up his children in instruction and information of the Lord are fruits of the spirit.

We might rather say, that in heat of youth (as Augustine speaks) “*inquiet a adollescentia,*” to vow single life, were a sin: “for whatsoever is not of faith is sin.”

Saint Ambrose writes peremptorily, that all the twelve Apostles had wives, except St. John: and almost all the Romish postils observe, that St. John was the bridegroom at this wedding. If this annotation be true, why do they condemn marriage in priests? If false, why do they suffer it for current, as well in their accurate new writers, as in their old fusty friars?

If any desire to be further satisfied in this curiosity, let him read Maldonat upon the first of St. John, in the preamble; and Cardinal Barronius annal. Tom. 1. fol. 94.

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|---|---|---|---|--|
| In this history four things are regardable. | } | 1. The occasion of the miracle: want of wine at a wedding, described by circumstances of    | } | Time: the third day.   |
|   |   |   |   | Place: in Cana, a town of Galilee.                                     |
|   |   |   | } | Persons: {   |
|   |   |   |   | Guests invited, as Christ and his disciples.                           |
|   |   |   |   | Gossips, coming of their own accord, to further and help the business. |
|   | } | 2. Certain passages of speech upon this occasion, between Christ and his Mother: ver. 3, 4. |   |  |
|   |   | 3. The miracle itself: ver. 6, 7, 8, 9.   |   |  |
|   |   | 4. The consequence and effect of the miracle: ver. 11.                                      |   |  |

And the third day. These circumstances of time, place, persons, are set down to confirm the truth of the miracle. The time was the third day: the third day from his being in the wilderness, as Euthymius; or, the third day after his conference with Nathaniel, as Epiphanius; or, the third day after he came into Galilee, as Jansenius. I like the conceit of Rupertus, affirming, that the conjunction [*and*] doth send the reader to that which is said before, to wit, in the first chapter, ver. 35, “The next day John stood, and two of his disciples,” &c. This is the first day. The second day is mentioned in the 43d verse. The day following Jesus would go

into Galilee. Now the third day this marriage was in Cana. So soon then as Christ had called his disciples, he presently begins to manifest himself, both in his words and in his works: and because this was his first miracle, we should give the greater attention to it.

There was a marriage. This insinuates it was a solemn meeting, not a clandestine marriage; done not in a corner secretly, but after a public fashion, with consent of parents and friends openly. Such was the custom in old time: Tobith. 7, Judg. 14, where Samson's marriage feast is said to continue several days: and it is well retained in our age; the Church appointing that all marriages ought to be performed with the good-will of friends in the most public place, at the most public time, between eight and twelve in the forenoon; the which is a renewed old canon of the Council of Arls, Ca. 6, ut Pet. Crabbe, Tom. 1, concil. fol. 632.

In Cana, a city of Galilee. There were two Canas, one called Cana the greater, near the coasts of Tyre and Sidon, Joshua, xix. 28, from whence the good Canaanite woman came: Mat. xv. 22. This other was Cana the lesser, near Nazareth, from whence Simon the Canaanite: Mat. x. 4.

Cana signifieth zeal; Galilee, transmigration.

Some note that Galilee signifieth rotation: intimating the mutable changes and chances in this estate. Concerning this, and the like, I send the reader to Bibliothec. concion. Tom. 1, fol. 217.

“The Mother of Jesus.” Not as other writers, usually, the Virgin: or as other Evangelists, Mary; but the Mother of Jesus. Because the seeds of Apollinarists, Valentinians and other heretics, denying Christ's humanity, were sown in St. John's age.

“Was there.” Cana was near Nazareth, and it is thought probable by most interpreters as well old as new, that either the bridegroom or the bride was cousin to Mary: so that upon neighbourhood and affinity she came to this wedding, as a favourer, and furtherer of the business: otherwise Mary was no busybody, nor prattling idle gossip gadding from house to house. We read only that she visited her cousin, Elizabeth, and here was present at the marriage feast of another especial friend, who was dear in blood, and near in place.

“And Jesus was called, and also his disciples.” This example may teach all inviters, especially parents, to bid such guests unto their children's marriage dinner, as are modest and religious. At such meetings usually wild wantons are best welcome. Grave persons are for a funeral; mad merry people for a wedding: if Christ preach, or sober Mary be present, all the sport is spoiled. These are

spots in your love-feasts, as St. Jude speaks : invite such men as Christ, such women as Mary, who may be patterns unto the new married of lowly and lovely carriage.

Secondly, this example of Christ, of the Virgin, of the disciples, is a sufficient warrant for men to call, and for men to come unto neighbourly meetings, and friendly feasts, as occasion is offered. It is written of Philip Melancthon, that great Divine, that he was exceeding courteous in this kind; often invited, often inviting. "Rejoice with them that rejoice," saith Paul; We may be merry (saith Luther) at a feast, and recreate ourselves with pleasant talk; which may feed the mind, as meat doth the maw. See Luther, postil. major. in loc.

But we must avoid in our merriments all drunkenness and surfeiting. There was so little wine prepared for this feast, that the pots were empty, before the plates were full: such a necessary want, as that Christ miraculously supplied it.

Ecclesiastes hath pronounced "a woe to that land whose princes eat in the morning:" that is, by surfeiting and riot devour their estate so soon as it comes into their hands; even in the morn of their youth, and afterward live by base courses in their afternoon. What a woe then hangs over that country, where both princes and people too, rise up early to follow drunkenness? when a man of mean quality will waste so much upon his wedding dinner, as might have fed him and his all the year; and so much upon his wedding garment, as happily might have clothed him all his life. Surely the devil danceth at such a marriage, Christ is not present.

Christ is invited unto a } Prayer.  
wedding two ways; by } Good intentions in that enterprise.

First by prayer.

Every regenerate man is "God's house;" and God's house is called "the house of prayer." I know that text is expounded by Christ of the Temple material; yet it may not unfitly be construed of the temple mystical. If then every good man be a priest, as St. Peter calls him; a church, as St. Paul terms him, it is meet he should undertake no business, especially such a main matter as marriage, without often and hearty prayer.

Secondly, Christ is called to our wedding by good intentions in this enterprise; which are principally three: {

1. Avoiding of fornication: 1 Cor. vii. 2.
2. Procreation of Children: Gen. i. 28. "to be brought up in instruction, and information of the Lord: Ephes. iv. 6.
3. Mutual consolation and comfort: Gen. ii. 18.

If a man, in the fear of God, undertake this honourable estate,



for these good ends, he calls as it were Christ and God to his wedding: but he that marrieth unadvisedly, lightly, wantonly, like brute beasts having no understanding, doth invite Satan and his revellers, and then no marvel, if that which was ordained for his help, turn to his hurt.

“And his disciples.” Christ was invited for his mother’s sake, the disciples, for Christ’s. They went, but were invited.

Here I might remember S. Jerome’s advice to Nepotian: “Convivia tibi sunt vitanda secularium; et maxime eorum qui honoribus tument. Facile contemnitur clericus qui sæpe vocatus ad prandium, ire non recusat: nunquam petentes raro accipiamus rogati.” (The feasts of worldly minded men should be shunned, specially of those who are puffed up with honours. The clergyman is soon contemned who is often asked and never refuses to go. Never solicit; and if invited, rarely accept.)

Epiphanius is of opinion that Joseph was dead before this time, because there is no mention made of him in the Gospel, after his going up to Jerusalem at the Passover, Luke ii., therefore no marvel if he were not bid with Christ and his disciples.

Divines have rendered sundry reasons, why Christ and his company being invited came to this wedding.

First, (as our Church doth speak) to beautify with his presence this holy calling: “Confirmare voluit, quod ipse fecit, nuptias:” (He wished to confirm the nuptials which he had ordained.) And it was exceeding fit that Christ should work his miracle, for the confirmation of God’s first ordinance.

Secondly, to manifest his humility, vouchsaying to visit the meanest.

Thirdly, to certify the spiritual marriage between the Church and himself: Severus Antiochenus orat. 161, ut citatur in Græc. caten. et a Maldonat. in locum.

Fourthly, that he might act this miracle at this solemn celebrity: “Miraculi potius quod acturus erat, quam convivii gratia profectus.”

We cannot now feast Christ in his person; but we may feed him in his ministers, in his members. Invite therefore the good man, the poor man, as Job saith, “If I have eaten my morsels alone, and the fatherless have not eaten thereof.” As Amos complained of the rich gluttons in his time, “devouring the lambs of the flock, and calves out of the stall; drinking wine in bowls, and anointing themselves with the chiefest ointments, and singing to the viol: but no man (saith the Prophet) is sorry for the affliction of Joseph.” If thou wilt feast Christ, invite the disciples, invite Mary, the

fatherless, the widow: for he protests openly, "whatsoever is done unto the least of my brethren, is done unto me."

"And when the wine failed." Want at a wedding doth intimate the discontentment and vanity of earthly pleasure, "that even in laughing the heart is sorrowful, and the end of mirth is heaviness:" Proverbs xiv. 13. Ecclesiastes ii. 1.

We need not dispute curiously whether this want was occasioned either by the poverty of the parties inviting, or by the riotous intemperance of the guests invited, or by the lavish negligence of the servitors, or by the multitude of acquaintance who came, not called, as it is usual at such meetings: it is enough for us to know that it came to pass by God's all-seeing providence, that our Saviour might manifest his glory. For, as it is said of him that was born blind, John ix, "Neither hath this man sinned, nor his parents, but that the works of God should be showed on him:" so neither the master of the feast, nor the guests, nor the servants offended in that the wine failed; only this happened for our good, and Christ's glory.

"They have no wine." This speech is grounded upon faith, hope and charity. Faith, in that she believed Christ was able: hope, being thoroughly persuaded Christ was willing miraculously to supply this want: Her words are but three, "vinum non habent:" an indicative short narration; not an optative long oration. Hereby teaching us, that albeit in regard of our misery, nothing can be said too much; yet in respect of Christ's mercy, one word is enough, as being more willing to relieve than we to request.

Lastly, this is a demonstration of her charity; being solicitous for her good friends, accounting their want her woe. For if one member of Christ's mystical body suffer, all suffer with it: and therefore the good Virgin, out of sympathy, perceiving the wine would fail, cried unto her son, "they have no wine."

She could not but be full of pity, who carried in her womb nine months the God of compassion. If a man hold an apple in his hand all the forenoon, he will smell of it all the afternoon. Mary did inwomb the father of mercies: her bowels therefore must needs be very compassionate. "Nam et ante mentem replevit quam ventrem, et cum processit ex utero, non recessit ab animo." As Mary to Christ, "they have no wine;" so I to you, "the poor have no corn." For their supply (God be thanked) as yet we need no miracle, but only your mercy. St. Peter said to the begging cripple: "Silver and gold have I none, but such as I have that I give thee. In the name of Jesus Christ rise up and walk." But our lives, if

not our lips, utter the contrary; compassion and pity have we none, but goods and corn which we have, give we not.

Julius Cæsar gloried in nothing so much as in pardoning his enemies, and gratifying his friends. He did believe as a Pagan, but work as a Christian: but I fear many believe like Christians, but live like Pagans.

The subtle disputant presseth his adversary with two premises, that he may bring him to an absurd conclusion. Satan is the most cunning sophister, he doth "præmittere duo, delicias et divitias." Now we must deny the first proposition flatly, and distinguish of the second. And this distinction must be a division, and this division Christ's division: "Divide pauperibus," Give to the poor.

Master Tindall being a diligent preacher, and a great student, allotted two days in every week, Monday and Saturday, to visit the sick and to relieve the poor, which he termed his own days of pastime; a sweet recreation (as Ambrose speaks) "in alieno remedio vulnera sua curare:" To benefit ourselves in helping others. In our time we want such women as Mary, such men as Tindall, &c.

If any shall demand how Mary came by this faith, hope, charity? how she believed Christ to be God, and able to do wonders? Answer is made, first, that she might understand this by divine revelation: "He shall be great, and shall be called the Son of the Most High: and he shall reign over the house of Jacob for ever, and of his kingdom shall be no end."

Secondly, by the preaching of John the Baptist, openly proclaiming Christ to be the Lamb of God who takes away the sins of the world.

Thirdly, by the diligent observation of Christ's doctrine both abroad and at home: for the text saith in the second of St. Luke, "that Mary kept all those sayings and pondered them in her heart." Where by the way note, what an excellent thing it is to mark the words of the preacher, and safely to lay them up in our heart as in a treasure house, that as occasion is offered at any time, they may be ready for our use.

"What have I to do with thee?" There is some difference between the Protestants and Papists about this answer, which seems exceeding hard and harsh. I will therefore follow St. Augustine's exposition, as an indifferent judge between them both: "Operaturus facta divina non agnoscit viscera humana." (He who was engaged in a divine work, did not know his human parent.)

"What have I to do with thee?" To wit, in this business. I had mine human weakness from thee: but to work miracles is a

divine power; and therefore why should I respect my mother in matters appertaining to the commission of my Father? as it is in this day's Epistle; "Let him that hath an office wait on his office." Hence we may learn, that respect of kindred ought not to be the principal motion in doing our duty, but God's glory; neglecting father and mother, wife and children, brethren and sisters, and our own life, to do the will of our heavenly Father. "Pietatis genus est impium esse pro domino." (It is the characteristic of piety to be impious for the Lord.)

Secondly, this doth show that God defers our suits until his good hour.

Thirdly, Christ answered roughly, lest we should account his mother mediatrix and advocate. For he foresaw the superstition of popery, making Mary the Queen of Heaven, and assigning greater dignity to the Mother than to the Son. For whereas God's kingdom consists of his justice and mercy, the Papists attribute the greatest part, which is mercy, to Mary, making her high chancellor, and Christ, as it were, chief justice: so that a poor client may well appeal from the tribunal of God, to the court of our Lady. The whole Church doth sing,

"Jube filio  
O felix puerpura  
Nostra pians scelera;  
Jure matris impera  
Redemptori."—*Cassander.*

Oh! blessed Virgin, direct thy Son  
To expiate our guilt, and it is done.  
With mother's power command,  
And he, our substitute, will stand.

Behold their new Pater noster, answerable to Bonaventura's Psalter. It is their own for the matter, albeit as yet they are in my debt for the form.

[Mater nostra quæ est in cœlis.]  
(Postil. cathol. con. 2 Dom. 3,  
O (Ribera comin. post nativit.)  
6, Michæ. Numb. 15,) veram ma-  
trem, quæ semper monstrat se,  
esse matrem: melior quam decem  
matres, itaque te matrem lauda-  
mus; (uti Bonaventura in psalte-  
rio virginis ad hymnum Ambrosii.)

"Our Mother, who art in hea-  
ven." Oh mother! who ever  
showest thyself a true mother,  
better than ten mothers, we there-  
fore praise thee.

[Sanctificetur nomen tuum.]  
Nomen tantæ virtutis, (inquit Idi-

"Hallowed be thy name." A  
name of such power, that, when

otus,) (D. Morton. apolog. lib. 1, cap. 67, ex Vega. com. in Apocalyp. 12,) ut ad ejus invocationem cælum rideat, infernus conturbetur: ineffabile suo modo nomen, ut in nomine tuo flectatur omne genu, cœlestium, terrestrium, et infernorum.

[Adveniat regnum tuum.] Es enim regina cœli, et domina mundi sicut in eo doctorum paucitas, et indoctorum turba consentit.

[Fiat voluntas tua.] Nam tu potes jubere filium, qui potest omnia; sicut Bonaventura dicit, et (D. Fulk. in 1 Tim. 2,) Ecclesia docet: (Psalter. virgin. Psal. 127,) beati, qui timent dominam nostram, et beati omnes, qui sciunt facere voluntatem suam.

[Panem nostrum quotidianum da nobis hodie.] (Erasmus col. de peregrinat. religionis ergo.) Nam ab una matre petuntur omnia, quasi filius Christus semper infans esset. (Psalter. virgin.) Oculi nostri sperant in te domina, mitte nobis cibum et escam.

[Demitte nobis debita nostra.] Es enim mater (Bellarmin. de beatitudin. sanct. cap. 17,) gratiæ et misericordiæ; regina misericordiæ, &c. (Bonaventura, ser. 2, de Maria.)

[Et ne nos inducas in tentationem.] Es enim (Lexicon Theolog. Altenstaig. in verb. Maria.) exordium salutis nostræ, (Bonaven. tom. 3, p. 390,) qua propter in omnibus pressuris respice stel-

invoked, Heaven smiles, hell trembles; a name, ineffable in itself, that every knee should bow at it, in heaven, on earth, in hell.

“Thy kingdom come.” For thou art queen in heaven and mistress of earth, (as the few learned and the multitude of unlearned agree.)

“Thy will be done.” For thou canst command thy Son, who is almighty. (So Bonaventura says and the Church teaches). Happy are those who fear our Lady, and happy all who learn to do thy will.

“Give us our daily bread.” For all things are sought from one mother. As if Christ, the Son, were always a child. Lady! our eyes look to thee; send us meat and bread.

“Forgive us our trespasses.” For thou art the mother of mercy and pity, the queen of mercy. (Bonaventura, serm. 2 de Maria.)

“Lead us not into temptation.” For thou art the source of our safety. Therefore, oh mariner! in every danger of the sea look to her star, invoke and pray to Mary. For she is the sheet an-

lam maris : voca et clama Mariam. Ipsa enim est anchora qua navis in mari firmatur, et est navis qua homo a tentationum fluctibus liberatur.

[Sed libera nos a malo.] Tu nos ab hoste protege, ac hora mortis suscipe; ut habet ecclesiæ (Belarmin. ubi supra,) cantus. (Bonavent: sicut Chemnitius 3, part, examin. pag. 149,) Ad eam venite omnes qui laboratis, et tribulati estis, et refrigerium dabit animabus vestris. Te (Hortulus animæ. p. 163,) precor mitissimam virginum gemmam, ut in tremendo et terribili iudicio me liberes et protegas a pœnis inferni.

[Quia tuum est regnum, potentia, et gloria.] Laus Deo virginique matri; sicut communiter in librorum Epilogo, papicolæ, virginicolæ.

Cum adulatorie quidam scripsisset de Papa Adriano: Trajectum plantavit, Lovanium rigavit. Cæsar autem incrementum dedit: alter homo lepidus subscripsit, Deus interim nihil fecit. Ita quidem ego, si Maria mater nostra, domina nostra, regina nostra, mediatrix nostra, patrona nostra, salvatrix nostra; Christus interim (Consule Melancthon. apolog. confess. Augustan. Tit. de sanc. invocat.) unicus mediator Dei et hominum nihil pro nobis fecit. Ille mediator est mediatus, mediator dimidiatus; in illius locum Maria successit; illa, illa vocata; invocata velut advocata.

chor of the ship. She is the ark, in which man is safe from danger.

“Deliver us from evil.” Do thou protect us from enemies and receive us in the hour of death. (See the song of the Church.) All who travel and are heavy laden come to thee, and thou givest rest to their souls. I pray thee, most serene virgin, that in the terrible and fearful judgment, thou wilt free me, and protect me from the punishment of hell.

“For thine is the kingdom and the power and the glory.” Praise God, and his virgin mother.

One writes of Adrian, with flattery; “Trajectus plants, Lovanium waters, Cæsar gives the increase,” (another writes below) “meanwhile, God does nothing.”

So say I, if Mary is our mother, lady, queen, mediatrix, patron and Saviour; then Christ, the only Mediator between God and man, does nothing for us: he is a Mediator mediated. A Mediator taken away; in his place Mary succeeds, she is invoked as an advocate.

“O woman.” Hence the Montanists and Valentinians absurdly gather, that Christ was not the Son of Mary; yet (as Augustine notes) even the same Evangelist in the same place, calls her again and again, the Mother of Jesus. Our Saviour happily called her woman; not mother, to signify that he was greater than her child; that his elect people might acknowledge him to be the Son of God; as they knew he was the son of Mary: or woman, because then a widow.

“Mine hour is not yet come.” Some read this clause with an interrogation; Is not mine hour yet come? Am I not yet of sufficient years and discretion, to manage my business without your direction? The hour is now come, wherein you must obey my commands, as I have submitted myself heretofore to yours.

Others interpret this of his passion, according to that of our Evangelist, chap. vii. 30. “No man laid hands on him, because his hour was not yet come.” As if Christ’s meaning were this: In miracles acted by the finger of God, I have nothing to do with thee: but when my weak flesh which I took from thee, shall be crucified, in that hour I will acknowledge you to be my mother. And so we read, John xix. 25. “Then stood by the cross of Jesus, his mother: and when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother; Woman, behold thy son.”

But it is expounded most aptly, that it was not yet an opportune time to work the miracle, because the want of wine was not generally perceived and manifested. It is God’s hour when we most need. “Cum omne carnale concilium et auxilium cessaverint:” when all men and means are wanting, God is a present help in trouble.

This one clause then insinuates our Saviour’s

}	Power.
	Providence.
	Wisdom.
	Pity.
	Piety.

“Power.” For no man hath an hour. “Times and seasons are put in God’s own power only.” Whereas therefore Christ saith, “Mine hour;” he doth evidently demonstrate, that he is creator of years, and eternal clock-keeper of time.

“Providence.” For it came not to pass by fate or fortune, but by disposition divine; determining from all eternity, both what, when, and where Christ should suffer and do.

“Wisdom.” Performing this act of wonder in the right *quando*, when it might procure the greatest good to men, and glory to God.

“Pity.” For hereby the new married conceived hope, that he would relieve their want in his good hour.

“Piety.” Towards his mother, not absolutely denying, but only deferring her suit for a time. *Nondam venit; It shall come, though as yet not come.*

“His mother said unto the ministers, Whatsoever he saith unto you, do it.” She was not offended or discouraged with Christ’s answer, but believed his word, and submitted herself to his will: a notable precedent of faith and obedience; teaching us in all afflictions of body and soul, wholly to stay ourselves upon his gracious promises. In a word, it is a good rule to be followed in all things; hear him; in all the works of thy calling, whatsoever he saith unto thee, do it; not only believe, but do.

“And there were standing there six water-pots of stone.” The relation of the miracle itself contains in it a most lively picture of the Church militant, subject even in her greatest happiness to much want and woe: but Christ that keeps Israel doth neither slumber nor sleep; he knows her works, and in the midst of her wants, even when she thinks herself forsaken, hears her prayers and turns her water into wine, giving her a garment of gladness for the spirit of heaviness.

The fathers and friars abound with other allegories. He that list may read, August. tract. 9, in Joan. Bernard. ser. 2, post octav. Epiphan. Rupert. comment. in Joan. lib. 2. Luther. postil. major. Dom. 2, ab Epiphan. Ferus ser. 9. Dom. 2, post Epiph. Pontanus bibliothec. con. tom. 1, fol. 222, 223, &c.

I did always think of glosses, as Augustine of graces: “*Alter aliquando fructuosus est donis paucioribus, sed potioribus, alter inferioribus, sed pluribus:*” One man edifieth his hearers with many, though mean notes; another with few, but fit; short, but sweet. I pass therefore from the miracle, to the consequent and effect.

The which is twofold:  $\left\{ \begin{array}{l} 1. \text{The manifestation of Christ's glory.} \\ 2. \text{The confirmation of his disciples' faith.} \end{array} \right.$

Christ in his morals instructed us to live well; in his miracles to believe well. And therefore this fact increasing the disciples’ faith, and illustrating his honour, “*Omne tulit punctum, quia miscuit utile dulci.*”



## THE EPISTLE.

ROM. xii. 6.—“*Be not wise in your own opinion,*” &c.

St. Paul exhorts us in this Epistle, not to hurt, but rather help our enemies.

Not to hurt by	{	Concealing that which is good ; as	{	Wisdom : “ Be not wise in your own opinion.”
		Rendering that which is evil : ver. 17, “ Recompense no man evil for evil :” and ver. 19, “ Avenge not yourselves” &c.	{	Sanctimony : “ Provide things honest in the sight of all men.”

But to help by preserving :	{	Peace : ver. 18, “ If it be possible, live peaceably with all men :” v. 20, “ If thine enemy hunger, feed him.”
		Patience : v. 21, “ Be not overcome of evil, but overcome evil with good.”

“ Be not wise.” Not in yourselves, nor only wise to yourselves : not in yourselves and own conceit. “ If any man among you seem to be wise, let him be a fool that he may be wise.” “ Seest thou a man hasty in his matters and haughty ; there is more hope of a fool, than of him.” It is recorded as a great fault in Charles Duke of Burgundy, that he seldom asked, and never followed the counsel of others. On the contrary, “ Moses, a man learned in all the wisdom of the Egyptians, and mighty both in words and deeds,” obeyed the voice of his father-in-law Jethro, doing according to his advice : Exod. xviii. 24. Saul hearkened unto the counsel of his servant : 1 Sam. ix. Agamemnon in Homer, wished for ten Nestors. Alexander Severus never determined any thing of moment without twelve or twenty judicious lawyers. It is a great part of wisdom, yea the first entry to knowledge, “ scire quod nescias,” not to be too wise, or in our opinion so wise that we neglect others’ help. The Pope in this respect (as Roderigo, Bishop of Zamora, well observes) is most unfortunate. For though he hath all things at command, yet evermore stands in need of one thing, to wit, a faithful counsellor.

The Romans at this time being lords of the world, were puffed up exceedingly with the greatness of their gifts, and largeness of their empire : Paul therefore did often (as Chrysostom notes) incul-

cate this exhortation, in this chapter twice, that it might be remembered once.

The men of England, yea the women of England, abusing the great light of the Gospel, and long peace, are grown so wise, that many will take upon them to teach even their most learned teachers: and therefore we must again and again preach and press this one lesson: "Be not wise in your own opinion." Let no man presume to know more than is meet for him to know; but so judge of himself that he be gentle and sober, according as God hath dealt to every man the measure of faith.

Or as another expounds it; be not wise to yourselves: but as Solomon speaks, "Let thy fountains flow forth, and the rivers of waters in the streets:" according to the measure of grace, proceeding from the fountain of goodness, communicate thy wisdom to others; hide not thy talent.

To one is given by the Spirit the word of wisdom, "tanquam luminare majus;" unto another the word of knowledge, "tanquam luminare minus;" unto another prophecy, unto another faith, unto another diversity of language, "tanquam stellæ," as stars in the firmament of the Church. Our light then must shine before men, and we must waste ourselves for the good of such as are in God's house. "The candle must not be put under a bushel, but on a candlestick." (Scire tuum nihil est, nisi te scire hoc sciat alter.) If thou wilt be only wise to thyself, thou shalt at last turn fool. For as water standing still is soon puddle: so the gifts of the mind not employed are impaired. Africanus said truly, that use beget wisdom.

"Usus me genuit, mater peperit memoria."

Use begot me, memory brought me forth.

Let us not then enclose truth and the knowledge thereof; it is common. If we make it private, we shall be deprived of it. As Augustine sweetly: "Non licet habere privatam, ne privemur ea." (We shall not lock it, lest we lose it.) When Christ ascended up on high he gave gifts to men, among others the gift of wisdom, for the gathering together of the saints, for the work of the ministry, for the building up of his mystical body. Wisdom then is not given only for thyself, but for others, among the rest even for thine enemies, that the Lord God might dwell among them.

Secondly, we may not conceal our sanctimony. "Provide things honest in the sight of all men," As Paul expounds Paul, "Give none offence, neither to the Jews, nor to the Grecians, nor to the

Church of God." For as a man must have care of his conscience before God; so likewise of his credit before men.

Some provide things honest:—

Before men, but not before God, as the vain-glorious hypocrites, Herod within, John without: painted tombs, as Christ aptly: "Sepulchra quasi sepulchra, exterius nitida, interius fœtida."

Before God, but not before men; as the malcontent and indiscreet professor, by whose example the name of God is often blasphemed. Neither before God nor men: as the shameless ruffians and atheists of the world, "whose glory is their shame, delighting in doing evil and boasting of iniquity;" reputing dishonesty no dishonour, but the top of their gallantry. So St. Augustine writes of himself before he was saint: "Ubi non superat quo admisso æquarer perditis, fingebam me fecisse, quod non feceram, ne viderer abjectior, quo eram innocentior."

Both before God and men; as Elizabeth and Zachary, who were just before God, and unproveable before men: so must every Christian abstain, so far as he can, "from all appearance of evil:" yet this honest care of our carriage must not be to please men, but only to praise God. As St. Peter interprets St. Paul: "Have your conversation honest, that they which speak evil of you, as of evil-doers, may by your good works, which they shall see, glorify God in the day of the visitation." Let your light (saith Christ) shine before men; not only that they may see your good works, but also that seeing they may glorify your Father which is in Heaven. "Ut hoc ipsum quod homo per bona opera placet hominibus, non ibi finem constituat ut hominibus placeat, sed referat hoc ad laudem Dei, et propterea placeat hominibus, ut in illo glorificetur Deus." (Good works, although they are pleasing to men, were not done to please men, but to glorify God. They first redound to God's glory and then to man's pleasure.)

As we may not conceal from our enemy wisdom and knowledge which are good: so much less render evil. "Recompense to no man evil for evil." A magistrate may punish a malefactor, and so "pro malo culpæ," render "malum pœnæ." But this is not to recompense evil for evil, but good for evil: because corrections and directions, as well to the seer as sufferer: the flesh is destroyed, that the spirit may be saved. A magistrate then may render evil for evil: but a private man out of a private grudge, may not avenge himself, but rather "give place to wrath."

The which may be construed of

}	Our own wrath.
	Adversary's anger.
	God's judgment.

Of our own wrath, as “Ambrose: *resiste iræ, si potes; cede, si non potes.*” (Resist thy anger, if able, if not, perish.) An hasty choleric man is like one that dwells in a thatched house, who being rich in the morn, through sudden fire is a beggar ere night. It is extreme folly to do anything in fury; but wisdom to give place and space to wrath. It was an excellent decree of Theodosius, enacted by the counsel of St. Ambrose, that execution after a severe sentence should be deferred thirty days: “*ut ira decocta, durior emendari possit sententia*, that all heat of contention allayed, if need require, the severity of the censure might be qualified and moderated.

Secondly, this may be construed of our adversary’s anger: for as thunder and guns hurt not anything which yields unto their fury, but only that which is hard and stiff; so the raging and roaring of our foes are best quelled by patience. Turn to the brawling cur, and he will be more fierce; but ride on neglecting him, and he will be soon be quiet. You may turn the proverb:

“*Veterem injuriam ferendo vitas novam.*”

By enduring an old injury, you shun a new one.

Thirdly, this may be construed of God’s judgment, and that most fitly; for to God only vengeance belongs, and he will avenge our cause. The malicious man in reviling thee, doth treasure up wrath against the day of wrath, and therefore give place to God’s wrath: “Cast all your care on him, for he careth for you.”

Yea, but may we not complain to the magistrate for redress of injuries? Yes, surely, for he is God’s lieutenant on earth, and therefore the vulgar Latin, “*vosmetipsos defendentes*,” is insufficient, as our divines have well observed: and the Rhemists have well mended it, reading as we do, “*revenge*,” or, “*avenge not yourselves.*” For we may be so wise as serpents in defending ourselves, however so innocent as doves in offending others. He that commits his cause to the magistrate, gives place to divine judgment: for all superior powers are God’s ordinance: but whosoever avengeth his own quarrel, steps into the prince’s chair of estate, yea God’s own seat, dethroning both, and so disturbs heaven and earth.

Here then is no place for duel; a fault (as it is used in England, the Lower Countries, especially France, where within ten years six thousand gentlemen have been slain, as it appears by the king’s pardons, for every punctilio of honour, falsely so called,) against not only the rules of reason and religion (as Bernard notably:

“Quis hic tam stupendus error, quis furor hic tam non ferendus, nullis stipendiis militare nisi aut mortis aut criminis? Nam occisor lethaliter peccat, et occisus æternaliter perit.” (What error is so stupendous, what madness so insufferable as this? It admits of no conditions except to fight; it is either death, or crime. For the slayer commits a deadly sin, and the slain perishes eternally.) But even against the principles of that art.

As a Christian may war in love, so a Christian must jar in love; so contend with his adversary before the lawful judge, that the party cast in the suit may be bettered, if not in his money, yet in his manners, and Satan only conquered: “Ut qui vincitur, simul vincat; et unus tantummodo vincatur Diabolus.” Otherwise when we sue for our right out of rancor and malice, we commit not our case to God and his deputy the Prince, but make them both our deputies, our instruments of revenge; the which is such an horrible crime, that Paul calls it a “mystery of iniquity,” 2 Thess. ii. 7. I say, this secret exalting of ourselves above all that is called God, using sovereigns as servants in our private quarrels, is to play the Devil and the Pope.

We may not then dissemblingly, but simply give place to wrath. A hard saying, and therefore Paul doth sweeten it with a loving term, ἀγαπητοί, dearly beloved: as if he should speak thus, It is my love, that I write so much against malice: not for your hurt, but for your eternal good. If you will not believe me, believe God himself, who saith in his holy word, “Vengeance is mine, I will repay, saith the Lord.”

God doth revenge the quarrel of his children upon the wicked in this, and in the world to come. In this life, so the children who mocked his prophet Elisha, were rent in pieces with bears, 2 Kings ii. So when Jerusalem had killed the prophets, and stoned such as preached unto her, Almighty God was wroth, and sent for his warriors, and destroyed those murderers, and burnt up their city: Matth. ii. 7.

Three shameless ruffians accused Narcyssus, a reverend and holy bishop, of a most heinous crime, confirming their accusation with imprecation: the first wished if it were not so, that he were burnt: the second, that he might die of the jaundice: the third, that he might lose his eyes. And afterwards in process of time, the first had his house set on fire in the night, and he with all his family was burnt: the second had the jaundice from the crown of the head to the sole of the foot, whereof he died uncomfortably: the third,

seeing what was befallen these twain, repented, and confessed the conspiracy ; yet for all that he lost his eyes.

Earl Godwin swearing at table before the King, that he did not murder Alfred, after many words in excusing himself, said : “so might I safely swallow this morsel of bread, as I am guiltless of the deed.” But so soon as he had received the bread, forthwith he was choked.

Again, God rewards the wicked in the world to come ; “Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. For as I was an hungered, and ye gave me no meat ; I thirsted, and ye gave me no drink,” &c. If they shall be punished who did no good, how shall they be tormented who render evil to the members of Christ ? If negligent Dives be tormented in hell, for omitting only the works of mercy, what shall become of violent Dives, for committing the works of cruelty ?

Some sinners are punished only in this life, as poor Lazarus, and that incestuous Corinthian. Others only in the life to come, as the rich glutton, who, while he lived, had the world at will. Others are both tortured in this life and tormented in the next ; as the filthy Sodomites, who for their burning lust, had here “sulphureum ignem,” and shall have there “gehennalem ignem.” Or as Salviatus, lib. i. de gubernat. Dei, God sent upon them in his life, “Gehennam e caelo.” (Hell from Heaven.)

Wherefore seeing Almighty God doth revenge our quarrel, either immediately by himself, or mediately by his ministers and warriors, even all his creatures in Heaven and earth ; it is both faithless and fruitless for ourselves to right ourselves. It is faithless not to believe that the Lord will deal with us according to his word, who promised by the mouth of his holy prophet : “With thine eyes shalt thou behold and see the reward of the ungodly.” Fruitless, for as much as it is a fearful thing to fall into the hands of the living God, whose little finger is heavier than our whole hand.

“If it be possible, so much as in you is, live peaceably with all men.” We must seek peace, yet under these conditions ; If it be possible, and as much as in us is. For we cannot have peace with some men ; and we may not have peace in some matters. See Ser. on the first lesson for the next Sunday, joined to the Gospel and Epistle.

“If thine enemy hunger, feed him.” There are degrees of love ; “Do good to all men, especially to them which are of the household of faith.” Among the faithful, the nearest ought to be dearest unto us ; a wife, father, child, ally, neighbour, friend, is to be re-

spected more (*cæteris paribus*) than a stranger or an enemy : yet in case of necessity, thou must feed thy foe, blessing him that did curse thee. By the civil laws, he that bequeaths a man nourishment, intends he should have bed and board, apparel and dwelling. "*Alimentis legatis, cibaria et vestitus et habitatio debentur.*" In like sort, God enjoining us in his Testament and last Will to feed our enemies, includes also, that we must harbour them, and clothe them, and, according to their several necessities, every way relieve them.

"In so doing thou shalt heap coals of fire upon his head." I find two constructions of these words ; one bad, another good. It is a senseless sense, to say by well doing, thine enemy not deserving it, thou shalt heap coals of fire upon his head ; increase God's heavy judgments against him. Our Apostle's intent is to move men unto charitable works even toward their enemies : hereby to do them good and to purpose the same. But if that were the meaning, Paul should teach us how to be revenged ; and in show of doing kindness, to work mischief ; pretending good, intending evil.

The better construction is : In so doing, thou shalt either confound, or convert thine adversary. Confound him in his conscience, making him acknowledge, that thou art more religious, and more nobly minded than himself. So when Saul understood of David's honest and honourable carriage toward him, he instantly brake forth into this ingenuous confession ; "thou art more righteous than I, for thou hast rendered me good, and I have rendered thee evil." Or else thou shalt convert him to thyself. For "love is strong as death, the coals thereof are fiery coals, and a vehement flame." There is no greater provocation to love, than prevention in love. "*Nimis enim durus animus, qui dilectionem, etsi nolebat impendere, nolit rependere.*" Kind respect to thy foe, shall blow the coals of his affection, and inflame his love toward thee.

"Be not overcome of evil." We must have patience when we cannot have peace, so we shall be more than conquerors, overcoming without resistance, which is the most noble kind of victory : or overcome evil with goodness ; that is, make the wicked good by thy good example. "*Probum ex improbo redde.*" For as Augustine from Seneca, "*diligendi sunt mali, ut non sint mali.*" We must manifest our love to the wicked in winning them to God, not in fostering or flattering them in their folly.

## THE GOSPEL.

MATTHEW viii. 1.—“*When He was come down from the Mountain,*” &c.

“Down from the mountain.” He came first instructing his disciples, and after, descending to the capacities of the people. Teaching all teachers hereby, to deliver high points unto the learned, and plain principles to the simple. “*Doctores ascendunt in montem, ubi perfectioribus excellentia præcepta; descendunt autem, cum inferioribus leviora demonstrant.*”

“Behold a leper.” In Christ, preaching and practice meet together. So soon as he had said well, he proceeds for the confirmation of his doctrine to do well; acting good works and great works: good works of mercy, great works of miracle; of mercy in helping, of mercy in healing a leprous man present, and a palsy man absent. Intimating hereby, that it is not enough to talk of God’s ways, except we walk in his paths, and manifesting Himself to the world, that he was the Messiah of the world. As if he should argue thus: If you believe not my words, yet credit me for my wonders. “I make the blind to see, the deaf to hear, the lame to go.” I cure all kind of diseases, even with the least touch of my finger, and least breath of my mouth. “I heal the leper, I hear the centurion.”

The leper was a Jew, the centurion a Gentile; the leper poor, the centurion rich; the leper a man of peace, the centurion a man of war. Insinuating hereby, that God is no acceptor of persons; but that his benefits indifferently belong to men of all nations, and all fashions.

“In Christ there is neither Jew nor Grecian, neither bond nor free.” Yet Christ did first cure the Jew, then the Gentile. For salvation was offered, first, to the Jews; he touched the Jew, but cured the Gentile with his word. He visited Jerusalem in his own person, but healed other nations by the preachers of his Gospel.

In the Leper two things are remarkable: the	}	Weakness of his body: “Sick, and sick of a leprosy.	}	Faith.
		Virtues of his mind:		}
Wisdom.				
Patience.				
				Confession.



In Christ also two things are to be considered: his

}	Mercy; that would so readily.
	Might; that could so easily cure this distressed leper.

“A leper.” All weakness originally proceeds from wickedness; either from some defect in our conception, or disorder in our conversation: as Mephibosheth had his lameness by falling from his nurse: so every man his sickness by falling from the Lord. Christ, who was free from sin, was also free from sickness: but unto men, carrying about them bodies of sin, diseases are as it were a sermon from Heaven, where Almighty God accuseth of sins, and shows his wrath against sinners.

But the condition of a leper, as we read in the Law, was of all other sick, most insupportable. First he must live alone, separated from the fellowship of God’s people, as unworthy to come into clean company. Secondly, he did wear four marks to be known by; his garments torn, his head bare, his mouth covered, and he must cry, I am unclean, I am unclean. For grief whereof, assuredly some pined away; being forlorn in their sorrow, destitute of all good comfort and company. Yet this leper, endued with a lively faith, is not hopeless, howsoever hapless. For he comes, and saith unto the great Physician of the world; “Lord, if thou wilt, thou canst make me clean:” though he knew that his sickness in the world’s eye was incurable, yet he did believe that unto God nothing is impossible. He felt his own misery to be great, yet hoped Christ’s mercy was more great: and therefore comes unto him (as Ludolphus aptly) “Non tam passibus corporis quam fide cordis:” If thou wilt, thou canst. A strong faith in a weak body.

Faith comes by hearing: and the reason why this leper extraordinarily desired to hear Christ, and hear of Christ, was his unclean disease: so that the weakness of his body, brought him unto the Physician of his soul. Note then here with Paul, “that all things happen for the good of such as are good.” It was good for David that he was in trouble; good for Naaman that he was a leper; for his uncleanness brought him unto the prophet, and the prophet brought him unto the saving knowledge of the true God. It was good for Paul that he was buffeted by Satan, for otherwise peradventure through abundance of revelations he would have buffeted God.

Of all herbs of the garden (as one wittily) rue is the herb of grace. Many times our woe doth occasion our weal; for as pride doth breed sores of salves, so faith on the contrary doth often make

salves of sores, altogether renouncing her own merit, and wholly relying upon Christ's mercy.

The second virtue to be considered as a fruit of his faith, is adoration; a spiritual fee for a spiritual Physician; as the bodily doctor must be paid, so the ghostly prayed. He therefore worships

Christ, and that with all humbleness of

}	Thought.
	Word.
	Deed.

He comes to Christ as a vassal to his lord: "Lord, if thou wilt thou canst." Out of the abundance of the heart the mouth speaketh: and therefore believing in his heart that Christ was the Lord, willing and able to help, confesseth it also with his mouth: If it be for my good, I am sure thou wilt: and I believe thou canst; attributing all to Christ's might and mercy, nothing to his own either worth or woe.

Uttering this also with humble gesture. For as St. Mark reports, he kneeled, and as St. Luke, he fell on his face: teaching us in prayer to fall down and kneel before the Lord our Maker. He that worships God irreverently, shows himself not a Christian, but a Manichee; who thought God made the soul, but not the body.

<p>Thirdly, note the leper's wisdom, who did observe circumstances of</p>	}	<p>Place: not pressing to Christ on the Mount, but expecting him in the valley.</p> <p>Time: not interrupting Christ in his sermon, or disturbing his auditory.</p> <p>Person: speaking in a succinct style.</p>
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"Lord, if thou wilt thou canst make me clean." Giving us to understand, that in suing unto men which are wise, and in praying God who is wisdom, we need not use many, but pithy words. See Gospel, Dom. 2, quadrages.

The fourth virtue is his patience, who was content, notwithstanding his extreme misery, to stay God's leisure, and Christ's pleasure: First, seeking the kingdom of God, and then desiring that other things might be cast upon him. In the first place giving God glory, "Lord, if thou wilt, thou canst." In the second, praying for his own good: "Make me clean;" not as I will, but as thou wilt, O Lord: prescribing neither the time when, nor place where, nor manner how, but referring all to Christ, possessing his soul with patience.

The last virtue to be regarded in this leper, is confession. He knew

the Pharisees hated and persecuted all such as confessed Christ : yet he calls him Lord, and worships him as a Lord, and proclaims him in the presence of much people, to be the Lord. It is well observed, that God's omnipotent power and infinite mercies are the two wings of our devotion, whereby faith in the midst of all trouble mounts into heaven. Here the leper acknowledgeth openly Christ's omnipotency : for he saith not, entreat God to make me clean, but "if thou wilt thou thyself canst ; and therefore thou art the very Christ : " neither doth he doubt of his mercy, for he saith not, make me clean, but, "if thou wilt, make me clean." It is enough to show my need, I commit the rest to thy cure, to thy care. Thou canst do whatsoever thou wilt, and thou wilt do that which shall be most for my good and thy glory.

This may teach us how to confess our wickedness to God, as also to profess his goodness unto men. Our wickedness unto God : for as Seneca truly, "*Prima sanitatis pars est velle sanari :*" The first stepun to health is to be desirous of help. "*Ipse sibi denegat curam, qui suam medico non publicat causam.*" (He refuses to be cured, who does not tell his case to the physician.) Our sins are a spiritual uncleanness and leprosy, defiling the whole body, making our eyes to lust, our mouth to curse, our tongue to lie, our throat an open sepulchre, our hands nimble to steal, our feet swift to shed blood. It is therefore necessary we should manifest unto Christ our sores, that they may see them, and search them, and salve them.

Again, by this example, we may learn to profess the faith of Christ openly, though the kings of the earth stand up, and the rulers take counsel against the Lord, and against his anointed. Others haply think so, but dare not say so. Some peradventure say so, though they think not so : but I believe as I speak, and speak as I believe ; "Lord, if thou wilt, thou canst make me clean."

Hitherto concerning the patient ; I come now to the Physician, in whom two things are observable :

1. His mercy, who would so readily.

2. His might, who could so easily cure such an incurable leprosy.

"And Jesus put forth his hand." He granted that cheerfully, which the leper desired earnestly. The leper said, "If thou wilt," and Christ answereth, "I will," and as I will, I say, "be thou clean ;" and as I say, I do ; "his leprosy was immediately cleansed : ' he spake the word, and it was done ; he commanded, and it was effected, even with little moving of his lips, and touch of his finger.

Here then is comfort for the distressed soul : The leper calls, and Christ heals him ; the centurion comes, and Christ helps him. Other

physicians are deceived often themselves, and often deceive others ; and therefore we venture much, when we trust them a little. The best physic (as one said) is to take no physic : but if we commit our cause to this heavenly Doctor, our venture is without all peradventure : for he cureth all that calleth upon him, and easeth all that come unto him.

“Jesus put forth his hand and touched him.” (*Extendens manum suam*) “*quod fuit liberalitatis contra avaros:*” “extending his hand,” this was an example of liberality, against the avaricious : (*tetigit eum*) “*quod fuit humilitatis contra superbos,*” “he touched him,” this was an example of humility, for the proud : (*dicens volo*) “*quod fuit pietatis contra invidios,*” “saying, I will,” this was an instance of piety, against his enemies : (*mundare*) “*quod fuit potestatis contra incredulos,*” “be whole,” an instance of power, for the incredulous.

It was unlawful to touch a leper, as we find, Lev. xiv. In that therefore Christ touched here this leper, he shows himself to be greater than Moses, above the Law. When Elisha cured Naaman, he did not put his hand on the place, because he was subject unto the Law ; but Christ touched this leper as being Sovereign of the Law. So Chrysostom, Ambrose, Theophylact, Ludolphus, and almost all others upon the place.

Secondly, note with Melancthon, that moral duties are to be preferred before ceremonial offices ; and therefore Christ neglects a ceremony to save his brother, and that according to God’s own commandment, “I will have mercy, not sacrifice.” The best gloss upon the Gospel is faith, and the best exposition of the Law is love. Christ therefore did offend the sound of the law, but not the sense.

Thirdly, this intimates that Christ was *homo verus*, and yet not *homo merus* ; a very man in touching, but more than a mere man in healing with a touch. Ambrose pithily : “*Volo dicit propter Fotinum, imperat propter Arium, tangit propter Manichæum.*” He did touch the leper to confute Manichæus, denying him to be the very man ; he did use the imperative mood, “be thou clean,” to confound Arius, denying him to be very God.

Fourthly, observe with Cyrillus of Alexandria, the preciousness of Christ’s humanity, the which united to the Godhead, is the sole salve of all our sores ; his rags are our robes, his crying, our rejoicing, his death, our life, his incarnation our salvation.

Fifthly, with Aquine, to demonstrate that himself and none other cured him, because himself and none other touched him.

Sixthly, with Calvin and Marlorat, Christ’s humility, who did

vouchsafe not only to talk with the leper, but also to touch the leper. According to this example, we must learn not to loathe any Lazarus, as the rich glutton in the Gospel, but rather (as it is reported of Elizabeth, the king's daughter, of Hungary) to make medicines for his maladies, and plasters for his wounds: in humanity to relieve the distressed, in humility to kiss the very feet of the poor. As Christ stretched out his hand to the leper, so we should put forth our hand to the needy. "Let not thine hand (saith the wise man) be stretched out to receive, and shut when thou shouldst give."

Lastly, with Tertullian and others, how Christ in this action respected not the letter, but the meaning, which is the soul of the law.

Now the reason of the law forbidding the clean to touch the unclean, was lest hereby they should be polluted. But Christ could not be thus infected; he therefore touched the leper, not to receive hurt, but to give help: so the text of Paul is to be construed; "hos devita." (Shun these,) 2 Tim. iii. 5.

The novice may not be familiar with an old subtle fox; but a judicious divine may confer with a heretic, not to pervert himself, but to convert his adversary: Christ may touch a leper, if it be to heal him: and the minister of Christ may teach an heretic, if it be to win him, and not to wound the truth.

"I will, be thou clean." "I will," if God will, is the style of man, our will being subordinate to God's decrees, in whom we live, and move, and have our being. But "I will," is the style of God only, who doeth whatsoever pleaseth him, in heaven, in earth, in sea, Psal. cxxxv. 6. The commanding term then, "I will," and imperative mood, "be thou clean," (except we read the text with the spectacles of Arius) evidently prove, that Christ is God Almighty.

"And immediately his leprosy was cleansed." This amplifieth exceedingly Christ's greatness and goodness: first, in that he cured this unclean person thoroughly, then in that he cured him quickly; for in all our suits unto men, we desire two things especially, that they deal soundly and roundly. Christ dealt so soundly with this leper, as that he did expose his cure to the censures even of his adversaries the priests, of all, most ready to cavil at his carriage, and mock his miracle: so roundly, so speedily, that whereas ordinary physic must have time for operation, his extraordinary medicine wrought, as the text saith, "immediately," instantly.

"Jesus said unto him, tell no man." St. Mark reports that this leper instantly published the matter, and that in such sort, that Jesus could not openly enter into the city, but was without in desert places, and yet people came to him from every quarter. Here then

a question is made, whether it was a fault in the leper or no, thus to divulge the miracle? For Isaiah would have men declare God's works among the people. David wished often, "O that men would therefore praise the Lord for his goodness!" And Christ himself thy way home to thy friends, and show them what great things said unto another, whom he cured, in the 5th of St. Mark; "Go the Lord hath done to thee." Ludolphus answers by distinction,

affirming that there is *triplex præceptum*,  $\left\{ \begin{array}{l} \text{Cautelæ.} \\ \text{Probationis.} \\ \text{Obedientiæ.} \end{array} \right.$

Or, as Helvetius,  $\left\{ \begin{array}{l} \text{Obligationis.} \\ \text{Tentationis.} \\ \text{Instructionis.} \end{array} \right.$  Precepts of  $\left\{ \begin{array}{l} \text{Obligation.} \\ \text{Trial.} \\ \text{Instruction.} \end{array} \right.$

All the positive laws of God are obligatory; the commandments affirmative bind "semper," and the negative "semper, et ad semper." The probatory precepts are to try us only. So God commands Abraham to kill Isaac, intending hereby not to destroy the son, but to try the father. Admonitory precepts, as here Christ commanded the leper to tell no man: hereby teaching us in him to shun vain-glory; for so most interpreters expound it.

This distinction is insufficient: as having no firm ground in the Bible. For when Almighty God enjoins a particular command, for the trial of his people, contrary to the general scope of his law, he doth at that instant dispense with the general, and the particular only binds; as in the sacrificing of Isaac, "Offer thy son," was an exemption at that time from the law, "Thou shalt not kill."

And as for admonitory precepts, how did this leper infallibly know that Christ's command, "tell no man," was rather an instruction for others, than a prohibition unto himself? Where seeing all Christ's injunctions bind, I subscribe unto their opinion, who think this leper offended in publishing abroad Christ's benefit, notwithstanding he did it affectionately, and zealously. For we must give thanks unto God, not as we will, but as he will: Deuteronomy iv. 1; John ii. 5.

Hence we may learn to temper our zeal with knowledge and obedience: for "obedience is better than sacrifice," 1 Sam. xv. 22.

If any demand why Christ would have this miracle concealed: I answer with Paul; "O man, who art thou which disputes against God?" "If thou dispute with him, thou canst not answer one thing of a thousand:" but he can render a thousand answers unto this frivolous objection. As first, that there is a time for all things; a

time wherein Christ would be thoroughly known, and a time wherein he would not be known, because his hour was not yet come.

Secondly, “*Non erat necesse, ut sermone jactaret, quod corpore præferbat.*” It was needless to publish the miracle, seeing his whole body made clean, was as it were turned all tongue to tell it.

Thirdly, it was absurd that the leper should boast he was clean, before he was judged to be clean. Therefore Christ saith in the next clause, “Go and show thyself unto the priest:” and then being adjudged clean, tell whom thou wilt.

“Show thyself unto the priest.” Interpreters observe divers reasons of this command. First, to confirm the truth of the miracle, when as the leper according to law shall be judged clean.

Secondly, that the leper might enjoy the benefit of his cure: for he might not enter into the city before the priest had pronounced him clean.

Thirdly, to condemn the priests, who taught, that Christ was not an observer, but rather a transgressor of the law.

Fourthly, that as the law doth witness of Christ, and all the sacrifices are types of Christ: so likewise the priests, expounders of the law, might also witness, that Christ is the true Messiah of the world; that seeing this miracle, they might believe; or in not believing, be left inexcusable.

Fifthly, to magnify the calling and office of the priests, howsoever they were wicked wretches. Hereby teaching us not to vilify that holy profession for the faults and infirmities of some; Judas crept in among the twelve.

Lastly, by this example, instructing us to do the greatest right unto those who do us the most wrong. Go to the priests, albeit they be thy mortal enemies, and do that respect which is incident to their places and persons.

Here the Gospel and Epistle meet. Christ did not render evil for evil, but overcame evil with goodness; providing things honest, not only before God, but also in the sight of all men; avenging not himself, but giving place to wrath, having peace so far as might be with all men.

The papists upon this clause build auricular particular confession unto the priest. The leper ought to show himself unto the priest of the Old Testament: ergo, the sinner infected with spiritual leprosy must confess himself unto the priest of the New Testament.

Answer is made, that an argument drawn from allegories and similitudes is of little or no force, except it be seconded by some other evident text, whose natural and proper sense is agreeable

thereunto: but there is no such place, which either expresseth or implieth auricular popish confession, and therefore "quod non lego, non credo," (what I do not read, I do not credit).

M. Harding saith, that auricular confession is God's ordinance: but when he comes to the point, his only confirmation is his own bare affirmation: "We tell them that confession is an institution of God, and not of man:" as if his tale should stand for Gospel, in whom are found so many legends, and legions of lies.

Panormitan confesseth honestly, that it is not a divine constitution, but a human tradition: and Maldonate writes plainly, that many Catholics are of the same opinion, as namely Scotus among the schoolmen, and the expounders of Gratian among the Canonists.

If then a tradition, of what antiquity? Beatus Rhenanus, a Popish doctor, avoweth in his notes upon Tertullian's book de Pœnitentia, that this kind of confessing was unknown in the days of Tertullian, who lived about three hundred years after Christ: and it is noted in the gloss upon the decrees, and by Peter Lombard, that it was not used in S. Ambrose's time, who lived four hundred years after Christ. Erasmus, an indifferent man, affirms peremptorily, that this manner of confessing to the priest secretly, was not as yet ordained in Jerome's age. The Greek Church, as Theodorus writes, hath no such custom. M. Harding himself is constrained against his will, to confess that the terms of auricular and secret confession are seldom mentioned in the Fathers. A greater clerk than he, saith never, in old time.

We may then justify Calvin's challenge, lib. 3. Institut. cap. 4. sect. 7. that auricular popish confession, was not practised in the Church, until twelve hundred years after Christ, instituted first in the Lateran Council, under Innocentius the Third.

We read that there was in the Primitive Church, a godly discipline, that such persons as were notorious sinners, were put to open penance, and that by the direction of the bishop or pastor: and such as voluntarily desired to make public satisfaction for their offences, used to come unto the bishops and priests, as unto the mouth of the congregation. But this confession was not constrained, but voluntary; not private, but public: yet hence the priests abusing the people's weakness, took their hint, to bring in auricular confession upon peril of damnation. A cunning invention to discover the mysteries of all states, and all men, and to enrich that covetous and ambitious See: for confessions evermore make work for indulgences, and indulgences are a great supporter of the triple crown.

The papists in this case fly from the Scriptures unto the Councils,



from the Councils unto the Fathers, and from the Fathers unto their last starting hole, miracles. Auricular confession is God's ordinance (saith Bellarmine) because God hath wrought many miracles at auricular confession. It is answered aptly, that David saith not, thy wonder, but thy Word is a lantern. Scripture without miracles are a good warrant; but miracles without text, are insufficient: for they were wrought by false prophets in old time, by false teachers in our days.

It is observed by Tully, that bad orators instead of reasons use exclamations: and so Bellarmine, for want of arguments, is fain to tell a tale or two related by Bonaventura, Antoninus, and our good countryman Alanus Copus; all which is no more, but "ask my fellow whether I be a thief."

That private confession, as it is used among the papists, is neither necessary nor possible; see Calvin. Institut. lib. 3. cap. 4. Jewel defence Apolog. part. 2, cap. 8, division 2. D. Morton Apolog. Catholic. part. 1. cap. 64. Master White, Way to the True Church, pp. 157, 276, 227.

"Offer the gift." For the labourer is worthy of his hire. This is a witness to the priests, that is, their right and due by law. Yea, though a priest do not labour, yet we must give unto Cæsar the things which belong unto Cæsar, and unto God the things which appertain to God: the public ministry must be maintained, although the ministers be never so weak, never so wicked.

"And when Jesus was entered into Capernaum, there came unto him a centurion." This miracle doth second the first.

In it observe the	{	Fact of Christ:	{	Performing that fully, which the centurion desired faithfully; "his servant was healed in the same hour:" verse 13.
		Faith of the cen- turion:	{	Promising farther also, that other Gentiles, even from all the quarters of the world, shall come unto him, and "rest with Abraham, Isaac and Jacob, in the kingdom of heaven," verse 11.
			{	Persuading Christ to cure his servant, verse 5, 6.
			{	Dissuading Christ to come into his house because it was { unfit. unnecessary.

Unfit; "I am not worthy that thou shouldest come under my roof." Surely, this captain was a man of great worth, a devout man, for he builded a synagogue; a good man to the common-

wealth wherein he lived, one that loved the nation of the Jews, a man of such a faith as that Christ found none so great in all Israel, verse 10, a loving master to his servants, as this act declares, a man of command and authority, verse 9, yet this great worthy confesseth himself unworthy; like the wheat-ear which hangs its head down lowest, when it hath most corn. By this example learn lowliness of mind. When the sun is right over our heads, our shadows are most short; even so when we have the greatest grace, we must make the least show.

Unnecessary; because Christ can help the distressed only with his word, even one word, which he proves “a minori ad majus;” (I am a man under the authority of another, &c.) I am a man, but thou art God; I am under another, but thou art Lord of all; I have soldiers obedient to me; for albeit usually men of that profession are rude, yet, I say to one, go, and he goeth; unto another, come, and he cometh; and therefore sickness, which is thy soldier, if thou speak the word only, will depart: say to the palsy, go, and it will go; say to thy servant’s health, come, and it will come.

“I have not found so great faith.” He might have remembered in this noble captain, bounty, love, devotion, humility; but he commends faith most of all, as being indeed the ground of all; without which one virtue the rest are sin: Rom. xiv. 23. Heb. xi. 6.

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## ANALYSIS OF THE LESSONS.

### FIRST SUNDAY AFTER EPIPHANY.

ISAIAH xlv. and xlv. MATTHEW ii. from v. 13. 1 COR. 3.

Subjects:  $\left\{ \begin{array}{l} \text{The nothingness of idols exhibited in contrast with} \\ \text{the power, wisdom, and majesty of God.} \\ \text{The conversion of the Gentiles.} \end{array} \right.$

The prophet declares God’s promises to the Church; that he will comfort and save those who cry to him; even as the rain refreshes the parched ground; and that he will give his Holy Spirit to our children, so that they shall grow up and prosper as willows by water-courses: v. 3 and 4.

In connection with the mention of these promises to the chil-

dren of believers, it should be observed, that although the Bible was given to, and written for the members of the visible Church, and its promises are addressed to them and their children, see Acts ii. 39; yet both Bible and promises are given to the believer, and on account of faith, which being accepted instead of *present* personal righteousness, is the inherent ground of favour and promise; the only other means of obtaining God's favour is extrinsic, and common to all men, *i. e.*, the merits of Christ, imputed to our race by his incarnation. Faith is not only accounted to us, for the time being, as inherent righteousness; but it also appropriates the merit of Christ, which belongs to the whole race during probationary existence, to itself.

Membership in the visible Church is the greatest earthly privilege of faith. The sacraments, *i. e.*, circumcision and the Pascal feast before the incarnation, and the water and the blood since that event, were not the *cause* of promises, but their surety and seals. Our children receive the promise of the Holy Spirit, to be given to them personally as they need it, not because they are in the visible Church, or because they have been baptized, but rather because they are the children of believers. The sacrament is added to and after the promise as a seal and surety that God will infuse into their tender minds, "grace sufficient for their day." Nor is this confined to our own flesh and blood, but may be extended to our adopted children and the members of our family, for whom we become responsible as spiritual fathers, or as the Church calls us, "God Fathers."

From the 9th to the 21st verse of chapter xlv., the prophet ridicules idolatry, under its ancient form; and this ridicule will apply as aptly to its present form, *i. e.*, covetousness. Substitute *money* for "word," and then the 16th and 17th verses may be paraphrased thus:

"With part thereof he buyeth flesh,  
He roasteth roast, and he is satisfied:  
The residue thereof he makes his God.  
He keeps it up against the day of need:  
He sayeth in his heart,  
'Thou shalt deliver me, thou art my God.'"

In the succeeding verses, down to the end of the 45th chapter, the prophet declares the righteousness, wisdom, might and majesty of Jehovah.

1st. Righteousness, from verse 21 to the end of chapter 44.

This was twofold : { Punishing sin ; } By the destruction of city and Temple, and exile of the people.  
 { Fulfilling promises made to David ; } By rebuilding city and Temple, and restoring his throne to his Son and successor, Jesus Christ.

From the 28th verse of chapter 44 to end of chapter 45, wisdom, might and majesty are exhibited in choosing and naming the means and persons to be employed in this work two hundred years before it was done ; also the hire of the workmen.

The means were, the accession of a new king to the throne of Chaldea by conquest ; and that to be effected, 1st, by drying up the river which passed through the city of Babylon, see verse 27.

2d. By gaining admission thereto through the double gates of brass, which should be left open to him, ch. xlv. 1. The workman to be employed was named two hundred years before his birth, see ch. xlv. 3.

His wages were { The hidden riches of Babylon, v. 3.  
 { Easy access thereto, v. 2.  
 { The tributes of Egypt, Ethiopia and Sabea.

The conditions were that Cyrus should take no wages, tribute or reward from God's people, verse 13. The threat for the security of obedience is in verse 9. The chapter concludes with a declaration to Cyrus and the heathen world, that the whole race of mankind should bow and worship the true God. This prophecy was probably read to Cyrus by Daniel, or one of his contemporary prophets, before he entered Babylon.



## THE SECOND LESSONS.

MATTHEW ii., FROM VERSE 13.

Subjects: { Residence of Christ among the Gentiles : and the providence of God in fulfilling prophecy and providing for his people.

The Gentile princes are among the first to worship Christ, and their worship fulfils the prophecy of First Lesson, Is. xlv. 22, to end. His residence in Egypt fulfils prophecy, Matt. ii. 15 ; and his parents were provided for during two years in Egypt by the gifts of the Gentile princes, verse 11.

1 Cor. iii. Subject, God's wisdom and power ; man's folly and weakness.













