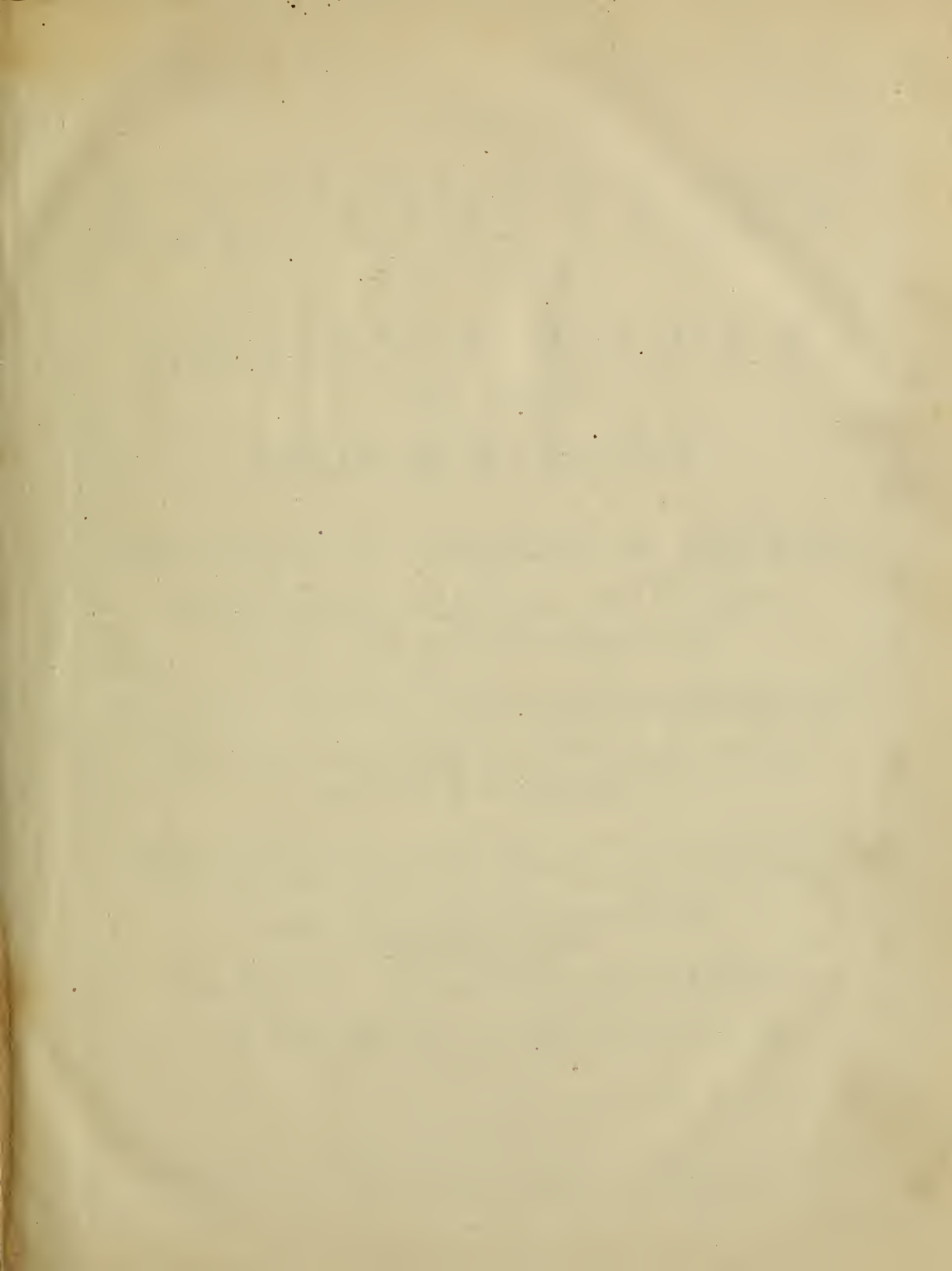


SCS # 1558

Thomas F. Torrance

SCS #1558



AN
EXPOSITION
OF THE
SECOND TABLE
OF THE
MORALL LAW.

Wherein is contained an explanation of diverse Questions and Positions for the right understanding thereof.

Together with an explication of these Scriptures which depend upon, or belong unto every one of the Commandements.

All which are cleared out of the originall Language, the customes of the Iewes, and the distinctions of the Schoolemen.

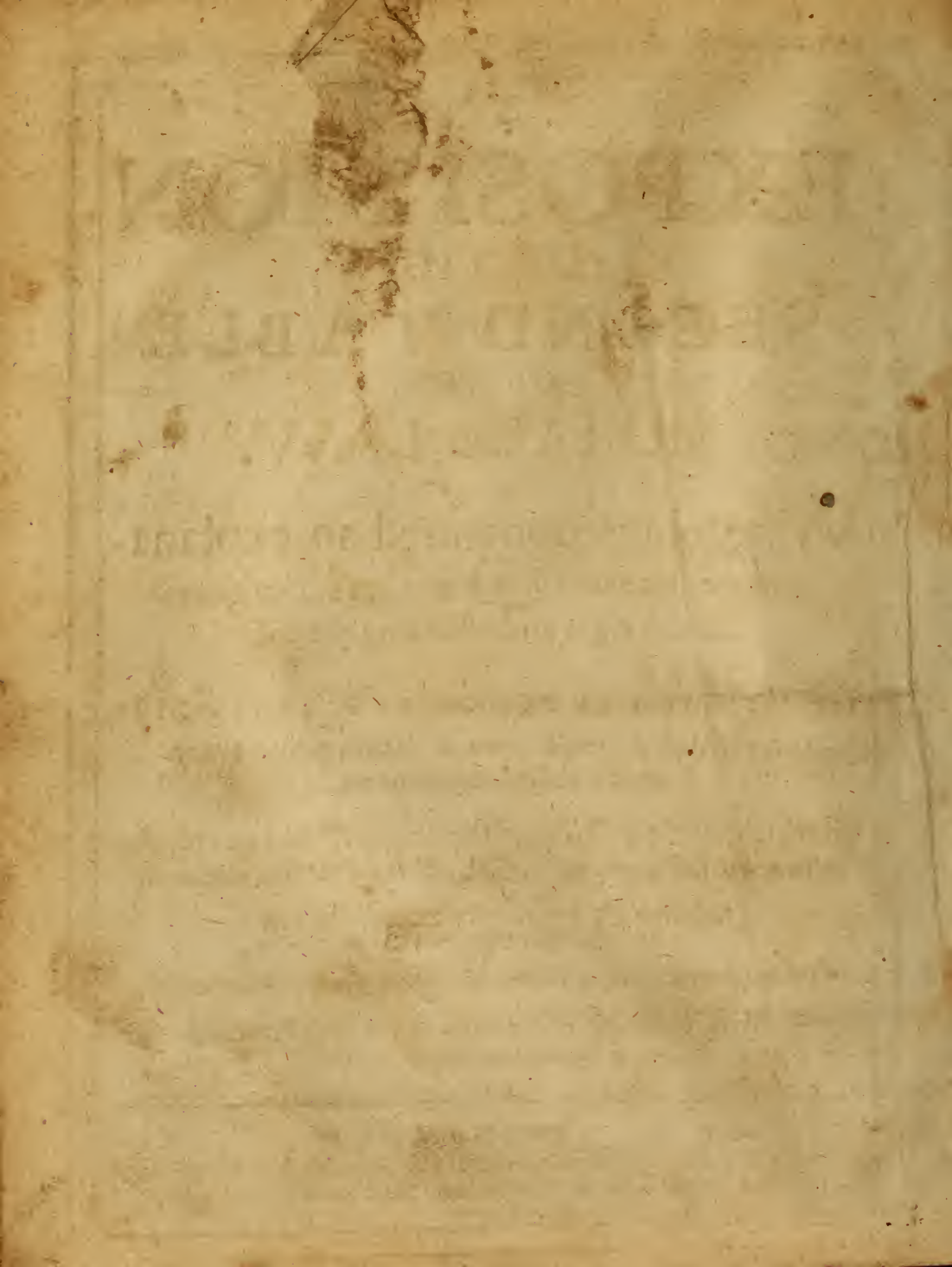
ארוהאלחים ירה ואת מצותו שמור
כיוה כל האדם.

Deum ipsum reuerere, & precepta eius observa, quia hoc est totum hominis.

By *John Weemse*, of *Lathocker* in *Scotland*, Preacher
of *Christ's Gospel*.

LONDON,

Printed by *T.C.* for *John Bellamie*, and are to be sold at his shop at the signe of
the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*, 16; 6.



wee cannot discern in particular who it is: The first lineaments (as it were) of Christ were drawne to the Patriarches; then *Moses* added the blacke colours in the ceremonies; but when Christ came in the flesh, then hee was seene in his vive colours: and as the fathers say, to the Patriarches hee was in *spicis*, to the Iewes *in farina, sed nobis in pane*; that is, the Patriarches saw him as it were, but in the care of the corne, the Iewes saw him in the meale. but we see him in the bread set upon the table before us. The second way how *Moses* directed them, was by his Iudiciall lawes, guiding them in their policy and common-wealth, where for hardnesse of their hearts, hee permitted many things to them, but their chiefe and principall guide was the Morall law, which is that guide of guides. *David* when he breaketh out in commendation of this law, hee spendeth the whole 119 Psalme in praise of it, and there is not one verse in it except the 122 which hath not some epithet of the law of God in it, as his judgements, his words, his lawes, his testimonies, his commandements, his covenants, his statutes, and his precepts &c. It may bee said perhaps, that this law seemeth not to be

2 Cor. 3. 6. 7.

Psal. 118. 25. 1

Mat. 5. 17.
Mat. 17. 3.

such a guide, seeing it is called a killing letter, and the ministracion of death: but this is onely accidentall to it that it is so called, when it meeteth with the perverse and corrupt nature of unregenerate man, then it is the ministracion of death and a killing letter; but when it meeteth with a regenerate man, then it becommeth a guide unto him; therefore the fathers say well; *Datur duris in flagellum, proficientibus in pedagogiam, & perfectioribus in solatium*; the law is a whip and a scourge to the stubborne and disobedient, it is a tutor to those who begin to learne new obedience, but it becommeth a comforter and a counseller to those who have made any progresse in holinesse, and as God himselfe with the pure hee will shew himselfe pure; and with the froward hee will shew himselfe froward, so doth this law shew it selfe a hard and a rigorous Taskemaster to the wicked. This law being such a perfect guide, and so necessary in the Church, what monsters are these *Antinomians* who set themselves against the law, and will banish it out of the Church, whereas Christ came not to destroy the law but to fulfill it. Christ and *Moses* were in the mountaine together: so the Church sang the
 song

Dedictory.

song of *Moses*, and the song of the lambe, the Law and the Gospell must not be separated. Those who would remoove and banish the law out of the Church doe as theeves doe when they come to robbe and steale; the first thing that they doe in the house, they put out the light that they may pilfer and steale the more securely. So carnall and profane men, that they may sinne the more securely and with greater liberty, doe labour to abolish the law out of the Church; but the Lord never lighted his candle, that it should be put under a bushell. The Lord hath set men in three rankes in the world; some in the meanest and basest condition of life, some in a middle condition of life, and some in a higher condition; this law is necessary for all sorts and conditions of men; for to those who live in the lowest and basest condition it is necessary to uphold them, they have not benee unfitly compared to a fishers net, which hath lead to make it sinke, and corke to make it swimme; so poverty and crosses hold the poore man downe and make him to sinke, then the comfortable promises of the law of God make him to swimme and hold up his head; so this law is necessary for
those

REV. 15. 3.

those who are in a middle state, it is like the tongue of the ballance to those to make the scales stand right, but it is most of all necessary to those who stand in high places, for high places, as *David* saith, are slippery places. In Israel when a man built a new house hee was commanded to make a battlement about it, least men should fall over and indanger themselves; so when men are in eminent places, the best battlement to save them is the law of God. I know, my Honourable, and very good Lord, when ye remember Gods goodnesse towards you who hath advanced you to such an high place, and continued you in such favour with your Prince so long, that ye will be thankfull to your God, and that yee will not forget to make this law your phylactery, and put it like a chain about your necke. The reasons my Honourable Lord, that have moved me to seeke your Lordships patrocinie to this worke, are first, because I know ye love the truth. Secondly, because ye have so faithfully and honourably carryed your selfe often in those weighty imployments which his Majesty and the State have committed to you. And thirdly, because you carry your selfe so respectively to all sorts of men at home: these motives

Deut. 22. 8.

Prov. 3. 3.

Dedicatory.

motives encouraged me to take the boldnesse
to present this treatise to your Lordship. And
although I be not able to bring a lambe, the
sacrifice of the richer sort, yet if I bring but two
turtle doves, I know your Lordship will ac-
cept of it, because a man is debter for that
which he hath, and not for that which he hath
not. The grace of God be with your Lord-
ship, and preserve you blamelesse in soule and
body untill the comming of the Lord in glo-
ry,

Levit. 5. 7.

2 Cor. 8. 12.

Your Honours

in all dutifull

submission

JOHN VEEMES.



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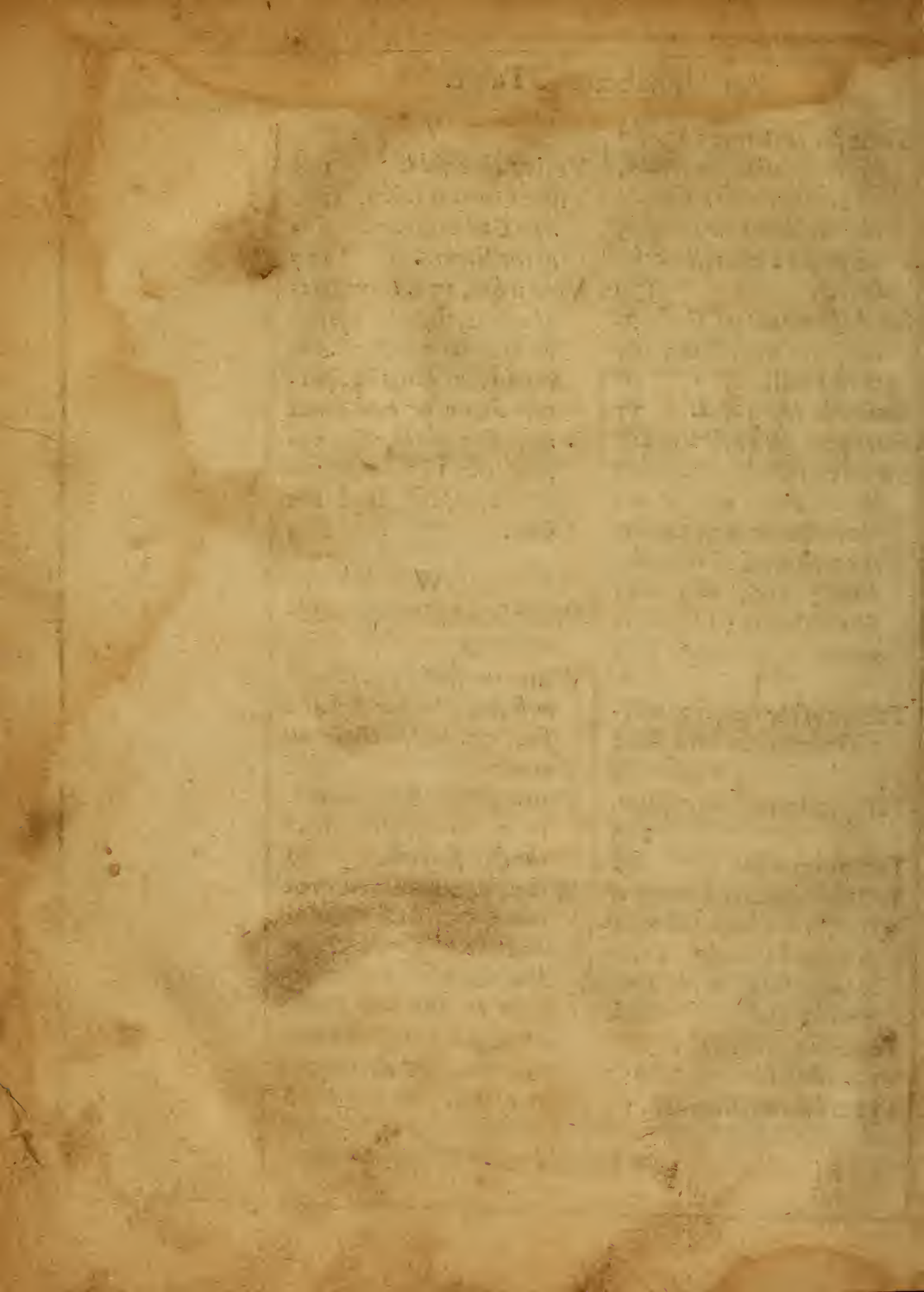
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FINIS.





AN

EXPLICATION OF THE MORALL LAVV.

The first Booke, containing sundry
Questions for the understanding of the
first Table of the Morall Law.

CHAP. I.

Of the excellency of the Morall Law,
above other Lawes.

Iam. 2. 8. If ye fulfill the royall Law ye doe well.

THe Morall Law hath not bene
unfitly compared to the Eclipticke
line; for as the Sunne keepeth still
his course in the Eclipticke line; and
other planets, some of them are
now in this side of the line, and
now in that side of the line; and
when they come within the Eclipticke
line, then they come nearer to the
Sunne. So man, when hee walketh
in holinesse and righteousnesse,
then hee is within his Eclipticke
line; but when hee walketh in sinne
and unrighte-

Simile.

A comparison betwixt
the Law Morall and
Iudiciall.

The Iudiciall Law did
binde the Iewes onely in
Iudea.

The Morall Law bin-
deth all persons in all
places.

The Morall law bin-
deth the inner man, but
the Iudiciall Law bin-
deth him not.

unrighteousnesse, then he is without his line. *Iob* 23. 17.
His wayes have I kept and have not declined from them.

To shew the excellency of the Morall Law, above all other Lawes; let us compare, first, Gods Morall Law, with his iudiciall Law which hee gave also himselfe. Gods morall Law exceedeth his iudiciall Law in this, that his iudiciall Law obliged the Iewes, and that onely in *Iudea*. As other positive Lawes binde, not men out of their owne Country; so the iudiciall Law of *Moses* obliged not the Iewes; but onely in *Iudea*. Example, no Levite might have a possession in *Iudea*. particularly by himselfe; yet their Law did not binde the Iewes out of *Iudea*; for a Levite of *Cyprus* sold his possession, and laid the money downe at the apostles feete. *Act.* 4. 36. but Gods morall Law bindeth all persons, in all places, and therefore it is called *the royall Law*, or the Kings Law, *Iames* 2. 8. For that which the King commandeth to be common, is common to all; as the Kings high way, *Num.* 21. 2. So the Kings weight. *2 Sam.* 14. 26. *He weighed the haire of his head at two hundred sicles after the Kings weight*; That is, the weight wherewith all men weighed. So the Kings Law, that is, the Law which all are bound to walke in. Contrary to this, is *pervertere vias domini, to pervert the wayes of the Lord.* *Act.* 10. 13. It was a great blindenesse then of those, who said *Act.* 16. 21. that *Paul and Silas taught customes which were not lawfull for them to receive, neither to observe being Romans.* But Gods morall Law bindeth all people alike.

Secondly, the morall Law bindeth the inner man, but the iudiciall Law of *Moses* obliged not the inner man. Example, *Tooth for tooth, and eye for eye, Deut.* 16. 21. When one had paid tooth for tooth, or eye for eye, hee had satisfied the iudiciall Law; for that Law required no more of him: but the morall Law required

more

more of him, that he should be free of the rancour of his heart.

Thirdly, the iudiciall Law was fitted for them, as they were a people of a hard heart; as the law of divorce, of Ielousie, and of the revenger of the bloud; which were Lawes made according to the hardnesse of the hearts of that people; and as the shoo-maker maketh a shoo according to the crooked foote: so the Lord made these iudiciall Lawes, and fitted them to the estate of that people. *Solon* being asked, whether he had given the best Lawes to the *Athenians* or not? Answered: the best that they could suffer. So the Lord fitted these Lawes to the nature of that people: but the morall Law of God, is not fitted that way to the estate of men; but all men must fit themselves to it.

Fourthly, some of the Iudiciall Lawes exempted some men, from performing some duties; as *Deut. 24. 5.* A man should not goe to the warres, nor bee charged with any businesse, the first yeare that hee is married. But the morall Law prescribeth alike obedience to all, *Ioel. 2. 16.* Let the bridegroome goe forth of his chamber, and the bride out of her closet.

Secondly, let us compare Gods morall Law, and his ceremoniall Law together. Some of the ceremoniall Lawes obliged all the Iewes in all places: therefore *Daniel* in *Babylon* might not eat of any of the uncleane meates of the King of *Babel*, *Dan. 1. 8.* Some of the ceremonies obliged but some of the Iewes in all places; as no *Nazarit* might drinke wine. And thirdly some of the ceremonies, obliged all the Iewes at sometimes; as no Iew might eat leaven at the *Pascha*. But the morall Law obliged all people, at all times, and in all places. These ceremonies which had relation to the Temple, they kept them neither in the wildernesse, nor in the captivity: as they paid nothing to the Priests who ser-

The Iudiciall Law for the estate of the Iewes.

The Iudiciall Law exempted some men from some duties, but the morall Law bindeth all alike.

A comparison betwixt the morall Law and the ceremoniall.

Ceremonies which had relation to the Temple, were not kept in the wildernesse, or in the captivity.

ved in the Temple. But the morall Law did bind them, both in the wildernesse and in the captivity; and therefore he who brake the Sabbath in the wildernesse, was stoned to death, *Levit. 24.*

Againe, the ceremoniall Law was accommodated and fitted to them, as they were infants in the Church, and it was fitted to their capacity and non-age: but the morall Law bindeth all estates and conditions of men alike.

Thirdly, the ceremoniall Law, made them understand sinne, *ex accidente*; for it was appointed *in expiationem peccati*, for the expiation of sinne: as the judicall Law was appointed *in pœnam peccati*, for the punishment of sinne. But the morall Law shewed them directly what was sinne.

Fourthly, these ceremoniall Lawes are called, *præcepta non bona*, *Ezekiel 20. 25.* I gave them also statutes that were not good; and judgements whereby they shall not live.

There are three sorts of precepts. First *mala*, as the statutes of *Omri*, *Micah. 6. 16.* Secondly, *non bona*, as the ceremoniall Law. Thirdly, *bona*, as the morall Law: The Lord calleth these ceremoniall precepts, *non bona*: because they could bring nothing to perfection, *Heb. 10. 1.* And he that kept them could not live by them; they were given but as hedges to keepe in the people, after they set up the Golden Calfe, that they should not commit idolatry any more: and they were but shadows to them, of good things to come, *Heb. 10. 1.* They commanded neither vertue nor vice in themselves; therefore he calleth them *præcepta non bona*. But the morall Precepts are just and holy, and the man that doth them, shall live in them, *Gal. 3. 12.*

Thirdly, let us compare Gods morall Law and the Lawes of men, they say that *ratio legis est anima legis*, the

The ceremoniall Law shew what was sin *ex accidente* indirectly, but the morall *per se* and directly.

Præcepta $\left\{ \begin{array}{l} \text{mala} \\ \text{non bona} \\ \text{bona.} \end{array} \right.$

The ceremoniall statutes were called, *not good* because they brought nothing to perfection.

A comparison betwixt the morall law, and the lawes of men.

the wisdom of God was *anima hujus legis*, and as farre as the wisdom of God differeth from the wisdom of man; so farre differeth the Law of God, from the civill Lawes of men.

Secondly, the civill Law saith, *de minutis non curat lex*, that is, the Law looketh not to every small transgression. But Gods morall Law, observeth, and condemneth, both the great and the least sinnes; it forbiddeth Gnats, as well as Camels, *Mat. 23*. The Nazarite was forbidden as well to eat the kernell of the Raisin, as to eat the huske, or drinke the Wine. *Num. 6. 4*. So the Lord forbiddeth in his Law, as well the first motions of the heart without consent, as he doth the act it selfe but mans Law looketh not to these: and as the Sunne when it shineth brightly, sheweth us *atomos*, the very little motes, which are the least things we can perceive; so the bright Law of God, sheweth us these first motions of the heart to be sinne, which the naturall man would thinke to be as small as the motes in the Sunne.

Thirdly, the civill Law saith, *Cogitationis poenam in nostro foro nemo luat*; but the morall Law first taketh order with the cogitations of the heart, then it commeth to the countenance, *Why is thy countenance fallen, Gen. 4. 6*. then to the gnashing of teeth, *Act. 7. 54*. *δενπιουσι*, they gnashed with their teeth, as if they had beene cutting with a Saw: then to the foaming of the mouth; therefore the Hebrews marke, that *Ceseph* signifieth both foaming at the mouth, and anger, *Esth. 1. 18*. These the Greekes call *πεμυλογοι*, Who are angry till they foame at the mouth againe. So the morall Law taketh order with the angry words as to call our brother *Raca* or foole: then see how the morall Law pursueth the act it selfe; as first, the Pharisees revenge, tooth for tooth and eye for eye: then *Cains* revenge, seaven for one. Then *Lamechs* revenge, seventy for one, *Gen. 24*. Then *Hamans*

The morall law of God forbiddeth the motions of the heart without consent, but the law of man doth not so.

Simile.

*δενπιουσι αματις vel
πιουσι αματις.*

כסף } *ira*
" } *summa*

The morall Law forbiddeth all sort of unlawful revenge, or to remember an injury.

The Civill Law doth not respect vertues in themselves, but as they concerne the Commonwealth.

*Arist. lib. 5.
Ethic. cap. 3.*

Plutarchus in vita Solonis, et lex 12. tabul.

revenge, to have all the Iewes killed; and as the morall Law taketh order with the fact it selfe: so with the dregs after the injury is pardoned. *Thou shalt not avenge nor remember, Levit. 19. 18.* A man is stricken with a dagger, when he throweth away the dagger then he pardoneth the revenge; but yet if he keepe still the sheath, the dreg remaineth; and he remembreth the wrong done to him.

Fourthly, the civill Law, Whatsoever it commandeth concerning vertues, it commandeth it onely in respect of humane society, and as they are acts of justice; so that if it prescribe any thing of morall vertues, as of temperance and sobriety; it respecteth them no other wayes, but as they are good for the commonwealth; but not as they are directly vertues in themselves. Example, When it commandeth temperance, it commandeth it not as a vertue necessary for this or that particular man, but because this intemperance doth hurt the commonwealth. So when it forbiddeth Adultery, it forbiddeth not, as a sin hurtfull to the man who committeth it; but as a sinne contrary to an act of justice: but the Law of God commandeth these vertues, as vertues directly; both intellectuall and morall.

Fifthly, mans Law permitteth many things, which the Law of God altogether disalloweth; mans Law permitted the Husband, if he tooke his wife in the act of Adultery to kill her; as the *Athenians* made a Law of it; and *Draco* and *Solon* approved it. The Law of the twelve tables saith *Mæchum in adulterio deprehensum necato*; thou shalt kill the adulterer, taken in adultery; but this Law was moderated *lege Iulia*, it was onely permitted for the husband to kill the Adulterer, if he had bene a vile and a base fellow; and afterward, it was permitted to the Father onely, to kill his Daughter if she were taken in adultery; but not to her Husband: yet these were never allowed by the Law of God, and although

though before men those were not punished, yet they were guilty before the Lord.

Fourthly, let us compare the morall Law with the Law of mans conscience, and we shall see how perfect the morall Law is. Wee are obliged to follow our conscience if it be rightly informed, because it is the Deputy of the Lord: if it be an erroneous conscience, wee are bound to doe nothing against it; because it is the Lords Deputy we should thus farre respect it, although we follow it not. A Tyrant because he is Gods Deputy, his subjects may not rise against him; yet they must not obey his unlawfull Commandements: but wee are still bound to follow the Law of God.

Lastly, let us compare the morall Law and the Law of sinne together. *Paul, Rom. 7. 21.* calleth sin a Law, because it commandeth a man, even as the Law doth. Gods Law is a streight Law, the streightest Line in the Mathematickes, is the shortest Line, and if we would go the straight way to happinesse, let us keepe this Law of God; but enter not in the way of sinne; for it is a crooked Line, and it will bee long ere we come to our journeyes end, if we walke out of this plaine way: the Law of sinne is easie in the beginning and narrow in the end; but the Law of God is contrary: the Law of sinne is *lato-angusta*, but the Law of God is *angusto-lata*.

The conclusion of this is. From the generalitie of the Law that all men are bound to walke in it, therefore all men shall be judged by it; but with this difference, the Heathen and Pagans shall be judged, onely by it, as it is the Law of nature. The Iewes shall be judged by it, as it is the law of *Moses*, by whom the Lord wrot these great things of his Law, *Hos. 8. 12.* *There is one that accuseth you even Moses in whom ye trust, Ioh. 5. 45.* Thirdly, Christians shall be judged by the Evangelicall law, *Rom. 2. 16.* *God shall judge the secrets of men, by Iesus Christ, according to my Gospel.*

Ccc 3

Second-

A comparison betwixt the morall Law, and Law of a mans conscience.

A comparison betwixt the Law of God, and the Law of sin.

Conclusion. I.

Conclusion. 2.

Secondly, from the brightnesse and purity of the Law; Let us learne to walke as the Children of light. for the bright Law is set up to discover sinne to us, that we may shunne it: A man that hath a neate and a cleane house; hee hath a looking glasse set up in it, that men may discern the spots in their faces, to the end, they may doe them away; the Law of the Lord is that glasse set up in his Church that it may shew us our spots, and that wee may doe them away. *But if any man be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse; for he beholdeth himselfe and goeth away, and streight way forgetteth what manner of man hee was, Jam. 1. 23.* So it is, if wee forget our spirituall face when we looke in the Law.

Conclusi. 3.

From this that the Law is spirituall and searcheth the secrets of the heart, the conclusion is. That mens Lawes bind not the conscience directly, *Aquinas* sayeth out of *Seneca*; *servitus in totum hominem cuiuscunque, sortis per omnia non descendit*: but we may convert this speech, *servitus in totum hominem cuiuscunque sortis, per omnia descendit*: no Law of man can bind the conscience of any, no not of the poorest Slave that is. Slaves in the Revelation are called, *bodies*, *Rev. 18. 13.* *She sold bodies*, that is, *slaves*; why are slaves called *σώματα* *bodies*? because as *Epiphanius* observeth, their Masters commandements reach onely to their bodies; therefore the Apostle calleth them, their *Masters according to the flesh. Eph. 6. 3.* the body is but *[neden]* the sheath of the soule. *Dan. 7. 15.* *I Daniel was grieved in my spirit in the midst of my sheath.* But the morall law of God bindeth both soule and body: and this is that which *James* saith, *there is one Lawgiver who can both save and destroy. Jam. 4. 12.* meaning God who can destroy both soule and body.

Conclusi. 4.

From the excellency and perfection of the morall Law, we may draw this conclusion. That no man should speake

σώματα

נדה

Magina, chaldanic corpus

speake evill of his brother *Iam.* 4. 17. for then he judgeth the Law, because the Law forbiddeth a man to speake evill of his brother, and as the stroakes which are given upon the left side, are felt upon the right: so when we speake evill of our brother, wee wrong the Law in not submitting our selves to it; and Iudge that, which should be our Iudge; and then we wrong God himselfe who gave this Law, and wee say as the house of *Israel* said, *the way of the Lord is not equall.* *Ezek.* 18. 25.

CHAP. II.

The manner how the Lord gave the Law.

Exod. 19. 16. And it came to passe, on the third day in the morning that there were thundrings and lightnings and a thicke cloud upon the mount, &c.

First consider, where the Lord gave this Law? upon Mount *Sinai*, and in the Tabernacle. Secondly, how he gave it? with thundering and lightning.

The Lord gave his Law upon Mount *Sinai*: it is called the mountaine of God; not for the height of it, as tall Cedars are called the Cedars of God: but it is so called because oftentimes the Lord appeared there and gave his Law there; and from this the Heathen called their gods, the gods of the Mountaines. *1 King.* 20. 13. And therefore they sacrificed in the high places.

The Apostle, *Gal.* 4. 25. maketh a comparison betweene *Sinai* and *Sion*; that is, betwixt the Law and the Gospell, and he compareth *Sinai* and the Law to *Hagar* the bondwoman, who brought forth bond Children; and *Sinai* to *Sara* the free woman, who brought forth

Why *Sinai* was called the mountain of God.

A comparison betwixt *Sinai* and *Sion*.

free Children, and he maketh *Sinai*, *Hagar* and her Children *ουσιβιχης*, so he maketh *Sion*, *Sinai* and her Children *ουσιβιχης*: which agree together, or are in the same ranke: then he maketh *Sion*, and *Sinai* *απισβιχης*; so hee maketh *Hagar* and *Sara*, and the bondwomans Children and the free. Let us study then to flye from *Sinai*, that burneth with fire, and is a Mountaine of blackenesse and darkenes and Tempest, where there is nothing but feare and terror, and which bringeth forth Children of bondage: and let us come unto *Sion*, and to the City of the living God, the heavenly *Ierusalem*, which bringeth forth free Children, *Heb. 12. 18. 22.*

Sinai and *Sion* like *Ebal* and *Gerazim*.

Sinai is like Mount *Ebal*, where the Tribes stood who cursed: and *Sion* is like mount *Gerazim*, where the Tribes stood to blesse. If we would be blessed, let us draw neere to *Sion* and *Gerazim*, and shunne *Sinai* and *Ebal*.

The morall Law was given upon Mount *Sinai*, but the ceremoniall Law in the Tabernacle.

The Law was given in *Sinai* and in the Tabernacle: some part of this Law concerned onely the Iewes, and some part of it concerned all the world. That which concerned all the world was given upon the top of the Mount: The ceremoniall Law which was given to the Iewes, was givento *Moses* in the Tabernacle, *Levit. 1.* and when the Tabernacle was destroyd then the ceremonies were abolished: but the morall Law which was given upon mount *Sinai* indureth for ever, and shall remaine as long as the Mountaines shall stand.

The second thing to be considered, is the manner how the Lord gave his Law.

The Lord gave his Law with thunder and lightning, there is a great similitude betweene naturall Thunder, and spirituall thunder; naturall Thunder is called the voice of God, and so is spirituall Thunder: but the difference is this, the naturall Thunder is the voice of God, but it is not a distinct voice, it sheweth us that there is a God, but not distinctly that there is a God; and as there

The thunder is called Gods voyce.

is a difference, betwixt the speech which a man maketh with his fingers, *Pro. 6. 13.* when he maketh signes with his fingers, he is said to speake with them; and betwixt that which he speaketh with his tongue: so there is a greater difference betwixt this naturall voice of God, his Thunder, and his spirituall voice in the Word; the one is *vox in Aere*, a voice in the aire, the other is *vox in Sanctuario*; a voice in the Sanctuary: *Psalme 29. 9.* But in the Temple every one speaketh of his glory.

Secondly, this naturall Thunder resembleth the spirituall thunder in subtilty, for this naturall Thunder will breake the bones and not the flesh, and it will pierce very subtilly; yet the spirituall Thunder farre surpasseth it; it will divide betwixt the marrow and the bones, *Heb. 3. 12.* and it discerneth the very cogitations of the heart.

Lastly, this naturall Thunder maketh Hinds to calve; it renteth the rockes, and it breaketh the hardest things which withstand it, but not the softest: so doth this spiritual Thunder, the Word of the Lord *resisteth the proud,* and giveth grace to the humble. *Iam. 4. 6.* *Psal. 81. 7.* I answered thee in the secret place of thunder. [*Besether ragnas*] *Symmachus*, *διὰ βροντῆς ἀποκρυφῶς in loco abscondito majestatis*: and the reason of the speech was this, when he was to reveale his will unto his people, hee revealed himselfe and spake in the thunder, as *Exod. 19. 16.* and therefore *kol* is called a voyce, and when *Bathis* joyned with it, it is taken for a kinde of Prophecie among the Hebrewes: and with the thunder, hee usually foretold them of somethings to come. *John 4. 29.* when the Father saide to his Sonne, *I have glorified it, and will glorifie it againe.* Some of those that stood by saide, *It thundered,* others saide it was an Angel that spake to him; the reason was because these Revelations were usually in thunder,

The naturall thunder resembleth the spirituall thunder, the word.

בַּסֵּתֶר רָעַם

קוֹל

בַּתְּקוֹל

filia voces, and the Grecizing Iewes call; thunder qavh, a voyce.

Gods revelations made to the people were usually with thunder.

thunder, as if ye should say, some say it was *Kol*, others say it was *bath kol*; and they say an *Angel* speaketh to him, speaking after the manner of the *Chaldeans*, who ascribe the workes of God, to his Ministers the Angels or *contra*. See *Eccles. 5. 6.* say not before the *Angel*, the *Seventy* hath it, say not before God, so the *Chaldies* call *mortem repentinam, angelum mortis*, they call suddaine death the angell of death. And we may observe further, that *Iohn*, in all the Revelations made to him, joyneth thunder with the Revelation, as *cap. 4. 5.* and out of the *Throne* proceeded *lightening and thundrings, and voices*. So *cap. 6. 1.* I heard as it were the noise of thunder, one of the *four* beasts saying, *Come and see*. So *cap. 10. 3.* and when he had cryed, *seaven thunders uttered their voices*: thus we see how the two thunders goe together; and therefore the Hebrews call them *Tomim, gemelli*. The Christian Iews, who observe, that prophesie and thunder went usually together; when they heare it thunder so often, they aske of them who remaine Iews still; What is the cause that they heare no voice, nor Angel speaking unto them of their *Messias* to come? and these miscreants when it thundreth doe light candles, hoping to heare that comfortable voice of their *Messias*; whom they expected so long.

The people when they heard the thunder, and the Lord speaking to them out of the cloud, were exceedingly afraid, *Exod. 20. 19.* And they said unto *Moses*, speakethou with us, and we will heare. The Lord behoved to qualifie this voice to them, and *Moses* himselfe feared and quaked *Heb. 12. 11.*

When the Lord appeared to *Elias*, there came a strong wind and rent the Mountaines, and the Rockes, and the Lord was not there: and after the wind, an Earthquake; and the Lord was not there: and after the Earthquake, a Fire; and the Lord was not there: and after the Fire, a still small voyce, and the Lord was there.

1 King.

The Chaldes ascribe the workes of God to his Angels.

תאמי
gemelli.

Moses and the people were afraid at the giving of the Law.

1 King. 19. 17, 18, the Lord hath qualified these thunders of the Law; and of *Kol*, a thundring voyce, hee hath made, *bath Kol, vox in silentio*, a small voyce; and now *Bonarges*, the sonnes of thunder, doe qualifie their threatnings, and temper them; that they become the sonnes of consolation; and as after thundering there commeth Raine; so after their threatnings, with pittie and teares of compassion, they end in comfort.

CHAP. III.

That the Law was written in Tables of Stone.

Exod. 34. 1. And the Lord said unto Moses, Hew thee two Tables of Stone, like unto the first.

Let us consider first who wrote the Law? secondly, why it was written upon stone? thirdly, why upon hewen stone? fourthly why upon two Tables? lastly, why & wherefore they were so written, that this writing took up the whole Tables; so that there was no blanke left?

First, the Lord wrote the Law: to write according to the phraze of the Scripture, is usually, *to give Lawes*, as *Esay 10. 1. Woe to them that write grievous things which they have prescribed.* So *Dan. 6. 8. Now O King, write the decree, that is, give out the Law.*

Whether were the second Tables written by God, or by Moses?

They were written by God as the first were, for *Dent. 10. 2. it is said I will write in the Tables; the words that were in the first Tables.*

But it may be saide, *Exod. 34. 28. that Moses was with the*

To write according to the phraze of Scripture, to give Lawes,

Quest.

Ans.

Object.

the Lord forty dayes and forty nights, hee did neither eate bread nor drinke water: and he wrote upon the Tables, the words of the covenant, the ten Commandements.

Answer:

God wrote the second Tables as he did the first.

How God, *Moses*, and the King, are said to write the Law.

תּוֹרָה

מִשְׁנֵה תּוֹרָה

The King wrote out *Deuteronomie* onely.

How the Law is said to be given by the Angels.

Quest.

The words should be read this wayes, and he did neither eate nor drinke, to wit *Moses*, here is a rest distinguished by the point *Atnach*: and he wrote upon Tables, to wit, God.

Observe, that God wrote the Law upon stone with his owne finger, and *Moses* wrote the Law, and the King is commanded to write out the Law. The Lord wrote the Law, that is, the ten Commandements; and *Moses* wrote the Law, that is, [*Hhamusha*], the whole five books of *Moses*; and the King wrote the Law, *Deut.* 17. 18. This is called [*Mishne torah*], the repetition of the Law, or the copy of the Law, *Iosh.* 8. 32. And the reason why the King wrote out *Deuteronomie*, rather then any other part of *Moses* Law, was this; because it is a compend of the whole Law, and all these things commanded to them concerning the King, are set downe in it: in the other bookes, there are many histories and things, which concerne the Priests, and belong not to the King; therefore he wrote them not out.

The Lord wrote the ten Commandements, and gave them by the ministry of the Angels to *Moses*, *Gal.* 3. 19. It was ordained by Angels in the hand of a Mediator, that is, *Moses* and the Angels were Mediators in the giving of this Law. So *Act.* 7. 53. They received the Law by the disposition of Angels. *Moses* himselfe againe wrote the Iudiciall, and ceremoniall Law, but grace was given by Christ: The first was given by God himselfe as common principles to all; and these which *Moses* gave, were more particular determinations, and cases depending upon this Law; but Iesus Christ gave grace.

What was the reason, why Christ wrote none of the New

New Testament with his owne hand, as the Lord wrote the ten Commandements with his owne hand?

The reason seemeth to be this; If Christ had written any of the Gospell with his owne hand; then superstitious people would have preferred it, to that which was written by the Apostles: for, if men make an Idoll of the crosse upon which they hold, that Christ was crucified, and of the nailes that nailed him to the Crosse; farre more would they have made an Idoll of that which Christ wrote with his owne hand; and this seemeth to be the reason, why Christ Baptized none with his owne hand.

But by this reason it should seeme, that God should not have written the ten Commandements with his owne hand, for feare of Idolatry also.

There was no such danger of Idolatry here; because the Tables were kept within the Arke, where the people saw them not.

The Lord wrote the Commandements upon stone. We finde in the Scripture, that they did write of old in Lead, *Iob 19. 24.* so in stone. Thirdly in the Saphire and other pretious stones; as the names of the twelve Tribes were written upon two Onix stones, *Exod. 28. 10.* And upon the pretious stones in the Brestplate. *v. 12.* Fourthly, upon Tables which are called *cerata*, or *levigata tabula*, set over with wax; and they were called *Puzillares tabulae, quod stylo pingerentur*, So *Luc. 1. 35.* Zachary called for writing Tables. Fifthly, they wrote in parchment, So *Iere. 36.* *Ichoiachim* cut the rowle of *Ieremies* prophesie with a knife. So they wrote in brasse, as that covenant which was made betwixt the Romans, and the Jewes, was written in brasse, *1 Mac. 8. 22.* & *cap. 15: 3.*

Most of the Jewes hold, that the Law was written by God in a Saphire. And *Epiphanius* is of this mind in his treatise of the twelve pretious stones. So *Rabbi Ioseph*

Ans^w.
Why Christ wrote none of the new Testament with his owne hand.

Object.

Ans^w.

The Jewes wrote in Lead and Stone, &c.

The Law was not written upon a Saphire, but upon some other stone.

He wrote upon stone, to signifie the hardnesse of our hearts.

The heart of man like the Adamant.

in his Paraphrase upon *Cant. 1. Suidas in Mosen*, and *Abulensis upon Exod. 24. 16.* and for this they alleadge that place *Deut. 33. 2. The Lord did shine from Paran, and there came a fierie Law from his right hand*: they say the glorious beames which came from the Lord shined upon the Saphire, and made a reflexe backe againe, casting glistring beames like the fire; but this is a mistaking of the place: the meaning of the place is onely, that the Lord taketh a comparison from the sunne here, which in the morning showeth a light before it, then afterward it ariseth, and enlighteneth the earth: so by degrees God shewed his power amongst the *Israelites* wheresoever they went, even from *Egypt* whence they came, until they came to the Land of *Edom*, which was neere to the promised Land. Then it was not a Saphir upon which he wrote; but another stone.

He wrote upon stone, to signifie the hardnesse of our hearts: there is no stone so hard, as the heart of a gracelesse man is; therefore, *Zach. 7. 1. They made their hearts like the Adamant stone* This Adamant is such a sort of stone, that no Iron can cut it, it will breake any mattell saith *Hierome*, but it cannot be broken it selfe: therefore the Greekes called it *ἀδάμανς* ab *ἀ* & *δάμνη* because it cannot be broken: and *Plinie* writing of it saith, *Durities ejus est inenarrabilis, & simul ignium victrix natura, & nunquam incallescens*, and then hee addeth, *illa invicta vis, & duarum violentissimarum natura rerum contemptrix, hircino tamen rumpitur sanguine foedissimo animalium*. That is, this Adamant which will neither be broken by Iron, or will he made hot by the fire; yet the blood of the stinking Goat will make it soft, this most fitly representeth the hard heart of man, because the base commodities, and the threatnings of men will make his heart to yeeld; but it is hard like the Adamant to resist the Law of God. *Ierem. 5. 13. They have*

made

made their faces harder than the rocks. The heart of a wicked man is like the Smythes anvill, the more stroakes that it getteth, the harder it is, this is a fearefull thing, 2 Chron. 28. 20, 21, 22. When the Lords hand was against Achaz, the more that he afflicted him, the more he hardened his heart; therefore the Lord saith of him; *This is that Achaz.* And *Kimchi* marketh upon *Psal. 115.* that the Article *Hu*, is set before some notable transgressors, as *Gen. 36. 43.* *This is Esau the Father of the Edomites*, So *Num. 26. 9.* *this is that Dathan and Abiram*, So *Gen. 10. 9.* *Hee was a mighty hunter before the Lord.* So 2 Chron. 28. *This is that Achaz that hardned his heart.*

He wrote the Law upon stone, to signifie the perpetuity of it. The Lord commanded his Prophets to write their Prophecies upon Tables, *Esa. 30. 8.* But the *Seventy* hath it, *Scribe super Buxo, write them on the bush tree*, which consumeth not. *Iob 13. 28.* to signifie the indurance of the troubles that were upon him, expresseth it by writing, saying *Thou writest bitter things against me.* To correct is *actio transiens*, to write is *actio permanentis*.

The Lord wrote the Law upon hewen stone, to teach us, that he must prepare our hearts and smooth them, before they can receive the Law: this is called in the Scriptures, *breaking up of the fallow ground*, *Hose. 10. 12.* For as the Husbandman in the Summer breaketh up the ground, and pulleth out the Thornes that the Land may be fit to receive seede; So the Lord breaketh up the fallow ground of our hearts, and pulleth out the Thornes, that he may sow in the seed of grace; and he maketh smooth the heart with his preventing grace, that it may be fit to receive his Heavenly characters: hee will not write his Law in a rough and unsmooth heart.

Hee wrote the Law upon two Tables, and *Salomon* alludeth

לוח
The Hebrewes call this
milletb hatagram, dictio
qua auget significatio-
nem.

The Law was written
upon stone, to signifie
the perpetuity of it,

God prepareth the
heart before he sow
the seede of grace.

alludeth to this. *Prov. 3. 3. Write mercy and truth upon the Table of thy heart:* The Lord doth not care that thou have the Law written upon the posts of thy dore, and the fringes of thy garment; but he will have it written in the heart. *Psal. 40. 7. In the volume of thy booke it is written of me, I delight to doe thy will, O my God: yeathy Law is in the midst of my heart.* Where he holy Ghost alludeth to the forme which was under the Law, they wrote upon parchment and rowled it up upon a peece of wood, or upon a reede *Luc. 4. 2. ἠρόζας τὸ βιβλίον* Hee rowled up the booke; as if he would say, Thy Law O Lord is not written upon the rowle and wrapped up that way, but it is written in the midst of my heart.

Allusion.

Allusion.

Hence came this phrase amongst the Latines.
Ducere ad umbilicum.

Quest.

מִיָּמִין מִיָּמִין
Hinc & hinc.

Whether were these two Tables written on both the sides, or were they written upon one side onely; because, the Text saith they were written [*mize umize,*] on both the sides, on the one side, and on the other *Exod. 22. 15. The Seventy reade it, Hinc & hinc erant scripta,* they were written on both sides.

Answ.

The Law was not written on both sides of the Tables, but upon one side.

They were written on both the sides, that is, they were written in both the Tables; but they were not written, as the rowles were written, both within and without; *Zach. 5. 3. The curse of the Theefe upon the one side, and the curse of the Swearer upon the other side; mize umize:* it was written on both the sides, that they might reade it both before and behind.

על פנים
 על פנים

They had two sorts of writings, first, that which the Hebrews call [*Gnal panim*] in facie; the other *in tergo*. The Greekes had *συγγραφα* rowles, which were written upon the one side onely, and *ἰμδοσυγραφα* rowles which were written both within and without. The Tables were *συγγραφα* written upon the one side, but the rowle of Gods judgement *Ezek. 2. 10*, was *ἰμδοσυγραφον* and it had written in it *Lamentations and mourning and woe*. So the flying, rowle of the curse of God *Zach. 5. 3.* had the curses

Scripta { *συγγραφα.*
ἰμδοσυγραφα.

curfes written both within and without; and the Lord wrote this way onely to the wicked; but the Law was given not as a curfe but as a direction to Gods Children, and therefore it was written but upon the one fide of the Tables.

Laftly, this writing tooke up the whole Tables, to fignifie, that there was no blanke left for man to adde any thing to this Law. *Deut. 4. 2. Ye shall not adde to the Word which I command you, neither shall ye diminish ought from it.*

The conclusion of this is, this law was written upon Tables of ftone and they were broken, to fignifie, that we breake this firft Covenant: but in the New covenant when he giveth us *hearts of flefh Jer. 31. 33. and shall betroth us to himfelfe for ever in judgement righteousneffe and in loving kindneffe, Hof. 2. 19.* Then we shall not fall away from the covenant againe.

When the Lord is faid to write, he writeth upon both fides to the wicked, but upon one fide to the godly.

No blanke left for man to adde any thing to the Law.

Conclusion;

CHAP. III.

The Preface of the Law.

Exod. 20. 2. I am the Lord thy God, &c.

THE Lord, *Exod. 34. 28. wrote upon the Tables the Words of the Covenant, the ten Commandements.* Here it is expreffely faid, that there are ten Commandements; but men have erred fundry wayes in dividing thefe Commandements, for fome of the Iewes make the firft and fecond but one Commandement, yet to make up the number of ten, they made this the firft Commandement, *I am the Lord thy God &c.* and they fay, this muft of neceffity be prefupposed; To beleve that there is a

Some erre in dividing the Commandements.

Simile.

The Israelites beleeved in God before they received the Law.

The Lord made an intimation to them in these words.

The right exposition of these words.

These words are not a Commandement but a Preface.

God who commandeth; and they hold; that in this Commandement the Lord bindeth them to beleeve in him. They cleare the matter by this comparison. If a King should come to a people whom they know not, and hee were to give them Lawes, it were necessary first that they should know him to be a King; and what right hee had over them to give them Lawes: So when God sayth; *I am the Lord your God*, it is as much as if hee should say, receive me for your King, and submit you to my Lawes. But this should not induce us to thinke, that these words are a command for the *Israelites* before they came to receive the Law, they beleeved in him, *Exod. 4. 31.* and *Exod. 14. 31.* after that they had passed the red sea, *They beleeved in God and in Moses*. They beleeved in God already, and therefore they needed not a new precept to be given them that they should beleeve, but that was presupposed; for if they had not first beleeved, he should not have given them these Lawes, and they promised that when he was about to give them the Law, that all things the Lord would bid them doe, that they would doe *Exod. 19. 8.* In these words then, *I am the Lord thy God*, there is nothing commanded, but onely an intimation made to them who it is that speaketh to them, to wit, *the Lord God*.

All the Commandements are set downe by way of precept, *Thou shalt not commit Adultery*, and, *Thou shalt not steale*. These words *Exod. 34. 28.* *God wrote in Tables the ten words of the Covenant*, should not be translated here, *He wrote ten Sentences*: as *Mat. 21. 24.* *I will aske you one word; that is, one Sentence, or one Question*: but it is taken here, *Pro sententia precipiente*, for a commanding Sentence as *Esth. 1. 10.* *The Queene refused to come at the word of the King*, that is at the commandement of the King. So *Decalogus* is called *ἐντολὴν* by the Apostle, a command: ten words, that is, ten commands. These words then are not

a command, but a preface to the commands; because they are not set downe by way of precept as the rest of the Commandements.

In this preface we have to consider what is craved of us: secondly who craveth it of us: First, what is craved; Obedience, that they should hearken, for obedience be- ginneth at the care, *Speake Lord, for thy Servant heareth* 1 Sam. 3. 10. Secondly who craveth this attention? it is *Iehova*, the great and mighty God.

There are foure things to bee marked in this name *Iehova*; first, that God revealed not himselfe to any, by his name *Iehova* untill *Moses* time, *Exod. 6. 3.* I was knowne before to be *shaddai*, and I manifested my selfe to the Patriarches by *Adonai*, and *Elohim*: but I mani- fested not my selfe, by my name *Iehova*, which signifi- eth my essence, untill I revealed my selfe unto thee, *Moses*.

But his name *Iehova* was knowne before *Moses* time, *Gen. 4. 26.* *inceptum est nomen Iehova invocari, then began men to call upon the name of the Lord.* So *Gen. 15. 8.*

The Fathers who lived before *Moses* time, called him not *Iehova*, but *Elohim* or *Adonai*; but *Moses*, who wrote the history of *Genesis*, after that this name was revealed unto him, he used this word, *Iehova*; in the history of *Genesis*. *Moses* doth not set downe here the words of the Patriarches, but the sense of their words: they called him *Elohim* and *Adonai*, but *Moses* called him *Iehova*. This name was *veli* before, a hid name, admirable, or secret. *Peloni almoni*, is a name in the Scriptures, which is not expressed but understood; as *Ruth. 1.* So in the Gospell, *Ye shall goe unto what shall I call him his house.* *Mat. 26. 18.* and of *Peloni almoni*, is made *Palmoni*, *Dan. 8. 13.* which the *Seventy* translate $\epsilon\upsilon\pi\omicron\iota\varsigma$ for it is a hid name of reverence, which is communicated to none. When *Manoah* asked the Angell what his name was,

Foure things to be marked in the name *Iehova*.

Object.

Ans.

The Lord revealed not himselfe by his name *Iehova*, untill he revealed himselfe to *Moses*.

פְּלִי

וַעֲלֵס לִי דְעִינָא.

פְּלִי אֵלֹמֵנִי

פְּלִמְנִי

The Heathen had some darke footesteps of the name *Iehova*.

Sundry causes which make men conceale their names.

Why the Lord kept up his name *Iehova* from the Patriarchs so long.

God is opposite to man by way of contradiction.

he answered my name is *Peli*, admirable or secret *Iudges* 13, 18. The heathen had some darke footesteps of this admirable and secret name; for upon the gate of the Temple of *Minerva* which was called *Sai*, they had this inscription written: *Ego sum omne quod extitit, est, & erit, nemumque peplum nemo adhuc mortalium detexit*, that is, I am all that hath beene or shall be, and no man as yet hath discovered my veile. And they prayed that their goddesse would unvaile her selfe unto them, that they might understand something of her great majesty. It was not for the benefit of the Church to know the Angels name; and therefore he concealed it.

There are many causes wherefore men conceale their names; sometimes feare, sometimes shame, sometimes deceit, sometimes wisdom, sometimes charity and humility makes them to conceale their names. When *Paul* wrote his Epistle to the Hebrews, wisdom made him to conceale his name, for he becoming now of a Jew, a Christian, his Epistle would have had the lesse credit with the Iewes; and therefore hee concealeth his name. The reason why the Lord kept up his name *Iehova* from the Patriarchs so long, was his wisdom; but now when the promises were to be accomplished which he had made before, he expresth his name *Iehova*.

The second thing to be considered in this name is, that he is called *Ehie*, *Ero qui ero*, I am that I am, *Exod.* 3. 14. that is, whose eternity endureth for ever; and he is called *Eheie*, who was, is, and is to come; for, the future tense with the Hebrews comprehendeth all the three times, past, present and to come. *Iohn* saith of the beast, *Rev.* 17. **II.** *the beast which was, and is not*: the thing that is past, is not: and *Ezekiel.* 26. 19. *thou shalt be no more*; when a man is dead he was; and is no more. God is onely immortality, he is *Alpha* and *Omega*, and he is opposite to man by way of contradiction, which is the greatest contrariety

that

that is, *Deus est, homo non est*, he is a God and not a man, *John* expressing this name *Eheie*, expresseth it thus $\delta \delta \omega \nu \delta \epsilon \nu \chi \delta \delta \epsilon \rho \chi \delta \omega \nu \Theta$, *Revel. 1. 8.* setting them downe as nouns; and he would rather commit a solœcisme in the Greeke tongue, then not to expresse the name *Iehova* by them, for by nature they are participles, they should not be taken materially here $\tau \omega \delta \omega \nu$, but as participles, and they should be declined $\alpha \tau \omega \tau \delta \delta \omega \nu \Theta$: but to expresse *Eheie* and *Iehova*, he calleth them $\delta \delta \omega \nu \chi \delta \delta \epsilon \rho \chi \delta \omega \nu$, &c.

The third thing to be observed in this name is, that sometimes the letter *Iod* and no more of the name *Iehova*, is added to words: example *Jonas. 1. 9.* *I am an Hebrew, and I feare the Lord God*; it is in the originall *Gnibhri anochi*; as if he should say, I am an Hebrew of *Iehova*, or belonging to him, the letter *Iod* is an *Affixum* here, and the sentence would be perfect without it [*Gnibher anochi*] but this *Iod* added to it, carrieth this sense, *I am an Hebrew belonging to Iehova.*

The fourth thing to be observed in the name *Iehova*, is this, that his other attributes, *Adonai*, and *Elohim*, are given to creatures, as to Angels and to men; but this name *Iehova* is never given to any creature.

The last thing to be observed in this name, is this, that it is never pronounced, nor written with the owne vowels of it; but either with the vowels of *Elohim*, or *Adonai*, and the *Seventy* translate it alwayes $\omega \beta \epsilon \iota \Theta$, and the *Jewes* call it $\alpha \nu \epsilon \nu \theta \rho \omega \pi \iota \tau \omega \nu$ *ineffabile*, $\alpha \rho \rho \epsilon \sigma \tau \omega$ *indicibile*, and $\alpha \rho \rho \epsilon \tau \omega$ *ineloquibile*.

I am the Lord thy God. To be their God includeth three speciall blessings in it. First, remission of finnes. Secondly the resurrection of the body: and thirdly life everlasting.

First it includeth in it remission of finnes, and it is concluded thus.

The letter *Iod* added to some words for the whole name *Iehova*.

י
עֲבָרִי אֲנוּכִי
עֲבָר אֲנוּכִי

The name *Iehova* is given to no creature, as the rest of Gods attributes are.

The name *Iehova* is never pronounced with it owne vowels.

Of this see more Commandment. 3. chap. I.

The preface includeth in it remission of finnes the resurrection and life everlasting.

They are blessed, who have God to be their God.

They who have their finnes remitted are blessed.

Therefore, they who have their finnes remitted, have God to be their God.

Secondly, the resurrection of the body is contained within this preface *I am the Lord thy God*; as Christ proveth against the *Sadduces*, *I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living*, that is, of those who live to God, although their bodies be in the grave: To prove the resurrection out of this place, some frame the argument after this manner.

They who live in their soules after their bodies are dead, must rise againe in their bodies;

But *Abraham, Isaac, and Jacob*, live in their soules, although their bodies be dead;

Therefore, their bodies must rise againe.

But this argument, although it hold well enough against those who hold the immortality of the soule, yet it proveth not against the *Sadduces* who deny the immortality of the soule; but to fit the argument against the *Sadduces*, and those who deny the Immortality of the soule; it must be framed thus.

They who have God, to be their God; must live againe;

But *Abram, Isaac, and Jacob*, have God, to be their God:

Therefore, they must live againe.

This argument will hold against the *Sadduces* who admitted the five bookes of *Moses*, and granted that God made a covenant with *Abraham, Isaac, and Jacob*.

But the *Sadduces* might have said, that God might have bene their God while they were living, and now ceased to be their God when they were dead.

The covenant is pronounced in the present time; *ego sum I am their God*, and not, *I was their God*; for although

An argument to convince the *Sadduces*, who denied all the Scriptures, except the five bookes of *Moses*.

Object.

Ans.

though the word *Sum* be not expressed in the covenant, yet it is to be understood after [*Ani*] according to the manner of the Hebrewes.

He might have beene the God of their soules, although not of their bodies.

The *Sadduces* could not frame this answer, who denied the immortality of the soule. Secondly, the Text saith, *I am the God of Abraham*, that is, of whole *Abraham*; For when any thing is attributed or astricted to a part, the Whole is presupposed first. Example, the blacke-Moore is white in his teeth, then the Moore must first exist who hath the white teeth; So if the whole exist not, *In potentia* at least, then this limitation cannot be made to the soule, that he might be the God of *Abrahams* soule; as though the body never were to rise againe: and if their bodies were not to rise againe, how could hee be called the God of their bodies? or why commanded hee their bodies to be circumcised and madethem Temples of the Holy Ghost, if hee had not bene minded to raise them againe? *To live* then, must be understood here first of the soule, living actually, and of the body, living potentially, which by the power of God shall be raised againe; and it is saide in this sense, *Mark. 5. 39. She is not dead but alive.* How was shee living? by the power of God, who was able to raise her againe: and therefore the Hebrews cal the Church-yard, *Domum viventium*, The house of the Living, because the bodies lived to God all this time. The Iewes themselves beleeve the resurrection *Esay 26. 19.* [*Nebbelathi jekumun,*] *Cavader meum resurgent* that is, I beleeve that my body shall rise againe and others with me, so, *Iohn 11. 24. I know that he shall rise againe in the resurrection at the last day.*

Thirdly, this preface containeth in it life eternall, *Heb. 11. 16.* God is not ashamed to be called their God and

יְהוָה

Object.

Answ.

When any thing is attributed to the part, the whole is first understood.

The Churchyard is called the house of the living.

נְבִלְתֵי יְקוּמוֹן

Heb. 11. 16.

he hath prepared for them a City to come, it is concluded thus.

If their God had not prepared for them a City to come, he might have beene ashamed;

But their God cannot be ashamed:

Therefore their God hath prepared for them a City to come.

I am the Lord thy God; here he teacheth them, the application of all the promises of Salvation to themselves.

Heb. 11. 13. *the faithfull embraced the promises* and kissed them, this was their particular application of the promises. The Schoolemen say well, that all the comfort in divinity lyeth in these possessive pronounes *mine, thine, and our's, a Saviour is borne to you, Luc. 2. 11. So Paul who hath given himselfe for us Tit. 2. 14. And the comfortable promises of the Gospell, is Esay 43. 1. [Li attā,] tu mihi, thou art mine,* which is *מעצומי*, a short sentence, but comprehending all the promises of Salvation in it; when God saith *thou art mine,* and our hearts can answer him againe *We are thine,* This is a happy meeting: the Jewes used to write these two short words [*Li attā*] the summe of the whole covenant, as a Motto upon their rings, and about their gates: *Mine* and *thine* are words of love. 2 King 20. 32. *Ahab said to Benhadad he is my brother,* then the text saith, *the men did diligently observe whether any thing would come from him* (meaning from *Ahab*) *and they did hastily catch this word, when he sayd, He is my Brother:* So when the Lord uttereth this word to us, *I am your God,* we should hastily catch it, and lay hold upon it, and make particular application to our selves of the promise: but hypocrites cannot make this particular application to themselves of these promises of salvation; when the Lord offered a signe to *Ahaz, Esay 7. the Prophet sayd to him aske a signe of the Lord thy God;* but how answered the hypocrite? *I will not tempt the Lord,* but he

durst

The comforts in divinity standeth in these possessive promises, *mine, thine, ours.*

לִי אַתָּה Tu mihi.

Thou art mine, this is the summe of the whole covenant.

Hypocrites cannot make particular application of God, nor his promises to themselves.

durst not say, *I will not tempt the Lord my God: but Esay can apply that to him selfe, will ye tempt the Lord my God, Esay 7. 13. Pharaoh sayd Exod. 10. 17. Pray to your God for me, that he may take away this plague from me: and so Darius Dan. 6. 20. calleth him Daniels God, and not my God, and see how strangely the Iewes spake of Christ; There is one Christ who is dead and risen againe, Act. 25. 19. and the Devils say, Iesus thou sonne of the most high God, what have we to doe with thee, Marke 5. 7.*

How commeth it that *Balaam* that wizard maketh particular application to him selfe, calling God his God *Num. 22. 18. I cannot goe beyond the Word of the Lord my God.*

Balaam called God his God, after the manner of the *Hetruscians*, taking him to be that *Hetruscian* God who had informed his minde, and enlightened it at that time.

How commeth it that *Ezekias* saith to *Esay*, *2 King 19. 4. it may be the Lord will heare all the words of Rabshakeh, and will reprove the words which the Lord thy God hath heard?*

He calleth him *Esayes* God, and not his God, not out of distrust as *Pharaoh* and *Nebuchadnezzar* did, but onely because *Esay* was their mouth to the Lord at that time, who brought the answeres to them from God.

The last thing which is contained in this preface, is, the reason why they should obey him: because hee brought them out of the Land of *Egypt*.

The conclusion of this is, *Psal. 119. 130. the entrance to thy words giveth light, and giveth understanding to the simple.*

Quest.

Answer:
How *Balaam* called
God his God.

Quest.

Answer.

Conclusion.

CHAP.

Commandement 1.

CHAP. V.

That there is but one God.

Exod. 20. 3. Thou shalt have no other Gods before me.

The first and second Commandement, are two distinct Commandements.

THE first and the second Commandement are two distinct Commandements, and not one, as the Church of Rome would make them; for if they were not two distinct Commandements, then whatsoever religious duties are required, and offences forbidden in Gods Word elsewhere, could not be contained here under one of these Commandements: but all religious duties required besides in any other Scripture, can, and must be contained in some distinct Commandement of the first Table, and there are many religious actions commanded which we must referre to some generall head, and some distinct Commandement in the first table, which cannot be referred to the first or third Commandement, or to the fourth, and therefore of necessity they are to be referred to the second Commandement.

To bow before God belongeth both to the first and second Commandement in diverse respects.

Thou shalt not bow down to them nor worship them. These words belong both to the first and second Commandement in diverse considerations; *To bow* the body, is an exercise of religious worship due to God, and wee must not performe it to any other creature. There are two sorts of bowing of the body, the first is an absolute bowing or *terminativa adoratio*, as they call it, and stayed in the thing, to which it is given; and this is performed when the thing it selfe is the principall cause why the worship is given unto it. This sort of worship is due onely to God himselfe and it belongeth to the first Commandement.

Adoratio } *terminativa*
 } *relativa.*

Commandement, although it be an externall action of the body, *1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* This externall action of the body; *To lift up the hands,* belongeth to the first Commandement. The second sort of bowing or of bodily worship is that, which we call *Relativa, quando non terminatur in creatura,* when it endeth not in the creature, *Sed transit in aliud,* it passeth to another; and this sort of worship is forbidden in the second Commandement; such was the worship which *Cornelius* would have given to *Peter Act. 10, 25.* and which *Iohn* would have given to the Angell *Revela. 19. 10.*

Secondly, others distinguish the first and the second Commandement this way; that all inward worship is commanded in the first commandement; and all outward worship, in the second; but neither all, nor onely, inward worship is commanded in the first Commandement, as to bow the knee before God *terminative & absolute,* is judged a part of the worship of God in the first Commandement; so both the outward and inward relative worship are condemned in the second Commandement. When a man carrieth any religious and reverent respect to worship before the creature, this is condemned in the second Comandement, as when the *Philistines* would not tread upon the threshhold where *Dagon* broke his necke *1 Sam. 5. 5.*

Thirdly, when false worship is given to the false God, they make that a breach of the second Commandement; and when true worship is given to the true God, they say this is commanded in the first Commandement; but this distinction holdeth not, for when a man worshippeth a false God, by false meanes; as when a Covetous man maketh a god of his money, it is a breach of the first Commandement, and not the second; but when
he

Adoratio terminativa, quid.

Adoratio relativa, quid.

Neither all, nor onely inward worship, is commanded in the first Table.

he goeth about to worship any creature for Gods cause outwardly in act, this relative worship is condemned in the second Commandement.

Ye shall have no other Gods before me: these words are not rightly translated, ye shall not make [*Peregrinos deos,*] strange gods: he forbiddeth not only *deos gentium*, which are *dij peregrini*, but thou shalt make to thy selfe no gods, although thou never learne of another people to make them. And this word *Achar* in other places of the Scripture, is expounded by these two words, *Necar* and *Zar*, so that he forbiddeth to have any God but himselfe.

It is great Idolatry to worship the Gods of other people, being deceived by them; as the heart of *Salomon* was drawne to worshipping strange gods by the example of his Wives: It is greater Idolatry when they make choise to worship them, not being compelled for feare, as they would have driven *David* to doe, *1 Samuel. 26. 19.* thus did *Amaziah* willingly worshipping the Gods of the *Edomites* after that hee had overcome them, *2 Chron. 25. 14.* But a higher sort of Idolatry, is to worshipping gods whom their Fathers knew not. *Deut. 32. 17.* this was a greater sin than to worship the Gods of their Fathers.

Before me, in the Hebrew it is, [*Gnal Panai*] which may be expounded in my place; as *Deut. 21. 16.* he may not make the sonne of the beloved first borne, [*gnal Pene,*] in place of the son of the hated woman. Or, [*gnal Panai,*] *id est e regione mei*, ye shall not bring in the Harlot in my sight.

Before me, God is a jealous God. Who will not suffer *Idolum Zelotypia*, the Image of Ielousie to be set up before him. *Ezeck. 8. 3.* hee who would not suffer a stranger to enter into the Temple, how can hee suffer an Image to be set up before him? hee who would not suffer the *Arke*, and *Dagon* to stand together in the Temple of the

אחר }
נכר } alienar.
זר }

To worship gods
whom their Fathers
knew not, a great sinne.

עני פני

The great hatred of
God against Idolatry.

the *Philistins*; how can he suffer an Idoll to be set up beside himselfe in his owne Temple? What boldnesse was it in the Jewes, to set up the Idoll in mount *Oleuit*, even in the sight of the Lord, for he never looked out of the Sanctuary, but he saw that vile hill of abominations: therefore he calleth it not, [*Har hamishha*] *Mons unctio- nis*, but [*Har hammashbith*,] *Mons corruptionis*, *The Hill of corruption*, 2 *King* 23. 13. And they came neerer with their Idolls to set them up before the Lord *Ezek.* 8. 5. *Northward at the gate of the Altar, this Image of Ie- lousie in the entry* was set up. This was the outmost gate in the court of the gentiles. And yet neerer, in *Gazophylaciis*, in the Chambers that were next the Temple. When the Prophet digged a hole through the wall he saw them *worshipping creeping things and abominable beasts* *verse* 10. And yet neerer even at the North gate of the Lords house at the entry of the Court of the Priests, there they set up the filthy god *Tammuz*. And yet they come neerer which was a greater abomination, *At the doore of the Temple of the Lord, betwixt the Porch and the Alter, were five and twenty men with their backs towards the Lord, and their faces towards the East, and they were worshipping the Sunne*. When they came to worship before the Lord they turned their faces to- wards the Arke; which was in the West end of the Tem- ple, and when they came out of the Temple, they re- turned not that way, by which they entred in; as when they came in at the East gate, they went out at the North or North-east gate, but they went not out at the East gate because then they should have turned their backs upon the Lord. If they might not turne their backs upon him; farre lesse might they turne their hearts from him; See *Esay.* 1. 4.

Ye shall have no other Gods. Acherim, Strange Gods, so it is called strange fire. Num. 3. 3. and *strange incense* *Exod.*

הַר הַמִּשְׁהָרָה

Mons unctio- nis a
מִשְׁחָה unctus *uit.*

הַר הַמִּשְׁחָה

Mons corruptionis a
שִׁחָה corrumpere.

The idols in *Ezekiel's* dayes, were brought neerer and neerer, untill at last they were brought within the Temple.

When the people of God worshipped, they turned their faces to- ward the Arke,

They went not out of the Temple by the doore at which they entred in.

אֲחֵרִים

To have another God
is to have a strange
God.

Many have not God to
be their God.

עמי
לא-עמי
רחמי

The estate of the Iewes
when they were the
people of God,

נוי עקרי

The Samaritans religio
on contrary to the
Iewes in their first
estate.

עברת
עברת
עברת

30.9. and Levit. 10. 1. So *alienare se retrorsum*, is to goe
Backward from the true God, Esay 1. 4. In worship, if we
respect either the object, or the manner of the worship,
to have another god, is to have a false god. so Galat. 1. 8,
9. *Another Gospel*, is a contrary Gospel, and *Disparata
sunt contraria in cultu divino, ubi est alius & alius non est
unus cultus*; therefore a *strange God*, is put here for a false
god.

We may take up this Commandement in these propo-
sitions. First, ye shall have a God. Secondly, yee shall
have me for your God. Thirdly, ye shall have mee onely
for your God.

First, ye shall have a God. The most people of the
World have not God for their God; there were and are
three religions in the world, first Iudaisme, secondly
Christianity, and thirdly Paganisme.

Iudaisme is considered in a threefold estate, first when
they were [*Gnammi*,] *My people*, secondly when they
were [*Lo gnammi*,] *Not my people*, and thirdly when they
shall be [*Ruhama*,] *to be pittied* Hose. 1.

In the first estate, when they were [*gnammi*,] *My peo-
ple*, then they worshipped the true God, they waited for
salvation in Christ to come, and they were distinguished
from other people by the badge of circumcision, then
the Profelyte of the Gentiles was numbered with them,
and he was called [*Goi gnikkari*,] *Gentilis fundamentalis*,
when he had embraced the Articles of the faith. Those
who were opposite to the people of God in this estate,
were either those who mixed their religion with hea-
thenish Idolatry, such were the *Samaritans*: of these
Chrysofome said, *μικτα μυστήρια* to mixe these things that
should not be mixed, the true worship with the false; and
the Iewes stigmatized (as it were) the *Samaritans* with
these two-letters, *Gnain zain* because they used strange
worship, Or, those who fell away quite to gentilisme,
such

such as was *Rabshake* whom the Iewes hold generally to have beene an apostate Iew; and such a one is called [*Copher begnikkar*,] *Negans fundamentum*.

In their second estate they are [*Lo gnammi*,] *Not my people. And they despised me* *Esay. 1.* They whom I begot and brought up, they upon whom I bestowed so great priviledges; they to whom I gave so many benefits with out their desert, they whom I carried upon *Eagles wings*, *Deut. 7. 6.* (for the Eagle doth not carry her young ones in her tallons as other ravenous fowles doe, but upon her wings) I was betwixt them & all danger, I covered them in *Egypt* with my wings, I carried them through the desert; and yet they have cast me off, whom they ought to have worshipped, they have despised me in my Precepts in my Counsels, and in my Ceremonies, in my Patriarchs and in my Prophets, in my Iudges and in my Kings, and lastly they have despised me in my wel-beloved Sonne, whom I sent to them, saying, perhaps they will reverence my Son. *Mat. 21. 37.* They regarded not the rocke of their salvation, but judged him, Plagued and smitten of God, *Esay 53. 4.* They rejected me, whom I accounted only for my children, and I accounted all other people but dogges in respect of them, *Matt. 15. 26.* But they turning into dogs have rent me, *Psal. 22. Phil. 2. 3.* And now the Turke and the Iew are alike, he in his *Desideratus Messias*, his worldly King, and the Turke in his *Muhhamad*, his *desiderabilis Mahomet*, both circuncise, the Iews the eight day, the Turkes the eighth yeare.

In their third estate, when they shall be *Rubhana*, they and the Christians shall be one, then there shall be one shepheard and one sheepfold, *Ioh. 10. 26.* And the seale of the Covenant shall be baptisme, as it is to us now.

The second religion Professed in the World is Christianity, those have God for their God, first they were called [*Nozerim*,] *nazarai* and afterward their name

was

בְּפֶרֶךְ בְּעֶקֶר

The great ingratitude of the Iewes in casting off the Lord, who had done such great things for them,

מְחֵמֵר *desiderabilis.*

אֲחֵמֵר *desiderare.*

The Iewes in their third estate shall be all one with the Christians.

How they were called Christians at the first.

נזרים
משׁיחיים

המיר רר
Some fall totally from Christianity.

כופרים
ממלוקין a radice.
מלק emere.

מסלמאנין a radice
שלם pax.

Hereticks and Schismatics fall from Christianity in part,

גירוה
ארמיא

Broerwood in his inquiries.

was changed at *Antioch*, and they were called *Meschiim* *Act. 11.26*. And the seal of the covenant to them is baptism. Opposite to these are Apostates who fall away from Christianity; such a one is called [*Hemir dath,*] *Mutans fidem*, changing their faith and religion.

These who fall from Christianity: doe fall away either totally, or in part. If they fall totally, either they fall to Iudaisme, Turcisme, or Gentilisme.

First, if they fall to Iudaisme, then they are called [*Copharim*] *redempti pretio*, bought with a price.

Secondly, if they fall to Turcisme, if the Turkes buy the Children of the Christians, then they are called *Mumlukin*, and they circumcise them when they are eight yeare old: and if they take them alive when they are men of age, then they must renounce their Christianity, and they must say; *Non est Deus, nisi deus & Mahumet*, there is no God except God and Mahumet then they are circumcised, and called [*Musulmanin,*] *servati, a salem Pax*.

The third sort are these who fall totally to Gentilisme, as *Julian* the Apostate.

They who fall away in part from Christianity, are either Hereticks or Schismatickes, the hereticke sin against the truth, and the schismaticke against the charity. *Heretici in veritatem; & Schismatici, in charitatem, peccant.*

The third religion is Paganisme, it is called *Cajaroth*, and in the Syrian language the Paganes are called *Aramai*. *Galat. 3.2.8*. The reason why they are so called, is because the first Idolaters, mentioned of, in the Scriptures came from *Aram*, or *Syria*, as *Abrahams* Father was a Syrian, *Laban* was a Syrian, *Naaman* was a Syrian, and *Balaam* was a Syrian, *Deut 23.4*. And they put an *Aramite* for an Idolater, as an *Arabian* for a Theefe, *Iere. 3.2*. and a *Chaldean* for a Genethliacke *Dan. 2.2*.

If all the world were divided into thirty one parts, there

there will be found nineteene parts be possessed by Idolaters, seven by Mahumetans and Iewes, and but five parts by the Christians.

Nineteene parts are possessed by Idolaters: first some of *Europe* and the sixt part of *Africa*, the most part of *Asia*, as *India*, *Calecut*, *Cathay*, and *Tartarie*, all *America*, except a few drawne to Popery, by the *Spaniards*.

The *Mahumetans* possesse sixe parts of the World, as *Arabia*, *Persia*, and a part of *Asia*, as the *Tartares*, and the fourteenth part of *Europe*.

Christians possesse but five parts of the Word, and there are thirteene sects amongst them, *Papists*, *Grecians*, *Melchites* or *Syrians*, *Indians* or *Christians* of *Saint Thomas*, *East Indians*: *Georgians*, *Muscovits* and *Russians*, *Nestorians*, *Iacobites*, *Ophits* in *Egypt*, *Armenians*, *Abissani* and *Maronits*.

Now take the true professors, and separate them from these corrupt worshippers, then separate hypocrites from these true professors; and so we shall see how few there are, who have God for their God.

The conclusion of this is: seeing that there are so few, that have the true God, to be their God, let us study to be of the number of that little flocke, to make the Lord to be our God; and then we shall be his people. *Turkes* and *Pagans* deny the true God in *Christ*, heretickes rob him of his glory by their superstition and Idolatry, hypocrites and carnall professors, *honour him with their lips but have their hearts farre from him*, *Esay 29. 13*. Therefore let us bend our selves with al our might to maintaine and advance Gods glory that it be not troden under foote of all.

Conclusion.

CHAP. VI.

God is to be loved with all the heart.

Commandement. I.

Deut. 5. 6. Thou shalt love the Lord thy God with all thy heart, &c.

THIS Commandement craveth of us that wee should have God to bee our God. First, that wee should love him. Secondly onely love him. Thirdly, with our heart, and with all our heart. Fourthly to put our trust in him, and hope in him. Lastly, to feare him.

First we must love him, nothing can fill the heart of man but God. *Prov. 30. 15. There are three things which are not satisfied, yea foure that say they have not enough: the grave and barren wombe, the earth that is not filled with water, and the fire that saith not, it is enough.* So nothing can fill the heart of man, there is such an Immensitie and emptinesse in it, that nothing can satisfie it but God himselfe: Cast three Worlds into it, yet it will never say, it is enough, *Et nullum datur vacuum*, it must bee filled, and nothing can fill it but God: Therefore he speaketh to the heart, and when it is empty hee must fill it with graces. Satan is said to fill the heart, *Act. 5. 3.* But he cannot come in directly to the heart, to fill it, but onely to the sense and phantasie, this is proper to God onely, both to fill the heart and to give it contentment.

The second reason why wee should love God, is, because there is nothing that can give rest to the soule, but God; the heart of man is like the needle of the Compasse, that trembleth still, untill it come to the Pole. *1 Sam. 2. 29.* The soule of a wicked man is in a sling; that which is in a sling is violently tossed about: So is the soule when

it

Reasons why we should love God.

Reason 1.

Nothing can fill the heart but God.

Reason 2.

Nothing can give rest to the soule but God.

it is not upon the proper object, God. *David* said *Psal.* 36.10. [*Libbi sehharchar,*] *My heart was troubled; So* her is called a Merchant going too and fro selling his wares: so is the heart of man troubled about sundry things; and the letters are doubled here, to signifie the great care and trouble, that *David* had, when he sought after these things, as the Merchant seeketh for his gaine. When the rich man said in the Gospel, *Soule take thy rest, for now thou hast much goods laid up for many yeares,* *Luk.* 12. 19. He put the soule from the right object. But when *David* said, *Returne my soule to thy rest,* *Psal.* 116.7. then he set his Soule upon the right object.

Secondly, we must onely love him, *Nihil prater, supra, aut contra.*

Whether is God to be loved for his benefits or not?

God is to be loved for himselfe, *Although he should kill me, yet will I trust in him.* *Iob.* 13. 15. *God is ultimus finis* (as *Thomas* saith) and we may not serve him for another end, for then we should make *ultimum finem* but *medium.* *Antigonus Sochavus* saith, *Ne estote servis similes, qui dominis serviunt mercedis ergo,* be not like servants who serve their masters onely for gaine. There is great reward in keeping Gods Commandements, *Psal.* 19. 11. The reward is the end of our service, but it is not the end of that which we love; we expect our reward, but we enjoy not our reward. These benefits in respect of our infirmitie may be motives to stirre us up to love him, and they may be *ordine Prima*, but never *quoad dignitatem Principua*, they may be first in order, but never principall in respect of dignity, *Iob.* 6. 26. *Ye seeke me because yee eat the bread and were filled.* *Iob.* 21. 15. *What shall it profit us, if we pray unto him?* They measure all their religion by profit, and will doe nothing but for gaine. So *Mal.* 3. 14. *It is a vaine thing to serve the Lord, and what profit*

לבי סחרחר
סוהר mercator a
סוהר circumare.

Quest.

Ansiv.

*Medium quia tale est
perse nullam boni appeti-
tibilis rationem possidet.
tota quippe ratio amandi
medium, est convenientia
cum fine.*

In Pirke Abboth.

Hypocrites serve God
for gaine.

Hypocrites serve God
for game.

יְהוָה לֹא יִשְׁמַע
קוֹלָם

God is to be loved with
the whole heart.

God looketh first upon
the heart.

יְהוָה לֹא יִשְׁמַע
קוֹלָם
Simile.

God looketh upon the
intention without the
act.

יְהוָה לֹא יִשְׁמַע
קוֹלָם

The Lord liketh the
action of an unregenerate
man, but not as
it proceedeth from.

Hypocrisie defileth all
the actions of a man.

נִעְצָר לְפָנַי יְהוָה

Doeg was a great Hypocrite.

is it that we have kept his ordinances? To those men
gain is godliness. 1 Tim. 6. And they are like little
Children that will not say their Prayers, unless we pro-
mise them their breakefast.

The manner how we should love him; we should
love him *with our heart*, the heart is the first thing that
God looketh unto. Prov. 23. 26. *Some give me thine
heart.* When the beast was cut up for a sacrifice the first
thing that the Priest lookt upon, was the heart, and
if the heart was naught, the sacrifice was rejected. God
looketh first upon the heart of his Children, and then
upon their Sacrifices; as hee looked upon *Abel* and
upon his sacrifice. Gen. 4. 4. Secondly, he looketh upon
the intention of the heart without the act, as upon *Da-
vids* purpose to build the Temple; and here he accep-
teth more of the quality than of the quantity. Thirdly,
he liketh sometime the action of an unregenerate man,
but not as it proceedeth from him. 2 Chron. 25. 2. *A-
maziah did that which was good in the eyes of the Lord, but
not with a perfect heart.* The things which he did were
good in themselves, but not as they proceeded from
him.

Seeing the heart is that, which the Lord looketh first
upon; then every man should study to purge his heart
especially from Hypocrisie, which defileth all our acti-
ons, and maketh the dounge of our sacrifices to be cast in
our faces. We have a notable example how this Hy-
pocrisie divideth the heart Hos. 10. 2. And hindereth it
that it cannot love God. 1 Sam. 21. 7. *There was a cer-
taine man of the servants of Saul there (Doeg) detained before
the Lord.* But this doth not expresse the force of the
words in the originall, *Nirghzer liphni Iehova*, it carrieth
this sense with it, *Incluserat se ante Tabernaculum ut stu-
dio legis occuparetur.* Hee went of purpose to study
the Law of God there, and to understand his will, who
would

would have thought, but that this hypocrite came with an upright heart to serve the Lord; and yet because the heart of him was not perfect, hee became a most fearefull persecuter, and murtherer of the Priests of God.

So when the Seventy went up to meet the Lord, *Exo. 24. 1.* *Nadab and Abihu* went with them, and yet because those rebels had not a good heart to love the Lord: therefore they brought in strange fire to the Altar of the Lord. *David* said *Psal. 18. 44.* that many of my servants mendaciter se subijciunt mihi, *Many counterfitly submitted themselves to me*: So many counterfitly submit themselves to the Lord, whose hearts are not upright with him. The prophet sheweth this Hypocrisie. *Iere. 17. 8.* *The heart of man is deceitfull above all things,* in the originall it is, [*Gnakobh,*] *A Supplanter.*

Thou shalt love the Lord with all thine heart, and it is enlarged, *Deut. 6. 5.* *Thou shalt love the Lord with all thine heart, soule, and might.* And *Marc. 10. 30.* *with all thy soule, mind, and strength.* In the Hebrew it is *ex toto valde tuo.* The Chaldee Paraphrast paraphraseth it, *Ex tota substantia tua,* which is not the meaning of the Law. We are not curiously here to seeke the difference of these, *minde, Soule, strength,* and *heart*; but onely to consider, what God craveth of us, that we should love him unfainedly; and with an upright heart.

And that we may take up this the better, we must understand that repetitions in the Scripture, sometimes neither intend the affection; nor signification; but diminish them; example *Iob 19. 2.* *Have pittie, have pittie upon mee my friends.* Here the doubling of the word neither intendeth the signification, nor affection, but diminisheth it rather.

Sometimes againe, when the same words are repeated, they intend both the affection and signification.

עקוב

כִּרְיָ מֵאֵרֶךְ

Repetition of words in the Scripture sometimes doth intend the affection, sometimes the signification, sometimes both the affection and signification, and sometimes neither of them.

Pfal. 126. Venientes veniebant cum exultatione. Here it intendeth both the signification and the affection, they came home as cheerefully from the captivitie, as these who bring home their corne with joy and gladnes. Exam. 2. *Gc. 25. 30.* and *Esau said to Jacob, feed me I pray thee with that red with that red pottage.* Here the doubling of the same words intendeth both the affection of *Esau*, and the signification of the words: that is, *With that excellent red pottage.* But when the repetition is in diverse words, it intendeth the affection, but not the signification of the words. Example, *Exod. 32. 6. The people sat downe to eat and drinke, and rose up to play:* here the words *to Eat*, *Drinke*, and *Play*, intend not the signification, but onely the affection of the people; they expresse how earnest the people were in this their Idolatry. It is true, ye shall finde when diverse words are set downe to expresse one thing, they sometimes intend the signification; as well as the affection; but that is in the joyning of the words, and not in the words themselves. Example *Luc. 17. 17. They did eat, they dranke, they married Wives, they were given in marriage.* Here although their security be set downe by diverse words, yet the repetition of them intendeth the signification, as well as the affection; they are set downe here without any conjunction, after the manner of the Hebrewes; for the Hebrewes when they would expresse their earnest desire about a businesse, they set downe their words without a conjunction: but when diverse words are set downe with a conjunction, then they intend not the signification, but onely the affection, as here, *Thou shalt love the Lord with all thy soule, &c.* Here the words intend the affection, but not the signification: and therefore wee are not here curiously to seeke how these words differ, but to understand, that we should love the Lord, not onely comparatively, or appretatively; but both intensively

The Hebrewes to expresse the earnestnesse of things, set downe the words *דרכו*, without a conjunction.

sively and extensively, as far as we can; and as the sunbeames gathered together and united in a Cristall glasse, burne the hote; So all the affections gathered together and united, make the love the more fervent, *Tunc omnes fontes mei laudabunt te Psal. 103.* Then all that is within me shall praise thee.

*Deus amandus est intensi-
ve et extensive.*

Contrary to this love is lukewarmness in the service of God. Such was the Church of *Laodicea*, because they were lukewarm, therefore the Lord saith; *I will spue them out of my mouth, Rev. 3. 16.* For cold and hot things contract the stomacke and make it to keepe the nourishment; but lukewarmness dilateth the stomacke and maketh it spue out the nourishment: So the Lord cannot abide those lukewarm people, but spueeth them out. Lukewarmness is not a midst betweene cold and heate, as in naturall things, but it is more opposite to heate than cold is.

God cannot abide lukewarm people.

And that we may conceive this the better, let us marke these foure sorts of people.

- Continens & temperans, bonus*
- Incontinens & temperans, malus.*
- Incontinens & intemperans pejor.*
- Continens & intemperans, pessimus.*

Non datur hic modus.

The best sort of these foure, are they who are both continent and temperate, subduing their passions, and serving God in sincerity both in heart and deed as *Zacharie* and *Elizabeth* were both righteous before God, walking in all the Commandements and ordinances of the Lord blamelesse. *Luc. 1. 6.*

Four sorts of professors compared together and who are worst.

Secondly, the Incontinent and Temperate are not the worst, as those who are ruled by their passions but burst not forth in act, as *David* when hee was about to kill *Nabal*, here he was incontinent; but by the wise counsell of *Abigail* he was restrained from murther, and was temperate in his action.

Thirdly, some are both incontinent and intemperate, and yet these are not the worst, who being overcome with their Passions burst forth in act, as *David* when he committed adultery, and as hee who killed in sudden passion: neither are those most opposite to them who are both continent and temperate.

Fourthly, some are continent and intemperate, and they are worst of all, and most opposite to the first sort. For such doe not things through passion, but under colour and pretence of religion, as the Hypocrites; these the Lord doth abhorre most of all, even as he who in cold blood killeth a man, is more detestable than he who killeth in sudden passion; for this sinne commeth neerest to the sinne of the Devill, who is not subject to passion. And as these who commit adultery not so much through lust, but out of the bad habit of their mind, because it is contrary to the Law, are more hardly reclaimed than others who are misled by lust (for here the reasonable faculty is corrupted, and in the other the sensuall faculty) so a man who through infirmity and weakness, falleth in the neglect of the service of his God, is not so corrupted, as he who through a bad habit is corrupted, so that at no time he can love the Lord. And the child of God may be compared to a man who falleth into an Epilepsie, but those lukewarme people are like those that have the Hydropsie who thirst continually; & therefore of all sins we must abhor and detest this lukewarmnesse most, as most opposite to God and his worship.

Whether is the hatred of God, or the ignorance of God the greater sinne?

In diverse considerations the hatred of God may be a greater sinne than ignorance, and ignorance may be a greater sinne, than hatred. First, for the hatred of God. That is the greatest sinne which is most opposite to the greatest good; therefore the hatred of God opposite to

the

Quest.

Answ.

*In genere mortis Odium
Dei est deterius ignoran-
tia. Sed in genere entis
Ignorantia est deterior
Odio.*

the love of God, must bee the greater sinne. But if ye will consider ignorance as opposite to the vision of God, (wherein consisteth our blessednesse) then the ignorance of God is a greater sinne than the hatred of God; for to see God is a more excellent thing, than to love him.

And to love God the better we should hate our selves
Luc. 21. 26.

Man is considered in a foure fold estate. First in his innocent estate. Secondly, in his corrupt estate. Thirdly, in his regenerate estate, and Fourthly, in his glorified estate.

In his innocent estate, to love God and to love himselfe were *Idem*; for as the Echo *est individuum cum suo sono*, it is but the reflexe of the same sound backe againe: so when man loved God in his innocent estate, and then loved himselfe; it was but a reflexe of the love of God and but one love with it.

In the second estate, to love God and to love himselfe are contrary, *Rom. 1. 30 Haters of God. 2 Tim. 3. 2. Men shall be lovers of their owne selves.*

In the third estate to love God and to hate our selves are not directly contrary, but subcontrary: for by this hatred is understood onely lesse love, and hatred is not properly taken here, this maketh the subcontrarity: and the Schoolemen say well, *Deus non extinguit, sed ordinat affectiones*, He taketh not away the love of a mans selfe, but onely moderateth it; that hee hate himselfe, that is, love himselfe lesse than God; and in this sense it is said, *Gen. 29. 31. That he hated Leah*, that is, he lesse loved her than *Rachel*. In the fourth estate they shall be one againe.

In statu primo, *Amare deum & amare se, sunt idem.*

In statu secundo, *Amare deum & amare se, sunt contraria*

In statu tertio, *Amare deum & odisse se, sunt subcontraria.*

In statu quarto, *Amare deum & amare se, sunt idem.*

We

Man considered in a
 fourefold estate.

The love of a mans selfe
 in his innocent estate
 was but a reflex of the
 love of God.

God taketh not away
 the love of a mans selfe
 but moderateth it.

Our knowledge of God in this life is not perfect.

Simile.

Our love to God in this life is: as our knowledge of him is.

Diligitur } *actum.*
Deo vel } *studium,*
secundum } *habitudinem.*

Papists hold that God requireth not this love literally,

We cannot reach to the full measure of this love in this life, the knowledge which we have of God, is but *secundum modum recipientis, & non recepti*, that is, It is according to the measure of our knowledge, and not according to the dignity of him that is knowne. Thou seest in a looking glasse the Image of a face represented before it, the glasse representeth the face here, not according to the perfection of the face, but onely according to the perfection of the glasse which representeth the Image of things to us, and not the essence of things. So we see the Image of the fire in the eye, not according to the nature of the fire (for then it should burne and consume the eye) but onely the colour and the figure of the fire; and the eye although it be but little, yet it taketh up the whole figure of the Hemisphere; so the knowledge which we have of God, it is but a finite knowledge, we know him not as he is infinite in himselfe, and our love is as our knowledge is. In the life to come our knowledge shall be but a finite knowledge, but then we shall love both *Intensive & extensive* to the full, that is all, that the Law requireth of us.

The Children of God love the Lord, *vel secundum actum*, alwayes, as the glorified in heaven; *vel secundum studium*; for their care and endeavour is to love the Lord; this is the greatest perfection of love, that the Children of God can attaine unto, in this life: *vel secundum habitum*; as many of the Children of God, when they fall into some great sinne, yet they lose not the habite of the love of God.

Most of the Schoolemen, and Papists hold, that this Commandement craveth not this literally here; but onely they teach that this is *Medium*, a meane to lead us to the end, when wee shall love him fully in the life to come: and they adde further, that *Secundum sensum analogicum*, the Law requireth this exact and full love, but it

craveth

craveth it not of us literally here in this life; and they say there is a double perfection: First, *Quando pervenitur ad finem*. Secondly, *Quando non receditur a fine*, When we attaine to the end; Or when we goe not from the end. And they give this example: A Captaine saith to his Souldiers, fight and obtaine the victory; some of them doe fight and obtaine the victory; some of them againe doe their best, and yet obtaine not the victory; yet they fight also, and do fulfill the Captaines Commandement: So in this life they say, that God requireth no more of us but that we goe not from the end, and in the life to come that we attaine unto the end. But these Souldiers who fight and obtaine not the victory, if the Captaine should deale with them, *In foro stricti juris*, According to the rigour of the Law, they should get no reward of him; but it pleaseth the Captaine to accept of the good indevours of his Souldiers; and so dealeth God with his Servants, he accepteth of his Saints in the Court of new obedience although they come farre short of that obedience, which is required of them.

But under the New Testament he promiseth that his Children should keepe his Lawes. *Ezek. 36. 27.*

They shall begin this new obedience in this life, and that more cheerefully than under the Law; but that shall be perfected in the life to come, which is required in the Law.

This one Commandement, to love the Lord with all our heart, is the Commandement which we must study first, for all the rest are implied and contained in it, as the conclusions are contained in the premisses, and his *Love is the fulfilling of the Law Rom. 13. 10.*

This love of God, is the fulfilling of the Law three wayes. First, *Reductivè*, because we fulfill all the Commandements for the love of God. Secondly, *Effective*, he who loveth the Lord is ready to obey him. And thirdly *Formaliter*,

Simile;

God accepteth of the endeavours of his children in the Court of new obedience.

Object.

Answ.

Our new obedience begun here, but perfect in the life to come,

Amor Dei } *Reductivè.*
implet Legem } *Effective.*
 } *Formaliter*

To put our trust in God, is commanded in the first Commandement.

Simile.

The trust of the wicked, like the Spiders web.

The goodnesse of God is the object of our hope.

God is called The feare of Isaac.

formaliter, quia finis in moralibus habet rationem formæ: for all our actions should be referred to his glory.

As this Commandement craveth of us to love God, so it commandeth us to put our whole trust in him, to hope in him, and to feare him. First, to put our trust in him, *He that trusteth in the Lord shall stand as Mount Sion, that cannot be removed. Psal. 125. 1.* But the wicked who put their trust in any other thing, their hope shall be cut off, and their trust shall be a spiders house, *Iob 8. 14.* marke the comparison, the spider spinneth a web out of her owne bowels, and she weaveth it most curiously, then she incloseth her selfe within the midst of her web, as it were a house: but how easily is she swept away; So man when he spinneth out of his owne heart, his owne imaginations and trusteth in them; they are but like the Spiders house unto him. *These weave the Spiders web, but their webs shall not become garments to them, neither shall they cover themselves with their workes. Esay 59. 5, 6.*

So we should hope in him. The reason wherfore we beleeve him, is the authority of the speaker; although we have no evidence of that which we beleeve; So the reason wherfore we hope in God, is his power and goodnes, that he is able and willing to performe that which we hope for. *Fides respicit primario veritatem, spes vero primario bonitatem.* Faith chiefly hath an eye to the truth, but hope hath an eye chiefly to the goodnesse of God.

So we should feare him. The Lord is called *The feare of Isaac. Gen. 31. 42.* (as he is called *Expectatio & Patientia Israel, Iere. 14. 8.*) that is, he whom *Isaac* feareth, *Esay 8. 13. Sanctifie the Lord, and let him be your feare.* It is the manner of the Scriptures, to put the habit or the passion for the object. So *Gal. 2. 23.* Faith is put for Christ the object of faith, and *Rom. 8. Wee are saved by hope,* that is, by Christ hoped for. So the *feare of Isaac,* that

that is, the Lord whom *Isaac* should feare.

The *Chaldees* call God *Dehil*, terror or feare, *Dan. 2. 31.* *Jacob* comming from *Syria* and being to sweare to a *Syrian*, sweareth to him according to the *Syrian* or *Chalde* Phrase, by the feare of his Father *Isaac*, that is, as *Orkelos* paraphraeth it, by the God that *Isaac* feared.

This feare of God is a fence for the keeping of all the Commandements. *Deut. 4. 10.* *I will cause them to heare my words that they may learne to feare me.* So *Levit 25. 17.* *Ye shall not therefore oppresse one another, but ye shall feare the Lord.* So *ver. 36.* *Take no usury of him or increase, but feare thy God.* So *ver. 43.* *Thou shalt not rule over him with rigour, but shalt feare thy God.* So *Levit. 19. 32.* *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God.* The beginning of wisedome is the feare of the Lord, and the end of all is to feare him. *Eccles. 12. 13.*

The Conclusion of this is, Seing no flesh can be justified by keeping this Law, to love the Lord with all our heart strength and might, we must pray with *David*, *enter not into judgement with thy servant: for in thy sight shall no man living be justified* *Psal. 143. 2.* And that he would accept of us in the Court of new obedience, and not bring us into the Court of justice.

Secondly, seing this is that which the Lord requireth of us that we love *him with all our heart, &c.* Then let us gather all the faculties of our soules, to the center as it were, that we may performe this duty the better, and wrestle as it were with God as *Jacob* did, and strive with God, as *Paul* saith, *Rom. 15. 30.* *Ye strive with me in prayer,* that at last we may fulfill his Commandements in loving him, and in the end obtaine the victory with *Jacob*.

CHAP.

כִּי יִרָא

The feare of God is a hedge to all the commandements.

Conclus. 1.

Conclus. 2.

CHAP. VII.

Of the highest degree of mans love to God.

Commandement I.

Rom. 9. 3. For I could wish that my selfe were accursed from Christ for my brethren my kinsmen according to the flesh.

WE are bound to love God above all things, because he is the fountaine of all goodnesse, and next unto him we should love our owne Salvation.

We are bound to love our temporary life better then our neighbours, provided that he be our equall; but if he be our superior in the highest degree, as our King, or the Commonwealth, then we are bound to give our temporary life for their safety: *Dauids* subjects said to him, *Thou art worth ten thousand of us*, 2 *Sam.* 18. But for our Spirituall life, we are more bound to wish our owne salvation, than the salvation of any other whatsoever, yea than the salvation of the whole Church. *Mat.* 23. 9. The wise Virgins said, *not so, lest there be not enough for us and for you.*

Wee are bound to quite our temporary estate for the peace of the Church; *Gregorie Nazianzen* giveth us a good prooffe of this; for when there arose a great contention in the Councell of *Constantinople* about him, because hee was placed there, their suffrages not being asked; *Nazianzen* left his place willingly, and saide to the rest after this manner; I beseech you by the ho'y Trinity, that ye would live peaceably together, and if I be any cause of the dissention, I am no more worthy then the Prophet *Jonas* was, cast me into the Sea, that
ths

Our temporall life to be preferred to the life of our equall.

The temporary life of our superior to be preferred to our owne.

Our owne salvation to be preferred to the salvation of all men.

Gregorius Presbyter de vita Nazianzen.

this storme may cease, and I will most willingly suffer whatsoever ye will doe unto me (although I be innocent) for your peace sake, cast me out of my place and banish me, onely keepe unity and peace amongst your selves, Farewell holy Pastors, and remember my labours continually.

Secondly the good Pastor is bound to give his life for his sheepe, *Iohn 10. 17.* and Paul sayd he was ready to dye at Ierusalem for the name of the Lord Iesus, *Act. 21. 10.*

Thirdly, we may desire sometimes the deferring of our glory to come, for the good of the Church. *Philip. 1. 23.* For I am in a strait betwene two, having a desire to depart and to be with Christ, which is farre better; nevertheless to abide in the flesh is more needfull for you, but we must never desire, for the good of the Church, to be deprived of eternall life.

But Paul wished to bee deprived of eternall glory, for the good of the Iewes and their eternall Salvation.

This was but a conditionall wish, like unto that of our Saviours, *let this cup passe &c.* And *charitas exuberans optat etiam impossibilia*, Love when it aboundeth, wisheth things even impossible saith Luther. When Paul wished that he might be a curse for his brethren, it was *voluntas conditionata*, but when Christ wished that this cup might passe, it was *voluntas sub conditione*; the matter may be cleared by this Example, a man hath two servants, both their wils are subordinate to their Masters will, but he injoyneth to one of them a harder taske then to the other; this man refuseth not to doe his Masters will, but saith unto him, if it be thy will, I will doe this, although it be a hard taske, here his will is *sub conditione*, as before it was *voluntas conditionata*, a wil ready to doe his masters will but this is a further degree that he will undergoe this likewise, if his Master will bid him,

We may desire the deferring of our glory for the good of the Church

Object.

Answer.

Voluntas } conditionata
 } sub conditione

The difference betwixt
Pauls wish and *Christs*
wish.

We are joynd to God
Similitudine natura, vel
communione felicitatis.

We may will the great-
est punishment rather
than the diminution of
Gods glory.

Simile.

The good of the
Church to be preferred
to our temporary estate.

Quest.

Malum } *Culpa.*
 } *Pena.*

Man in this life is
Viator, in heaven he
shall be *Comprehensor.*

him, and this is the lowest degree of subjection; *Pauls* wish was *voluntas conditionata* onely, but *Christs* wish was not onely *conditionata*, but likewise *sub conditione*.

Againe we must observe that we are joynd to God, either *similitudine natura*, or *communione felicitatis*. The first is broken off by the evill of sinne, and the second by the evill of punishment. Now if *Paul* should have wished to have beene removed from *Christ*, *ratione similitudinis natura*, that had beene a sinne in him; but hee wished onely to be separated from him *communione felicitatis*. *Bernard* said, it was better to be in hel and love God, than to be in Heaven and sinne. None that loveth God can be in hell, nor none that sinneth can be in heaven, for the meanes and the end cannot be separate; yet this should be our disposition, when we give a prooffe of our love to God, that we could wish in sincerity the greatest punishment, rather than that Gods glory should be diminished. The Philosopher saith, that natural things have two motions, the one *ad sui conservationem*, for the preservation of it selfe, the other *ad conservationem universi*; for the preservation of the universe, as water tendeth downward by the proper motion of it, yet *ad vitandum vacuum* to eschew emptinesse, which is repugnant to the nature of the whole, it will ascend: So the Godly have the like inclination, one for their owne particular good, and the other for the good of the whole, which is the glory of God; if we can redeeme the good of the whole Church with our greatest temporary misery, we are obliged to it. But how could he wish this, seeing it importeth a diminution of the love of God, this is not *Malum pena* but *Malum Culpa*, the evill of sinne, but the evill of punishment: for if he had beene in that estate, he had beene excluded from Heaven, and he had beene *viator* still, but if he had beene in Heaven, he had beene *Comprehensor*; and they who are from home, travelling to their journeyes end,

end, can never love God so perfectly; as they who attained to the marke already.

If ye will consider this petition by it selfe, it was neither sinne nor diminution of this love: but if ye will consider the consequents of this wish, if indeed hee had beene excluded from the Kingdome of heaven, then it had beene a sinne for him to have wished it. One may wish a thing simply without sinne, yet to wish it *vestitum omnibus circumstantiis*, as it is backed with all circumstances, it may be sinne. Example, a woman hath her husband to be executed for some capitall offence, the woman wished her husband to live, as her husband, and a Father to her Children to provide for them; but if she should desire her husband to live as an Enemy to the Commonwealth contrary to the Law, then her wish were a sinfull wish: So for *Paul* to wish this to testifie his earnest love to the Church, it was no sinne; but if he had wished it *vestitum omnibus circumstantiis*, with a diminution of the love of God, and want of eternall happinesse; then his wish had beene sinne.

Againe we wish a thing *antecedente voluntate vel consequente voluntate*, with an antecedent or consequent will. Example, a Iudge by his antecedent will, wisheth that all the subjects may live; but by his consequent will, he wisheth the malefactor to dye. So *Paul* wished this by his antecedent will, but not considering it with all the consequents that might follow upon it.

Fourthly, *Paul* wished not this absolutely, but in comparison: as the naturall Mother who pleaded before *Salomon* chose rather, that the Child should be given to her who was not the Mother of it, than that the Child should be cut in two, 1 *King* 3. 26. If ye consider *Pauls* wish here, it was onely in comparison; rather then they should die, he wisheth this to himselfe.

But how wisheth hee to bee accursed of God, and to

Ans.

Pauls wish considered simply in it selfe was no sinne.

Simile.

Pauls wish *vestitum circumstantiis* was a sinne.

Voluntas { *antecedens*
 { *subsequens.*

Pauls wish was not absolute but in comparison.

Quest.

be rased out of the booke of life, seeing it was a thing impossible?

Answ.

Pauls wish considered materially and formally.

If ye consider this wish of *Paul* formally, he cannot be rased out of the booke of life; but if ye will consider it materially, looking to *Pauls* affection at this time, then hee might have beene rased out of the booke of life. Consider Christs Petition, *let this cup passe*. In Gods eternall decree it was impossible that it should passe, but consider againe Christs infirmitie as he was a man, these two might stand together, not to passe, and that it should passe: So consider Gods eternall decree, *Paul* cannot be accursed nor his name rased out of the booke of Life: but consider againe his love and affection towards his brethren, hee wished to be rased out of the booke of Life. Love is like unto the Ivie, which if it cleave to a stone or an old Wall, it will rather dye than forsake it: So *Paul* being sicke of love for the Churches cause, hee would rather suffer the most extreame punishments, then that the Church of the Jewes should perish.

A man cannot simply wish to be accursed for others.

A man may wish that which tendeth to his perfection, as to give his life for his Countrie; this is a way to happinesse, if hee doe it in faith, but if hee should seeke simply to be accursed for others, this were to seeke his owne destruction; and this he cannot doe.

Pauls wish was not an ordinary meanes of the Jewes salvation.

Pauls wish was not an ordinary meane here for the saving of the Jewes, but his earnest desire comming from his great love testified this, how earnestly he desired their Salvation.

Consequent. 1.

First, this wish of *Paul* teacheth us, how much wee should account of the salvation of the sonnes of men.

Consequent. 2.

Secondly, this wish teacheth us that love seeketh not her owne, 1 *Cor.* 13. 5.

Thirdly,

Thirdly, it teacheth us that love is stronger than death
Cant. 8. 6.

Fourthly, it teacheth us how much wee are indebted to Christ, who did really undergoe this curse for us.

The conclusion of this is, he that loveth not the Church unfainedly, he can never love God intirely; for he that loveth not his Mother who bare him, will never love his Father who begot him.

CHAP. VIII.

Commandement I.

LUC. 16. 13. Ye cannot love God and Mammon.

VWhen we love any thing more than God, and set our affections upon it, then wee make a god of it.

There are three sorts of people especially who have another god for their god. The first are φιλότιμοι lovers of honour; The second are φιλάργυροι lovers of money; and the third are φιλήδονοι lovers of Pleasures.

The first are φιλότιμοι lovers of honour; man naturally seeketh himselfe and his owne honour, and he forgetteth to give honour to God *John 7. 8. He that speaketh of himselfe seeketh his owne glory, but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.*

The highest degree of this Idolatry is when they affect that honour which belongeth onely to God; the ground of this affectation, is that poyson which Sathan dropped

Consequent. 3.

Consequent. 4.

Conclusion.

Three sorts of men who have not God for their God.



A great ambition to affect the honour that is due to God.

The great ambition of
the King of Tyrus.

dropped into the cares of our first Parents in Paradise, when he sayd, *Ye shall be as Gods*, Gen. 3. 5. Therefore man affecteth the honour, that is due to God. Such was that ambition of *Herod*, Act. 12. 22. When he was delighted with that cry of the people, *The voyce of God and not of man*. Such was the ambition of *Nebuchadnezzar*, *Esay*. 14. 14. *I will ascend above the height of the cloudes, I will be like the most high*. Such was the ambition of the King of *Tyrus*, *Ezekiel*. 28. First in wisdome, he thought himselfe *wiser than Daniel*. vers. 3. Then he thought himselfe to be *the summe and perfection of all wisdome*. Thirdly, he thought that he exceeded the High Priest in all his ornaments, vers. 13. Fourthly, he thought himselfe to be above *Adam* when he was in *Eden the Garden of God* vers. 13. Fifthly above the *Cherubims* or *Angels* vers. 14. And last he sayd, *he was God himselfe, and sat in the seate of God*. And such is the ambition of the Pope that *exalteth himselfe above all that is called God*. 2 *Theff*. 1. 4.

Quest.

How can creatures desire to bee like God, for they cannot desire that there should be two Infinites?

Answ.

Volunt *absoluta et*
sas. *efficax.*
conditionata
et inefficax.

A creature cannot wish
to be like God in all
things.

There are two sorts of desires, *voluntas absoluta & efficax*, & *conditionata & inefficax*, an absolute and effectual will, and a conditionall and not so effectuall a will; by the first they cannot desire to be like God, but by the second they may desire to be like God: The will of man cannot absolutely wish to be like God in all things, but it wisheth to be like God in somethings, as *Adam* and *Eve* desired to be like him in knowledg. *Nebuchadnezzar* desired to be like him in greatnes. *Esa*. 14. 14. *Simon Magus* desired to be like him in power, in working of miracles, therefore they called him *the great power of God*, Act. 8. 10. and *Herod* desired to be worshipped like God, Act. 12. 22. But absolutely no creature can desire to be like God.

The second sort, are *invidiosi*, lovers of money, covetousnesse is Idolatry, *Ephes*. 5. 5.

There

There is a great resemblance betwixt the Idolatri of the first Commandement, and the Idolatri of the second Commandement; betwixt a Covetous wretch setting his heart upon his money, and an Idolater, bowing before his Image. The Lord shewed to *Ezekiel* in vision. *Cap. 8.* the vile abominations that were committed within the Temple, and what they were doing in the *Chambers of their imagery*. Some were worshipping *creeping things*; Some with their Censers in their hands making the smoake to goe up before their Images; and some *weeping before the filthy Idoll Tammuz*. So if the Lord would lead us in the Spirit, and let us see (as hee did *Ezekiel*) what our severall affections were doing within us; we should see a thousand times greater Idolatri, than ever *Ezekiel* saw in the Temple. Here wee should see some sacrificing to their *owne net*, *Haback. 1. 16.* ascribing all things to their owne wit and policie. We shall see others sacrificing to *Tammuz* or *Baal Peor*, to their filthy lust, and as, *Iere. 7. 18.* *The Children gathered the Wood, and the Fathers kindled the fire, and the Women kneaded their dough to make Cakes to the Queene of Heaven*; so when we looke into our hearts we shall see our affections busie to give some sort of service to this Idoll or that, and to none more readily, than to *Baal-mammom*.

When *Nebuchadnezzar* set up a golden Image to bee worshipped, all the people fell downe and worshipped it, but the three children who refused to worship it were cast into the fire furnace, yet the Angell of the Lord was with them in the midst of the fire furnace, and they found the most comfortable presence of God with them, because they would not fall downe before that Idoll; So saith *Chrysostome*, covetous and avaritious wretches fall downe before their money, but the Children of God refuse with the three Children to fall downe before that

Great affinity betwixt idolatri of the first Commandement and iodlatry of the second Commandement.

Greater idolatri now than in the dayes of *Ezekiel*.

Chrysost. Hom. 18. in Cap. 5. ad Ephos.

עב-ט'יט

Aurum est densum
lutum.

עב-ט'יט clay

The sacrifice of the
covetous man to his
Idoll.The covetous man is
married to his gold.

The belly is a base god.

god of thicke clay which is Gold, [*gnabhtit*] *densum lutum*, Habak. 2. 7. And therefore God is with them in all their necessities, and provideth for them. And as the Idolater hath a sacrifice which he offereth to his Idoll; So, saith *Chrysostome*, hath the avaritious man his sacrifice which hee offereth to his Idoll; but what sacrifice hath he? Even those whom he defraudeth; and maketh a sacrifice of them to his Idoll: againe, he maketh a sacrifice of the poore to whom he denyeth maintenance. And last, the wretch offereth himselfe, because he defraudeth his owne soule of the use of his riches. And as the Idolater devoutly beholdeth his Idoll, and dare scarcely touch it; so the covetous wretch, dare scarcely be bold to touch his money, and his heart is oftener with his money, than the Idolaters heart is with his Idoll. *Job* purged himselfe of this Idolatry. *If I have made gold mine hope, or fine gold my confidence, Job. 31. 34.* The *Seventy* reade it, *si posui aurum in conjugium meum*, and it signifieth the great love which the covetous man hath to his riches.

The third sort, are *φιλιςδουσι* lovers of pleasures. *John* reduceth all these sorts of pleasures to three, either the lust of the flesh, the lust of the eyes or the pride of life, 1 *John 2. 16.* first the lust of the flesh, by this is meant all internall pleasures wherein the flesh delighteth, as drunkenness, gluttony, whoredome, such make a god of their belly; the very panch, which is the basest part in man, is made a god by them, they sacrifice not to the wit their more excellent part, but all their care is for the belly. *Clemens Alexandrinus* writeth of a fish which hee calleth *εὐσπελαίγαστρον* which hath not a heart distinguished from the belly, as other fishes have, but it hath the heart in the belly: So these gluttons which make a god of their belly, have their heart in their belly.

The second sort of pleasures, is the *lust of the eyes*.
Eccles. 2. 10. Whatsoever mine eyes desired I kept not from them, I withheld not mine heart from any joy. He studied to fatisfie all his senses, his eare with musicke. *I got me men singers and women singers, and the delights of the sonnes of men, as musicall instruments, and that of all sorts vers. 8.* His eye with *great buildings, gardens and Orchards vers. 4. 5.* His tast, *I sought in mine heart to give my selfe unto Wine, vers. 3.* that is, *to live in pleasure, and such are dead while they live, 1 Tim. 5. 6.* such were *Tyrus and Sydon,* and those of *Phœnicia,* they were called *Phanicians* from the Syriacke word *Phinneke, delicatus,* and *φυσσοει delicati,* because they spent their time in pleasure. Christ pronounceth a woe against such, *Woe be to you that laugh; Luc. 6. 25.* That is, that spend your time in mirth and pleasure.

The lust of the eyes what?

Salomon satisfied all his senses with pleasures.

פנק delicate educavit.

The third sort of pleasure, is the *Pride of life,* which puffeth up men that they know not themselves. *David saith of these, that Pride compasseth them about as a chaine: and violence covereth them as a garment. Psal. 73. 6.*

The Conclusion of this is; The Lord in the Creation made a threefold subordination, first that man should be subordinate and subject to God, to honour and reverence him. Secondly, that the sensuall appetite should be subordinate to the reasonable faculty. Thirdly that things below here should bee subject both to the reasonable faculty and sensuall appetite, but when a man loveth any thing better than God, then all these three subordinations are broken; for when hee affecteth divine honour, making a god of himselfe: then the first subordination is broken, when hee setteth his heart on his pleasures, and maketh a God of them, as the rich glutton who had his pleasures and

good things in this life. *Luc. 16.* Then the second subordination is broken. And thirdly, when he setteth his heart on his money, to make a god of it, and to serve it. As the rich man in the Gospell, *Luke 12.*


13. Then the third subordination is broken.

Whereas it should serve him, he becometh a slave to it: the heathen

could say, *mihires, non
me rebus submit-
tere conor.*

*
v
2

Com-




Commandement. II.

CHAP. I.

Of Idolatry in Generall.

Exod. 20. 5. Thou shalt not make to thy selfe any graven Image; &c.

 Here are two things forbidden in this Commandement; first to make an Image for a religious worship, and secondly to worship it.

Some condemne the act of painting and carving, as the Iewes doe, who will not suffer a painter to dwell amongst them; But this gift of it selfe, is the gift of God, as may be seene in *Aholiab* and *Bezaliel* whom the Lord indued with this skill. *Exod. 31. 3.* Secondly some will not allow the historicall use of them in houses, or the civill use of them upon the Princes Coine for distinctions sake, but this is lawfull, and Christ himselfe alloweth it. *Mat. 22. 20.* But some goe further and allow them, not onely for ornaments in private houses, but also in Churches, as the *Lutherans* doe. Fourthly, some allow them for excitation, to move them to worship: and lastly, some allow them for adoration. These are not Lawfull.

Thou shalt not make to thy selfe, &c. There is a difference betwixt him that maketh the Idoll, and him that prayeth to it when it is made; the one is the materiall

The lawfull use of painting.

What use of painting is unlawful.

riall Idolater, the other is the formall Idolater: The artificer maketh onely the Image, but hee who prayeth before it and adareth it, maketh a god of it. The Children of *Israel* cryed unto *Aaron*, make us gods to goe before us, *Exod. 32. 1.* It was *Aaron* that made the Calfe, but the people made the Calfe a god. If a man had come into the shop of *Demetrius* the silver smith, and had asked him, what hee was doing: and he should have answered, I am making gods; hee should not have answered rightly here; for it was hee that bowed before the Idoll, and prayed before it, that made a god of it, *Psal. 115. 8.* They that make them are like unto them: so are all they that put their trust in them. This is the speciall sort of making of gods, when men trust in them and adore them; The Poet *Martiall* saith,

*Qui fingit sacros, auro vel marmore vultus,
Non facit ille Deos; qui rogat, iste facit.*

Thou shalt not bow down to them &c. there are two things forbidden here, *Nihil dandum idolo, nec accipiendum ab Idolo*: Nothing must be given to the Idoll, nor nothing taken from the Idoll. We must give nothing to the Idoll, as reverence or maintenance.

First wee must doe no homage or reverence to the Idoll. The Hebrewes have foure words, to note the foure severall gestures of the body, the first is *Bārach*, The bowing of the knee, *2 Chron. 6. 13.* The second is *Carang*, which signifieth the bowing of the head, with the bulke of the body, *Psal. 95. 6.* The third is *Kadad*; the bowing of the head. The fourth is *Hishtahhavah*, The prostrating of the whole body upon the ground. So hee forbideth to lift the eyes to an Idoll, *Ier. 18. 6.* So to kisse the Idoll, *1 King. 19. 18.* I have reserved ten thou-

No worship to be given to an Idoll.

ברך genua flexit.

ברע dimissio capitis

zum superiore corpore.

קרר verticem

inclinare.

השתחוה totum

corpus prosternere.

and whose mouth have not kissed Baal. Cicero maketh mention of the Image of Hercules, *cujus mentum osculis adorantium attritum fuit*. Whose mouth and chinne was worne with the kissing of those who worshipped it. And when they could not reach to the Idoll to kisse it, they kissed their hand in token of homage which they did to their Idoll. Contrary to this sort of worship is the kissing of the Son Iesus Christ, *Psal. 2. 12*. This *osculum homagij*, is due onely to Christ.

Secondly; we must give nothing to an Idoll for the maintenance of the service of it, as the Israelites tooke their ear-rings and Jewels to make the golden calfe. So we must not plant groves to it, *Deut. 16. 22. Psal. 137. 2*. We hanged our harpes upon the willowes, when they desired us to play to their gods; we hung up our harpes upon the Willowes, that is, upon the groves consecrate to *Belus* or *Bel*; and we saide, It were better that our tongues should cleave to the roofe of our mouth, than that wee should forget the worship of the true God at *Ierusalem*; so to erect any title or inscription in honour of them, *Lev. 26. 1*.

So to institute a Priest-hood to servē these Idols, *Judg. 17. 12*. As *Micah* consecrated a Levite, in the originall it is *Implevit Micah manum Levite*, *Micah* filled the hand of the Levite, where this Idolater imitated the forme of consecration of the Lords Priests; *Exod. 29. 31. 2 Chron. 13. 3*. *Omnis veniens ad implendam manum suam*, that is, to be ordained: When the Priest was consecrate to the Lord, the Ramme which was to be offered, was called *Aries impletionis*. *Exod. 29. 31* Because the hand of the Priest was filled with it when he was ordained. These Idolatrous Priests, *2 King. 23*: are called *Kemarim*, as ye would say, blacke, because they were smoked with the smoke of the sacrifices.

שׂוֹק *quando absolute ponitur significat osculari.*

Nothing to be given to the maintenance of an Idoll.

#

Implere manum quid apud Hebreos.

קָמַרִים קָמַרִים *denigrare.*

The Priests stood barefoot before the Lord when they served.

עבירה זרה

Cultus alienus

המזבח *altare*

המקטר *suffitus*

המשתחוה

incurvatio

המנסך *libatio*

How adoration differeth from prayer.

Adoration is an act; of religious worship.

Spiritual and civil worship are distinguished by the end and intention of the worshipper.

So to stand barefooted before the Idol which the heathen called *Nudipedalia*, they borrowed this custome from the Priests of the Lord, who stood barefooted before the Lord when they served.

All these sorts of externall worship given to Idols, the Jewes called *Guabhuda Zara*, and it consisted in foure things, first *Altare*, secondly *Suffitus*, thirdly, *Incurvatio*, and fourthly *Libatio*, in the altar, the incense, the bowing and the offering to it.

Adoration consisteth in the inward adoration of the heart, and outward gesture of the body; and it differeth from Prayer, which may be performed by the inward act of the minde sometimes, without any outward gesture of the body.

This Adoration is an act of religion, properly to be performed to God onely, as the object of it; for it ariseth of an apprehension of the excellence of God above all things created, and it is Idolatry when this worship is given to any creature either directly or indirectly.

Spiritual Adoration and civill adoration are distinguished by the end, and the intention of the worshipper only distinguisheth them. There is no outward worship which is done to God but it may be done to men, except onely sacrifice which is due to God onely, *Exod. 22.* Otherways the intention of these who worship, and the end wherefore they worship, distinguisheth them. When the mother of the sonnes of *Zebedeus* came to Christ and bowed to him, *Mat. 23. 20.* desiring that one of her sons might sit at his right hand, and the other at his left hand, this was but civill adoration which she gave to him, because it was but a civill thing which she required of him, taking him to be a temporall King; but when a Catholicke commeth and boweth before the Pope, he giveth him more then civill honour, hee giveth him divine honour; why? because he taketh him to be one that cannot

not

not erre in his calling, and who is Christs vicar upon earth here; So he giveth him in effect that which is due to Christ, and that he hath that same power to forgive sins which Christ hath.

There is *Totum potestativum* and *Totum contractum*; *Totum potestativum* is the power of ruling and governing in a King; *Totum contractum* is the same power contracted in an inferiour magistrate; as in a Major or Provest, Christ hath *Totum potestativum*, absolute power to remit finnes, but his ministers have not *Totum contractum*, as inferiour magistrates have the power of the King, they are onely but Heralds to make intimation of the remission of finnes: the inferiour magistrate may urge obedience to himselfe, because hee hath *Totum potestativum contractum* in himselfe; but no man hath *Totum potestativum contractum* within himselfe to remit finnes. When they bow before the pope, they hold that hee hath not onely *potestatem contractam* to remit finnes, but *potestatem excellentiam*, and that it differeth onely in degree from Christs power: whereas the Minister in remission of finnes, hath not this power *ἐξουσιαν* sed tantum *ἐπισημησιν*, and hee doth nothing in absolution but disposeth onely the penitent, and by the word and probable signes absolveth him; this absolution is not a proper act of forgivenesse of sinne, as if it had a direct, necessary and physycall influence in forgivenesse of sinne, but hee is onely *Causa moralis, seu concilians*, whereupon God is moved to pardon the penitent when he seeth him humbled. But they ascribe to the pope the same power which is in Christ to forgive sins, although not in the same degree; therefore when they bow before the pope it is idolatrous worship, and as the people called *Simon Magus the great power of God. Act. 8. 10.* so doe they the pope.

The intention of the worshipper maketh not that civill worship

Totum { *Potestativum.*
Contractum.

Ministers have not *totum contractum*, but they are as Heralds to pronounce remission of finnes.

Robert

potestas { *ἐξουσιαν.*
ἐπισημησιν.

The intention of the worshipper maketh not that civill worship which was first instituted to be spirituall.

Finis } Operis.
 } Operantis

Conclusion 1.

Conclusion 2.

worship which was first instituted to be spirituall worship. Example; If a man should stand before an idoll, and faine himselfe to bow before it, for the loosening of the lachet of his shoe, this were idolatry; why? because bowing before an idol was instituted for the honor of the idol: and here we must distinguish *inter finem operis, & finem operantis*, and the action is to be judged *a fine operis & non operantis*, from the end of the action or worke, and not from the end of him that worketh.

The conclusion of this is, No bodily gesture distinguisheth spirituall worship from civill; therefore God counteth nothing of the outward bodily worship, where the inward worship of the heart is wanting. To bow down the head like a bull-rush and to spread sackcloth and ashes under them. *Esay. 58. 5.* this did not please the Lord: and when the Lord willeth us to keepe our foote when we goe into the house of God, *Eccles. 5. 1.* It is meant of the affections, and not of the foote of the body.

Secondly, it is *finis operis*, and not *operantis* which distinguisheth the action, therefore these turne-coats, and time servers, who have a knee ready for every idolatrous service, their intentions will not excuse them from idolatry, because the chiefe thing which is intended there is idolatry.

CHAP. II.

No spirituall worship is due to any creature invisible.

Commandement II.

Exod. 20. 4. Or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

God knowing the wandring heart of man how prone it is to idolatry, & to go a whoring after other gods, first he forbiddeth them to worship any thing in heaven, secondly in the earth, thirdly in water under the earth. He forbiddeth them to worship these visible creatures; but there is more comprehended here, God said, in the creation, that he created heaven and earth Gen. 1. 1. But the Apostle expresseth it more largely. Colos. 1. 16. For by him were created all things that are in heaven, and that are in earth, visible and invisible. So should this be resolved here more largely, as to things invisible now in the heavens, and to the devils who are cast out of the heavens, and appear to men in visible shapes.

Things in heaven which are not to be worshipped: as first, the humanity of Christ; Christ God and man is the object of our worship, but not Christ in his manhead. He that honoreth not the son, honoureth not the father. Rom. 14. 11. All knees shall bow to me. John 20. 28. Thomas said, My Lord, and my God; yet the man Christ was to be worshipped when we was lying in the grave: because the hypostaticall union was not separated by death; but the humanity by it self is not to be worshipped, for Christ

as

John 5. 22.
Christ God and man
is the object of our
worship.

The humanity of Christ by it selfe is not to be worshipped. *Nicen. epist. 7. ad Constant.*

Adoratio } *Associativa.*
 } *Copulativa.*

To worship the gods head of Christ with civill honour is blasphemy

Adoration looketh to the greatest excellency in the person.

Simile.

as man he worshipped, *Ioh. 4. 22.* Wee know what we worship. Secondly, *Cursed is he that putteth his trust in man. Ier. 17. 5.* But the humane nature of Christ considered by it selfe, is a man, and therefore not to be worshipped; And the councill of *Nice* accursed *Nestorius*, and condemned him as an idolater, because hee did hold that Christ the sonne of God was but a mere man, and yet was to be worshipped; *Cyrill* calleth this *ανθρωπολατρία*: it is true, we worship Christs manhood with his Godhead *associative*, but we worship not his Godhead and his manhood *copulative*; we worship the king with his crown *associative*, but we worship not the king and the crowne *copulative*; and we worship not the humanity of Christ for it selfe, but because it is hypostatically united to the Godhead, and so it is worshipped *κατ' ανω.* If wee should worship the humanity of Christ with civill honour, as it is hypostatically united to the Godhead, then we should worship the Godhead but with civill honour, which were blasphemy; for spirituall honour is onely due to the Godhead, and the worship which is due to one of the persons in the hypostaticall union, is due also to the other; therefore it is not civill honour which is given to the humanity of Christ, as it is united hypostatically with the Godhead; and seeing adoration respecteth *totum suppositum*, the whole person; it looketh alwayes to the greatest excellency in the person, for otherwise if we should worship a person, and not looke to his chiefest excellency, it were no lesse then to professe that there were no greater excellency in him. Example, if a King were both a Duke, a Marquesse, and an Earle, and if one should give him the honour onely which is due to an Earle, this were in effect to degrade him of his king y honour; so to consider Christ as God and man, and yet to give him onely but civill honour, this were to degrade him of his greatest honour,

nour: To conclude this with *Athanasius*, *Nec Verbum sine Carne, nec Caro sine Verbo adorari potest*, neither the word without the flesh, nor the flesh without the word is to be worshipped, but so that the reason and cause of the adoration is still in the deity; and the humanity is adored because it is hypostatically joyned to the deity.

A distinct excellencie stirreth up a distinct affection and motion in the minde, but the excellencie of the humanity is a distinct excellencie: therefore it should stirre up a distinct adoration.

A distinct excellencie in distinct persons should have a distinct adoration; as a King should be otherwise worshipped then a Baron; but when they concur in one person, then there should not be a distinct adoration, here we give one sort of adoration to the whole, to both the natures of Christ in one person.

Angels who are in heaven are not to be worshipped. *Coloss. 2. 18. Let no man beguile you of your reward in voluntary humility and worshipping of angels, intruding himselfe into those things which he hath not seene, vainely puffed up in his fleshly mind, and not holding the head.* Where the Apostle reasoneth this wayes; every one who is subject and subordinate, as the members are to the head, should not have that honour which is due to the head. But the angels are subject to the head; therefore they should not have that which is due to Christ the head: Let us pray to our Father, and he can send legions of angels to defend us, *Mat. 26. 23.*

There are two sorts of worship, *cultus religionis*, & *cultus societatis*; a worship of religion and a worship of society or fellowship, *cultus societatis*; belongeth to all those who are of one society, the angels are our fellow servants. *Revel. 22. 9.* Therefore this worship which is done to them, is done to them as our fellow servants.

This civill worship which is performed by men, is either

G g g

Neither the Godhead of Christ without the manhood, nor the manhood without the Godhead are to be worshipped.

Object.

Ans.

A distinct excellency in diverse persons stirreth up a distinct reverence and affection.

Angels not to be worshipped,

Cultus } Religionis.
 } Societatis.

ther as they are *politici in civitate mundi*, or *ecclesiastici in ecclesia Dei*; that is, as they are civill men dwelling upon the earth, and gathered within the church and made members of her; as they are members of the Church againe, either they are members of the Church triumphant, or militant; the angels now are of the Church triumphant, *conciues triumphantes*, therefore they have not of us *cultum societatis* now, and when they appeared of old to the Patriarchs they were worshipped onely with civill worship, and so if they should appeare now.

Quest.

Whether is it a diverse sort of worship which is given to an angell and to a king? it might seeme to be a diverse kinde of worship, because the excellency is diverse, the king being civill, and the angell spirituall.

Ans^r.
Adoration given to an angell and to a king differ in degree onely.

There is no midst betwixt religious worship, and civill adoration, the adoration given to an angell and to a king, *non differunt specie*, but *gradu*; for to make it civil worship, it is sufficient that it be a creature to whom it is given; but if we will respect the degree, there may be greater or lesser worship given, greater to the angels, and lesser to the king.

The soules departed are not to be worshipped.

The Jewes say of the dead, *gnatan habalem*, which they contract

thus Π on him is peace, and not on him be peace.

Plal. 115. 1.
Rev. 5. 13.

In heaven there are also the soules of the blessed departed, and them we may not worship, for they understand not what we are doing upon the earth; When *Elias* was to be taken up to heaven, he said to *Elisha*, *Ask of me what I shall doe for thee before I goe hence.* 2 King. 2. 9. whereby he implied that there was no place to aske him after he was gone. And if the Saints on earth refused this spirituall worship offered to them, as *Paul* and *Barnabas*, *Act.* 14. 15. much more will they refuse it in heaven, they will say, *not unto us, not unto us*, they cast down their crownes before him that sitteth upon the throne, and give him all the honour.

The Church of Rome make an idoll of the virg in *Mary*,

Of old there were idolaters called *Collyridani*, of whom *Epiphanius* maketh mention, who baked cakes, and offered

red

red them to the Virgin *Mary*, this was idolatrous worship offered to her. So when the Church of *Rome* take the fine flower and the incense of praier, and offer to the virgin *Mary*, they commit idolatry and make an idoll of her.

The conclusion of this is, commandements, promises, and practises are our warrant to worship the Lord only, and to call upon him in our necessity. *Psal. 50. 15. call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.*

CHAP. III.

No visible things in the heavens, or in the earth to be worshipped.

Commandement II.

Exod. 20. 4. Or the likenesse of any thing that is in heaven above, or &c.

As before the Lord discharged things invisible in the heavens to be worshipped; so now he dischargeth al things visible, seene with the eye, whether devils appearing in a visible forme, or the sun, moone, and stars, or any creature in the earth, or in the water under the earth.

First, hee forbiddeth to worship the infernall spirits, the devills, *ενοταρταδεις*; when the devill appeareth in any visible shape to call upon him, or to sacrifice to him; such was the worship which they gave him in the *Tera- phim*. *Elias in ishbti* sheweth how they made this *Tera- phim*, they tooke a childe who was the first borne, wrung off his necke, and embalmed his head with spices; and they wrote in a plate of gold, the name of the spirit whom they called upon, and they put it under his

Ggg 2

head

if hypostatized

The *Tera phim* what:



How the *Tera phim* gave the answers.

נְהַשְׁתִּי

תְּרָפִים

שְׂעִרִים

head, and then the spirit gave the answeres. *Laban* called this *Teraphim*, his god; therefore he saith, [*nehshtri*] *auguratus sum, I divined by my God that the Lord hath blessed me for thy sake, Gen. 30. 27.*

They had their *Teraphim* likewise in the likenesse of a whole man. *i Sam. 19. 13.*

Secondly, they worshipped the devill in the forme of a goate; *They shall no more offer their sacrifice to the hairie ones, Ieshegairim*, that is, to the devils who appeared in the forme of Satyres and goates, *Levit. 17. 7.*

Thirdly they worshipped him in the forme of a flye. *Baalzebub* was the god of the *Ekronites*, and *Ahaziah* sent to get a response of him, whether he should live or not. *2 Kings 1. 2.*

There is no sort of idolatry in which the devill is not worshipped. *Psal. 106. 37. Yea they sacrificed their sonnes and daughters to devils. So i Cor. 10. The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have any fellowship with devils. Ye cannot drinke the cup of the Lord and the cup of devils.* Those idolaters made not a direct covenant with the devill as the former did, nor they consulted not with him directly as they did.

Now let us come to visible things, which they were forbidden to worship; and first the sunne, the moone and the starres, and things in the heavens.

Men studied first the course of the starres, and that bred astronomie; then they observed the influence of the planets, and that bred physicke; then they foretold things by the starres, and that bred judiciall astrologie: and last they worshipped the planets, and that bred idolatry. Of all the planets, they chiefly worshipped the sunne. The *Ammonites* called the sunne *molech*, and their God *Molech*, and they burnt their children to this god, a most unnaturall sinne; they spared the *Ca-*

naanites

In all idolatry the devill is worshipped.

The Sun is not to be worshipped.

How they came to worship the planets.

The Ammonites worshipped the sunne.

naanites whom God commanded them to destroy, and spared not their children, the fruit of their owne loynes: the Lord commanded to offer their first borne to him, and they offered their first borne to *Moloch*.

They had horses for the sun, and chariots for it, which carried about the image of the sunne. *2 Kings 13. 11.* and some worshipped the fire, *symbolum solis*; as the *Chaldeans*: and the *Sydonians* called the sunne *Heliogabalus, deus fugens, vel formans*, a god that formed and fashioned, because the sunne fashioneth all things; and the *Israelites* worshipped this god.

The *Tyrians* called the sunne *Hercules*; [*haar col*], *omnia videns*, seeing all things, and *Hercules* twelve labours in their Mythologie, signify the sunne passing through the twelve, signes in the *Zodiacke*.

So the *Egyptians* worshipped the sunne, and they called him *Iupiter Hammon, omnia califaciens*, heating all things, so they called the sunne *Adon, dominus*, they saluted the Sun *ἀδωναι κύριε μὲν*, and from *Adon* they made *Adonis*, and they took their fable of loosing and finding of *Adonis*, from the setting and rising of the sun, and the *Icwe* learned from these nations, to worship the sunne, the moone, and hoast of heaven.

Seeing the sunne is the chiefe of all the planets; what is the reason why the idolaters call the sun *the queen of heaven* *Ier. 7. 8.* and *44. 19.* *When wee burnt incense to the queene of heaven.*

It should not be translated, *When wee burnt incense to the queene of heaven*; the *seventy* translate it better, *ἡ σκηνὴ τοῦ οὐρανοῦ*, *the hoast of heaven*, the difference of the interpretation arose of this, because the hebrew word *malcha* written with *He*, signifieth a *queene*, and with *aleph* it signifieth a *worke*. Againe, amongst the *Latines* *Luna* is in the feminine gender, and *sol* is in the masculine gender; but with the *Hebrewes* *shemesh* the sunne is in

Diversa nationes had the sunne for their god.

Subdialei status.

אֱלֹהֵי גִבּוֹר

Deus omnia fugens.

הָאֵד כֹּהֵן

Omnia videns.

The Iewes learned from the heathen to worship the sunne.

Quest.

Ans.

What is meant by the *Queene of heaven*,

מַלְכָּה Regina-

מַלְכָּה opus.

Many become foolish in
their worship.

Simile.

שמש Sol
מיניסטרע Ministrate

They worshipped the
moone as a goddesse.

Some worshipped the
starres and planets.

למולות
בגד
באגד
מולות טוב

Leah and Ra:hel kept
some reliques of their
fathers idolatry.

the feminine gender, and *jareah*, the moone is in the masculine gender: therefore according to their genders, it may be said *Deus lunus*, and *Sol regina*.

It is strange to see, how people have beene so foolish, to forget the creator, and to give all praise to the creature; they are not unfitly compared to country people, who have never beene at the court: when they come first to the court, the first man they see cloathed in fine apparell, they take him to be the King, and they fall downe and worship him; so the heathen when they saw some beauty in the sunne, they gave it that honour which was due to God. *Shemesh* the sun, commeth from the word *shumash*, *ministrare*, because it is appointed to serve men; why then should man fall downe and serve it?

Secondly, they worshipped the moone in the heaven, and *Job* purgeth himselfe of this idolatry, *Job* 31. 27. *Or my mouth had kissed mine hand, when I beheld the sunne when it shined, or the moone walking in her brightnesse:* the idolaters when they could not reach to the moone to kisse her, they kissed their hands in token of homage, and this was called *adorare, quasi applicare manum ad os*.

Thirdly, they worshipped the starres, or *mazoloth*, the planets, *2 Kin.* 23. 5. *And he put downe also them that burnt incense unto Baal, to the sunne, to the moone, and lemazaloth, to the planets. Gen.* 30. 11. and Leah said, *atroupe commeth: and she called his name Gad.* *Bagad* read in two words signifieth *bonam fortunam*: *Gad* was the hoast of heaven to which they sacrificed, and gave divine honor, *Esay* 65. 11. and they called it [*Masaltobh,*] *bona fortuna*; Leah ascribed this good fortune to the influence of the stars: neither of *Jacobs* wives were purged from their fathers idolatry, *Rachel* stole her fathers *Teraphim*, and Leah ascribed all to good fortune, and the influence of the starres.

In earth they worshipped beasts, the Israelites worshipped the golden calfe in the wildernes, this calfe they set up as a representation of God, who fed them in the wildernesse, and provided for them; the Oxe was alwayes holden a signe of plenty, therefore *Salomon* saith, where the Oxe is wanting the crib is empty, *Prov.* 14.4. and *Ioseph* because he provided for the people of God in their necessitie, he is called *bos dei*, *Deut.* 33.17. and the Romans set up a golden Oxe to *Minutius*; because he provided for them in the famine; So they dedicated this calfe to the Lord, because he provided for them in the wildernesse.

The Lord forbiddeth them to make the likenesse of male or female to worship it, *Deut.* 4.16. for they worshipped both bull calves, and cow calves, they had both *gneglim* and *gnegloth* *Hosea* 10.15. and the Apostle, *Rom.* 17.4. putteth the name *Baal* in the feminine gender, *τῆ βαάλ*, and *τῆ δέμουαι* should be understood. *Tobit.* 1.5. All the tribes made defection sacrificieng *τῆ δέμουαι* to the Cow *Baal*, *τῆ δέμουαι* should not be understood here, for what strength is there in an idoll to helpe?

God made man lord over all his creatures, as neate and sheepe, and all beasts of the field, *Psal.* 8.7. and yet man forgetteth this, and worshippeth the very basest of them.

Lastly, in the water under the earth. The Egyptians worshipped *Nilus* as a god, and the fishes in it. So the *Philistims* worshipped *Dagon*, which was halfe a fish and halfe a man in shape, therefore the Lord forbiddeth the people to learne at these heathen nations to worship things in the water under the earth.

The conclusion of this is, let us say with *David*, Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee. *Psal.* 73.25.

Why the Israelites set up the golden calfe.

The oxe was a signe of plenty.

עגלים
עגלות

The Apostle in disdain putteth *Baal* in the feminine gender.

The heathen worshipped the water as a god.

CHAP. IV.

No image can be made to represent God.

Commandement II.

Esay. 40. 25. To whom then will ye liken me, or shall I be equall, saith the holy One ?

THE Church of Rome say, for representation the image of God cannot be painted to expresse lively and fully the nature of God; and in this sense they say, that God forbiddeth any image of him to be made, seeing he hath no forme whereby he can be expressed. *Esay 40. 18. To whom will ye liken God, or what likenesse will ye compare unto him?* But to expresse him by some bodily shape as he appeared here, that is no idolatry, as he appeared to *Daniel* in the likenesse of an old man, and the holy ghost appeared in the likenesse of a dove. *Mat. 3. 16.* When he is painted to teach the histories of the scripture, that so by sensible figures our mindes may ascend to take up the invisible God, to paint him this way is not a sinne; angels themselves are immaterial spirits, yet they were painted under the law, and represented by *Cherubins*; why then may not God be represented by an image? There is a great difference betwixt the angels and God. First they are finite, and therefore there may be some proportion betwixt them and an image; but God is infinite, and an image finite; therefore no proportion betwixt them.

Secondly, there is *imago persona*, and *imago representationis officij*, the Image of the person and the Image that represents the office, the cherubins were no representation of the persons of the angels, for they being immateriall, cannot be expressed by any materiall things,

No proportion betwixt
God and an image.

Imago { *Persona.*
Representationis
officij.

things, and if we should conceive an angell to have any quantity by an image, then the image should teach us a lye; the cherubins then are onely representations of the office of the ange's, that they were ministring spirits attending the elect; and they were painted this way, that the *Iewes* might read (as it were) in a history, what the angels did to them who wait upon the Church continually.

But members are attributed to God in the scripture: if they bee attributed to God for this end, that we may take him up, why may hee not be painted to the laickes, that by the eye as well as the eare, they may take him up?

Members are attributed to God *Metaphoricè*, but not *typicè*, *metaphora est in verbis, typus in rebus*, a metaphor is in words, a type is in the things themselves, the scripture setteth him downe with eares, hands, and feete, by words borrowed from men, but it never setteth him downe by any bodily shape painted before us, but alwayes forbiddeth us to represent him by any bodily shape; and there is no danger to the people by idolatry; when he is represented to the eare by metaphoricall words, but great danger to them when he is represented to the eye by visible shapes.

How shall we conceive of God then, that we take him not up as an idoll?

We must conceive him to be a spirit, most just, most holy, and infinite; but because the infinite Godhead is but finitely comprehended by us; therefore we should set the eyes of our faith upon the manhood of Christ; for he that seeth the sonne seeth the father. When a man looketh into a chrystall glasse, it casteth no reflexe to him; but put steele upon the backe of it, it will cast a reflexe: so when we looke upon the Godhead it selfe, it casteth no comfortable reflexe unto us, but put the humanity, as it were a backe of steele to that glasse, then it casteth a reflexe to us.

An image may represent the office of angels but not their persons.

Object.

Ans.

Members attributed to God metaphoricallly not typically.

Quest.

Ans.

How we must conceive God.

Simile.

Now.

Now let us speake of the worship it selfe. The Church of Rome being charged with idolatry, and worshiping of idols, they wipe their mouth with the whore, and say they did it not, *Prov. 30. 20.* And they goe about by sundry shifts to cleare themselves of this idolatry.

There is a double sort of worship, the first is called *adoratio respectiva*, adoration respectiue, the second is called *adoratio absoluta* absolute adoration. Absolute adoration is this, when the worship is termed in the creature, as *objectum quod adorationis*, and the worship is limited to the creature. Respective adoration is this, when worship is given to dead & senselesse creatures for the exemplars sake, then the exemplar is *objectum quo*, and the dead and senselesse thing is *objectum quod*; that is, we reverence and adore the dead & senselesse thing for the exemplars sake. Example, when we attend the coffin, the corps being buried already, the coffin is *objectum quod* which we attend, and the corps are *objectum quo* which moveth us to attend the coffin: so when we doe homage to the Viceroy for the King; the Viceroy here is *objectum quod*, and the King is *objectum quo*. The more modest of the papists of old made but the image *objectum quod adorationis*, and God himselfe *objectum quo*.

Againe they say, that there is *adoratio conjuncta*, or *co-adoratio*, and there is *adoratio respectiva*: *co-adoratio* or *conjuncta adorationis*, they make to be this; when both the exemplar, and the thing represented by the exemplar are worshiped *conjunctim*, as *objectum quod adequatum*, this sort of worship they gave not to the image at the first, but only *respectivam adorationem*.

Thirdly, they say that an image is considered *secundum rem natura*, and so it is not worshiped. Secondly *formaliter* & *in actu exercito*, as it holdeth forth the exemplar to us, and so it is not *terminus formalis adorationis*, and then the cause of the adoration is in the exemplar, which both

Adoratio } Absoluta.
 } Respectiva.

Objectum } Quod.
 } Quo.

Simile.

Adoratio } Respectiva.
 } Conjuncta.

Imago } Secundum
consideratur } rem natura.
 } Formaliter.

moveth

moveth the adoration and determineth it; and the image is but a condition of the adoration, and the adoration is not given to it, but to him who is the cause of the adoration, as *Cajetan* saith. But now they goe farther and maintaine that images are not only to be worshipped accidentally or improperly, but also by themselves, and properly, so that they end and terminate the worship, as they are considered in themselves, and not onely as they are portraitures of the exemplar represented; and some of them say yet more plainly, that it is the selfesame worship, that is due to God, and to the image; and that it is *coadoratio* or *conjuncta adoratio, & eodem officio, & honoris genere, eodem animi motu, & eadem voluntate excitandi opinionem excellentia, ille cultus ad prototypon spectat secundum se, ad imaginem vero coram ipsa, & in ipsa tanquam vicaria,* they clearely confesse, that it is the same worship that is due to God and to the image: and as the *Echo est individuum cum suo sono;* so it is one sort of worship which is given both to the image and to God: and *Vasques* implieth, that in some case the devill may be worshipped appearing in some visible shape. When *Darius* mother *Syfigambis* came before *Alexander* the Great, (mistaking *Ephestion* for *Alexander*) shee fell downe before *Ephestion*, but knowing that she was mistaken, she began to blush, But *Alexander* sayd unto her, be not ashamed, *non errasti mater, nam Ephestion est etiam Alexander,* mother thou art not deceived for *Ephestion* is also *Alexander*. If a Papist falling downe before his image and mistaking the image for Christ, and if Christ should say to him be not ashamed; thou art not mistaken, for this image is also Christ, then he needed not to blush nor be ashamed; but Christ is more jealous of his honour than so, and will not give it to any creature.

The conclusion of this is, *1 John 5. 2. Little children, beware of idols, Micha's idoll bewitched the whole tribe of Dan. Iudg 18. 36.*

CHAP.

Many papists now hold they are not onely accidentally to be worshipped but properly.

Gregorius de Valentia
disput. 6. quest. 11.
punct. 6.

Vasq. lib. 3. de ador.
disput. 1. cap. 5.

Conclusion.

CHAP. V.

That idolatry is most opposite to God.

Commandement. II.

2. Cor. 6. 14. What communion hath light with darke-
nesse? 16. And what agreement hath the temple of God with
idols?

Idolatry is a sin that is first most opposite to God him-
selfe, and secondly it is opposite to his marriage with
his Church.

First, it is most opposite to God himselfe, God is *ensentium*, and therefore he is *unus, verus,* and *bonus*.

First, God is *ensentium*, who hath his being of him-
selfe, and hereby ye shall know that [Cbaï,] the living Lord
is amongst you. Iosh. 3. 10. this title distinguisheth him from
dead idols which have neither life in themselves, nor
can give life to others. Psal. 106. 26. And they joynd
to Baal-phegor, and ate the sacrifices of the dead, that is, the
gods who are dead; they are called dumb idols, Haback.
2. 18. So Psal, 115. they have mouthes but they speake
not, the idols are called [elilim,] *nihilitates*. Esay. 44. 8.
Ezek. 30. 23. and [Tohu,] *emptinesse*, 1 Sam. 12. 21. things
are true as long as they agree with the patterne which
is in the minde of God, but when they goe from that
once, they are reckoned for shadowes of things onely.
Prov. 20. 6. Who shall finde a faithfull man? as if hee
should say, it is easie to finde shadowes of men, but it is a
hard thing to find a man indeed who is answerable to the
mind of God; Idolaters, because they goe from this pat-
terne, they are called *nongens*. Hos. 10. 9, and *non populus*,

חַי Qai habet vitam in
se & a se.

אלילים

תהו

The idols are called
dead gods;

People following other
gods became no people.

not a people, 1 Pet. 2. 10, and the apostle saith, *an idoll is nothing*, 1 Cor. 8. 4. it is not *nihil negativum*, but *nihil privativum*, there is no relation betwixt God and it, or it is *nihil effectivum*, it can bring nothing to passe.

The first attribute of God who is *Ens entium*, is *unitas* and therefore the scripture by way of excellence calleth him *unus*, Job 31. 15. *Did not one fashion us in the womb*, that is, God, so Zach. 14. 9. *In that day there shall be one Lord, and his name unus*, this name *Ehbad*, afterward the heathen called it *Adad*, corruptly, Deut. 6. 4. *Hearken Israel, the Lord thy God is one*, and it is written with a great *Daleth* which letter signifieth foure, as the *Hebrews* marke, to signifie the foure corners of the earth, and that hee should be worshipped in them, and none else but he; *although there be many that are called gods, yet to us there is but one God*, 1 Cor. 8. 6.

The gods of the heathen were many; they had thirty thousand gods, as *Hesiod* witnesseth; And *Augustine* observeth well in his booke *de civitate dei*, that they multiplied their gods because they durst not concredit all to one God, as they had one god for the mountaines, another for the vallies, one for the sea, and another for the land; so they had a god for every period of mans life; when the childe was borne, they committed him *dea Lucina*; when hee weeped, they committed him to *vaticana* or *vagitana*; when they lifted up the child from the ground, they committed him to *Dea Levana*; and when he was in the cradle to *Dea Cunina*, and so thorow the rest of the periods of his life. But *David* acknowledged God to be his God from his mothers wombe. *Psal.* 22. 10. So they had a god or a goddesse for every severall part of the body, *Jupiter* the eldest brother got the head, *Neptune* the second brother got the breast, and foreparts, and *Pluto* the third brother got the hinder parts, the middle part or *cinctum* they gave to *Mars*, the

Nibil } negativum.
privativum.
effectivum.

Omne ens est unum numero & specie, sed Deus unum eminenter.

אֱחָדַד Unus.

אֶדָד

אֶדָד

The heathen multiplied their gods according to the periods of their life.

They had gods for every part of the body.

the eyes to *Cupid*, they gave the kidnies to *Venus*; and the knees to the Goddesse *Misericordia*, and the feete to *Thaleia*: these parts they committed to severall gods and goddesies, because they distrusted them, and would not concredite all to one God, but *David* saith; *Psal.* 34. 20. *That God keepeth all our bones.* And *Christ* saith, *that the very haire of our head are numbred.* *Math.* 10. 30. *so that they cannot fall to the ground without Gods providence.* They had like wise *Deos tutelares* which they carried about with them, as *Rachel* stole her fathers gods. *Gen.* 31. 19. and they had *Penates* their household gods, *Esay.* 46. 7. *They beare him upon the shoulder, they carrie him and set him in his place, and he standeth: yea from his place shall he not remove.*

The second attribute of God who is *Ens entium* is *verum*, but the idoll teacheth lies, *Habakuk* 2. 18. how teacheth the idoll lies? *Non per inexistenciam, sed per assistenciam.* *Non per inexistenciam*, that is, the devill spake not out of the idoll, but *per assistenciam*, that is, the priest lying beside the idoll, the devill inspired the Priest to speak these lies. When the Priest slept upon the skin of the beast that was sacrificed, then the devill inspired him; this sleeping the Greekes call it *κατασπαρδαρισμ*, the idoll was but the pledge of the devils presence to the Priest; so now when the Priests stand in defence of their idols and idolatry, and teach that they are to bee worshipped, then the devill speaketh by the idoll, and the idoll is the pledge of the devils presence to the Priest, and that which is offered to the idoll, is sayd to be offered to the devill. *Psal.* 106. 37. *1 Cor.* 10. 20.

The third attribute of God as he is *Ens entium*, is *Bonum*, goodnesse, *There is none good but God onely*, that is, having his goodnesse of himselfe: but idols by way of appropriation are called sin, *Lament* 1. 8. *My people have committed a sinne*, that is idolatry. So *Exod.* 32. 22. *This people*

How the idoll speaketh lies,

κατασπαρδαρισμ from
κατασπαρδαρισμ

Idolatry by way of appropriation is called sinne.

people is prone to sinne, that is, to idolatry. So *Num* 23. 21. He saw no iniquity in *Jacob*, that is, idolatry, and in this sense is that place of *Syracides* to be understood, *Syracid.* 49. 5. All the Kings of *Israel* were sinners except *David*, *Iofias* and *Ezekias*, that is, they were idolaters.

Secondly, the sinne of idolatry breaketh the holy wedlocke which is betweene *Christ* and his Church, he being a jealous God, he cannot suffer his spouse to goe a whooring after other gods; but would have her a chaste virgin presented unto him; this was typed under the law by the turtle doves and young pigeons, which the Lord commanded to be offered to him; the young pigeon was commanded to be sacrificed unto him, because it had never a mate; and the turtle dove, because it had but one mate; so God will have of his Church her first love, and only love: this abstinence from idolatrie is called virginity. *Revelat.* 14. 4. and idolaters are called adulterers, *Iam.* 4. 4. When the Iewes denied *Ioh.* 8. 41. that they were the children of fornication, they meant, they were not idolaters, who say to the stocke thou art my father, and to the stone thou hast brought me forth, *Ier.* 2. 27. they say, they have God for their Father, and they called the Samaritans bastards, because they worshiped strange gods. When the Church is corrupted and defiled with idolatry, then she is called *Moreak*, *Zeph.* 3. 1. the *Seventy* translate it, *παρὰ δειγμα*, when one is exposed to some great shame for their filthinesse, and in this sense it is sayd, that *Ioseph* would not make *Mary* a publike example for her suspected incontinency. *Mat.* 1. 19.

The conclusion of this is, idolatry being a sinne so opposite to God himselfe; it was a great blindnesse in *Micha* when he set up an idoll in his house, to say then, That the Lord would doe him good, *Iudg.* 17. 13. Their sorrowes shall be multiplied who hasten after other Gods, *Psal.* 16. 7.

Idolatry breaketh the wedlocke betwixt *Christ* and his Church,

God will have of his Church her first love, and onely love.

מוראה *ingluvica*
vel vesicula in avibus
que sordium receptacu-
lum est a ראי *ser-*
cus.

παρὰ δειγμα *παρὰ*

Conclusion.

CHAP. VI.

Commandement II.

How base idols are in the sight of God.

Ier. 11. 12. Ye have set up altars to that shamefull thing, even altars to burne incense to Baal.

THis idolatry is most detestable in the eyes of the Lord, therefore when the scripture speaketh of idols, it calleth them *abominations*, as the abomination of the *Moabites*, and *Ammonites*; When the Romans set up the spread-eagle in the temple of Ierusalem, it was called *the abomination of desolation*, *Mat. 24. 15.* so they are called *ἀλισγηματα, pollutiones, Act. 15. 20.*

βδέλυγμα.
ἀλισγηματα pollutiones
ab ἀλισγέω contamino
ἀθεμίτοις εἰδολοα-
τρείαις ab illicitis idolo-
rum cultibus.
Quare addunt hebrei
epithetum perpetuum.

The apostle willeth us to abstaine from *abominable idolatry*, *1 Pet. 4. 3.* this epithite is not put for distinction sake here, as though there were some sort of idolatry lawfull; but it is *Epithetum perpetuum*, as the Hebrews call it, as *Psal. 86. 13. Thou hast delivered my soule from the lowest hel*, we cannot inferre hence that there is two hels, the epithete here is not put for distinctions sake, but to signifie the deepeness of hell, so the epithete is added here to signifie the vileness of idolatry.

Now if we would understand how detestable these idols are in the sight of God, let us go thorow all the causes of them.

First the efficient cause; *they that make them are like unto them*, *Psal. 115. 8.* What a senseles thing is this to make an idol, and then to be affraid of it? these are like little children, who blacke their neighbours faces, and then are affraid of them.

How base and senseles
makers of idols are.

Secondly,

Secondly the matter how basely hee thinketh of it; when the people began to worship the brasen serpent, he called it *Nechushtan*. 2 Kings 18, 4. as you would say, a little peece of brasse in contempt; for it is the manner of the Hebrewes to expresse their diminutives by adding *Nan* to them. So hee calleth them [*Gelilim*] *stercoreos deos*, gods of dounge 2 Kings 23, 10. *he defiled topheth*, that is, he appointed it for base and uncleane uses, as to cast out their dounge there, and their filth; because gods of dounge were worshipped there.

Hebraei expriment diminutiva per ך
 [נחשתן cum] in fine
 sic ישורון Exod. 32.
 15. The little righteous ones.

The Lord commanded the Iewes when they were about to ease nature to goe without the campe, *Deut.* 23. 12, 13. and to have a paddle that they might digge and cover the excrements. All the ceremoniall lawes are to be reduced to some of the morall lawes; our Divines reduce this place properly to the second Commandement, that wee should cover these loathsome excrements of idolatry, as they were to cover their naturall excrements.

Ainworth c. 7. 8. of the Communion of Saints.

Thirdly the Lord detested the forme of them; he detested not onely ἀγαμα which is *abjecti animalis forma*, the shape or forme of a base creature, but also to be represented by man, who of all visible creatures is the most excellent: *Psal.* 115, 5. *They have eyes and see not, ears and heare not, and a mouth that speakes not*, these were made to the similitude of man; and likewise the *Teraphim* were images made to the likenesse of man. 1 Sam. 13, 19: yet he detested all these images.

The Lord detesteth the forme of the idols.


Lastly, from the effects the holy Ghost calleth the idols [*Miphlexeth*] *terriculamenta*: 1 Kings 15, 13: *They that worship them shall get no rest neither day nor night*, *Rev.* 14, 11.

The base names which the holy Ghost giveth to idols.

מפלצת
 עצבים
 צירים

Psal. 135, 15.

So they are called [*gnatzabbim*] *dolores*, so they are called [*tzirim*] *torm:na vel cruciatus*, because they put a man to as great paine, as the woman is when shee is in her child-



 The heathen gave fans
 dry names to their
 idols.

birth, *Esay.* 45. 16. and 21. 3. They are called [*Bush*] *pu-*
der. *Ier.* 11. 12. the same word is given to a mans privie
 parts: *Deut.* 26. 11. *Ye have set up altars to the shamefull*
thing: that is, to idols, and so *Gideon* is called *Ierubesheth*,
1 Sam. 11. 21. because he put *Bush* or that shamefull
 idoll *Baal* to shame.

A man is ashamed when his nakednesse is seene, this
 idolatry maketh the people naked. *Exod.* 35. 25. The
 heathen called their god *Baal-Berzeus* the god of thunder,
 but God in derision called him *Baal-Peor*, or *Baal-Aspeus*
 the god of a cracke, they called their god *Baalzebub*, the
 god who did drive away flies, but Christ in disdain called
 him *Baal-Zebub* the god of dounge: the Jewes in con-
 tempt call the god of *Eckron* the god of flies, because
 their temple was free from flies; for there was never a
 flie seene in the temple of Ierusalem for all the flesh that
 was sacrificed in it, but the *Eckronites* called him *Baalze-*
bub, because he kept them from hornets and flies; this
 name afterward was given to the devill himselfe, he is
 called *Baalzebub*, because he is the father of all this ido-
 latry.

Conclusion.

The conclusion of this is, all offences are against the
 the Kings lawes, but petty treason is a greater offence
 then common transgressions; but when rebels begin to
 disclaime their King and set up another in his place, that
 is the highest offence of all; finnes of the second table of-
 fend God, but swearing and taking the name of God in
 vaine is petty treason against him, as when one falsifieth
 the Kings coyne; but to set up a rebell in his place, an
 idoll, that is the highest treason, let us detest that sinne
 most, which turneth us away farthest from God.

CHAP.

CHAP. VII.

What force idols have to allure those who worship them, and to draw men after them.

1 Cor. 12. 2. *Ye know that ye were Gentiles carried away unto these dumbe idols, even as ye were led.*

THe loadstone hath not so great vertue to draw the iron to it, as the idoll hath to draw the worshipper after it. And as the whirlwinde carrieth a man violently: so doe the idols draw men violently after them.

The scripture maketh mention of sundry swift beasts, as the mule, *Camelo-pardalis*, the wilde asse, and the dromedary. *As the wild asse snuffeth up the wind at her pleasure, and none can turne her away: and as the dromedary is most swift transversing her wayes.* Ier. 2. 23, 24. So are the idolaters swift in following their idols.

There are two things that a man is bound to care for specially, his naturall life and his spirituall life.

His naturall life consisteth in his health, wealth, and ease, but see how the idolaters to serve their idols, despise and neglect the care of these three.

First, their health, they neglect their bodies, and thinke their religion consisteth in abstinence *Coloss. 2. 23.* they disfigure their faces and looke with a sad countenance. *Mat. 6. 16.* And which is more, the priests of Baal cut themselves with knives and lancers untill the blood gushed out upon them. *1 Kings 18. 28.* so doe *Fratres flagellantes*, who whip themselves untill the blood run downe; and sometimes they have given their bodies to be burnt for their idols.

Secondly, a man is bound to have a care of his

H h h 2

wealth

כַּנְרֵה *Dromas. Ier.*
2. 23.

Idolaters neglect their health to serve their idols.

Idolaters spare no
cost for their idols.

wealth and riches, but how prodigally have the idolaters bestowed their riches upon their idols? *Exod. 32. 3.* And all the people brake off the golden eare-rings which were in their eares, and brought them to Aaron. So *Hos. 8. 4.* of their silver and their gold have they made themselves idols. So *Ezek. 16. 33.* Others give gifts to whores, but thou givest thy gifts to all thy lovers, and hirest them. So *Psal. 16. 4.* *deum alienum dotant*, that is, they give a dowrie to their idols, and bestow their goods upon them, and stand not for cost.

The heathen gave diverse
attributes to their
idols, and to every at-
tribute they made a
prayer.

Thirdly their ease, they care not for their ease, so they may satisfie their idols. *Exod. 32. 6.* And they rose up early on the morrow, and offered burnt offerings. So Baals Priests cryed from morning untill evening. *1 Kings 18. 29.* They were not weary to use many idle repetitions and long prayers to their idols. They gave sundry attributes to their idols, and to every attribute they used to say a prayer, and so with much vaine babling they spent the time: So doe many now spend their canonicall houres, and this Christ forbideth: *Mat. 6. 7.* But when ye pray, use not vaine repetitions, as the heathen doe, for they thinke they shall be heard for their much babling.

And their greatest love should be to their children who should succeed them; but the unnaturall idolater will not stand to offer his children to *Moloch*, and to sacrifice them to him. There is but one rare example in all the scriptures of *Abraham*, who at the commandement of God tooke his onely sonne *Isaacke* *Ἰσαάκ*, the sonne of his age, and would have offered him to the Lord, but it was usuall to these idolaters to sacrifice their children to devils, *Psal. 106, 37.*

Secondly, for the spirituall and eternall life, they preferred their idols to it. *Hos. 2, 2.* They carried their adulteries betwixt their breasts, that is, the signes of their idolatry, to testifie that the idoll had their heart,

whereas

whereas they should have carried the Lord as a bundle of mirrh betwixt their breasts: Cant. 1. 13.

So they walked, [*behhukoth*], in their statutes, Lev. 20 23. Whereas they should have walked in his statutes; they gave all honour and reverence unto them; they cryed, Great is Diana of the Ephesians, Acts 19. 28. They kept their gods and changed them not, Jer. 2. 11. Hath a nation changed their gods which are yet no gods?

May we not conclude then, Jer. 10. 8. They are altogether brutish and foolish, the stocke is a doctrine of vanities They who worship stockes and stones and dumbe idols, are more brutish then beasts.

בהקוה

Conclusion.

CHAP. VIII.

The many evils which the people have got out of idolatrous Ægypt.

Deut. 17. 16. Ye shall not cause the people to returne to Ægypt.

A Ægypt was the matrix of all idolatry, therefore the Lord forbad them to goe backe to Ægypt: they got much mischief out of Ægypt; there were their breasts pressed, and there they bruised the teats of their Virginity: Ezek. 23. 3. There they learned the grounds of their idolatry, hence it is, that the most of the ceremoniall laws are opposite to idolatrous worship in Ægypt.

Secondly, *turba miscellanea*, the mixed tumult came out of Ægypt: Exod. 12. 38. Who learned them to murmure and to cry; Would to God we were backe againe at the flesh pots of Ægypt: Exod. 16. 2.

The evill which the people of God got in Ægypt.

They lost their spirituall virginity there.

The mixed multitude came from thence.

Hhh 3

Thirdly,

The leprosie from
Ægypt.

They forgot their cir-
cumcision there.

The blasphemers came
out of it.

The golden calves.

Ægypt why called
Ham.

Ægypt called Rahab.

Sichor is put for Ægypt

So the City for *Ierusalem*
lew, and *Behemoth*
beasts, for an elephant.

הרם destructio.

הרם sol.

Thirdly, they got their leprosie out of *Ægypt*, for that sort of leprosie called *Elephantiasis*, when the skin groweth hard like the Elephants skin, was bred onely about *Nilus* in *Ægypt*. *Deut. 28, 17. The Lord will smite thee with the boyles of Ægypt.*

Fourthly, they forgot their circumcision in *Ægypt*, therefore it is called *opprobrium Ægypti*, *Iosh. 5. 9. This day have I rowlled away the reproach of Ægypt from you.*

Fifthly, the blasphemer who blasphemed the name of the Lord, *Levit. 24. 10.* was the sonne of an *Egyptian*.

Sixthly, *Ieroboam* brought the golden calves out of *Ægypt*: therefore they were commanded never to goe backe againe to *Ægypt*. Because *Ægypt* was such a vile land, the Psalmist calleth it the land of *Ham* *Psal. 105. 23, 27, and 106, 22. Ham* was cursed by his father *Noah*, so the *Egyptians* his posterity were an accursed people. *Ægypt* was a proud people, therefore it is called *Rahab*. *Psal. 87. 4. and Esay 51, 9. And now what hast thou to doe in Ægypt to drinke the water of Sihor? or what hast thou to doe in the way of Assyria, to drinke the waters of the river? Icr. 2, 18. Sihor is Nilus*, which signifieth blacknesse, for the troubled waters of *Nilus* differed much from the cleare running waters of *Siloh*, why then should they goe to drinke of them? and he calleth *Euphrates* the River here *Antonomastice*, for the greatnesse of it. *Gen. 15. 18. It is called the great river; these two were the borders of Canaan, from the river of Ægypt to Euphrates. Exod. 23. 31.*

What great blessing was this then, when five cities in the land of *Ægypt* should speake the languages of *Canaan*, that is, should worship the Lord in truth, *And one of them shall be called the City of the Sunne*, *Esay 19. 18.* that is, they shall bee converted to professe the truth, and one of them shall be the most excellent City, that is *Alexandria* the City where *Marke* taught the Gospell first.

If

If *Egypt* was so abhorred and detested by the Lord, what must spirituall *Egypt* be? *Rev.* 11.8. and these *Who take the marke of the beast upon them*, *Rev.* 16.2. And as they were never to returne backe to *Egypt* againe; so neither must the people of God returne now to spirituall *Egypt*.

Observe how *Iohn* doth parallel the judgements of old *Egypt*, and spirituall *Egypt* together. Old *Egypt* was plagued with fores and botches: so are they of spirituall *Egypt*. *Rev.* 16.2.

Secondly, in old *Egypt* the waters were turned into blood: So in spirituall *Egypt*, *The waters of the sea became as the blood of a dead man, and every living soule died in the sea.* *Vers.* 3.

Thirdly, in old *Egypt* there was great darkeness: So in spirituall *Egypt* there is great darkeness, *vers.* 10.

Fourthly, frogs molested the Kings chamber in *Egypt*, *So frogges came out of the mouth of the Dragon, and out of the mouth of the beast*, working miracles to deceive the world and the Kings of the earth *v.* 13. *Iannes* and *Iambres* withstood *Moses* in *Egypt*. *2 Tim.* 3.8. And when he wrought his miracles they said, he carried straw to *Aphra*, as the proverbe is in the *Talmud*, they meant that there was *Magicke* enough in *Egypt* already, therefore he needed not to come to *Egypt*, to play his tricks of *Magick* there; thus they withstood the man of God, and hardned the heart of *Pharaoh*: So in spirituall *Egypt*, doe these frogges and deceivers set themselves against *Moses*, saying, that he hath not his calling of God.

Lastly, there was thundering and lightning in *Egypt*; so in spirituall *Egypt*. *v.* 18.

The conclusion of this is; *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* *R.* *v.* 18.4.

Old *Egypt* and spirituall *Egypt* paralleled together in their plagues.

In fores.

In blood.

In darkeness.

In the frogges.

In their magicians.

In thundering and lightning.

CHAP. IX.

A comparison betwixt the golden calves set up in the wilderneffe, the golden calves in Dan and Bethel, and the Popish Idols.

Commandement II.

Pfal. 106. 19. They made a Calfe in Horeb, and worshipped the molten image: they changed their glory into the similitude of an Oxe that eateth grasse.

The idolatry of the Israelites under *Ieroboam* compared with their idolatry in the time of *Aaron*.

THe idolatry of *Ieroboam*, compared with the idolatry of the Israelites in the wilderneffe, setting up the golden calfe, will be found a farre lesse sinne, if we looke nearely unto it.

In benefits.

First, they had lately tasted of the great benefits of God, in delivering them out of *Egypt* by a mighty hand, and bringing them through the red sea: Yet they soone forgot his workes; they waited not for his counsell. *Pfal. 106. 13. They forgot God their Saviour which had done great things in Egypt, wonderfull workes in the land of Ham, and terrible things in the red sea, vers. 21, 22.*

In outward pledges of his favour.

לחם הברים
panis robustissimum.

Secondly, they had many moe pledges of the favour of God, then the ten Tribes had, they had the eloud by day, and the pillar of fire by night, he fed them with the bread of the strong ones, *Pfal. 78, 25.* They had the tabernacle, and the arke the testimonie of Gods presence amongst them, which *Ieroboam* and the ten tribes had not; therefore their sinne was greater then theirs.

In their propheta.

Thirdly for Prophets, they had *Moses* the man of God, Who was faithfull in all his house. *Heb. 3, 2.* the ten tribes had *Ahijah* the *Shilonite*, but what was hee to

Moses



Moses: they had an old prophet in *Bethel*, but a great deceiver, and they had a young prophet, but was easily deceived. *1 Kings 13.* and what were they to *Moses*?

Fourthly, the ten tribes had priests but of the meanest and the basest of the people: *1 Kings 13. 33.* *Hee made of the lowest of the people Priests for the high places, whosoever would, he consecrated him, and he became one of the priests of the high places:* but they had *Aaron* the Lords high priest, who was consecrated and ordained by God himselfe, and called to this honour, *Heb. 5. 4.* he that had holiness to the Lord ingraven in a plate of gold upon his forehead, for him to sit downe and fashion an image with a graving toole, like another *Demevrius* the silver-smith, he making silver shrines to *Diana*, and he making golden calves to *Iehova*, what a great change was this? Againe he to represent the Lord by an Oxe that eateth grasse, *Psal. 106. 20.* This was a great abomination, it was great idolatry when the men of *Lycaonia* would have worshipped God in the likenesse of men, *Act. 14. 11.* but greater idolatry to worship the Lord in the likenesse of an oxe: *Ieroboam* made a feast day according to his owne heart, in honour of his idoll. *1 Kings 12, 13* so sayd *Aaron*, *To morrow is a feast to Iehova*, this was a greater sinne than that of *Ieroboam*.

In their priests,

Aarons sinne in making the golden calfe a greater sinne, than the sinne of *Demevrius* or *Ieroboam*.

Now let us compare the idolaters in our times with those who worshipped the golden calfe in the wildernes, and yee shall see greater abomination in this idolatry than in the idolatry of former times. The Israelites gave the glo y of Christ who dwelt in a cloud and pillar unto a calfe; but these idolaters give the glory of Christ when he is dwelling in our flesh, and glorified, to a creature whom they worshipped as God indeed, giving it to their crucifixes and *Agnus Dei*.

Sacra ceremonia Eccles. Rom. lib. 7. cap. de consecratione agni dei.

When Christ was in the flesh here, there were many who gave themselves out for false Christs, but Christ for-

אהלה
 אהליבה

A comparifon betwixt
 the idolatry of Ifrael
 and Iuda,

Quomodo Hebraei exprimi-
 unt comparatiuum
 gradum.

Surgere & stare in iudicio
 quod apud hebraeos

A comparifon betwixt
 the idolatry of the
 Iewes, and the idolatry
 in our times.

forbiddeth to beleeeve fuch. *Mat. 24. 23.* fo thefe counterfet chrifts fhould not be beleeeved.

The Lord, *Ezek. 23. 4.* maketh a comparifon betwixt two fifters; *Aholah* and *Aholibah*. *Aholah* is *tentorium*; *Aholibah* is *tentorium meum in ea*. Hee calleth the tenne tribes *tentorium* a tent, becaufe they were feperated from the temple of God now, and he calleth the kingdome of *Iuda*, *tentorium meum in ea*, my tabernacle in her, becaufe as yet they professed the true worfhip of God. *Aholah* played the harlot, *verfe 5.* But yet her fifter *Aholibah* was more corrupted than fhe, *verfe 11.* So compare *Aholah* the Iewifh church with *Aholibah* (who glorieth that fhe is the true church) and fhee fhall be found the greater harlot of the two. And the Lord comparing *Samarina* with *Ierufalem*, *Ezek. 16. 51.* faith that *Samarina* had not committed halfe of the finnes which *Iuda* had committed, but that *Iuda* had iufified her fifter in all her abominations; *amplificasti abominationes tuas pra ipfis.* *Samarina* was not fimplly iufified, but onely in comparifon with *Iuda*. So *Luke 18. 14.* The publican went downe to his houfe, *iufus pra illo*, iufified rather than the Pharifee. So *Mat. 12. 41.* The Queene of the South fhall rife in judgement againft this generation, that is; fhall ftand in judgement and not fall, compared with this generation: So if we will compare the Iewifh idolatry and the idolatry of this generation; they fhall ftand in judgement when this generation fhall fall, and there fhall be a more eafie fentence pronounced againft them, then againft this generation.

The Iewes who were fo much addicted to idolatry before the Lord Iefus Chrifts comming in the flefh, quite renounced their idols, and they fay now, that there is no punifhment which befalleth them, but there is a drachme weight of the golden calfe in it; and when they fee any Church in which there are idols, they

call

בֵּית הַתְּרָפָא

call it [*Beth Hatturpha,*] *domus turpitudinis*. So we may hope that before the Lords second coming, they who stand most in defence of these idols, shall renounce them as a filthy thing, and acknowledge that there was a drachme weight of their idolatry in all their former punishments.

CHAP. X.

Of the periods and increase of Idolatry, and how it increased and spread through the world.

Commandement II.

Ier. 16. 11. Your fathers have forsaken me, saith the Lord, and have walked after other gods, and served them, and worshipped them, and ye have done worse than your fathers.

Idolatry is a worke of the flesh, *Gal. 5. 20.* And there is no worke of the flesh that man is so prone unto as to idolatry: The first period of idolatry began not long after the creation. *Gen. 4, 24. Then began men to profane the name of the Lord. Psal. 49. 12. Man being in honour abideth not, he is like the beasts that perish.* Idolatry maketh a man brutish. *Ier. 10, 14. Every man is brutish in his knowledge, every founder is confounded by his graven image.*

The first period of idolatry.

Idolatry maketh a man brutish.

There were three notable men, from the creation to the flood, who kept the truth in sincerity and purity in their families; *Adam, Methusalah, and Noah,* and then the Lord drowned the world for wickednesse.

After the flood, as people increased they began to build

The second period of idolatry.

עַרְבִים *miscelanea turba*
 אַרְבֵּי עַרְבִים *miscuit.*

The Church in the third period remained with the posterity of Heber and with some few others,

The third period of idolatry.

Satan laboured to make an idoll of *Moses* body.

The fourth period of idolatry.

build a towre to get themselves a name, and the Lord scattered them, and they who went to the east worshipped idols, and this was called *σκυθισμός*, the *Persians* called the *Scythians* with whom they were conversant, *Sakas*, a *Sach* vel *Sackfab*, which signifieth a multitude, because they were gathered together in multitudes; So the *Arabians* had their names from *Gnarabh*, *miscere*, *turba miscelanea*, a confused multitude, *Gen. 14. 1. Tidall King of nations*, *Symmachus* translate it *King of the Scythians*; and these worshipped their conquerors and captaines as gods. The Church all this time remained with *Heber* and his posterity, *Melchizedeck* and some few others who dwelt in *Canaan*. Those of *Hebers* posterity who went to *Syria* fell to idolatry, and therefore an *Aramite* is put for an idolater in the scriptures; *Terah Abrahams* father an idolater, *Abraham* himselfe was an idolater, *Laban the Syrian* an idolater, *Naaman the Syrian* an idolater, and *Balaam the Syrian* an idolater.

There were some others who were not of the posterity of *Heber* who kept the truth amongst them. *Gen. 20. 4. Lord wilt thou slay also a righteous nation?*

The third period after the flood when idolatry increased, was, when they set up a molten calfe, which *Moses* caused bray to powder; and made them drinke it in detestation of that idoll which they had worshipped.

After *Moses* death, Satan laboured to make an idoll of the body of *Moses*, and that which he could not doe by him when he was living, he goeth about to effect it by his body when he was dead; but *Michael* withstood him. *Iude 9.* and buried his body where no man knew; and here we may see that the reliques of the Saints may be made idols.

The fourth period of idolatry was under the Iudges, and here we shall marke foure things. First, that none of the Iudges themselves were idolaters, as most of the King

King of *Judah* and all the Kings of *Israel* were, and that was the cause why idolatry got not such footing in the time of the *Judges*, as it did afterwards.

Secondly, when they fell to idolatry, the Lord scourged them by the *Philistims*, *Ammonites*, *Midianites*, and then they cried unto the Lord, and he helped them.

Thirdly, of all the tribes, the tribe of *Dan* was most given to idolatry; therefore they tooke away the *Ephod*, *Teraphim*, and the graven image out of the house of *Micah*, and set it up in *Dan*, this was the idolatry of the whole tribe. *Is it better for thee to be a priest for the house of one man, or that thou be a Priest unto a tribe and a family in Israel? Jud. 18.20.*

Fourthly, *Jonathan* the sonne of *Gershon*, the sonne of *Manasseh* was the priest to this idoll. *Jonathan* was the son of *Gershon*, and *Gershon* was the son of *Moses*, and the *Jewes* observe that they will not have him called the grand-child of *Moses*, but of *Manasseh*, who by anticipation was called *Manasseh*, because he followed him in his idolatry; yet to shew that he was the grand-child of *Moses*, the word is so set downe that it may be read either *Manasseh* or *Moses*.

Because the tribe of *Dan* was most infected with idolatry, therefore the golden calves were afterward erected in *Dan*, as a punishment of their former idolatry, and for this cause it was that they were the first of the tribes, who were carried away in the west side of *Jordan*, *Ier. 8. 16.* *The snorting of his horses was heard from Dan,* and *Iohn, Rev. 12.* When he reckoned up the tribes which were sealed, he passeth by the tribe of *Dan*.

The fifth period of idolatry was under the Kings, the Kings of *Israel* were idolaters, or tolerated idols, *All the Kings of Israel were sinners except David, Eze- kiah, and Iosias, Ecclus. 49.5.* That is, they were idolaters. In this period idolatry waxed by degrees, first
it

None of the *Judges* were idolaters.

Dan an idolatrous tribe.

משה cum נ
suspense pro משה

The judgements of God upon *Dan* for their idolatry.

The fifth period of idolatry.

Idolatry in the first period increased by de-grees.

it waxed much in *Salomons* time, he who excelled all the sonnes of the East for his knowledge, he whose heart the Lord had enlarged, he who was a prophet of God and a pen man of the Holy Ghost, he who for his devotion offered to God so many thousand sacrifices, his prayers, his great care he had to build the Temple, who fell not away untill his old daies, who would have thought that the dragon with his taile would have pulled down this great starre? and although the Lord threatned that the kingdome should be rent from him. *1 King. 11. 11.* Yet he was nothing moved with it; and if we will compare his foolish sonne *Rehoboam* with his wife father, hee may seeme to be more obedient then he; for when he had gathered an armie to fight against *Ieroboam* and the renne tribes, yet when the prophet *Shemaiah* came to him, *1 King. 12. 24.* He harkned unto the word of the Lord and went backe againe, but *Salomon* went on in his finnes and idolatry.

Idolatry came to a greater height in the daies of *Ieroboam*.

Secondly, it waxed more when the ten tribes were rent from the house of *David* and *Salomon*; then *Ieroboam* set up the calves in *Dan* and *Bethel*, then the ten tribes were *Abolah*, and yet *Aboliobah* exceeded them in whoredomes. *Ezek. 23.*

Thirdly it came to the height in the dayes of *Manasseh*, and so it continued with the rest of the Kings, like a leprosie, untill the captivity. Then idolatry died in the captivity, for there they were purged and fined, and they brought it not backe, neither went a whoring after other gods.

The last period was when idolatry began in the Christian Church, the beast which was dead was quickned againe: *Rev. 17. 11.* And then the idolatry of the Gentiles was brought into the Christian Church.

CHAP. XI.

Whether Gideon made the Ephod an idoll or not.

Commandement II.

Jdg. 8.25. And Gideon made an Ephod thereof, and put it in his Citie in Ophra; and all Israel went thither a whoring after it.

When Gideon made an Ephod of the gold and earerings which they had taken of the spoyle, we need not to take it so strictly that it was only made of gold, but of those things which were taken in the spoyle, whether gold, silke, linnen, &c.

But it may seeme, *Vers. 27. That statuit in Ophra, he set it up in Ohra,* that it was of pure gold, which might stand up, an image made of gold.

In the Hebrew it is *posuit* onely, *he put it,* and not, *hee set it up,* the priests Ephod was of linnen, and the high priests Ephod was partly of linnen, and partly of silke, and partly of gold:

This word Ephod in the scripture is applyed onely to holy uses, but if we will consider the persons who put on the Ephod, then it may be sayd to be partly ecclesiasticall, and partly politicke.

Ecclesiasticall is three fold, first the Ephod of the high priest: *Exod. 28.6.* Secondly the priests: *1 Sam. 22.18.* And thirdly of the Levites: *1 Sam. 2.18.*

Politicke againe is that which David wore when hee danced before the Arke: *2 Sam. 6. 18.* When David said to Abiather the high priest Ahimelechs son, *I pray thee bring me hitber the Ephod. 1 Sam. 30.7.* And Abiather brought

Object.

Answer.

Ephod twofold.

Ephod ecclesiasticall
threefold.

David did not put on
the Priests Ephod.

אֶל-דָּוִד id est,

Davidis causa.

Object.

Answ.

Object. 2.

Answ.

The Israelites went not
a whoring after the E-
phod till after the death
of Gideon.

Object.

Answ.

Object.

brought hither the Ephod, [el David,] to David, that is, Davidis causa, the priest tooke on this Ephod to ask counsell for David what he should doe, David wore not the priestly Ephod himselfe; for by Ephod here is meant the whole ornaments of the priest: So Hof. 3. 4.

Now the question is, whether Gideon intended here to set up an idoll in Ophra: those who hold the affirmative bring this reason for them; because he instituted that for which he had no warrant out of the word of God.

The word of God setteth downe all the priests ornaments; therefore he did not this without a warrant altogether, He made not a new Ephod.

Secondly, some hold that Gideon did not directly set up an idoll, nor did he intend to doe it; but because he withstood not the people when they committed idolatry therefore he sinned.

It is evident that they did not commit idolatry till after his death, therefore ver. 27. it is not rightly translated *Fornicatus est omnis Israel post eum*, as though they followed Gideons example in their idolatry; Iunius translateth it better, *post eum scilicet Ephodem*, or *in eo scilicet Ephode*, they went a whoring after the Ephod.

Thirdly, some hold that Gideon sinned, offering sacrifice with this Ephod upon him.

The Lord who spared not *Vzziah* when hee went to offer incense at the altar, but stroke him with leprosie: *Chro. 26. 17.* and spared not *Core*, *Dathan*, and *Abiram* with their complices, *Num. 16.* Would he have spared Gideon if he had attempted such a thing: and it is probable, that he who refused the government when it was offered him by all their consent, that he would affect the priesthood?

Fourthly, it may seeme that he sinned, in making the holy vestures to have some use out of the tabernacle, which alwayes should have served for the tabernacle.

W

When *Ioshuah* set up an altar, *Iosh. 22. 29, 30.* Hee set it not up that they might sacrifice there, but onely he set it up as a memoriall of thanksgiving. So *Gideon* made this *Ephod* onely in a memoriall of thanksgiving, and for no other use.

But these who hold the negative that he committed not idolatry in making the *Ephod*, bring these reasons.

First, *Iud. 8. 32.* It is said, *Gideon died in a good old age*, which comprehends in it foure things. First, fulnesse of daies; secondly, tranquillity of mind; thirdly, a good name, and fourthly, to die in the favour of God, and this phrase is never spoken but of those who died well, as *Abraham* died in *bona canitie, in a good old age, Gen. 25. 15.* So *David*, *1 Chro. 29. 28.* and so *Gideon* here.

Secondly, the *Israelites* are challenged for this, that they shewed not kindnesse towards *Ierubbaal*, or *Gideon*, according to the goodnesse which he had shown to them, *ve. 35.* Now if hee had set up this idoll to make the people to commit idolatry, they should have had no cause to have shewne kindnesse to him, but rather should have hated him.

But it may be said that the *Ephod* became a snare to him and to his house: *ver. 27.*

Although *Gideon* himselfe sinned not in setting up the *Ephod*, yet it tended to his ruine, that is, to the ruine of his sons, and the rest of his house, that is, his friends, it was the ruine of his house in the dayes of *Abimelech*, when this *Ephod* was set up in the house of *Baal-bereth* in *Sichem Iud. 9. 33.*

The conclusion of this is, that we are to construe the acts of the Saints in the best part where we see no evident prooffe to the contrary; farre lesse are wee to condemne them, where the holy spirit commends them.

Ans.

Gideon set up the *Ephod* in memory of thanksgiving.

Reasons proving that *Gideon* committed not idolatry in making the *Ephod.*

Reason 2.

Object.

Ans.

Conclusion.

CHAP. XII.

Whether Naaman might bow in the house of Rimmon or not?

Commandement II.

2 King. 5. 18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon.

There is a question moved, whether or not may a man dissemble his religion, and be present at the worship of idols? and some allēdge this place for it.

For clearing of this, *Cajetan* observeth, first what is meant by this word *Lehishtabhavoth*; secondly, what is that *Naaman* craveth; and thirdly, what the prophet answereth inferreth.

First, hee observeth that this word *Lehishtabhavoth* bowing, (the greekes translate it προσκυνεῖν) was used by the easterne people both in civill and religious worship; and it is translated *adorare* (saith he) but improperly, *sicut adoraverit in templo Rimmon*: but see in what *Naaman* desireth to be dispensed with; he craveth onely a pardon and dispensation here, for the bowing of his body, as he was wont to doe to the King; he acknowledgeth here the true God, that he would serve none but him, and that he would have an Altar built for him that he might sacrifice onely to him; And when he returned to his country, there is no doubt but he worshipped the true God.

And *Cajetan* observeth farther, that there is a double bowing of the knee, the first is called *Genusflexio imitativa*, the second is called *Genusflexio obsequii*: and he saith

להשתחו

Cajetan goeth about to cleare *Naaman* of idolatry in bowing in the house of *Rimmon*.

Genusflexio } *imitativa.*
 } *obsequii.*

that *genus flexio imitativa*; counterfeiting the Kings bowing, *Est ejusdem speciei cum regio*, it is of the same kinde with the kings bowing of the knee, and this is flat idolatry; *Naaman* meant not of such kinde of bowing of the knee.

The question then is onely *de genus flexione obsequii*, this he saith, was lawfull in it selfe, and he bowed with the king, not having respect to idolatry, but onely to his bowing simply. For the king to bow, it is not an unlawfull action; but when hee boweth before an idoll with an idolatrous minde to worship the idoll, then it is idolatry, but his servant bowing with him, and doing that civill honour to him which he used to performe to him at other times, is not partaker of his idolatry; the one is *adoratio absoluta*, and the other is *relativa*: and he goeth about to cleare the matter by this comparison, If a great man should goe unto a whoore, and his servants should accompany him, they goe not with him as hee is going unto a whoore, but simply as hee is going, and they accompany him now as at other times; but if they should commend him for such a fact and flatter him in it, then they should bee guilty of his whooredome: So when *Naaman* went into the house of *Rimmon* with the King and bowed there, this bowing was onely a civill bowing, such as he performed to the King at other times before.

But when it is objected that this had a shew of evill to bow in such a place, and at such a time with the King.

He answereth, if *Naaman* had not made a protestation to the contrary that he would worship none but the true God, it had bene a scandall, but *Naaman* protested the contrary both in word and deed, and so was free from scandall.

But the matter is not cleare yet, hee maketh a protestation here, but it may seeme that his fact is contrarie

Adoratio { *Absoluta.*
 Relativa.

Simile.

Object.

Ansiv.

Naamans fact contrary to his protestation.

Naaman was not simply free of sin in bowing in the house of *Rimmon*.

The Prophet fitted his answer to the weak conscience of *Naaman*, as some say.

Naaman asketh two things.

to his protestation, when he goeth in and boweth there. And *Cajetans* comparison which he useth, seemes not to be so pertinent; for if the servants should go in with their master in the bawdy house and see him commit that villainy, could they justifie themselves by their civill homage which they owe to their Lord? we cannot say then that *Naaman* was simply free of sinne in this, and therefore he craveth pardon.

Some answer, that the Prophet fitteth his answer hereto the weak and infirme conscience. *Rom. 15. 1.* *Ye that are strong ought to beare with the infirmities of the weak:* and they say his weak conscience appeared in this, because hee was not resolved as yet fully what to doe in this case; This is the note of a weak conscience, *Rom. 14. 15.* to be troubled and grieved at a thing, and doubt whether it may doe it, or not doe it, and yet inclineth to doe it, this is an infirme conscience: the prophet having to doe here with his weak brother, biddeth him goe in peace, and not to trouble him about this matter: but this cannot be the meaning of the prophets answer, that *goe in peace* should be an affirmative justifying him in this fact, *Naaman* hath two demands, first that hee might have so much earth, as to build an altar that he might sacrifice to the Lord upon it: now if wee shall fit the prophets answer to this demaund, would the prophet justifie a thing that was contrary to the Law, and bid him goe sacrifice there? for they were to sacrifice onely in the place which the Lord their God should appoint. So *goe in peace*, the meaning is not that the prophet alloweth this fact of his. *Non est factum approbantis, sed dimittentis & promittentis se oraturum pro salute ejus;* that is, hee approved not this that *Naaman* asked, but when he said *goe in peace*, it was onely a dismissing of him, and sending him away; promising that he would pray for him, that the Lord would streng-

then

then and confirme him, who as yet was weake in faith, if this fact had beene allowed or approved by the Prophet, what is the cause that so many martyrs of God have suffered such great torments and troubles, rather than that they would communicate with idolaters in the least shew of idolatry?

There was a stately fountaine of water, and the image of *Bacchus* set up there with a vine tree spreading it selfe round about the court, and overshadowing it; when *Licinius* came for recreation to the court, *Auxentius* and many others following him, seeing a branch of the vine tree loaded with clusters, hee bad *Auxentius* cut it off, and he suspecting nothing, did it; Then *Licinius* said unto him, set that branch at the fecte of *Bacchus*. But *Auxentius* answered, God forbid, O Emperour, that I doe it, for I am a Christian; But *Licinius* said unto him, either get thee from my service or doe this; *at nihil cunctatus zonam soluit & recessit*: The martyrs of God would not cast one graine of frankincense into the fire to the idols; they would communicate with them in nothing, therefore the Prophet would never justifie this, that he should goe into the house of *Rimmon* upon any pretence to worship: When the Emperour went unto the Masse, the *Count Palatine* who was his sword-bearer, carried his sword before him to the Church doore, but would never goe into the Masse with him; and he learned not, that this distinction of *genus flexio imitativa* and *genus flexio obsequii*, would have saved him from idolatry.

The conclusion of this is, that those who are zealous for the glory of God will neither directly nor indirectly communicate with idolaters, neither will they eat swines flesh, nor drinke of the broth. *Esay. 65. 4.*

The Prophet did not approve this demand of *Naaman*.

Suidas in Auxentio.

The martyres would not communicate with idolaters in nothing.

The Prophet would not justifie *Naamans* going into the house of *Rimmon*.

CHAP, XIII.

Of mixtures of Religion.

Commandement. II.

1 Kings 18. 21. And Elijah came unto all the people and sayd, How long halt ye betweene two opinions? If the Lord be God, then follow him; but if Baal, then follow him.

TO worship two gods is a sinne against the first Commandement; but to mixe the meanes of Gods worship, is a sinne against the second Commandement.

When things are mixed they are not kept in purity, as when Vintners mixe water with wine, or when silver and lead are mixed together, and they make up a third, different from the two; God will not have his religion mixed this wayes.

The Lord commanded, *Exod. 30. 29.* to make the holy oyntment of pure myrrhe, in the originall it is [*mir deror*] *mirrha libertatis*, that is, which is free from all mixture, so thou shalt make *oleum de oliv's purissimum.* *Levit. 24. 2.* the incense that was offered was the most transparent and pure incense, *Lebbonah zaccab: Exod. 30. 34.* So the flowre which was offered to God was *simila pura*, fine flowre, & the Apostle forbiddeth *ἁμιλευειν* to mixe the word: *2 Cor. 2. 17.* As Vintners mixe water and wine together. *Prov. 9. 3.* *Wisdome sent forth her maids*, why are they called her maides? But to teach preachers to keepe the word in sincerity, as virgins labour to keepe their virginity uncorrupted; and therefore the Prophet *Esay* putteth the prophets and evangelists

4 Vintners
β.

מר ררור

לבנור זכור

The wine, oynment, the oyle the flowre which was offered to the Lord were pure without mixture.

gelists in the feminine gender, *Mebbashereth*. *Esay* 40. 9.

The Iewes observe, that the people of God are never called in the scriptures *Abrahamites* from *Abraham*, neither *Isaac* from *Isaac*, but once *Amos* 7. 9. But they are called *Israelites* from *Iacob*, and Iewes from *Iuda*, and they gave this to be the reason, because there came those of *Abraham* who professed diverse religions, and so of *Isaac*; but these who came of *Israel* and of *Iuda* professed but one religion.

The Lord would have his people a people dwelling by themselves, that they should have no meddling with the heathen. *Num.* 23. 9. *Loe the people shall dwell alone, and shall not be reckoned among the nations.* He would not have them lye neare the sea coast (for the *Philistims* lay betwixt them and the sea,) lest they having too great commerce by sea with the heathen, they should have waxed prouder and learned their fashions, as *Tyrus* waxed prouder by trading with many nations by sea. *Ezek.* 27. 28. and this wayes they should have endangered their religion: *Salomon* of all the Kings sent his ships farre abroad to other nations, but *Iehosaphat* and *Ahaziab* attempted this in vaine. *2 Chron.* 20. 35. and where it is sayd, *Psal.* 72. 10. *The Kings of the islands shall bring presents to thee*, what Islands are meant here? not the farre Islands, but the Islands which lay within the *Mediterranean* sea.

First, it was not lawfull to mixe Gods religion and the devils, such was that religion in the house of *Micah*. *Iud.* 17. 5. Who had an *Ephod* and *Teraphim*, an *Ephod* for the true worship of God, and the *Teraphim* for the worship of the devill.

Againe it was not lawfull to mixe Iudaisme and Gentilisme together. *Levit.* 19. 27. *Ye shall not round the corners of your heads; neither shalt thou marre the corners of thy beard; yee shall not make any cutting in your flesh for*

Prophets and Evangelists put in the feminine gender.

מבשרת

The people of God are not called from *Abraham*.

The Iewes a people dwelling by themselves.

Why he would not have them to dwell neare the sea.

The kings of the Islands who?

Gods religion and the devils mixed together.

Iudaisme and gentilisme.

the dead, nor print any marke upon you. These were the ceremonies of the heathen; therefore the Lord discharges his people to use them. Such was the mixture of the Samaritan religion, who worshipped both the Lord and the idols of the land; and such was the religion of the *Gergasites* who learned many things of the heathen, as to eate swines flesh, and not to circumcise; and of the *Ebionites* who observe both the Iewish and Christian Sabbath.

Thirdly, it is not lawful to mixe christianity and judaisme; such were the *Galatians*, who would keepe the ceremonies of the Law and the Gospell.

After the death of Christ, when the Apostles observed the ceremonies of the Law with the Gospell, whether mixed they judaisme with Christianity, or not?

They kept these ceremonies but for a while, for the winning of the weake Iewes. When Christ came in the flesh, the ceremonies and grace were mixed together like the new wine and the dregges; then the lees began to settle downe, and the wine to bee somewhat more cleare: so at the first, the wine of grace and the ceremonies which were the lees, were mingled together, and afterwards they began to be separated; and as the Vintner, if he draw the wine too soone from the lees, it will become sowre; (for the dregs keepe the wine from corruption, therefore he who mindeth to keepe his wine, letteth it stand upon the dregs a while to preserve it) So the Apostles would not draw the wine of grace too soone from the lees of the ceremonies, but lest this wine standing too long upon the lees should corrupt, as *Moab* did; *Ier. 48. 11.* therefore they drew the Gospell altogether from the ceremonies.

When judaisme and gentilisme were mixed together, here the oxe and the asse were yoked together, the cleane and the uncleane beast; when the Apostles used

*Ieseph. lib. 2. de bello
Iudaico. cap. 20.*

Christianity and Iudaisme cannot be mixed.

Quest.

Asm.

Why the Apostles kept the ceremonies after the death of Christ.

Simile.

used the ceremonies after the death of Christ, they used them *ad aliud, & non per se*, for the winning of their brethren, and not for any thing that was in the ceremonies themselves, but when the *Galatians* used them under the gospel, this was to joine a dead man and a living man together, for they were dead after Christ said, *consummatum est*, it was finished, and had no use in the Church afterwards but by accident; for as he who buildeth a vault letteth the centrels stand untill hee put in the key stone, and then he pulleth them away: So when the corner stone Iesus Christ was come, it was time that these centrels, the ceremonies should be removed.

Fourthly, it is not lawfull to mixe christianity and gentilisme, such was the doctrine of the *Nicolaitans*, *Rev. 2.15.* and some in *Corinth* who professed that there was not a resurrection: Such is the religion of those in *Russia* and *Muscovia*, they have some Christian profession of the Greeke Church, and mixed with many heathenish ceremonies.

Whether is it a greater sin to mixe judaisme and christianity together, or to mixe christianity and gentilisme together.

It is a greater sin to mixe judaisme and christianity together, for the Iewes ceremonies belonged once to the Church; and therefore for them to rise up againe to molest the Church, is a greater sinne, then when the ceremonies of the gentiles troubled the Church.

Fifthly, when a religion is made up of judaisme, gentilisme, and christianity, such is the religion of the *Marduites* a people in *Syria*, who keepe the christian sabbath with the Christians, and the Iewish sabbath with the Iewes, and they worship the sunne and the moone with the Pagans.

Some idolatrous worship is made up of judaisme, gentilisme, and Arrianisme, as Turcisme. Some is made

The ceremonies after the death of Christ, were not kept for themselves but for another end.

Quest.

Ans.

Brerewood in his inquiries.

of judaisme, gentilisme, and christianity.

Conclusion.

The conclusion of this is, the pure worship of God is like the glassie sea, *Rev. 4. 6.* which is transparent and shineth, and not darke and covered with ceremonies; we must not borrow the painting of that wrinkled whore, to paint the Church with it, but wee must keepe her in her owne beauty.

CHAP. XIV.

Of the motives which mooved the heathen to worship Idols.

Commandement II.

Rom. 1. 21. Because when they knew God they glorified him not, they became vaine in their imaginations.

I Dolatry amongst the heathen arose especially from three grounds, the first ground was the desire which they had to continue the name of their predecessors, benefactors, and their nobles; the second ground, was the desire of some bodily pledge of Gods presence to bee amongst them; and the third ground which drew them to idolatry, was their boldnes to represent God mystically and hieroglyphically by sundry images.

The first ground was their desire to continue their name to the posterity, and therefore they set up images onely at the first for representation in remembrance, but the posterity following, turned this representation into adoration, and they made gods of those whom they knew to have beene but men; therefore they set up in their temples, *Harpocrates* holding his finger upon his

mouth

The heathen set up an image to continue the name of their predecessors, and their posterity worshipped it as a god.

mouth to teach them silence, that no man should be bold to say, that these were men once, whom they worship now as gods.

The second ground which moved them to commit idolatry, was the desire they had of some visible pledge of the presence of a godhead amongst them; and even as the souldiers desire to see their captaine visible in the field before them. So desired they to have some visible signe of a godhead amongst them; and having these pledges, they thought that their gods would not leave them, and wanting these, they thought the gods would leave them.

When *Alexander* the great besieged *Tyrus*, one of their Diviners told them, that it was revealed to him in a dreame, that their god *Apollo* was to depart from them shortly; what doe they to detaine *Apollo* still amongst them? they take the image of *Apollo* their god, and bind it with a chaine of gold to a post, thinking thereby to detaine *Apollo*; they held that this image was a pledge of his presence amongst them, and they thought so long as they kept the image of *Apollo* that he would not leave them.

The third ground which led them to this idolatry, was their boldnes to represent god mystically by their hieroglyphicks, representing him as they pleased. In *Thebe* a towne of *Egypt* (as *Plutarch* maketh mention) they worshipped a god whom they acknowledged to be immortal, but how painted they him? in the likenesse of a man blowing an egge out of his mouth, whereby they signified, that it was the Lord that made the round world by his word, and they dedicated a sheepe to him, because of old, milke was their food for the most part.

So in the towne of *Sai* where *Minerva* was worshipped, before the gates of the Temple they had this hieroglyphicke painted, an infant, an old man, a sparhawke, a fish,

Augustin. de civitate Dei. lib. 8.

The people desired much a visible signe of the presence of their god.

They tyed the image of *Apollo* to a post.

Diodorus Sic. lib. 1. cap. 1.

Plutarch. de Iside & Osiri.

How they painted God in *Thebe*.
Varro de re rustica lib. 2. cap. 1. 11.

Platarch de Iſide &
Oſiri.

fish, and *Hippopotamos* whereby they signified, *O qui nascimini & denascimini, Deus odit impudentiam.* Oh ye that are borne and die againe, God hateth impudency. By the young child they signified our birth, and by the old man our death, and by the sparhawke they meant God, who was most sharpe in sight to see all things, and swift to revenge; and by the fish which liveth in the sea, a thing hated by the *Egyptians*, they meant hatred, and by *Hippopotamos* the sea horse, who killeth his father and covereth his dam, they meant impudency.

The *Egyptians* represented
God by a serpent

So the *Egyptians* represented God by the serpent *Aphis* who casteth the skin every yeare and renueth the age of it, whereby they signified Gods immortality, and thus boldly *They changed the glory of the incorruptible God into an image made like to corruptible man, and to birdes, and foure footed beasts and creeping things, Rom. 1. 23.*

CHAP.

CHAP. XV.

Whether things idolatrous may be converted to any use, either in the service of God; -or may wee convert them to our owne use?

Commandement II.

Deut. 7. 25. The graven images of their gods shall yee burne with fire; thou shalt not desire the silver or gold that is upon them, nor take it unto thee, lest thou be snared therein, for it is an abomination to the Lord thy God.

As we must give nothing to the idoll, so we must take nothing from it.

There were three sorts of *Cherem*, or things execrable under the law, first when both men and beasts were to be destroyed; and then nothing came either to Gods use or to the peoples; such were the goods of the apostate Iewes who fell away from the true God, *Deut. 13. 15.* and in this sence the *Amalekites* and their goods were execrable.

Secondly, they were execrable, when the men and their beasts and their stufte were burnt, but the gold, silver, brasse, and iron were reserved for the use of the sanctuary, and these of *Iericho* were execrable in this sort: *Iosh. 6. 24.*

The third sort were these, when the men alone were killed, but the beasts and all other things which belonged to them were converted to the use of the souldiers; such was the towne of *Hai*. *Iosh. 8. 27.*

Things consecrate to idols were execrable when they were idolatrous in state.

כֶּרֶם *Res devota Anathema.*
Three sorts of execrable things under the law.

Things

Things belonging to idolaters are of three sorts.

What idolatrous things we may use.

Things belonging to Idolaters were of three sorts, first such as pertained to Idolaters but were not idolatrous, as *David* tooke the sword of *Goliath*, and hung it up in the house of God, secondly, things that were idolatrous, but were not idolatrous in state, as the fountaines out of which the heathen drew water for the service of their idols, yet the Christians might have converted these fountaines to a spirituall or a civill use; so *Gideon* took the bullock which was appointed for *Baal*, and the grove, and offered the bullocke with the wood in a sacrifice to the Lord. *Judg. 6. 26.* So the *Bethshemites* tooke the *Philistims* cart, and the kine, and offered them to the Lord in a sacrifice. *1 Sam. 6. 15.* because they were not idolatrous in state; for even as the cloathes of the leper being washed, were made cleane, *Levit. 21. 8.* So those things which belonged to the Idolater, and were not idolatrous in state, might be clenfed and converted to other uses.

But when a thing was idolatrous in state, and carried the marke and badge of the idoll still upon it; as their images of gold and silver, and their ornaments. *Deut. 7. 25* they were to be cast away, and not to be converted to any other use, *Esay 30. 22.* *Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as menstruous cloth, and shall say unto it, get thee hence.*

Achan stole a *Babylonish* garment, and two hundred shekels of silver, and a wedge of gold, *Iosh. 7. 21.* in the Hebrew it is [*Lashon zababh,*] a tongue of gold, this tongue some hold to have been the sword which hung by the idols side; and some worshipped *Acinacis*, the sword it selfe, as the *Scythians*. Of old, a sword was called *lingua*, as *Fannius* an ancient writer testifieth, and the *Babylonish* garment they hold to be the garment which covered the idoll, and the two hundred shekels to be the money which

לשון זהב
Lingua auri.

*Villal spand de ponderis
bus et mensuris.*
The *Scythians* would skip-
ped a sword.

which was dedicated to the idoll; now because *Achan* tooke this which was idolatrous in state, and which might not be converted to his use, therefore the Lord will have him and all his to be rooted out.

That which had an immediate dependance still upon the idoll, and had relation to it, keeping still both the matter and the forme; that cannot be offered to the Lord. Example, *Constantine* the great tooke out of the temple of *Serapis* their sacred elne *Fathom*, whereby they measured yearely how much the river *Nilus* would overflow, which the heathen thought to have a certaine divinity in it; this elne *Constantine* should not have caused to be put in the temple of *Alexandria*, because this elne both in matter and forme was kept here, as it was in the idolatrous use before.

That which is idolatrous in state and hath an immediate dependance upon the idoll, should nei her be converted to a spirituall or a civill use; therefore that which the *Iewes* say, is false, that *David* tooke the crowne from *Milcom* the god of the *Ammonites*, and set it upon his owne head. *2 Sam. 12. 30.* If this crowne was the crowne of the god of the *Ammonites*, then it was idolatrous in state, and *David* could not have set it upon his owne head; Wherefore he tooke this crowne from *Malcam* the king of the *Ammonites*, and set it upon his owne head.

But how could the King weare such a crowne upon his owne head? a talent in weight is forty sixe pounds and fourteene ounces, which being reduced to the value of our money will extend to 2250. pounds; the king of *Ammon* could not weare such a crowne of so great weight upon his head, therefore it may seeme that it was taken from the head of the idoll, and not from the head of the king.

Most thinke that Talént here is taken according to the

Cassiodorus est tripartita Rufini.

What Idolatrous things might not be used;

Nothing that hath an immediate dependance on the Idoll can be converted to any use.

מֶלֶכִּים nomen Idoli.

מֶלֶכִּים Rex eorum

David tooke not the Crowne from *Milcom* the Idoll, but from the King of *Ammon*.

Object.

Ansiv.

Some thinke that the crowne was 2250. pound accordi^g to the Syrian weight.

Answ. 2.

Some thinke that the crowne was valued according to the worth and not the weight.

Answ. 3.

Things which have bene the immediate instruments of Idolatry, may be used.

The Idoll it selfe may not be used.

Object.

Answ.

Moses judiciall lawes do not binde us as they did the Israelites.

the Syrian weight, which was not above the quarter of an Hebrew talent, and which weigheth of our weighte, leven pound and foure ounces, and they thinke this the rather; because *Rabba* in the country of the children of *Ammon*, lay in the countrey of *Syria*; therefore it seemeth that they followed their weight.

Secondly, some answer that this crowne was valued according to the worth and not the weight of it, in regard it was set with pretious stones and jewels, it weighed so much, that is, it was worth so much. *Zech. 11. 13.* they weighed for my wages as much as I was valued at, that is, thirty peeces of silver.

Thirdly, he both changed the forme of it, and diminished the weight of it.

Againe these things which have bene the mediate instruments in the worshipping of idols, these may be used; a Church may be used although before idolatry hath bene committed there: There was no mountaine more defiled with idolatry then the mount of Olives was, and therefore it was called *mons corruptionis*, 2 *King. 23. 13.* and yet no place where Christ prayed so often as there.

The idoll it selfe may not be used, because it hath bene the immediate instrument of idolatry; when souldiers doe besiege a towne and take it, they pull downe the trophees and colours of the enemies, but not the towne it selfe, the idols are the trophees, ensignes and colours of idolatry, and therefore to be pulled downe.

Deut. 12. 2, 3. Ye shall verily destroy all the places where in the nations, which ye shall possesse, serve their Gods. Then it may seeme that the places where idols have bene worshipped should be destroyed.

This was a temporary ordinance, and a part of *Moses* policie which is now abrogate for howsoever the equity of this law remaineth, teaching us to detest idolatry, yet

yet it bindeth us not in such a manner to detest idolatry as they did. Example, God commanded here to destroy idolatrous places, hee commanded to burne the cattell, spoyle, and goods of the apostates; the equity of this commandement teacheth us to detest and abhorre idolatry, but we are not bound to follow it in the same manner.

The Lord commanded to consume the rest of the holy things, when the religious use of them ceased, as to burne that which was left of the Pascha. *Exod. 12. 10.* So that which was left of the ram of consecration. *Exod. 29. 34.* and so of the flesh of the peace offering. *Levit. 7. 15.* the equity of this ordinance continueth for ever, teaching us how to regard holy things with an higher estimation than common things, but wee are not bound according to the letter of the law to follow this; for the bread and the wine remaining after the Sacrament should not be burnt; in these lawes we must looke to the equity and substance, but not to the letter; and many things were urged in *Moses* policy, which we are freed of now. Example, the Iewes were forbidden expressly to marry with the heathen, and if they had married such heathen wives, and had begotten children upon them; yet they were commanded to put them away againe. *Ezra, 10. 11.* But now a Christian hath greater liberty. *2 Cor. 12. 13, 14.* An idolatrous wife was not sanctified by her husband under *Moses* law, as shee may be under the Gospell; God hath changed the rigour of this law. *Deut. 17. 25.* Not to take so much as any thing belonging to idolatry, and turne it to a civill use. *Iosh. 7. 1.* It is now changed, and the abomination is taken away, wee may eat now of the Idolothites, when they are not in the temple of the idols, which they might not doe under *Moses* law.

The equity of the iudiciall law bindeth us now.

Greater liberty to christians under the Gospell, then to the Iewes under the Law.

If the brasen serpent was abolished, why should not the

the place likewise where idols have beene worshipped, be abolished as well as images.

Answ.

When a thing is idolatrous in state.

A place is a necessary circumstance in the worship of God, but this Serpent was not, neither are crucifixes now.

Things are idolatrous in state when they are in the act of idolatry, but out of that act and place, and carrying no representation of the idoll, they cease to be idolatrous, and may be used. Example, no man might eat of the flesh of the sacrifice when it was in *idoleio* in the place where the idol was worshipped; yet the rest of the flesh, when it was sold in the shambles they might eat of it: for *relata extra usum non sunt relata*, the relation here ceaseth betwixt the flesh and the idoll. *Iulian* the apostate caused them to consecrate the whole flesh in the shambles to the idols, thinking that none of the Christians would eat of it: but the flesh in the shambles was *extra usum*, it was idolatrous in the temple of the idols, but not in the shambles.

The superstitious Iewes would drinke no wine of the Gentiles.

The Lord forbad the Iewes *libamina gentium*, the drink offerings of the gentiles, *Deut. 32. 37.* but the Iewes added that they should drinke none of the wine of the gentiles, that is, any meate or drinke dressed by them; and therefore at this day they will neither eat of the Christians meate, nor drinke of their drinke; but they will give of their meate to the christians; it was onely *libamen*; the idolatrous drinke of the gentiles which the Lord forbad them, but hee forbad them not simply their meate and drinke.

Conclusion.

The conclusion of this is, as he who is chaste despiseth not onely the harlot, but also the favour of the harlot; so if we would eschew idolatry, we must not onely eschew idols, but also things dedicated to idols.

CHAP. XVI.

The reason why the Lord will not suffer Idolatry.

Commandement II.

Exod. 20. 5. For I the Lord thy God am a jealous God.

At these words, *I am the Lord*, are prefixed to the first Commandement; so they are annexed to the rest: they are prefixed to the first by way of preface; *I am the Lord thy God*, Exod. 20. 2. So they are annexed to the second; as here, and Levit. 19. 4. *Turne yee not unto idols, nor make to your selves molten gods: I am the Lord your God.* To the third, Levit. 19. 13. *Yee shall not swear by my name falsely, neither shalt thou prophane the name of thy God: I am the Lord.* To the fourth, Verse 30. *Ye shall keepe my sabbaths, and reverence my sanctuary: I am the Lord.* To the fifth, Verse 3. *Ye shall feare every man his mother, and his father, and keepe my sabbaths. I am the Lord your God,* and Verse 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God; I am the Lord.* To the sixth, Verse 16. *Neither shalt thou stand against the blood of thy neighbour: I am the Lord.* To the seaventh, Levit. 18. 6. *None of you shall approach to any that is neare of kin to you, to uncover their nakednesse: I am the Lord.* To the eight, Verse 19. *Thou shalt not defraud thy neighbour, &c. I am the Lord.* So to the ninth, Verse 16. *Thou shalt not goe up and downe as a tale-bearer among the people, I am the Lord.* And generally to all the Commandements, Levit. 18. 7. *Ye shall therefore keepe my statutes and my judgements, which if ye doe ye shall live in them. I am the Lord.* He hath set his name

The Lord to shew his authority to command, setteth his name to every one of the Commandements.

to every one of them, to shew that he hath power to command.

Deus Deus tuus, he is God of all creatures, but he is *Deus tuus* of his Church.

I am a jealous God, the Lord whose delights were with the sonnes of men, *Prov. 8. 31.* will interchange with man, he will both lend some things to him, and borrow some things from him.

Some things are spoken properly of God, which arise either from his understanding or from his will; From the understanding, as his knowledge, and providence, these are first spoken properly of God, and then attributed to man; So these which arise from his will, as his goodnesse, mercy, and grace, he communicateth himselfe by creation to all his creatures; and therefore he is called the father of them. *Iob. 38. 28. Pater pluvie, the father of raine.* This word *father* is properly attributed to him. *Ephes. 3. 15. Of whom all fatherhoods in heaven and earth are named*, and it is borrowed from him and given to creatures; either when men beget a sonne, or when they make a thing, they are called the father of it. *Gen. 4. 20.* borrowed from him who is the father by eternall generation of his sonne; or father by creation of all the creatures.

There are other things which are first proper to the creatures, and then attributed to God by way of metaphor, such as are spoken of God *καὶ ἀνθρώπομορφεῖαν* as when we attribute hands, feete, and eies to him. Secondly such things as are spoken of him, *καὶ ἠδονοῖεν*, when the scripture bringeth in God angry after the manner of man, *Psal. 18. 8. There went up a smoake out of his nostrils.* Thirdly, these things that are spoken of him, *καὶ ἀνθρώπων πάθειεν*, when passions are attributed to God after the manner of men; and they are either simple or compounded passions: Simple, as anger, hatred; compounded

God both lendeth and borroweth from man.

Things arising from the understanding and will of God, are first spoken properly of himselfe.

Father properly is given to God.
ὁ θεὸς πατὴρ πατρῶν.

Some things first proper to the creatures, and then attributed to God.

Things proper to the creatures attributed to God three wayes.

ded as jealousie, which is made up of love and hatred.

This word *Kinne* signifieth either to be *jealous* or *zealous*, and it is taken either in a good sense or an evill sense: In a good sense when it is construed with *Lamed*, as *Num.* 25. 13. [*Kinne le lohan*] hee was *zealous* for his God. But when it is construed with *Beth* or *Eth*, then it is taken in an evill sense. *Num.* 5. 14. [*Vekinne eth ishto,*] and he be *jealous* of his wife.

Jealousie is a mixed affection of love and hatred, therefore it is called *the fire of his jealousie*. *Zeph.* 1. 18. God, because hee hath married the Church to himselfe, he is jealous of her, least shee should go a whooring from him after other gods. In heaven he onely loveth the triumphant Church, hee is not jealous of her; in earth hee is jealous oftentimes of his militant Church, but hee hateth her not; but he hateth the children of this world altogether.

A loving husband first beginneth to suspect his wife, then he becommeth jealous of her, and last he commeth to hate her and cast her off: but before he come to cast her off, hatred saith, I will cast her off, because shee hath played the harlot; but love saith, I am loath to cast her off, because shee hath beene the wife of my youth. Shee is the mother of my children, and so love prevaileth for a while, but at last when shee continueth in her adulteries then he turneth her away, and giveth her the bill of divorcement, and hateth her more than ever hee loved her: so doth God deale with his Church before he cast her off.

This jealousie is a strong passion. *Cant.* 8. 6. *Jealousie is cruell as the grave*: The grave spareth no man, and there is no redemption from the grave: So the jealous husband, nothing will satisfie him: and as it is a dangerous thing to meete a beare robbed of her whelpes. *Prov.* 17. 12. and *the revenger of blood in his heat*. *Deut.* 19. 6. So

קנין *zelotus fuit,*
zelo, affectus,
cum prep. ל constructum in bonum sumitur,
Cum ב vel א sere in malum, ut notat Ab. E. f.

קנין לאלהיו

קנין אלהים

Jealousie what.

God is jealous of his Church here,

How jealousie is bred, and how it proceedeth.

Jealousie is a strong and rooted passion,

it is to meete a jealous man in his rage. *Pro. 6. 34. Jealousie is the rage of a man: therefore hee will not spare in the day of vengeance. He will not regard any ranfome, neither will hee rest content though thou givest many gifts.*

Why the offering of the adulterous woman is called the offering of memoriall.

So this passion is a rooted passion: under the Law the sacrifice which was offered for the woman suspected of adultery, is called *oblatio recordationis*, the offering of memoriall. *Num. 5. 18.* in all other sacrifices iniquity was purged and forgotten, but in this sacrifice the wrong is remembred, and they say, there are three things which can hardly be cured, jealousy, frensie, and heresie.

Why the Lord setteth this word jealousy to this Commandement.

The Lord setteth this attribute of jealousy before the Church here, to warne her to abstaine from idolatry, and spirituall adultery. If the wife would remember the rage of her husband, it would terrifie her; and if shee would remember his love, this would keepe her in obedience: the adulterous woman when she enticed the young man to adultery, *Prov. 7. 19.* She saith, *The man is not at home, he is gone a farre journey, hee hath taken a bagge of money with him, and will come home at the day appointed.* She saith, the good man will come home, but not my jealous husband will come; neither thinketh she thus with her selfe, what if he come home and take me in the act of adultery?

A difference betwixt God the husband of his Church, and other jealous husbands.

God is a jealous husband, marke a difference betwixt him and other jealous husbands. *Ier. 3. 1. They say if a man put away his wife, and shee goe from him, and become another mans wife, shall he returne unto her againe? shall not the land be greatly polluted? but thou hast played the harlot with many lovers, yet returne againe to me, saith the Lord; and if shee will returne to him as to a father and guide of her youth, he promiseth to accept of her. *Yerf. 4.* Whereas no other husband may accept of his wife backe againe, after he hath put her away being married to another.*

When

When the Church committeth adultery whether ceaseth she to be the spouse of Christ or not?

She ceaseth to be his spouse upon her part, because she hath committed adultery; but so long as he giveth her not the bill of divorcement, hee accounteth of her as his spouse, therefore the Lord saith of *Juda*, *Where is the bill of your mothers divorcement? Esay 50. 1.* as if he would say I never gave her a bill of divorcement; but she went willingly from me of her owne accord, when I would have kept her still. *Juda* and *Israel* are compared by the Prophet. *Ier. 3. 11.* he called *Israel* [*Meshubba*] *the backsliding Israel*, and he calleth *Juda* [*Bagodah*] *treacherous Juda*, when *Israel* fell away he gave the bill of divorcement to the ten tribes, but he did not repudiate treacherous *Juda* for all her adulteries.

First he was the *guide of her youth*, and he loved her because he remembered still *the kindnesse of her youth, and the love of her espousals. Ier. 2. 2.* that is, when he remembered the love of the Patriarches, and their sincerity in worshipping of him. Then they committed adultery and fell away from him; yet they repented, therefore he cast them not off; But after that they had crucified the Lord of glory, then *Paul* said, hee would goe to the Gentiles. There was a little remnant of the Lewes who beleaved in Christ, they were to be gathered in, and to these *Peter* went to *Babylon*, *1 Pet. 5. 13.* And a few in the West scattered abroad in *Pontus*, *Asia*, and *Bithynia*, and to these *Peter* wrote. *1 Pet. 1. 1.* and about the time of the destruction of *Ierusalem*, the Lord gave them absolutely the bill of divorcement, and then hee counted them not a people.

The conclusion of this is, jealousy is onely joynd to the second Commandement, he is angry for the breach of any Commandement, but he is jealous when his worship is corrupted, and his glory given to creatures, wherefore this must be a high transgression.

Quest.

Ansiv.

The Church may cease to be a spouse upon her part, but not upon Gods part.

משבה

aversaria.

בגדוה

provaricata.

When the Lord gave *Israel* the bill of divorce,

When he gave *Juda* the bill of divorce,

Conclusion

CHAP. XVII.

The punishment for the breach of the second Commandement.

Commandement II.

Exod. 20. 5. Visiting the iniquity of the fathers upon the children.

IN this threatenng we have to consider what it is to *visite* here; secondly what sins of the fathers the Lord *visiteth upon the children*; thirdly who are meant by our *fathers* here; fourthly how the children are punished for their fathers sinnes.

To *visite* here is a speech borrowed from a Iudge who useth to punish the evill doers, and to reward those who doe well; so the Lord the great Iudge of the world hee punisheth idolaters and their posterity, and hee rewardeth the true worshippers who keepe his commandements, hee visiteth in judgement, as hee visited the *Egyptians*, and hee visiteth in mercy, as hee visited the *Israelites*. *Exod. 3. 16. visitando visitavi, I have surely visited you, that is, in mercy. So Gen. 21. 1. The Lord visited Sara, as he had said, that is, hee visite d her in mercy.*

Hee visiteth the sinnes. Sinne is either the sinne which the children have from their parents by propagation, or by imitation; by propagation, as originall sinne; by imitation, as their other personall sinnes. Here wee must put a difference betwixt that accident which is common to the nature of all men, which is called *accidens natura*; And a personall accident which is incident to some: The accident which is common to the whole nature of man is alwayes transmitted from the father to

What the word *Visite* signifieth,

God visiteth sometimes in mercy and sometimes in judgement.

Children have sin from their parents by propagation, or imitation.

Accidens { *natura.*
 { *persona.*

the child, and shall continue to all the posterity of *Adam*, to the end. The most filthy leprosie that is, and which runneth long in a blood, yet in time will weare away in the posterity; but this originall and hereditary sinne never weareth out, but it continues with all the children of men, and is alike in them all; the sonnes of the just, and the sonnes of the unjust are both alike in this originall sinne.

Originall sinne is alike in all the sonnes of men both just and unjust.

Personall accidents are not propagated from the fathers to the children.

But these which are personall accidents are not propagated from the father to the sonne, especially the gifts of the minde; it may bee, that a strong father begets a strong child, and the leprous father begets a leprous sonne, but neither the defects nor the vertues of the minde are transmitted from the fathers to the children, as the father who is a musitian begetteth not his sonne a musitian; and the father who is wise, begetteth not alwayes a wise child; as *Salomon* the wisest man that ever was, had but a foole to his sonne, *Rehoboam*; therefore he saith, *Eccles. 2. 19. Who knoweth whether his sonne be a wise man or a foole.*

Quest.

Seeing *Adam* transmitted originall sinne to his posterity, what is the reason why he transmitteth not his righteousness to them after his sinne was pardoned?

Ans.

He got grace in his second estate, as a personall gift, and therefore he could not transmit it to his posterity; but if he had stood in integrity, he should have transmitted righteousness to his posterity, because then it was naturall to him, as when he fell he transmitted sinne to his posterity. *And he begot a sonne in his owne likeness after his image. Gen. 5. 3.*

Adam did not transmit his righteousness to his posterity, because it was not naturall, but personall to him.

This originall sinne the Lord may punish the children for it, if he would deale in judgement with them, because it is found in all children transmitted from their parents.

By *sinne* here especially is meant idolatry, which by way

By sinne here is chiefly meant idolatry. See Comman. 2. Chap. 5. pag. 80.

By fathers are meant fathers naturall, and by example.

Children by nature and imitation.

Children by imitation are chiefly meant: of here.

מֶשֶׁךְ

מֶשֶׁךְ

See Chap. 10. page 95.

Achaz King of Iudah called king of Israel, and why?

Quest.

way of appropriation is called sinne, as is shewne before, God visiteth other sinnes also besides idolatry, *As all the blood shed from Abel to Zachary. Mat. 23. 35.*

By fathers here are meant not onely naturall fathers, but those who are fathers by example, as *Cain* was a father, *Core* was a father, and *Balaam* was a father, *Iude 11. Woe unto them for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core: and in this sense the devill is called a father. Ioh. 8. 44. Yee are of your father the devill.*

There are two sorts of children; children by nature, and children by imitation: children by imitation are these of whom it is chiefly meant here, and they are rather called their children whom they imitate, than their children who begot them. Example, *Judg. 18. 30. Jonathan the sonne of Gershon, the sonne of Manasseh; this Jonathan was Moses naturall grand-child by generation, yet he is called the grand-childe of Manasseh, because in wickednesse he followed Manasseh: and the Iewes say, they would not write his name, the sonne of Gershon, the sonne of Moses, for that had beene a disgrace to Moses: but they wrote him to be the sonne of Manasseh, by lifting up a letter. And the Hebrewes give another example like unto this. 2 Chron. 28. 19. And the Lord brought Iudah low, because of Achaz king of Israel. Why is Achaz called king of Israel, here, seeing he was king of Iudah? they say, because he imitated the wicked kings of Israel in their wickednesse.*

He visiteth the sinnes of the fathers upon the children.

How doth it stand with the justice of God to punish the children for their fathers sins, seeing the Lord forbiddeth to punish the children for the fathers offences. *Deut. 24. 16. The fathers shall not be put to death for the children, neither shall the children be put to death for their fathers.*

The

The Lord restraineth here the power of the magistrate that hee may not put the children to death for their fathers offences, as we see, 2 King. 14. 16. *And they slew his servants who had slaine the king his father, but the children of the murderer he slew not, according to that which was written in the Law, the children shall not be put to death for their fathers offences.*

The magistrate may not put the children to death for their fathers offences, although he may punish them, o-ther wayes, then it seemeth to be a strange collection. Lev. 20. 20. If a woman be begotten incestuously with childe, then she shall be burnt, *non expectato partu*, that is, before she be delivered of the childe.

But *they shall die childlesse*, this cannot be understood of barrenesse, for that were no punishment to them, therefore it may seeme to be taken in this sense, shee and the childe shall bee taken away together by the magi-strate.

This cannot be the meaning of the place, that the mo-ther and quicke childe shall be killed together; for the children may not be put to death for the offence of their father or mother; but this seemeth rather to be the mean- ing of the place, when the magistrat understandeth once that a man had lyen with his uncles wife, then hee shall presently cut them off, before the woman conceive, and so they shall die without seede.

The Lord who is author of life and death; he may pu- nish the children for their fathers offences with tempo- rall punishments, but he never punisheth the children for their fathers offences with eternall punishments; unlesse they imitate their fathers sinnes.

It may be saide that children are punished not onely with temporall judgements, but also with spirituall judgements, and that before they can imitate their fa- thers sinnes. Gen. 17. 14. *And the uncircumcised man- childe*

Answer.

The Magistrate may not put the child to death for his fathers sin

See *Iunii Analysis in Le.*
20. 20.

Object.

Answer.

The mother cannot be killed, the child being quicke in her belly.

God may punish the children with tempo- rall punishments for their fathers sin..e.

Object.

child whose flesh of his foreskin is not circumcised, that soule shall be cut off from his people. Here the child may seeme to be cut off for his fathers fault, because his father neglected to circumcise him; and to be cut off, here, is a spirituall judgement, to be cut off in the wrath of God.

In the originall it is thus, *præputiatus masculus qui non circumciderit carnem præputii sui*, but the vulgar Latine reads it; *if he be not circumcised, he shall be cut off*; but the right reading is, *he who circumciseth not the foreskin of his flesh, he shall be cut off*, for the text addeth, *he hath broken my covenant*, which cannot be said of young infants, but of children when they come to age and understanding, and when they become (as the Iewes say) *fili præcepti*, then if they despise the covenant, they are to be cut off.

When children imitate their fathers sinnes, then the Lord punisheth them: Children imitate their fathers sins two wayes, either affirmatively, or negatively, affirmatively; when they begin to imitate their fathers sinnes in their infancie and young yeares. *Ier. 7. 8. The children gather wood; and the fathers kindle the fire, and the women kneade the dough to make cakes for the queene of heaven;* here they were initiated in their fathers idolatry. So when the *Israelites* married with the wives of *Ashdod*, the children spake the language of *Ashdod*, imitating their fathers. *Nehem. 13. 24.* Secondly, when they come to a greater maturity of age, and then *they fill up the measures of their fathers: Mat. 23. 32.*

Secondly, they imitate their fathers sinnes negatively, that is, when they dissent not from their fathers sinnes, and when they are not humbled for them; for if such children had the occasions and temptations which their fathers had, they would doe as they did; and therefore justly their fathers sinnes may be layd to their charge.

Dan. 5. 22. And thou his sonne, O Balshazzer, hast not humble.

Ans^r.

אשר לית ימור
qui non circumciderit,
est sui. Kal, א
but the Vulgar Latine
translation maketh it to
be fut. Niphal א
qui non circumcisus fu-
erit.

Children imitate their
fathers, sins two wayes.

Children are guilty of
their fathers sins when
they are not humbled
for them.

humbled thine heart, though thou knowest all this, meaning the finnes of *Nebuchadnezzar*, and the punishment of them; this should teach us to take notice of the corruption of our nature, and how ready we are to follow others in wickednesse, and especially the finnes of our parents; the blinde Iewes sayd, if we had beene in the dayes of our fathers, we would not *have beene partakers with them in the blood of the Prophets, Mat. 23. 30.*

Ye will say then, that children are punished for their owne finnes, why then are they called their fathers finnes?

They are their fathers finnes *occasionaliter*, but they are their owne finnes *causaliter*: they are their fathers finnes *occasionaliter*, for God may take occasion by the fathers finnes, to withdraw the grace from his children, and then they are prone and ready to follow all the finnes of their fathers; when God punisheth the children for their fathers finnes, hee would never punish them if they were not sinners themselves; but he respecteth more the finnes of the fathers in punishing of them. *Iob. 9. 3.* Christ saith of the blinde man, that it was neither for his owne finnes nor his fathers finnes that hee was borne blinde; but that the workes of God might appeare; if this man had not beene a sinner, hee had not beene borne blinde, for blindenesse is a punishment of sinne; but yet when hee made him blinde, hee respected not here his sinne, nor the finnes of his fathers; but that the glory of God might appeare: So when God visiteth the finnes of the fathers upon the children, hee would not punish them unlesse they were sinners; but he respecteth more the finnes of their parents, than their owne finnes, when he punisheth them; and the Lord punisheth the fathers finnes in their children: the Lawyers say, if the father and the sonne bee suspected of one crime, it is fit that the sonne be put first to the torture, and

Object.

Answer.

The finnes of the fathers are the childrens *causaliter*, but the fathers *occasionaliter*.

God would not punish children for their fathers sinne if they were not sinners themselves.

God in punishing the children looketh more to their fathers finnes than to their owne.

and they held that it will make the father to confesse sooner than if he were put to the torture himselfe. See how David tooke on for Absalon; *Would to God O my sonne Absalon that I had dyed for thee.* 2 Sam. 18. 33. When the Lord punisheth the children for their fathers sinnes, their greatest punishment is their fathers.

When the fathers sinnes and the childrens sinnes meet together, then there is a double punishment, *Esay. 40. 2. Shee hath received from the Lords hand, [Ciphlaym,] double for all her sinnes.*

The Iewes had a Proverbe in their mouthes, *The fathers have eaten sowre grapes, and the childrens teeth are set on edge.* Ezek. 18. 2. Iere. 31. 29. the Lord saith, *they shall no more use this Proverbe, but the soule that sinneth shall die.* They meant that they were carried away in captivity for the sinnes of *Manasseh.* Ier. 15. 4. which he did in *Ierusalem*: the Lord promised that they should have no more cause to say so; *For the soule that sinneth shall dye. To dye,* here, is taken for a temporall punishment, as exile, famine and such, and not for spirituall death, for the Iewes complained onely for their bodily chastisements and not for spirituall; and the Lord answered that hee would punish them no more so; God may justly set the childrens teeth on edge for their fathers offences, as hee did before, and the punishment of the Iewes sinnes lyeth upon their posterity unto this day; but the Lord promises, that their teeth should never bee set on edge againe, that is, punished in the captivitie of *Babel.*

God visiteth the sinnes of the fathers upon the children. It was a prophane comparison of *Bias* the philosopher, who said, if the Gods should punish the children for their fathers offences, this were all one, as if a Doctor should give the child physicke when the father is troubled with the colicke or stone; but this is a foolish comparison.

כפלי
Duplicia
pro omnibus peccatis, id
est, pro suis peccatis, &
parentum.

What is meant by the
Iewes proverbe, that
the fathers eate sowre
grapes, &c.

Bias useth a profane
comparison.

parison; let us then make the comparison this wayes; the father is a leper and he begetteth his sonne a leper, now if the Doctor should prescribe physicke to the sonne for his fathers leprosie, he should doe well; because it is both his fathers leprosie and his owne leprosie.

When the children follow not the fathers in their finnes, then the father is said to dye in his owne sinne Num. 27. 3. *Our father dyed in the wildernesse, and he was not in the company of them that gathered themselves together against the Lord, in the company of Korah, but dyed in his owne sinne:* that is, in the common sinne of murmuring with the rest of the people; and it is called *his owne sinne*, because his children followed him not in his rebellion. Num. 26 11. *The children of Core died not.* But when the children follow the footesteps of their father, then they dye in a common sinne.

The fathers finnes are imputed to their children, this should be a meanes to restraine fathers from sinne, and it were but for their childrens cause; to keepe them from punishment: many parents are carefull to leave inheritance to their children, but oftentimes they leave their finnes to them. It was a fearefull legacie that *loab* left to his children, that some of them should leane upon a staffe, some of them should dye of a bloody fixe, and some of them of a leprosie, and some of them should begge their bread. 2 Sam. 3. 29. When a man dyeth and hath nothing to leave unto his children but his finnes, as to one his blood, to another his swearing, and to another his adultery, is not this a pittifull latter Will and Testament? Some leave lands to their children, but withall they leave their fearefull finnes to them; and it were better for them to want their lands, than to be heirs to their finnes: *Gchazi* left a talent of silver beinde him to his posterity; but he left the leprosie with
. 2 Kings 5. 27.

What it is to dye in his owne sinne.

Fathers should beware to bring punishments upon their children.

The legacie of loab.

The

Children should confesse their fathers finnes.

עֲוֹנוֹת רִאשׁוֹנֵינוּ
iniquitates Præcedentium.

God visiteth not onely the finnes of the fathers, but also the finnes of the mothers upon the children.

Conclusion 1.

Conclusion 2.

The fathers finnes are imputed to the children, therefore the children should confesse the finnes of their fathers. *Levit. 26. 41. If they confesse their iniquity, and the iniquity of their fathers. So Nehem. 1. 6. Both I and my fathers house have sinned;* and this they are bound to doe, as farre as they can come to the knowledge of their fathers finnes: such finnes of their fathers they should confesse, which they in their owne proper persons have committed by the example of their forefathers, for these finnes they ought to crave pardon. *Psal. 79. 8. Remember not against us former iniquities,* that is, the finnes which wee have committed before by imitating our fathers finnes: but we must take heed here, that wee crave not pardon for our fathers who are dead; for there is no remission, but that which is gotten in this life.

Lastly the Lord not onely visiteth the finnes of the fathers upon the children, but also the finnes of the mother. *Psal. 109. 14. Let not the finnes of his mother be blotted out,* but when the father is an *Amorite*, and the mother a *Hittite*, *Ezek. 16. 3. that is worst of all for the children.*

The conclusion of this is, God visiteth the iniquities of the fathers upon the children; therefore fathers should be loth to commit sinne, lest they transmit the curse to their posterity.

God visiteth their finnes upon the children; therefore children should beware to follow their fathers footsteps in their finnes, lest they be partakers of their punishments.

CHAP. XVIII.

Of the extent of Gods justice and his mercy to those who breake and keepe his Commandements.

Commandement II.

Exod 20.5. Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keepe my Commandements.

THe Lord visiteth the iniquity of the fathers unto the third and fourth generation, in the originall it is, in *ter-tianos & quartanos*. So, *2 King. 10. 30. Filij quartani sedebunt super solio: Thy children of the fourth generation shall sit on thy throne*, that is, *Iehoachaz, Ichoash, Ieroboam, and Zachariah*; the father is the first, the son is the second, the grand-child is the third, and the great grand-child is the fourth; and he setteth downe the third and fourth generation, because men may live to see so many generations come of them. *Gen. 50. 23. And Ioseph saw Ephraims children to the third generation*, that is, he saw *Ephraim*, and his sons, and his sons sons.

It pleaseth God in mercy to breake off the course of sinne, and to interrupt it for the Churches cause; *Korah* was a bad man, yet his sons were men fearing God, who wrote some of the Psalmes.

Where the course of sinne is broken off, there the punishment is not inflicted; the grandfather is a wicked man, his sonne followeth not his footesteps, the grand-child againe followeth the footesteps of his grandfather, here the sinne which was broken off beginneth againe,

LII

and

Why the Lord punisheth unto the third and fourth generation.

God breaketh off the course of sinne sometimes, for his Churches cause.

Where sinne is broken off the punishment will be broken off.

and continueth still with the grand-childe. *Manasseh* had his sinne pardoned, but his sonne *Ammon* wilking in the former wayes of his father, became heire of his fathers wickednesse; therefore God deferred not the punishment, for within two yeares after he was king, he was miserably killed: Then *Iosias* succeeded who brake off the course of his fathers sinne; and therefore the punishment was deferred for the space of thirty one yeares. Then his younger brother *Ioahaz* succeeded to him, and the punishment was continued in him, and likewise in his eldest sonne *Eliacim*.

Plutarch sheweth why the gods deferre punishment for a time; because the sin is not found in the childe, which was found in the father; and when the same sinne bud-deth forth againe in the grand-child, then the gods doe punish: and he useth this comparison, for even, saith he, as the grand-father had a mole upon his face, which is not seene in his son, but yet it is seene in the grand-child, passing by his sonne, it commeth to the grand-child: So may sinne passe by the son and come to the grand-child: and he telleth of a woman who brought forth a blacke-more, when as neither of the parents were black-mores, and being condemned to die as an adulteresse, an old man testified there, that the great grand-father of that childe was a blacke-more, and that his blackenesse had passed by two generations, and come to the third: so sinne may passe from one or two generations, and light upon the third; and where sinne is continued there the punishment lighteth.

Sometimes ye shall see sin continued, going on in a blood without any interruption. *Rebekah* thought that *Esa* would have forgotten that which *Iacob* did to him. *Gen* 27.45. but he never forgot it, and that hatred continued in his posterity the *Edomites* without interruption, and they cried; *Psal.* 137.7. *Downe with them, downe with th m*

In lib. de sera vindicta
Nunzio.

Simile.

Sinne may passe by two
generations and come
to the third.

Sometimes sinne conti-
nueth in a blood.

He visiteth to the third and fourth generation for idolatry, but he continueth the punishment sometimes longer than to the third and fourth generation. *Ezek. 4.*
5. I have layd upon thee the yeares of their iniquitie, according to the number of the dayes, three hundred and ninety dayes, so shalt thou beare the iniquity of the house of Israel: three hundred and ninety propheticall dayes are taken here for yeares; and he speaketh here of the idolatry which began in *Salomons* old age, and continued untill the ninth yeare of *Zedekiahs* captivity, just three hundred and ninety yeares in all; and as all the blood from *Abel* to *Zachary* might bee required at the hands of the Iewes in Christs time: So may the Lord lay upon the idolaters now, all the idolatry from the first idolaters to this time, if he would deale in justice with them; and hence it followeth, that the idolaters who lived three hundred yeares since, were not in so miserable a case as the idolaters are in now; because they had not so many sinnes to bee laid to their charge.

Of them that hate me:

How can God be hated, seeing no good thing can be hated?

The idolaters doe not hate God simply as he is good, but because he punisheth them for their idolatry; so *Ahab* hated *Micajah* because hee told him the truth, and *Paul* said, *am I become your enemy, because I told you the truth.* *Gal. 4. 16.*

To hate God and to love idols, are directly contrary; but for a man to hate himselfe, to the end hee may love God, are subcontrary; when a man loveth himselfe lesse, that he may love the Lord, this is but improperly called hatred, and so *Iacob* hated *Leah*, that is, he lesse loved her than *Rachel*; but when a man loveth God lesse than his idoll, that is properly called hatred.

God sometimes continueth punishment longer than to the third and fourth generation.

Idolaters in our times are in a worse case than they of old.

Quest.

Ans.

How a man is sayd to hate God.

To hate God and love our selves are directly contrary.

To hate our selves, and love God are subcontraries.

Idolaters looke not
areight upon God.

Now to keepe our selves that we fall not into this hatred of God by loving idols, we must li t up our eyes and looke streight from the creatures to God, and from God to the creatures; and then wee shall not fall to idolatry. *Quando linea currit a qualiter inter duo extrema*, when the line runneth equally betwixt the two extreames, and we looke straight by the line to the two extreames, then we see them perfectly; but when we looke not equally upon them, but a squint; then we have not a perfect view. Idolaters never looke aright upon God and his creatures, and therefore they give the honour to the creature which is due to the Creator, but if they would compare God with the poore creatures, they would never give his glory unto them.

And shewing mercy unto thousands of them that love me and keepe my Commandements.

God inclineth more
to mercie then justice.

Gods justice reacheth unto the third and fourth generation, but his mercy unto the thousand generation, and hence we may gather, that God inclineth more to mercy than to justice, and therefore when he punisheth he is sayd, *facere opus non suum. Esay. 28. 21.* That he may doe his strange worke, that is, to punish.

*Facere opus non suum,
quid.*

Quest,

Mercy and justice being Gods two armes, how is it that one of them is longer than the other?

Ansiv.

The one of them is not longer than the other, but he maketh his Church to feele more his mercy than his justice.

The blessing of the fathers
are conveyed to
good children.

Shewing mercy unto thousands, this blessing of God is conveyed by good parents to the children, for the moe good predecessors that a man hath, he may looke for a greater blessing. We have an example of this. *Gen. 49. 26.* *The blessings of thy fathers are strong with the blessings of my progenitours*, all the blessings of the good predecessours concurring together, are effectuall meanes to continue the blessing to the posterity.

To thousands, the Lord will not forget thee, although thou

thou be many generations after thy good predecessors, David made inquiry for Ionathans posterity that hee might doe good unto them. *2 Sam. 9. 1. Is there any left of the house of Saul, that I may shew him kindenesse, for Ionathans sake,* The Lord blessed the posterity of Ionadab, the Rechabites, for their godfathers cause.

Of them that love mee and keepe my Commandements. Hence we may learne, if mens best works have need of mercy, then no man can be justified by his workes, for mercy secludeth merit. *Hos. 10. 12. Some to your selves in righteousnesse, and reape in mercy;* the Church must looke for mercy when shee is reaping her reward. So *2. Tim. 1. 16. The Lord give mercy unto the house of Onisephorus, for he hath oft refreshed mee, and was not ashamed of my chaines.*

Shewing mercy. Exod. 23. 19. I will be gracious to whom I will be gracious, that is, I will have mercy without any merit. *Prov. 18. 23. The poore useth intreaties.* [*Tahhannunim,*] that is, they begge onely of favour, but nothing of merit. So when we have done all things that we can doe, let us count our selves unprofitable servants, *Luc. 17. 10.*

And keepe my commandments, the Lord must first shew mercy before we can keepe his commandments; wee keepe not his commandments first, and then hee sheweth mercy: all the good of the Church depends upon Christ, and if he shew not mercy, then shee is not a Church. The Church hath beene fitly compared to *Heliotropion*, or the marigold, so long as the sun shineth upon it, so long it spreadeth the leaves of it; but when the sunne withdrawes it selfe, then it contracteth the leaves and spreadeth no more. So doth the Church flourish when the Lords mercy shineth upon her; but when hee withdrawes his presence from her, shee loseth her beauty.

And keepe my commandments. The children of God
 L 11 3 keepe

God forgetteth not the children of good parents to many generations

Our best workes have need of mercy.

God sheweth mercy without merit.

תְּהוֹנִים יִרְבֶּה
 רַשׁ

Supplicationes eloquatur pauper.

God sheweth mercy and then we keep his Commandements.

posita o opposita

God enableth his children to keepe his Commandements.

God taketh away the irritation of the Law from his children.

Conclusion.

keepe the commandements because the Lord freeth them of the straight obedience of the law, *non videtur*, it lieth not upon them, nor urgeth them, as it doth upon the wicked, *Iustus non est lex posita*, the law is not made for the righteous man. 1 Tim. 1. 9 It lieth not like a burthen upon them, God accepteth of their endeavours, although they come short in many things.

Secondly, in keeping the law the spirit of God both *jubet & juvat*, he commandeth his children, and giveth them the spirit of obedience to doe those things, which he commandeth, willingly.

Thirdly, he taketh away the irritation of the law; for the law to a naturall man is a provocation to sinne. Rom. 7. and so the law becommeth easie to them, and thus they are said to keepe the commandements.

The conclusion of this is, Miserable is the case of idolaters, who must both answer for their owne sinnes, and likewise for the idolatry of their predecessors.

Com-



Commandement. III.

Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

FIRST, the Commandement is set downe here, and secondly, the reason of the commandement. The commandement, *Thou shalt not take the name of the Lord thy God in vaine*; the reason of the commandement, *for the Lord will not hold him guiltlesse that taketh his name in vaine.*

Thou shalt not take, that is, thou having no calling, thou shalt not take his name in thy mouth to sweare by it; and so Christ saith to *Peter*, *all they that take the sword shall perish by the sword. Mat. 26. 52.* that is, they who have no calling to take the sword, if they take the sword they shall die by it; so he that taketh Gods name in his mouth to sweare by it, and is not called to sweare, hee taketh the name of God in vaine; and the Hebrewes observe that *Nisbang* signifieth to be sworne, rather then to sweare; which implieth that a man should not sweare but when an oath is laid upon him.

Secondly, *Thou shalt not take*, *Nasha* is to lift or take up a thing of weight, as *tollere parabolam*, *To take up a pro- verbe. Esay 14. 4. to take up a lamentation, Ezek. 26. 1.*

What it is to take Gods name in vaine.

נִשְׁבַּע potius passive
hic sumitur quam active

נָשָׂא proprie Onus
tollere.

לשׁוּר
לשׁקֵר

In vaine, [Leshave,] and Levit. 19. 12. it is, *Ye shall not swear by my name [Leshakar] falsely.*

The negative part of this Commandement forbiddeth first the superstitious abusing of the name of God. Secondly, it forbiddeth the deceitfull and superstitious abuse of the name of God. Thirdly, imprecations and cursings. Fourthly, perjury. Fifthly, blasphemie.

The affirmative part commandeth to use Gods titles and names reverently, in an oath to observe verity, righteousness and judgement. So to vow, &c.

CHAP. I.

How the Jewes superstitiously abused the name of God Jehova.

Commandement III.

Levit. 24. 11. And the Israelitish womans sonne blasphemed the Name of the Lord.

THE Jewes had this name *Jehova* at the first in *εὐλαβεία*, secondly in *σεβαστασιονία* first they revered this name, and then superstitiously abused it.

First they had a more religious and reverent respect to this name, because it was [Zeceri] *memoriale ejus*, his memoriall. *Exod. 3. 14. This is my name for ever, and this is my memoriall unto all generations:* Secondly, because this name *Jehova* was the name of Gods essence, they did the more sparingly expresse it, and they called it [Schem hamphorasth] *nomen separatum*, a separate name, because it was incommunicable to any other creature, so they called it [Schem hammicbhad] *nomen gloriosum*, a glorious name; and *Schem ijthbarek*, *nomen benedictum*, a blessed Name.

Secondly, they expresse this name but seldome, because

זכר *Memoriale.*

שם המפורש

Nomen separatum.

שם המבדר

Nomen gloriosum.

שם יתברך

Nomen bene dictum.

cause they could not tell how to pronounce it, for it is not pointed with the owne vowels of it in the scripture, but onely with the vowels of *Adonai*, or *Elohim*, the Greekes have no letter to pronounce it aright, and therefore it is called ἀνεκλάωτον, ἀφελτον, ἀβήτον, ἀπορήτον; for these respects at the first it was but seldome pronounced, and the first who pronounced *Iehova* amongst the Christians was *Petrus Galatinus* following the pronounciation of the Syriackes and the Greekes, but if ye would pronounce it according to the owne letters, it should be *Iahvo*, as

יעקוב ירמיה

Afterwards the Iewes fell in *δεισιδαιμονίαν*, superstitiously abusing this name; and first they say; that the Israelitish womans sonne was stoned to death, because hee blasphemed the name of God, that is, because hee pronounced the name *Iehova*: *Onkelos* paraphraseth it, *quod expresserit nomen Iehova*, because he did expresse the name *Iehova*, and the *Seventy*, *Quod ἐπνομασίας ὄνομα* he named the name, to wit, *Iehova*.

Then they fell into greater superstition, they say, the high Priest pronounced this name *Iehova* ten times in the day of expiation; thrice in his first confession. *Levit. 16. 6.* which was private; thrice in his second confession, which was publique. *Lev. 16. 24* and thrice upon the skap-goate. *Lev. 16. 21.* and once in casting of lots. *Lev. 16. 9.* So they say, the Priest who blessed the people, if he was out of the temple and blessed the people, then his blessing was pronounced as 3 blessings, and the people answered, *amen*, at every blessing; but when he pronounced it in the temple, he pronounced it as one blessing: When he blessed out of the temple, they say, that he expressed the blessing by the name *Adonai*; but in the temple, by the name *Iehova*: when they blessed out of the temple, they lifted but their hands to their shoulders, but when they blessed

In

Who pronounced the name *Iehova* amongst the Christians first.

פרש יה שמיה

The superstitious abuse of the name of *Iehova*.

in the temple, they lifted their hands above their heads, except onely the high priest; when he blessed, they say of him, that he lifted not his hands to his head, because the name *Iehova* was written in a plate of gold upon his forehead: therefore in reverence to this name he would not lift his hands to his head.

Againe they say, when the witnesses testified against the blasphemer, that he had pronounced the name *Iehova*, the Iudges enquired not of them, whether heard yee this man sweare by the name *Iehova*; but by the name *Iose*; and the witness sayd, *percussit Iose Iosem*, the blasphemer pierced God, naming him by his owne name: and this they called properly *Nakabh*, *perforare*, the piercing of the side of God, but when the people were dismissed, they kept still the witnesses; they enquired not then of the witnesses, whether the blasphemer had blasphemed the name of *Iose* or not; but the judges said unto them, tell us what yee heard; and the witnesses sayd, we heard him distinctly pronounce the name *Iehova*, then the judges rent their cloathes, and so afterwards the man was stoned to death; and thus superstitiously they abused this name.

The conclusion of this is, two extremities would be shunned in taking Gods name in our mouthes, first that we prophanely abuse not this name by cursing, and next that we superstitiously abuse it not.

נקב *Perfodiens* נקב
perforare.

Conclusion.

CHAP. II.

Of the Jewes superstitious and deceitfull oathes.

Commandement III.

Mat. 23. 16. Whosoever shall sweare by the Temple it is nothing, but whosoever shall sweare by the gold of the Temple is a debter.

THere is no people that abuseth the name of God more than the Jewes do, applying these titles & speeches which belong onely to God, unto men; for when they write their familiar Epistles to their friends, commending their friends Epistle or letter which they have received, they say, *Eloquia Domini, cloquia pura, the words of the Lord are pure words* giving that commendation to their Epistles, which is due only to the Law of the Lord. Againe, when they flatter their friends, desiring that they may be intire with them, then they abuse the scripture; *patet accessus ad adytum sanctitatis tuae*, they crave access to his holinesse, which is proper onely to God. Thirdly, when they would testifie themselves thankfull, they say, *Nomini tuo psallam, I will sing O Lord unto thy name*. Fourthly, when they complaine that their friends have forsaken them, and are not kinde unto them, then they say, *Cum exercitibus nostris non egrederis Domine*, Lord thou goest not out with our armies. Fifthly, when they bid their friends unto a wedding or a banquet, they say, *In te speravi Domine, non confundar, I have trusted in thee, O Lord, let me not be confounded*. Thus wee see how these blind wretches abuse the scriptures, and take the name of God invaine, and we see how Christ blameth

The Jewes abuse the names and attributes of God.

The Jewes abuse the Scriptures.

The Jewes thought it lawfull to sweare by, the heavens.

How they did sophisticate their oathes.

The Jewes swore by the Temple.

blameth them. *Mat. 5.* for swearing by the creatures.

To prove that it was lawfull to sweare by the heavens, they abused these scriptures, *Amo. 4. 2.* *The Lord did sweare by his holinesse,* that is, by the heavens (say they) whereas the Prophet meant that he swore by himselfe. So *Amos 8. 7.* *The Lord hath sworne by the excellency of Iacob:* the Jews tooke it for his temple and not for himselfe, whereas he swore by himselfe, because he had no greater to sweare by. *Heb. 6. 13.* So they used to sweare deceitfully, and to sophisticate their oathes. *Mat. 23. 16.* When they swore by the temple, they said it was nothing; but to sweare by the gold of the temple, then he was a debter. So if hee swore by the altar, it was nothing; but to sweare by the gift upon the altar, then he was a debter; but Christ sheweth them, that to sweare by the temple, was greater than to sweare by the gold of the temple; for the temple sanctified the gold, therefore it is greater than the gold: so the altar sanctified the gift upon the altar, and therefore it was a greater sin to sweare by the altar, than by the gift upon the altar.

The Prophet *Haggai* propounded a question to the Priests. *Hagg. 2. 12.* *If one beare holy flesh in the skirt of his garment, and with his skirt doth touch bread or pottage or wine, or oyle, or any meate, shall it be holy? and the Priest answered and said, no: Then said Haggai, if one that is uncleane by a dead body, touch any of these, shall it be uncleane and the Priests answered and said, it shall be uncleane.* If holy thing touch that which is common, will it make holy? No: if an uncleane thing touch a cleane thing will it make it uncleane? Yes: but here when the altar touched the gift, it sanctified it more, and made it holy. And here is the difference betwixt legall sanctification and Christs blood purging us; for Christs blood when toucheth us, it maketh us holy, but it becommeth not uncleane, whereas these things which were holy under the

w, might bee polluted by uncleane things.

The forme of the oath amongst the Iewes at this day, is
 s, when he sweareth he holdeth the book of the law in
 hand, and he sweareth in the holy tongue after this
 manner. *I Abraham sweare by the God of Israel, and by
 who is long suffering and mercifull, that I owe nothing
 his man N.* and the Iudges say unto him againe,
*we attest thee by the great Lord, whether there be any thing
 by hand which belongeth to that man.* And when the
 use of the law is pronounced, hee answereth, *Amen,*
amen.

They have learned this tricke at this day, they hold
 that no oath bindeth them, but when they lay their
 hand upon their owne *Torah*, that is, the booke which
 is read in their owne Synagogues; but if they lay their
 hand upon any other Bible before a Christian Magi-
 strate; they will readily forswear themselves, therefore
 in dry townes in *Germany* understanding this, the Ma-
 gistrates will not take an oath of them, untill the *Torah*,
 their Bible bee brought out of their Synagogues, and
 when they make them lay their hand upon it and sweare.
 Moreover in the day of their expiation, their *Rabbi* doe
 solve them from their perjuries, and all their deceits
 which they have used against the Christians; and they
 say, *Optimus qui inter gentes est, dignus est cui caput conte-
 tur tanquam serpenti,* the best of the Christians is wor-
 thy to be trode upon, as the head of the serpent.

They will give their oath willingly in no other lan-
 guage but in the Hebrew tongue; and they alledge that
 the promise of *Esay* for them. *Esay. 19. 18. In that day shall five
 nations speake the language of Canaan, and sweare to the Lord
 their hostes.* And they say if the *Egyptians* must sweare in the
 language of *Canaan*, then all people should sweare in
 that language, and they account all other languages but
 the language of *Ashdod. Neh. 13. 24.* and especially the
 Latine.

How the Iewes sweare,
 and the manner of their
 oathes.

They will keepe no
 oath unlesse they sweare
 upon their owne *Torah*.

How Christians make
 the Iewes to sweare.

The Iewes will not
 sweare willingly but in
 the Hebrew tongue.

Latine tongue, which they hate above all other; but our Lord sanctified the Latine tongue as well as the rest, upon the crosse.

Conclusion.

The conclusion of this is, Those who know not Iesus Christ the angel of the covenant, in whom the Lord hath put his name, *Exod. 23. 21.* will never sanctifie him in his attributes.

CHAP. III.

What great sinne it is to curse God.

Commandement III.

Job. 2. 9. Then said his wife unto him, dost thou still re-
taine thine integritie? Curse God and dye.

Helraice, Blesse God
and dye.

Si ON sinon

God when he sweareth
expresseth not the curse.

WE may learne from the example of God him-
selfe not to use imprecations and curses; for
when the holy Ghost useth an oath, he concealeth the
imprecation and expresseth it by [*Im Lo*] *Sinon*, as *Psa*
89. 35. Once have I sworne by my holinesse, if I lye un-
David, that is, I have sworne that I will not lye un-
David. So *Psol. 95. 11.* Vnto whom I sweare in my wrat-
if they enter into my rest, that is, I have sworne that they
shall never enter into my rest. When the Lord pro-
nounced this oath negatively, then it is to be unde-
stood as an affirmation, as *Esay. 14. 24.* The Lord
hoasteth hath sworne, if not, so it shall come to passe, that is,
shall certainly come to passe; but when he setteth
downe affirmatively, then it is to be understood neg-
tively, as *Psal. 95. 11.* If they shall enter into my rest
th

that is, they shall never enter into my rest.

When God sweareth by himselfe this wayes *cum re-ticentia*, he holdeth backe the curse: because no execration or curse can fall upon him, and therefore it cannot be expressed which never falleth out, neither should this sort of speech be supplied, as some doe prophanely, *non ero Deus*, or such.

Whether are these words, *Psal. 110. 1. The Lord said unto my Lord*, an oath or a simple asseveration?

Although the word seeme to be set downe simply; yet ineffect; it is the Lords oath here, and *verba nefasta*, or the execration are concealed.

So when men use these imprecations, they conceale the curse, as *Gen. 14. 23. If I take from a thread, to a shoeatchet*, in the blessings we should expresse them. *Iam. 4. 5. Ye ought to say, if the Lord will, we shall live, and doe his or that.* And not onely religious *Abraham* suppresseth the curse, but even wicked and prophane *Iezabel*, when she swore by her idoll she concealed the curse, *So let the gods doe to me, and more also, if I make not thy life, as the life of one of these by to morrow. 1 King. 19. 2.* And not onely idolaters, but the devill himselfe suppresseth it, *Iob 1. 11. If he curse thee not to thy face.*

They expresse not the curse to come upon themselves but upon others, as *Pharaoh* in effect expressed the curse when he sayd, *Exod. 10. 10. Let the Lord be so with you, as I will let you goe*, that is, I pray God that the Lord be no more with you, than I shall let you goe, this was an imprecation or curse which he wished to come upon them; because he purposed not to let them goe.

Psal. 131. The people in the captivity seeme to have expressed the curse: *If I doe not remember thee O Ierusalem, then let my tongue cleave to the roofof my mouth.*

This imprecation was not expressed when they were offingly urged by the *Babylonians* to sing, but afterwards

Why God keepeth up the execration when he sweareth.

Quest.

Ans.

ONJ. includit iuramentum.

The devill a cursed creature, yet dares not be bold to expresse the curse.

Pharaoh expressed the curse which he wished to light upon the *Israelites*.

Object.

Ans.

The Iewes did not expresse this as a curse, but as a memorial of mockery of the heathen.

Object.

Ans.

David expresseth not the curse, but defendeth his innocency.

The Scripture expresseth cursing by blessing, in reverence of God,

Quest.

Ans.

How to know when a word is spoken ironice or by way of mocking.

קִדְשָׁה Meretricia a

קִדְשָׁה sanctificare

Euphemismus quid.

wards, when the psalme was penned in remembrance of their mockery; as if they should say, the *Babylonians* defired of us songs of mirth when we were in sadnesse; but we had rather that our right hand had dried up, and our tongue had cleaved to the roofof our mouth, than that we had pleased them in singing.

Psal. 7. 4. If I have done this, then let my enemy pursue my life, it might seeme here that David expresseth the curse.

David expresseth not the curse here, but defended his innocency, and desired to be freed of his enemies, as if he should say, If I have done these things, then they might have had just cause to pursue me, but seeing I am not guilty of any such thing, but rather I may say, I have deserved well of their hands; therefore I desire thee O Lord that thou wouldst free me from them.

When the scripture speaketh any thing which might seeme to impare the holy name of God, it expresseth it by the contrary, as *Naboth hath blessed God, for cursed God* 1 King. 22. 13. So *Iob 2. 9. So Psal. 10. avarus benedicit. Targum, blasphemat.*

Whether is this word to blesse here, to be taken ironice per *Antiphrasin*, or per *Euphemismum*.

That which is spoken ironice, we know the contrary meant *ex gestu loquentis, & forma sermonis*; by the gesture of the speaker and the form of the speech, as when Christ said to his disciples, sleepe henceforth; but that which is spoken per *antiphrasin*, is not knowne by the gesture of the speaker, but by the words themselves; as the whore is called *Kedeshah* from [*Kadash*] *sanctificare*, because she is not holy. So *Deut. 22. 9. Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou hast sowne, and the fruit of thy vineyard be sanctified, that is, defiled.* So *auri sacra fames, id est, detestanda*, so *S. Antonii* fire is called *sacer ignis*.

But *Euphemismus* is, when wee expresse things th

are odious by good and holy words; and as the scripture expresseth filthy things by holy words, so it expresseth odious things by holy words, and this the scripture doth, both for the honour of God, and to shew the purity and holinesse that is in the scriptures themselves, as here, *blesse God and die, for curse God, So 1 Sam. 14. 41. Therefore Saul said unto the Lord God of Israel, shew who is innocent, that is, who is guilty; so the Latines call Scelus piaculum.*

The conclusion of this is, let us learne to sanctifie God in our hearts, and speake reverently of him with our tongues; mans tongue is called [*Cabod,*] *his glory, Gen. 49. 6. and Psal. 16. 9.* because it should bee the instrument to praise God, and set forth his glory; but oftentimes it becommeth a weapon of unrighteousnesse, and a member which dishonoureth God most, and whereas it should be their glory, it becomes *their shame, Philip. 3. 19.*

Conclusion.

CHAP. III.

That men should not curse the creatures of God.

Commandement III.

2 Sam. 1. 21. Ye mountaines of Gilboa, let there be no dew, neither let there bee any raine upon you, nor fields of offerings.

God who created his creatures hath onely power to curse them, for *eius est ligare cuius est solvere*; it is his part to bind who hath power to loose; God curseth the reasonable creature for his sinne, and the unreasonable

God hath onely power to curse the creatures.

M m m

and

Creatures are cursed
for mans sinne.

How the place was barren
where the uncertain
murder was committed.

We may not curse the
reasonable creatures.

יְשׁוּבָה

Per se jurant, id est, faciunt
circa de nomine meo juramenti,
& execrationis formulam, sic Num. 5.
27. & Esay 65. 15.

The people of the Jewes
tooke a good, or vile
person to be a patterne
of their blessing or cursing:

and senselesse creatures for the sinne of man. *Psal. 107. 33.* He turneth rivers into a wildernesse, and the water springs into dry ground, a fruitfull land into barrennesse for the wickednesse of them that dwell therein; and God cursed the figtree, that it might be an examplar to the Jewes. *David* cursed the mountaines of *Gilboa* to be barren, because of the blood that was shed there: when a man was killed under the law, and they knew not who killed him, the Elders of the next City were commanded to take a heifer, and bring it into a rough valley, which is neither eared nor sowne, *Deut. 21. 4.* that is, which should become rough afterwards, and should not be eaten nor sowne; for the innocent blood that was shed there procured this barrennesse: So did it upon the mountaines of *Gilboa*.

We must neither curse the reasonable, nor unreasonable creatures, for then a man desireth the Lord but to execute his sinfull passion, and hee maketh himselfe both judge and party here.

We must not curse the reasonable creatures, nor use imprecations against them; because it is a fearefull sin. We have an example of this. *Psal. 102. 8.* [*Bi Nishbaganu*] jurant in me, that is, they wish all evill to befall me, that I may become an execration. It was the maner of the Jewes when they wished any good thing to a man, they made choyce of some notable good person, and they desired that the person to whom they wished well might be like such a man, or such a woman. *As Ruth 4. 11.* The Lord make the woman that is come into thine house like *Rachel* and like *Leah*, which two did build the house of *Israel*.

So when they cursed, they made choyce of some vile man to make him a patterne, as it were of the curse. *Ier. 29. 22.* The Lord make thee like *Zedekiah*, and like *Ahab*, whom the King of *Babylon* rosted in the fire. So the woman that was guilty of adultery was a curse amongst

amongst the people, Num. 5. 27. And here they use cursing against *David*, that he might become so miserable, as to be a patterne or example of misery, so that all men might say when they cursed; The Lord make thee like *David*.

So wee may not curse the unreasonable or senselesse creatures, because this curse redoundeth to the Lord himselfe; and as he who mocketh the poore, reproacheth his maker. Prov. 17. 5. so he that curseth the creatures, in effect, he curseth the creator who made them.

So to curse the creatures as they have relation to man, is a great sinne, hee that wisheth evill to the creatures, wisheth evill to the man himselfe; the Lord forbiddeth in his law to curse the deafe or the blinde, Levit. 14. 19. the unreasonable and senselesse creatures are deafe, and therefore we should not curse them; and if the Lord would open the mouth of these creatures, and make them to speake as he did *Balaams Ass*; they would say, am not I thy horse or asse, why dost thou curse me?

Contrary to this cursing, is that custome which was used amongst the people of God Mm m m m Let not this befall thee. Luc. 20. 16. So *David* blessed *Abigail*. 1 Sam 25. 32. Blessed be the Lord who hath sent thee to mee, and blessed be thy advice, and blessed be thou. So to blesse men in their lawfull callings. Psal. 129. 8. The blessing of the Lord be upon you. So *Ruth*. 2. 4. *Boaz* came from *Bethleem* and sayd unto the reapers, the Lord be with you; and they answered him; The Lord blesse thee.

The Prophets and Apostles had a singular warrant to curse both the reasonable and unreasonable creatures; as *Peter* sayd to *Simon Magus*, Thy money perish with thee, Act. 8. 20.

First, they when they cursed, had the gift of discerning of spirits, and they knew who were reprobates, and against these they used most fearefull imprecations of

M m m 2 eternall

We may not curse the senselesse creatures.

Not to curse the creatures as they have relation to man.

The manner how the people of God blessed others when they did meeke.

The Prophets and Apostles had a warrant to curse.

The Prophets and Apostles had the spirit of discerning when they cursed.

The fearefull curse
which *David* pronoun-
ced against *Doeg*.

eternall damnation, as against *Doeg*, *Achitophel*, and *Judas* that *Psal.* 109. from *Vers.* 6. to the end is a terrible imprecation, which *David* used against *Doeg*, because he caused the Priests to be slaine; first against *Doeg* himselfe, *v.* 6, 7. then against his family, *v.* 8, 9. then against his name, honour and goods: *v.* 11, 12, 13. and against his eternall salvation. 14, 15. Set thou a wicked man over him, and let Satan stand at his right hand. Set thou the wicked man over him, the Chaldee Paraphrast paraphraseth it; Set thou the devill over him, who is the father of wickednesse, and *Satan* he taketh not for an adversary, but properly for *satan*, as *Zach.* 3. 1. And because these were cast-awayes and reprobates: *Judas* went to his owne place, *Act.* 1. 25. therefore the Lord by the mouth of his Prophets, denounced these terrible imprecations against them.

Object.

But you will say that the Apostles themselves wished fire to come downe from heaven, upon the Samaritans, *Luc.* 9. 54. they spake here in sinfull passion; how did the Prophets then, and Apostles curse without sinne?

Answer.

The holy Ghost as yet was not come downe upon the Apostles, and they were not directed as yet immediately by the holy spirit; and therefore Christ reprovved them. *Jeremiah*, as a Prophet denounced many threatenings against the wicked enemies of the Church; yet through passion and perturbation, not as a Prophet, hee useth many sinfull imprecations. *Jer.* 20. The children of God glory in their tribulations. *Rom.* 5. 3. but *Jeremy* fretted in his tribulations: Christ saith, when a man-child is borne into the world there is joy; but *Jeremie* cursed the day of his nativity, which was the creature of God, and he cursed the man likewise that brought the news; whereas he that bringeth good newes should be blessed, wherefore he spake these things in passion, and not as a Prophet of God.

Jeremiah cursed in passion.

The

The Prophets of God when they cursed, they had an eye still to the glory of God, that his justice might appeare in the punishment of wicked men, and the Church might be edified by their punishment. *Psal. 59. 11. Slay them not, lest my people forget, scatter them and bring them downe, O Lord our shield.*

Thirdly, the Prophets used these imprecations that they might vindicate their ministry. *If I be a man of God, then let fire come downe from heaven, and consume thee and thy fifty, 2 King. 1. 10.*

Fourthly, they used these imprecations that the Church might be kept in purity; *Moses* was the meekest man in the earth, yet he saith, *Smite through the loines of them that rise against him, and of them that hate him, that they rise not against him. Deut. 33. 11.*

Lastly, many of their curses are to be taken rather as predictions than curses, as *David's cursing of Iob's posterity*, and it was but *for the destruction of the flesh; that the spirit might be saved in the day of the Lord. 1 Cor. 5. 5.* So *Paul delivered Hymeneus and Alexander unto Satan, that they might not learne to blaspheme, 1 Tim. 1. 20.*

What use should the Church make now of these imprecations?

They may apply them against the enemies of the Church in generall, but not in particular.

Seeing particular men may not curse, why are people commanded to curse *Meroz. Judg. 5. 23.*

This cursing was but an approbation of the curse which was already denounced against *Meroz.*

The conclusion of this is let us blesse *and not curse. Rom. 12. 14.* Let us remember what tribes stood upon mount *Ebal* to curse the people, they were the children of the bond woman, for the most part; but those who are borne of the free woman stood upon the mount *Gerazim* to blesse, they who curse are but the children of

When the Prophets cursed, they had an eye to the glory of God, and good of his Church.

The Prophets curses are to be taken for predictions for the most part.

Quest.

Ans.

Quest.

Particular men may not curse now.

Ans.

How the people cursed *Meroz.*

the bond woman, and shall be cast out of the inheritance, and shall not inherit with the free womans children.

CHAP. V.

Of Perjury.

Commandement. I II.

Ezek. 17. 16. As I live, saith the Lord God, surely in the place where the King dwelleth that made him King whose oath he despised, and whose covenant he brake; even with him in the midst of Babylon shall he dye.

THe Lord threatned here a judgement upon *Zedekiah*, because he brake his oath to *Nabuchadnezzar* who made him king, and because hee brake the Lords owne oath, and the Lords covenant. *Ezek. 17. 19.* therefore *he should dye in the midst of Babylon.*

Perjuzie a great sinne.

עֲרַב עֲבָרָךְ לְטִיב
Sponde pro seruo suo in bonum.

This perjury is a high degree of taking of the name of God in vaine; for when a man promiseth by an oath, hee layeth both Gods verity and justice to pledge; and God, as it were, layeth his credit in pledge for him. *David* desired the Lord to be surety for him. *Psal. 119. 122. Be surety for thy servant for good.* In a promissory oath the Lord is surety for a man, and giveth his word for him; now if hee breake his oath, then hee breaketh to the Lord, and maketh his name to bee evill spoken of.

Secondly, when man sweareth, he bindeth himselfe to bring forth all that which he knoweth, and to performe that which hee promised; and therefore the oath

oath is called *vinculum anime*, the bond of the soule. Num. 30. 2. If a man sweare to binde his soule with a band. Now when he hath no care to performe his oath, it is evident that there is neither truth nor verity in the minde.

Thirdly, these three goe alwayes together, verity in an assertory oath, fidelity in a promissory oath, and an execration, if it be not performed.

In a promissory oath there is double verity, first when a man maketh an oath and is minded to performe it, and secondly when he performeth it; if a man promise a great thing or a little, and is minded to performe neither of them; he is a liar equally in both, as it is an assertory oath; for all lyes, considered in themselves, are equall, and none of them is greater than another: the lyaers of *Pambiditha* sayd, that they could make a camell goe through a needles eye; if another liar should say, that he could make a mouse goe through a needles eye, the one is not a greater lye than the other: so if one should sweare to give an hundred pound, and another should sweare to give ten pound, but yet neither of them are minded to performe this; both these lyes are alike, as they are assertory, one of them is not greater than the other; but if ye will respect the performing of these two, the performing or not performing of them are not alike; for if a man withhold an hundreth pound which hee promiseth to give to a poore man, and he doth not performe it; his sinne is greater than the sinne of him who promiseth ten pounds, and withholds it.

This oath must bee in *truth, justice, and judgement*. Ezek. 4. 3. When justice and judgement are joynd together in the scriptures, then justice is commonly understood of civill affaires, and judgement of criminall. Psal. 89. 14. *Justice and judgement are the habitation of thy throne*, they are *verba forensia*. 2 Sam. 8. 15. And

Mim 4

David

An oath is the bond of the soule.

לאסר אסר על

נפשו

Obligatio obligando animam suam.

A double verity in a promissory oath.

All lyes considered in themselves are alike.

Justice and judgement how they are taken.

David reigned over all Israel, and David executed judgement and justice unto all his people. So *Iam. 2. 13.* He shall have judgement without mercy, who sheweth no mercy, here it is taken for the execution of judgement; Now when the Lord commandeth that we should sweare *in truth, in justice and judgement, 1er. 4. 3.* it is meant that wee should testifie the truth both in civill and criminall causes. When *Zedekiah had given his hand to Nebuchadnezzar, Ezek. 17. 18.* and sworne obedience to him, and brake his oath, then he failed in justice.

Object.

Whether is a man alwayes bound to performe his promissory oath or not?

Ans.

When a man is bound to performe his promissory oath.

He is not alwayes bound in a promissory oath; there is a mutuall promise betwixt a man and a woman that they shall marry together, the woman breaketh to the man, here the man is free of his promissory oath; but if there be not *reciprocatio*, a mutuall dealing in the same case, then the bond is not loosed. Example, *John* sweareth by an oath to give *Thomas* so much money, *Thomas* againe sweareth to him that he will give him so many oxen, but not for the money, *John* breaketh to *Thomas*, and giveth him not the money; the question is whether *Thomas* be free of his oath in promising him the oxen? the answer is, hee is not; but he is bound to give the oxen, *nam specie ad speciem non admittitur compensatio hic*, that is, *John* did not promise *Thomas* the money for oxen but in another respect.

Quest.

Whether was *Peter* bound to keepe this oath or not? *Thou shalt never wash my feete, Iohn 13. 8.*

Ans.

An oath not ratified by the superior, or when it is hinderance to a greater good, is not to be kept.

All oathes are to be ratified by the superior, but *Christ* his superior allowed not this oath. Secondly, all oathes have this tacite condition annexed to them, providing that they hinder not a greater good; *Peters* oath would have hindred a greater good here; for then *Christ* could not have shewed them a patterne of great humility.

humility to wash their feete.

Whether may an oath made by the inferior, with the consent and knowledge of the superior, be loosed againe by the superior.

Not, the Canonists give an example of this, a scholler is sworne not to depart from the schoole beyond the bounds agreed on betwixt him and his creditor, before he make payment at the appointed day; his father in the meane time commandeth him to returne home; if he had contracted this debt for his study, he had a tacite consent of his father, when he put him to schoole, for all necessities to entertaine him at schoole, and the father by his owne consent is spoiled of his authority; but much more when he giveth his expresse consent.

But *Abraham* might free his servant of the oath which he had made him to sweare. *Gen. 24. 8. If the women will not be willing to follow thee then thou shalt be free of this mine oath.*

Abraham freeth him of an impossibility, but there is no impossibility here betwixt the superior and the inferior, when the superior looseth the oath of the inferior in that which he may performe.

When an oath is exacted of a multitude, whether bindeth it every one in the common wealth, although every one had not sworne the oath.

The oath representative bindeth all the posterity, as we see in the *Gibeonites*; therefore after many yeares the seven sonnes of *Saul* were hanged for the breach of this representative oath. *2 Sam. 21. 5.* Although particularly every one of them had not sworne the oath. When *Saul* tooke an oath of the people that they should eate none till night, *Jonathan* was not present when the oath was made, *1 Sam. 14. 27.* yet the oath did binde them all; so the *Iewes* tooke upon them and their seede to keepe the dayes of *Prim*, *Esth. 9. 27.* So the *Israelites* were bound

Quest.

Ans.

The superior may not loose the oath of the inferior which he hath once ratified.

Object.

Ans.

Quest.

Ans.

An oath representative bindeth the posterity.

bound to cary away *Iosephs* bones out of *Egypt*, which their father did sweare. *Gen. 37. 29. Exod. 13. 19.* So in a representative oath the children are bound to keepe that in *forma specifica*, which their fathers did sweare.

Quest.

When a society or incorporation are sworne to keepe the lawes in the city wherein they live, whether are they perjured if they breake any of them or not?

Answer.

The statutes of the common wealth whereunto men are sworne are of two sorts, first some of them are propounded with the condition of perjury expressed. Secondly, some of them are but conditionally propounded, having the punishment annexed if they breake them: he who breaketh the first sort, where there is an expresse condition of perjury added, this man is perjured; But if he breake the statutes of the latter sort propounded conditionally under such a punishment, he is free of perjury, if he undergoe the punishment, because such an oath obliged to obedience or punishment, and the law bindeth either to obedience or punishment; and if he refuse to undergoe the punishment, then he is perjured.

The statutes of a common-wealth, how they binde.

Conclusion.

The conclusion of this is, to sweare rashly and without a cause, is *from that evill one*, *Mat. 5. 37.* but perjury is a higher degree from the evill one, and the booke of Gods curse especially lighteth upon his house. *Zac. 5.* as we see in *Zedekiah* here.

CHAP. VI.

Of Blasphemy.

Commandement III.

1 King. 21. 10. And she set two sonnes of Belial before him to beare witnesse against him, saying, thou didst blaspheme God and the King.

IN blasphemy let us consider these things. First, wherefore it is called blasphemy. Secondly, wherefore the Jews condemned Christ as a blasphemer. Thirdly, what ceremonies they used when they heard one blaspheme. Fourthly, the judgments which have befallen those who have blasphemed.

First, wherefore is it called blasphemy, it commeth from the Greeke word *βλάπην τὴν φήμην* *ladere famam*.

Sundry people do expresse one and the selfesame thing diversely. Example, 1 King. 2. 10, *He blasphemed God and the King*. The Greekes commonly expresse this phrase this wayes *ἀνπλέγειν*, as 1oh. 19. 12. *Whosoever maketh himselfe a king, speaketh against Casar*. But the Hebrewes when they expresse this phrase, they say, he *hath blessed the king*; and the Seventy, following the Hebrewes say *υλογεῖν τὸν βασιλῆα* *he hath blessed the king*, and the Attickes after the Hebrews expresse it otherwaies, *εὐφημεῖν τὸν βασιλῆα* *he hath spoken well of the king*, that is, he hath cursed the king, and this *εὐφημεῖν* signified *βλάπην τὴν φήμην* to blaspheme, which word is appropriated now to God, when his holy name is blasphemed, and this is done sundry wayes.

First, when men give to God that which no waies becometh him, as when they called Christ a *drinker of wine*, Mat. 11. 19.

βλάπην τὴν φήμην.

Sundry people expresse one phrase diversely.

ἀνπλέγειν.

εὐλογεῖν.

εὐφημεῖν.

It is blasphemy to give God names which becometh him not.

Secondly,

They blaspheme when they speake disdainfully of God.

יְקַבְּלֵם אֶת־הַשֵּׁם

Perforavit nomen.

How they condemned Christ as a blasphemmer.

פָּרַשׂ יְהוָה שְׁמִי

Secondly, the name of the Lord is blasphemed, when they maliciously and in disdain speake against the Lord, as *Pharaoh* said; *Who is the Lord that I should know him? Exod. 5. 2.* such was the blasphemy of the sonne of the *Israelitish* woman. *Levit. 24. 11.* He blasphemed the name of the Lord, in the originall it is, he pierced the name of the Lord; such was the blasphemy of the *Iewes* who said, that *Christ* did cast out devils through *Belzebub* the chiefe of the devils. *Luck. 11. 1.* This blasphemie is properly called the sinne against the holy Ghost; and they sinne *toti, in toto, & totaliter.* *Toti*, that is, having their mindes enlightned, and their affections maliciously set, they reject the whole knowne truth; *In toto*, that is, they sinne against the whole law, and cast the law behind them: And *totaliter*, they fall away finally from the truth; To blaspheme this wayes is a most terrible sinne, for it pierceth the side of God: And as the stroakes which are given to the vitall parts are deadly; so to blaspheme God, of whom we hold our life, that is a most fearefull sinne.

Secondly, why they condemned *Christ* as a blasphemmer. *Ioh. 19. 7.* Wee have a law, and by our law hee ought to die, because he made himselfe the Son of Gad. The law is set downe; *Exod. 22. Levit. 17. Deut. 18.* that the blasphemmer shall die the death; and the practise of it, *Levit. 24.* But the *Iewes* did mis-interpret this law, for first, they generally hold that the sonne of the *Israelitish* woman was put to death, because when he curted, he expressed the name *Iehova*, and so *Onkelos* the Paraphrast paraphraseth it, [*Paraseth shema,*] he expressed the name *Iehova*; the *Seventy* *εβδομηκονταθρονος*, hee named the name *Iehova*. In this sense they said not, that *Christ* blasphemed, but they say, hee shall die because he made himselfe the sonne of God. But the law saith, he that blasphemeth the name of God, shall die the death: Now to apply this to him

him who was the Son of God and gave the law, was the wresting of the law, therefore they say, *We have a law*; it was their law; but not the law of God.

Thirdly, consider the ceremonies which they used when they heard any blaspheme; they were two especially: first, they put their fingers in their eares that they might not heare the blasphemy; *Act. 7. 57.* and secondly, they rent their cloathes.

How could they rent their cloathes, seeing the Lord biddeth them *rent the heart and not the cloathes. Joel 2. 13.*

He doth not forbid them simply to rent their cloathes, but rather to rent their heart than their cloaths. So *Thou shalt be called Israel and not Jacob. Gen. 22. 38.* that is, thou shalt be called rather *Israel* than *Jacob*. So *buy wisdom and not gold. Prov. 8. 10.* that is, rather wisdom than gold. *When ye make a great feast, bid not your brethren, but the poore. Luc 14. 12, 13.* that is, rather the poore than your brethren. So, *he sent me not to baptize, but to preach. 1 Cor. 1. 17.* that is, rather to preach than to baptize.

They rent their cloathes when the king died, as *David* and his men rent their cloathes for the death of *Saul* and *Jonathan. 2 Sam. 1. 11, 12.* and for burning of the booke of the law. *Jer. 36. 23, 24* and when the temple was destroyed, *Jer. 41. 5.* and so when they heard the name of God blasphemed. *2 King. 19. 1.*

They rent not their cloathes, but when they heard an *Israélite* blaspheme, and therefore they gather that *Rabsakeh* was an apostate Jew, because they rent their cloaths when they heard him blaspheme. *2 King. 19. 1.*

They rent their cloathes when one died who was neare unto them in blood. *Gen. 37. 34. Le. 13. 45.* and *21. 10.* the Priest is forbidden to rent his cloathes; therefore they gather that others might rent their cloathes for the death of their friends or kinsmen, they rent the

The ceremonies which they used when they heard blasphemy.

Quest.

Answ.

When and for whom they rent their cloathes.

How they rent their
cloathes.

Quest.

Answ.

Sometimes nationall,
ceremoniall, and morall
commanded to the
Iewes.

The judgement of God
upon blasphemers.

Conclusion.

the fore part of their cloathes but not behinde, or the sides, or beneath, save the high Priest, he rent his cloathes beneath; and the measure of the renting was an hand breadth, and this was onely the upper garment.

What is the reason that men rent not their cloathes now for grieffe, seeing it was commanded to the Iewes.

Some things were commanded to them as nationall, and some things are types, and some things as morall; these things which were nationall doe not bind us now, as to put dust upon the head in the day of humiliation, to goe in sackcloth, to anoynt the face and such; those which are typicall doe not binde us, but onely morall precepts doe binde us as to rent the heart, &c.

Fourthly, see the judgements of God that have come upon blasphemers; as upon *Iulian* the Apostate, who dyed casting up his blood against the heaven. Vpon *Arrius*, who dyed scouring out his guts; upon *Olympus* an *Arrian* Bishop, who denying the Trinity, was stricken with three thunderbolts from the heaven, and killed in a bath.

Eccclus. 23. 12. There is a word that is cloathed about with death, God grant that it be not found in the heritage of Iacob; here the blasphemer is brought in, as carried to the place of execution in his mourning apparrell; blasphemy is cloathed with death; therefore all Christians as they would shunne eternall death and be cloathed in white, let them shunne this blasphemie.

CHAP. VII.

To give God his right titles and attributes.

Commandement III.

2 King. 2. 14. *And he took the mantle of Elijah that fell from him, and smote the waters, and sayd, Where is the Lord God of Elijah Aphhu.*

WE have spoken of the negative part of this Commandement, that we should not take the Name of God in vaine. Now we come to the affirmative, to use the name of God reverently in prayer, in swearing, and vowing.

The Lord, when he appointed his Prophets; used sundry signes to confirme them; hee touched *Esaiahs* lips with a cole from the altar. *Esay 6. 6.* so he touched the mouth of *Jeremiah cap. 1. 9.* Then the Lord put forth his hand and touched my mouth. So he biddeth *Ezekiel, eate the booke, Ezek. 3. 2.* so he appointed *Elisha* by casting the mantle of *Elijah* about him. *1 King. 19. 19.* and to this Christ alludeth: *Luc. 24. 49.* But tarry ye in the City of *Ierusalem* untill ye be cloathed with power from on high.

Now when *Elisha* was cloathed with this mantle of *Elijah* he stroke the waters with his mantle, as he saw his master doe before; and the waters not being divided, as hee saw *Elijah* divide them before with the same mantle, hee cryeth out, *where is the Lord God of Elijah Aphhu.*

The question is, whether this word *Aphhu* should be joyned to the words going before, or to the words following? Some joyne it to the words following, and reade

When the Lord called his Prophets he confirmed them in their calling by sundry signes,

Aphhu.

אֶפְ-הוּי

אֵיִהּ יְהוָה אֱלֹהֵי
אֶפְ-הוּי אֱלֹהֵי
וַיִּכְרֹת אֶת-הַמָּוֶם

*Sic legitur. Vbi est
Iehova Deus Elije
Aph hu ? & percussit
aquis.*

Reasons proving that
Aph-hu is a proper
name of God.

A speciall part of Gods
worship to know his
names and attributes.

read it this wayes, *he himselfe smote the waters*, that is, *Elijah himselfe*, but the words should be joynd with the words going before, *Where is the Lord God of Elijah Aph-hu*. For they are distinguished from the words following by the point *Pesik*, and *Aph-hu*, are joynd together by the Euphonicke accent *Maccaph*, which sheweth them to be but one word; the words they are to be read as a prayer, *El-sha* calling upon the God of *Elijah* by his title and attribute *Aph-hu*.

Now that this is one of Gods attributes, first it is proved; because the *Seventy* never doe translate it.

Secondly, because *Aquila* and *Symmachus* translate it here *κρυβιος* which signifieth the hid name of God, and *Hu* is oftentimes joynd to the proper name of God *Iehova*, *Lamen*. 1. 18. So to the name *Peli*, *hu peli Dan*. 8. So to the *Messias*. *Zach*. 9. 9.

Thirdly, the Chaldee paraphrast doth not translate it, but paraphraseth it this wayes; *Suscipe petitionem meam Domine Deus Elijah Aph-hu*.

Fourthly, the Iewes at this day in the beginning of their prayers, they begin their invocations thus, *Aph-hu, quies ante orbem conditum*, accept of my petition, O Lord God of *Elijah Aph-hu*. *Aph-hu* that was before the world was made, and *Aph-hu a quo conditus est orbis*, *Aph-hu* by whom the world was made.

Lastly, the ancient Iew *Abrabaniel*, commenting upon this place, putteth *Iehova* for *Aph-hu*: by these reasons we may perceive, that all those take it for a proper name of God.

It is a speciall part of Gods worship to use his names titles and attributes reverently, now if this his name should be passed by and neglected were not this a taking of the name of God in vaine?

So wee should study to know his other names which are revealed to us, as *shem*, and *Iehova* and *Shecina* *Exod*

29. 45. and *Divinis* power: *Luc. 22. 63.* at the right hand of the power, and many such.

But where the names are altogether hid, as *Hu Peloni Almani* contracted *Palmoni*. *Daniel 8.* these we should not search.

CHAP. VIII.

Of a lawfull oath.

Commandement III.

Ier. 4. 3. Thou shalt swear the Lord liveth in truth, judgement, and righteousness.

First we must swear by the Lord, it is a principall part of his worship. *Esay. 45. Dent. 13.* and it is expressed some times this wayes; *qui jurant Laibova, to the Lord,* that is, *by the Lord,* *Esay 29. 18. 2 Chron. 15. Zeph. 1. 5*

We must not swear by the creatures, for they cannot beare witnesse of the truth and falshood of the heart.

But the children of God seeme to have sworne by the creatures. *1 Sam. 25. 26.* *As the Lord liveth, and as thy soule liveth.*

The first part of these words is an oath, but the latter part containeth an asseveration or obtestation onely conjoynd with the oath; for although we may not swear by the creatures, yet when we swear directly by God, in the forme of the oath we may name the creatures, and present them before God, that hee would take vengeance of us, if we lye and swear falsly. *Ier 38. 16.* *So the king sware to Ieremiah, saying, As the Lord liveth who made us this soule, I will not put thee to death;* and it is to be observed, that these two are distinguished

N n n

in

לִיהוָה

We may not swear
by the creatures.

Object.

Answer.

When we swear directly by God, the creatures may be named,

חַי יְהוָה

Vivat Iehova.

חַי נַפְשְׁךָ

Vivat anima tua

חַי in forma piel, significat vitam habere in se vel a se.

חַי in forma paul, passive significat vitam habere ab alio, & non a se.

חַי אֱלֹהֵיךָ הוּא יְהוָה
יְהוָה בְּאֵרֶשְׁבַּע

Vivat Deus tuus O Dan, & vivat mos Beer-sheba.

Quest.

Answ.

When a speech is pronounced by way of enunciation it is not an oath, but when it is pronounced by way of invocation it becommeth an oath,

Quest.

Answ.

Whether a man be bound to keepe the oath which he hath sworne by the creatures.

in the Hebrew phrase which cannot be so distinguished in another language; when God is named in the oath, it is *Chai Iehova*, but when the creature is named it is but *Che*; the first signifieth him that hath life in himselfe, and giveth life to others; and therefore wee should sweare onely by him, the second signifieth, that which hath life of another, and therefore we should not sweare by it.

When the Prophets speake of idols they say both *Chai* and *Che*; they say *Chai*, because the idolaters thought their gods to be living gods; and *Che*, because according to the truth it selfe, they had no life in them, as *Amos 8. 14. Chai elocha dan, veche derech beer-shabhang; Thy God O Dan liveth, and the manner of Beershebah liveth.*

If the name of the Lord be not called on either expressly, or understood, it is not an oath.

When one saith the Lord knoweth I speake the truth, whether is this an oath or not?

These words may be considered two wayes, either *enunciative*, or *invocative*, when one purposeth to call God for a witnesse, as *Gal. 1. 20. Before God I lye not.* So when *Peter* said, *thou knowest that I love thee, Ioh. 21. 15.* here it is the forme of an oath; because they call God for a witnesse that they speake the truth in his presence: but if it be spoken onely by way of enunciation, shewing that they speake the truth, then it is not an oath.

If a man sweareth by the creatures, whether is he bound to keepe such an oath or not?

He is bound to keepe the oath; else he should commit a double sinne. first to sweare by those who are not gods, and secondly because he keepeth not his oath; he is bound to keepe the oath to the Lord, whose majesty and glory shineth in these creatures, but if he should sweare so by the devill, that oath obliged him not, because he is an enimie opposite to God altogether; and the

the goodnes of God is not seene in him, as in other creatures.

If it be said that he who sweareth by the creatures a-misse forsweareth himselfe; then he who sweareth the truth by the creatures, he sweareth by God: he dishonou-
reth God when he sweareth by the creatures falsely, therefore he honoureth God when he sweareth by the creatures truely.

This will not follow, for many things will redound to the honour of God by the creatures, and yet they are not to be honoured with that honour which is due to God. Example, if a man be drunke with wine, the abuse of the creatures redoundeth to the dishonour of God, but when we use the creatures moderately, we honour God, but yet we give not divine worship to the creature, & *multa sufficiunt ad contumeliam Dei quæ non sufficiunt ad cultum Dei*, many things doe dishonour God which are not fit meanes to worship him.

He that sweareth must sweare by the Lord, we must not sweare then by the name of idols. *Exod. 23. 13. I will not remember their gods, so Psal. 16. I will not take the name of their gods in my mouth. They that sweare by the sinne of Samaria and say, thy God O Dan liveth, and the manner of Beersheba liveth. Amos 8. 14. the manner of Beersheba, that is, the formes and rites of the worshipping in Beersheba, as the Chaldee Paraphrast paraphraeth it.*

One may take an oath of an idolater as *Iacob* tooke an oath of *Laban* when he swore by his false gods. *Gen. 31. 53.*

But a man may seeme this way to be guilty of idolatry, for now he giveth the idolater occasion to sweare by his idols, and if it be not lawfull to sell an idoll to an idolater, for then thou strengthenest him in his idolatry, how then is it lawfull to take an oath of an idolater?

If a Christian should compell an idolater to sweare by his

Object.

Answer:

Albeit the swearing by the creatures falsely dishonoureth God, yet it doth not honour him to sweare by them truly.

We must not sweare by idols.

The manner of *Beersheba* what,

Object.

Answer.

A man must not cause an idolater to swear by his idoll.

When we may use another mans sinne for our good.

Why a Christian maketh the idolater swear by his idoll.

Quest.

How the oath which an idolater hath made by his idoll doth binde him.

his idoll, then he were guilty of his idolatry. *Iosh. 23. 7.* Neither make mention of the name of their idols, nor cause them to swear by them. He who selleth an idoll to an idolater, is guiltie of his idolatry, as he who putteth a sword in a mad mans hand is the cause why he murdereth; but he who accidentally onely is an occasion to another mans sinne, the sinne is not his, but the persons who committeth it; we may use the sinner lawfully to our good, when that which we aske of him, if he please, he may doe it without sin; it is sin then to him, because he doth it not rightly; but it is no sinne to thee because thou askedst of him a thing lawfull; and therefore thou dost not communicate with him in his sinne. Example, a man commeth to borrow money of an Usurer, the Usurer if he please might lend the money freely without Usury; therefore the borrower may safely borrow money; albeit he seeke so much for the loane of his money: So a Christian may take an oath of an idolater, why? because the idolater if he pleased might swear to him by the true God; now when the idolater sweareth to him by a false god, the Christian partaketh not with him in his idolatry, but seeketh onely to secure himselfe, and this he seeketh by swearing, but not by swearing by the false god: but if a man should come to seeke helpe of a witch, this were altogether unlawfull; for a witch cannot be in a covenant with the devill, but she must sinne; therefore a man cannot seeke helpe of her.

Whether is the idolater more bound when he sweareth by his false god, then when he promiseth by his simple promise?

The oath in it selfe is no more than a simple promise, for it cannot be an oath, *nisi prima veritas adducatur in testem* unlesse the first verity be brought in witness, who is God himselfe: but yet if yee will respect the evill enformed conscience, who taketh this idol to be

be a true God, then the idolater is more bound by his oath than by his simple promise; because all Divines agree in this, that an erring conscience bindeth a man that he shall doe nothing against it. *Rom. 14. 14. If hee judge a thing to be uncleane to him, it is uncleane,* and if he judge a thing to bee holy to him, it is holy; the erroneous conscience of the idolater doth not change the nature of the thing, but onely to himselfe who thinketh so of his idoll; but not to him who thinketh otherwayes of the idoll.

Whether is it a greater sinne to swear by the true God falsely, or to swear by the false god truely?

It is a greater sinne to swear by the true God falsely, for then he sinneth against the first Commandement; but when he sweareth by a false god truely, he sinneth against the third Commandement; when hee sweareth by the true God falsely, it directly overthrowes all internall confidence and worship of God; but when hee sweareth by a false god truely, hee overthroweth the externall meanes of Gods worship, to wit, swearing by him.

The conditions of an oath are these: first, it must bee in verity, all men naturally are lyars. *Rom. 3. 4.* Therefore God hath found out an oath to secure men the better. *Heb. 6. 17.* God sweareth himselfe, to secure men, for God willing to shew unto the heires of promise more abundantly the immutability of his councell, confirmeth it by an oath, that is, by two immutable things, by which it was impossible for God to lye, we might have a strong consolation. It is impossible that God can lye, yet to helpe our infidelity he addeth an oath; men trust more to an oath than to a simple promise: for many men will lye, but will be loath to forswear themselves; and an act of religion bindeth more than a simple promise; and when God sweareth, he layeth two bands upon himself, first that he lye not, secondly, that he forswear not; the Apostle calleth Gods

Quest.

Ans.

A greater sin to swear by the true God falsely, than by a false god truely.

The first condition of an oath,

Why the Lord himselfe sweareth.

Why God will have man to sweare to his neighbour.

Veritas } Metaphysica.
 } Logica.
 } Theologica.

A threefold verity.

A Threefold falshood.

An oath must be in judgement.

An oath is not simply required of a man as theolog call vertues are.

promise and his oath, *two immutable things, Heb. 6. 18.* men are naturally lyars, therefore as God sweareth to secure man, so he will have man to sweare to man to secure his neighbour; and man knowing that God is both the witnesse, and the Iudge, this secureth him.

The oath must be in veritie; there is an agreement betwixt the minde and the matter, and this is *metaphysica veritas*; the second is *adaquatio lingua & rei*, an agreement betwixt the tongue and the matter, and this is *logica veritas*; and the third is, when there is, *adaquatio rei, lingua & conceptus*, when the matter, the tongue, and the minde; and that is, *theologica veritas*.

When there is an agreement betwixt the tongue and the matter, this is a materiall truth: when there is an agreement betwixt the minde and the tongue, this is a formall truth, when there is an agreement betwixt the mind the matter, and the tongue, this is both a material and formall truth: So when there is a disagreement betwixt the matter and the tongue, this is a materiall false oath. Secondly, when there is a disagreement betwixt the minde and the tongue, this is a formall false oath; but when the mind the matter & the tongue differ, then it is both a material and formall false oath. *Esay. 59. 13. Conceiving and uttering from the heart words of falshood.*

In an assertory oath, it is most requisite that the verity of the mind and the matter goe together; but in a promissory oath, it is most necessary that the heart and the tongue goe together.

The second condition of an oath is that it be in judgement, that it be not a rash oath. *Levit. 5. 1.* and this is *actus prudentia non iustitia*, it is an act of prudence and not of justice. It is not enough to know, that is a truth which he sweareth, and that it be a matter of weight, but also whether he may be beleevd without an oath.

An oath is not simply required of a man, as humility, and

and prayer, and such; but onely necessary as repentance is after a mans fall: if man had stood in innocency, there had beene no use of these oaths, they are onely then necessary as letting of blood is necessary to the body, which should be advisedly and sparingly done, to use it ordinarily is dangerous.

When a man sweareth rashly, here judgement is required to know whether he should keepe such an oath or not. *David* swore rashly that he would kill *Nabal*, and yet he was better advised, and with judgement retreated his oath. *2 Sam. 25*. The rest of the tribes swore that they would give none of their daughters to the tribe of *Benjamin*, yet they gave them the daughters of the men of *Iabesh Gilead* afterwards being better advised; and because the daughters of the men of *Iabesh Gilead* were too few for them, they bad them goe to the feast of *Shiloah* where the maides came forth to daunce in the vineyards, and there to take them wives, *Judg. 21. 21*.

The third property of an oath is, that it bee in *justice*, that is to say, when hee is called upon in necessity to sweare: it is not enough that he sweare the truth, and that he sweare advisedly with judgement; but also hee must be called to sweare, and it must be layd upon him by a Iudge: *Christ* saith, *when the Comforter will come, he will reprove the world of sinne, and of justice, and of judgement, Joh. 16. 8*. Of *sinne*; that is, of infidelity opposite to verity. Of *judgement*, that is, of rash judgement concerning others, when they take upon them *judicium libertatis* and have not *judicium potestatis*, that is, when they judge having no calling to judge: Thirdly, he will reprove the world of *justice*; because man is an unequall judge, taking that to himselfe which is onely due to God; now when the *Comforter* came, he reduced sinne into verity, rash judgement into true judgement, and this unequall justice to right justice, answerable to these

Whether a man may keepe the oath that is made rashly.

The tribes repented them of the rash oath made concerning *Benjamin*.

The third condition of an oath.

How the holy Ghost convinceth the world of sinne justice, and judgement.

Judicium { *Libertatis.*
 { *Potestatis.*

three which are required in an oath, and when an oath wanteth any of these three, then it is ἀπὸ τῆς κενῆς, from the evill one. Mat. 5. 27.

Of the word *AMEN*, whether it be an asseveration or an oath.

IT is commonly taken for an asseveration, but it is not a simple asseveration, but an oath; for Christ calleth himselfe into witness, who is *Amen*. Revel. 3. 14. and *Elohe Amen*. Esay 56. 16. These two are equivalent in the old testament, as *I live*, saith the Lord; and in the new testament, ἀμὴν ἀμὴν λέγω ὑμῖν. Ioh. 1. 51. Therefore when the Lord saith, *I live*, and saith, *Amen*, it is all one. The *Chaldees* say, [*Kim Ana*,] *constans & firmus ego*, for Gods truth is his life, and his life is his truth; and it is all one when he affirmeth a thing by himselfe, and by his *Amen*.

Amen, Amen, I say unto you; the *Chaldees* would translate it, *I swear, I swear unto you*: we read never that any of the Prophets or Apostles used this word *Amen*, in an oath, but onely God, or his sonne Iesus Christ: because they cannot swear by themselves, having the Lord to swear by, who is greater than themselves.

And the Church useth this word in the end of her prayers, *quoniam fiat*: because all the promises in God are yea and amen in Christ. 2 Cor. 1. 20. therefore she is perswaded that the Lord will grant her petitions; and it is better translated, *so it is*, than, *so let it be*; it is not only a wish or a desire of a thing to be so, but also an assurance that the thing is granted.

The Iewes in the *Talmud* made three sorts of unlawful *Amen*; the first was [*Iethomah*,] *pupillum*, when one saith *Amen*; and understandeth not to what, as children; the

אלהי אמן

✂

אמן אמן

How the Chaldee interpret *Amen*.

✂

Why the Church useth *amen* at the end of her prayers,

Three sorts of *amen* in the *Talmud*.

אמן אמן

the second is [*hatuphah*,] *raptum*, when one saith *Amen* before prayer be ended; and the third is, [*Ketuphah*,] *sectum*, that is, when one by turnes divideth his thoughts betwixt God and the world, now he prayeth, now his minde runneth after his worldly businesse; then he prayeth againe, and so his minde runneth after the world againe.

De juramento coacto.

IF a man be taken by theeves, and they make him to swear to doe such and such things, whether is hee bound to keepe this oath or not?

He is bound to keepe this oath, if it be *in malis pœna*, in evils of punishment onely, *Psal.* 115. 4. although it be to his owne hurt; but if it be sin in it selfe, he is not bound to keepe it.

But hee is enforced to this oath, therefore hee is not bound to keepe it.

The will of man cannot simply bee compelled, for when a man doth a thing for feare of greater evill, he is not judged to doe it unwillingly; for although at the first, it would seeme to be against his wil, yet the feare of greater evill maketh him to be willing; and in this action of redeeming himselfe from theeves, three things are to be considered: first, the action of him that sweareth; secondly, he who compelleth him to sweate; thirdly, the matter which he sweareth.

First we consider the action of him who sweareth, the action is good, because *redimit vexationem suam*, he hath redeemed his griefe and torment, and nature teacheth a man to redeem his liberty; and if it be an action of mercy to redeem another from the hands of thieves; much more is it an action of mercy for a man to redeeme himself: but if we consider the oath upon the thieves part, who maketh the

הטופה
קטופה

Quest.

Ans.

Ans.

Object.

The will of man cannot be compelled.

whether a man is bound to performe his oath made to theeves.

A man is obliged to performe his oath to theeeves in the court of conscience albeit not in the courts of men.

the captive to sweare, then it is altogether unlawfull. Thirdly, the matter must be considered which they make him to sweare, if the matter be onely losse of his goods; then he is to keepe his oath. *Psal. 15. 4.* but if the matter of the oath be sin in it selfe; then he is not to keepe it.

Againe, we must distinguish betwixt the court of conscience and the courts of men; the oath made to theeeves is not valide in the courts of men, because he was enforced to it. If a man to supply his necessity borrow money from an usurer, here is a necessity; but no externall necessity compelling him by force; therefore he is bound here in the courts of men to keepe his promise; but when the thiefe compelleth him, this necessity bindeth him not in the courts of men, *quia est vis major*, but in the court of conscience he is bound to keepe his oath, although there be externall compulsion.

De juramento incauto.

Whether a man is bound to keepe the oath which he hath sworne, being deceived through ignorance.

A Man taketh an oath of another ignorantly, and the swearer sweareth deceitfully unto him; yet if the Lord who is the principal contracter allow or command the thing which he sweareth, the oath is not null, although he that is the second contracter be deceived, as wee see in the example of the *Gibeonites*; *Ioshua* was deceived by them when they made an oath to him deceitfully; yet the oath abode firme and sure, and obliged the posterity, because the Lord God himselfe was the principall contracter.

Maimon. Tom. 4. tract. 1. de Regib. cap. 7. sect. 10.

The conditions of peace that was offered to the nations.

The Lord commanded when they came neare any city to fight against it, first, that they should receive the seaven precepts of *Noah*; secondly, that they should become tributaries; and thirdly, that they should become servants to the Iewes: but the Lord excepted still the *Moabites*, & *Ammonites*, that no peace should be offered

ferred to them ; and notwithstanding that *Ioshua* had offered peace to the seaven nations, yet they contemned the peace, because the Lord had hardened their hearts and was to destroy them.

And the Hebrewes say, when the messenger did offer peace to them, they had three things in commission to them. First, *fugiat qui vult* ; secondly, *dedat se qui vult* ; and thirdly, *pugnet qui vult* : and they say, that the *Gergasites* of all the seaven nations accepted of the conditions of peace, therefore they are not reckoned amongst the rest. *Dent. 20. 27. Iosh. 9. 1.* the *Gibeonites* who were of the *Hivites*, at the first refused the conditions of peace with the rest ; but seeing the rest miserably put to the sword, by deceit they entred in conditions of peace with *Ioshua*: here the oath which *Ioshua* made with them, did binde him ; because it was according to the intention of the law-giver, & *error persona non irritat contractum*.

The conclusion of this is. Seeing God is both the judge and the witness in an oath, wee should not call him to witness in an untruth ; neither swear falsely, *Leit the booke of Gods curse light upon the house of the swea- rer. Zach. 5.*

Three things given them in choise.

Conclusion.

CHAP. IX.

Of the gestures which they used in swearing.

Commandement III.

Exod. 17. 16. *And Moses built an altar, and called it Iehova Nissi, for he saith, because the Lord hath sworne that he will have warre with Amaleck from generation to generation.*

Diverse readings of this place. Exod. 17. 16.

נְסִיָּה

נְסִיָּה

The best reading of it.

Allusion.

When they swore they laid their hands upon some solemn thing.

THis place is diversly read, some read it thus, *He set up a trophée of victory, and called the name thereof Iehova Nissi, or the Lord is my banner; and he said, because the hand of the Lord was against Amaleck, in abscondito luna* that is, when the moone is in the conjunction with the sun, which is the last day of the moneth; so *Prov. 7. 20.* Here they make that to be one word, which should be two, *Cesiah*, for *Ces jah*.

Others read it thus, *And he said, because the hand of Amaleck was against the throne of the Lord, therefore there should be warre from generation to generation.*

But the best reading is, *And he said because the hand was upon the throne of the Lord, the battell of the Lord shall be against Amaleck from generation to generation, that is, the Lord laying his hand upon his throne, hath sworne that there shall be a perpetuall warre with Amaleck.* Here is an allusion to the forme which they used in swearing, to lay on their hand upon some solemn thing when they swore; as *Abrahams* servant put his hand under his masters thigh. So they used to sweare at the altar. *1 King. 8. 1.* *If the oath come before thine altar in this house.* So they used to lay their hands upon the altar, hence

hence came that phrase *tangere aras*: now the Lord speaking after the manner of men here, is said to lay his hand upon his throne, that is, to sweare by himselfe, for he hath no greater to sweare by. *Heb. 6.*

This ceremony in swearing is expressed some times by laying on the hand, and sometimes by lifting up the hand; when the hand is holden up to the heaven, it is a signe of swearing. *Gen. 14. 24.* so *Esay 3. 7.* To lift up is taken for swearing; but *vibrare manum, est habitus percutientis.* *Ezek. 35. 7.* to shake the hand to and fro, is a forme of him that stacketh *Psal. 106.* *Esay 11. 15.* and sometimes to lift up the hand, is a signe of helpe, and favour, as men put the hand to helpe them that are weak. *Psal. 10. 33.* & sometimes it is the gesture of him that prayeth. *Esay 49. 22.*

Marke the goodnesse of God who beareth so much with mans infirmity; first he promiseth unto him, then hee affirmeth unto him, then hee sweareth to him, and then he expresseth the oath by the gestures, and manners of men, for a mans greater assurance; and last he setteth his seale to confirme all in the sacrament; and here we have great cause to bee humbled for our infidelity, and to magnifie the mercy of God who condescendeth so farre unto us, to the end, wee should not be faithlesse but faithfull. Hee that beleeveth not God maketh him a liar, because he beleeveth not the record that God gave of his sonne. *1 Ioh. 5. 10.* He that beleeves not Gods record maketh him a liar, but much more doth hee make him a liar who beleeveth not his oath, and his sealed promise.

The Lord sweareth laying his hand upon his throne, therefore to lay their hand upon the holy scriptures when they sweare, is a thing lawfull: for they doe not sweare by the scriptures, but they use that signe to affect them more in their oath. So *Abrahams* servant laid his hand under his masters thigh, and they swore beside the

Ceremonies used in swearing.

*Vibrare manum, & les
sare manum quid.*

God sweareth to us bearing with our infirmities.

Lawfull to sweare laying the hand upon the Scriptures.

The accomplishment of
this oath against *Amaleck*.

Some good people of
other nations but none
good came of *Amalecke*.

Allusion.

the altar, or laying their hand upon the altar.

The accomplishment of this oath against *Amaleck* is perpetuall warre, for the rooting out of the *Amalekites*: we read how angry the Lord was with *Saul* for sparing of them. *1 Sam. 15. 11.* and how the *Hagagites*, as *Haman* and his posterity were rooted out. *Esth. 9.* which was the effect of this curse: and many of them fled to *Macedonia*, and changed their names; (therefore the *Seventy* in *Esther* translate an *Hagagite*, a *Macedonian*) so their name was rooted out under heaven.

The curse was so upon the *Amalekites*, that none proved good of them; but ye shall finde some good men and women of the posterity of other cursed nations, as of the posterity of *Ham*, *Ebedmelech* the blackemore. *Ier. 38. 7.* of *Esau*, *Iob*: of the *Cananites*, *Rahab*: of the *Hittites*, *Vrijah*: of the *Iebusites*, *Arauna*: of the *Moabites*, *Ruth*: of the *Philistims*, the *Cherethites*, the *Pelethites*, and the *Gittites*; and of the *Hivites* came the *Gibeonites* or *Nethinims*: but none came of the cursed posterity of the *Amalekites*, because the Lord Commanded them to be made *cherem* execrable.

The conclusion of this is, as wee should reverently sweare when we take the name of God in our mouthes; so we should use reverent gestures in swearing.

CHAP. X.

Of Vowes.

Commandement III.

Pfal. 76. 11. Vow and pay unto the Lord your God, &c.

A Vow is a promise deliberately made to God, of some good things to be performed, if it be not disannulled by the superior. *Deut. 23. 23. Exitum labiorum servabis*, that is, thou shalt performe thy vowes.

In this *promise* a desire is not sufficient to make a vow, neither is the purpose or intention sufficient to make it, unlesse he who voweth have a minde to oblige himselfe, it sufficeth to make a vow, if he hath resolved in his mind although he hath neither spoken it by word or writ.

Secondly, it is said *deliberately made*, for a promise in a sudden passion, without due consideration, maketh not a vow; how great this deliberation shold be, the *Glosse* saith *Iudic um quod sufficit ad obligandum diabolo, sufficit ad obligandum Deo*, that same respect which sufficeth to bind a man to the devill, sufficeth also to bind a man to God; but this is a false ground, for any sudden or hasty motion bindeth a man to the devill, but there must be a full resolution or a full consent to binde a man by his vow.

Thirdly, it is said, *of some good thing*; to exclude things that are evill in themselves; for a man may not vow that which is sinne in it selfe, as those who vowed that they would neither eate nor drinke untill they had killed *Paul*. *Act. 2. 12.*

There are some vowes *de malo & ad malum*; some *de bono male*, and some *de bono bene*: that which is *de malo*

What a vow is.

What is sufficient to make a vow.

In canon, mulier: qua habet similem. 26.

A man must not vow that which is sinne in it selfe.

Three sorts of vowes.

&

& *ad malum*, both of evil, and for an evil end, should not be kept; Secondly, that which is *de bono male*, as if a man should vow to give almes, that he may be seene of men; he should give his almes, but leave the end: a man keepeth a concubine, he voweth that that day that she beareth him a sonne, he will give so much to the Church; he should give that which he voweth, to the Church, but leave his concubine. And thirdly, *de bono bene*, and these vowes he is bound to performe.

A man may not vow that which hindereth a greater good; *Peter* vowed that *Christ* should never wash his feete, this vow would have hindred a greater good, and therefore it should not be kept.

So he may not vow that which is not in his power; Example, a man that is married may not vow abstinence from his wife, nor the woman from her husband; the reason is, *because the man hath not power over his body, but the wife; neither hath the woman power over her owne body, but the husband: 1 Cor. 7. 4.* but yet the man may vow other things without the consent of the wife, because he is her head, so he may not vow that which is absolutely necessary, as to vow he will die: so he may not vow a trifle, as to lift a straw.

If it be not disannulled by the consent of the superiour. Superiors are God in the highest degree; husbands to their wives, parents to their children, masters to their servants, &c. in the lower degree. If the consent of the superior be not to the vow, then it is nul. A man voweth things which are free or indifferent to him; to marry or not to marry is a thing in it selfe indifferent, yet it is not simply free to thee; and if thou vow such a vow and have not the Lords consent in it, who is thy superior; then thy vow is null: thou hast his consent when he giveth thee the gift of continency, that thou canst live without marriage; but to all he giveth not this gift. *Mat. 19. 12.*

What things we may not vow.

Things that hinder a greater good.

Things that are not in our power.

Things absolutely necessary.

We may not vow trifles.

Vowes must have the consent of the superior.

Who are our superiors.

When we have the Lords consent in our vowes.

Whether

Whether may a man vow that which he is bound to performe by the law.

He may vow that which he is already bound to performe; neither doth this derogate any thing from the law of God, as though his vow were more than Gods law by which he is obliged already; he doth onely this to helpe his owne infirmity and weakenesse: there are some things which are not commanded in the law to us, and they are both materially and formally left free to us, and such things we may vow: there are other things which are commanded by the law, which are not altogether voluntary, and left free to us; if a man make a vow of such a thing, it is a materiall vow onely, but not a formall vow. Example; 1 Sam. 1. 11. When *Hanna* vowed that she would dedicate her sonne to the Lord, this was the materiall part of her vow, she was bound to this, because he was a Levites sonne. Num. 1. 3. 4. but besides this, she vowed him to be a *Nazarite unto the Lord*; this was the voluntary and formall part of the vow. So *Jacob* was bound by the law of the Lord to have God for this God, yet he voweth, *if the Lord would bring him backe againe from Mesopotamia safely, then the Lord should be his God.* Gen. 28. 21. this was the formall part of his vow. So *David*, Psal. 119. 106. *I have sworne and will performe it, that I will keepe thy righteous judgments:* *David* was bound to keepe the Lords judgments, yet because he was so ready to fall, he addeth this oath to strengthen himselfe, and to enable him for the keeping of the Commandements.

Levit. 27. 26. No man might vow that which was the first borne: for that was the Lords already; therefore it may seeme that a man may not vow to binde himselfe anew againe, because he hath bound himselfe already in baptisme.

The first borne of the beasts were so the Lords, that they

Quest.

Ans.

Thom. tom. 4. dist. 38.
q. 1. art. 2. quest. 11.

How a man may vow that which he is bound to doe already.

Votum } Materiale.
 } Formale.

The materiall part of the vow is commanded by the Lord, but the formall part is voluntarie to us.

Why we should vow that which wee are bound to performe.

Quest.

Ans.

The difference betwixt the dedication of the first borne of beasts and man.

The difference betwixt the vowes under the Law and under the Gospell.

Object.

Ans^w.

The holy Ghost expresseth the estate of the Church under the new Testament by legall termes often times.

Quest.

Ans^w.

What things a man may vow under the Gospell.

The conditions of a vow under the Gospell.

they could not be dedicated or vowed over againe: a beast when it is given to God, it is not *liberum agens*, to fall from the dedication againe, it is mere passive in the dedication: but man after that he is dedicate to God in baptisme, he is a creature that worketh freely, and sineth often: therefore he may vow anew againe to strengthen himselfe that he fall no more.

Wee must put a difference betwixt the Iewish vowes under the old testament, and our vowes under the gospell: under the law, vowes were a kinde of Gods worship; but now they are not a part of Gods worship: they are not *pars cultus*, now, *sed ad cultum*; the Church of Rome take them still to be a part of Gods worship.

The Prophet *Esay* saith, that wee shall vow under the gospell. *Esay* 19. 21. *Yea they shall vow a vow unto the Lord, and performe it.* Then it may seeme that our vowes are a part of Gods worship now under the gospell, as they were under the law.

When the holy ghost speaketh in the old testament of the estate of the Church under the new, he oftentimes useth legall termes as *Mal.* 3. 3. 4. *He shall purifie the sons of Levi that they may offer unto the Lord an offering in righteousness, then shall the offering of Iudah and Ierusalem be pleasant unto the Lord, as in the daies of old, and as in the former yeares.* And so by vowes, the Prophet *Esay* meant, the spirituall worship which wee shall performe to the Lord under the gospell.

Whether may a man vow now under the gospell or not?

He may vow those things, *qua sunt necessaria propter aliud, sed libera in se*, that is, which are necessary for some other things, but free in themselves. Example, a man is overtaken with wine, and he is drunke; he voweth abstinence from wine, this vow may be a lawful vow: First, if he restraine it not to one certaine day: Second'y, that he put no part of holines in it; *for the kingdome of God standeth*

deh not in meate and drinke. Rom. 14. 17. Thirdly, that he place no merit in it: Fourthly, that it take not away his Christian liberty, but only reſtraine the uſe of this liberty; this way when he uſeth his vow, he maketh it a fence to the commandements of God.

A vow is a ſtraight obligation to bind us to God, marke the phraſe of the holy ghoſt. *Pſal. 56. 12.* My vowes are upon me, that is, I am bound to doe this: the Hebrewes uſe this propoſition, *Gnal, ſuper*, for the duties which we are to performe to any. *Super nos eſt tradere cum in regis. 1 Sam. 23. 20.* this duty lieth upon us, or we are bound to doe it, ſo *Nehem. 6. 10.* they are ſaid *detineri voto*, to be holden with their vow.

Whether doth a vow binde us more ſtrictly than an oath?

If it be a ſolemn vow, and an oath be interpoſed, which is the bond of the ſoule. *Num. 30. 3. 4.* Then the vow bindeſt more then the oath; but if it be a ſimple vow, then it bindeſt not ſo ſtrictly as an oath: neceſſity looſeth a ſimple vow, but neceſſity breaketh not a mans oath; therefore a mans oath bindeſt him more ſtraightly, then his ſimple vow.

Neceſſity looſeth a ſimple vow, the *Rechabites* vowed that they ſhould never lodge in houſes, but in tents; but neceſſity compelled them to breake this vow, when *Nebuchadnezzar* came to beſiege *Ieruſalem. Jer. 35.*

Whether is a thing better done with a vow, or without a vow?

Thoſe things which God hath commanded in the ſcriptures to be done, when a vow is added to them they are better done then with a vow: But thoſe things which God hath left free to man, and hee hath not a certaine calling to doe them; it is better to doe them without a vow: when thou addeſt a vow to the thing which God commanded thee to doe, then thou doeſt offer both

על־יִאֲלֹהִים נִרְרִיק

*Super me, ſunt vota tua
o Deus. על* hic notat
officium, id eſt, tencor
perſolvere vota mea.

Queſt.

Anſw.

Whether an oath or a
vow doth binde more
ſtrictly.

Neceſſity breaketh a
ſimple vow, but not an
oath.

Queſt.

Anſw.

What things are better
done with a vow, and
what not,

the tree and the fruit to the Lord, but when thou vowest these things for which thou hast no certaine calling, thou doest not offer the tree to the Lord, and the fruit he will not accept.

When the vow is vowed, we must study to performe it. *Shillem* is called *sacrificium retributionis* a sacrifice of thanksgiving, because when they were in danger, they vowed, and when they were freed they performed it: this word commeth first from *Shallam*, *retribuere*, and then from *Shalum* *pax*: because when a man payeth his vowes to the Lord, then he getteth peace in his minde.

It is added, *if it be not disanulled by the superior*; for it is in the superiours power to disanull or approve the vow; the superiours are, the husband to the wife, the master to the servants, and tutor to the pupils.

The husband when he heard the vow of his wife, and approved it, then it was called his vow. *Hanna* made a vow, *1 Sam. 1. 11.* but when her husband *Elkana* allowed it, it is called his vow. *1 Sam. 1. 12.* *He went up to pay his vow.* So when the husbands stood by and ratified the vowes of their idolatrous wives, they are called *their vowes*, *Ier. 44. 25. Num. 30. 14.* It was in the husbands power to disallow the vow of his wife, *vir ejus stabiliet illud, vel irritum faciet*: the husband by his tacite consent alloweth the vow of his wife, and shee might safely performe it; but if after that he had holden his peace from day to day, and then afterward disallow her vowed, *then he shall beare her iniquity. Num. 30. 15.* *Gnavonah*, the affixe is in the feminine gender, because his wife would have performed her lawfull vow, but he taking upon him by his authority to disanull her vow, then *he beareth her iniquity.*

The parents might disallow the vowes of their children; the Jewes say, they might disanull the vow of the males, untill they were thirteene yeares of age and a day

שלם *Sacrificium retributionis a שלם retribuere, vel שלום pax:*

The husband may approve or disanull the vow of his wife.

The vowes of the wives are called their husbands vowes,

עונותיה *iniquitas ejus. scilicet uxoris.*

Drusius ex Phesita. 4. 1. 61. 4.

day past, and of the maid untill she was ten yeares of age and a day past; but the civill law saith, they may disallow the vow of the male untill he was foureteene, and the maide untill she was thirteene. There are two sorts of vowes, reall vowes, and personall vowes, reall vowes are such as belong to the establishing of the house or family, and personall vowes are such as belong to their person; reall vowes the parent may disanull untill the children be twenty five yeares, they give an example of this. If a child should vow to give so much land to a holy use, his father may disanull this vow untill he be twenty five yeares of age; but if it be onely a personall vow to abstaine from such and such things, then the parent may but disanull this vow of his sonne, untill he be foureteene yeares of age.

Whether may a preacher disanull the vowes of any of his congregation or not?

If it be a superstitious vow, hee may tell his hearer that he is not bound to keepe it, but he must not take upon him directly to disanull such a vow; for this were to usurpe the priviledge of a husband, master, father, or tutor; a man hath vowed that he will drinke no wine, he abstaineth from wine along time, and falleth in a great sicknesse, the physitian commeth to him, and telleth him that there is no health for him, unlesse hee drinke wine: The physitian doth nothing in this case, but sheweth the man in what case he is, if he drinke no wine; and so it is necessity here that looseth the vow, and not the physitian: So the preacher may shew the necessity and expedience of the loosing of the vow, but hee may not loose the vow; for this is not a part of the keyes of the kingdome of God committed to his charge.

The Pope taketh upon him to dispense with vowes, or to change vowes: Some vowes he permitteth the

Vowes } Reale.
 } Personale.

What the reall vowes are and what the personall.

Quest.

Ans.

The Preacher may not directly disanull the vow of his hearer.

Simile.

The Pope how he dispenseth with vowes.

Bishops in their diocesses to dispence with, and some he reserveth to himselfe to dispense with them; and he permitteth the Priest onely to absolve them from excommunication at the houre of death, and thus he abuseth the keyes of the kingdome of God, applying them to those things which are not spirituall.

Conclusion.

The conclusion of this is; Vowes under the gospell are no part of the worship of God: they erre then who thinke that they are as much bound by these vowes, as by the law of God; and the common people are as much mistaken, who are more unwilling to breake one of these vowes, then to breake the Commandements of God.

CHAP. XI.

Of Jephthes vow.

Commandement III.

Judg. 11. 30. And Jephthe vowed a vow.

Three things to be considered in *Jephthes* vow

THERE are three things to be considered in *Jephthes* vow, first, what moved *Jephthe* to vow this vow, and whether this vow was the cause of the victory or not? Secondly, how this vow is to be read? and thirdly, whether he sacrificed his daughter or not?

The opinion of *Caietan* concerning this vow.

First, what moved him to vow this vow, some separating the 29. and 30. verses say, that *the spirit of the Lord came upon Jephthe, and he passed over Gilead over to the children of Ammon*, the spirit of the Lord came then upon him to goe against the children of *Ammon*, and here they make a rest, *And Jephthe vowed a vow*, this beginneth a
new

new sentence, he vowed a vow of his owne head, (say they) but the spirit of the Lord was upon him to direct him to goe against the children of *Ammon*.

But the same spirit that mooved him to goe against the children of *Ammon*, mooved him to make his vow; and this vow was the cause of the victory, for the text saith, *if thou deliver mine enemies into mine hand*; then it subjoyneth, *the Lord delivered them into his hands*, and if the Lord had not granted this victory for the vow, *Jephthe* had not beene bound to performe this vow; because he vowed this vow with a condition, if thou grant me this victory, and then *Verse 36.* it is added, *Doe to me according as it hath proceeded out of thy mouth, for as much as the Lord hath taken vengeance of thine enemies*: he heard the prayers of the people and saw their afflictions, and granted the victory for their prayers, but he granted it also for *Jephthes* vow, although there were many defects in it.

The second thing to be considered, here, is how the words of the vow are to be read; some reade the words with a copulative and not disjunctive conjunction; and they say, a disjunctive hath place only where two things are opposite under the same gender; but we speake not so of those where the one is comprehended under the other. Example, of the first, *he who curseth his father, or his mother*, here are two distinct persons opposite under the next gender. *Exod. 21. 17. Mat 15. 4.* So *hee who toucheth this man or his wife. Gen. 26. 11.* But we say not this way; this is a living creature, or a man, because the one comprehendeth the other, for every man is a living creature. So it shall surely be the Lords, [and] I will offer it in a burnt offering, and not; [Or] I will offer it: for whatsoever was offered in a burnt offering, was the Lords; therefore it must be read (say they) *it shall surely be the Lords, and I will offer it for a burnt offering.*

Casertans opinion not likely.

Jephthes vow was conditionall.

God granted the victory not onely for the prayer of the people, but also for *Jephthes* vow.

How the words are to be read *disjunctive* vel copulative.

Piscator.

Others make the difference betwixt these two members after this manner, that he promised to consecrate to the Lord whatsoever met him first, whether it were dog or asse, for such hee might have redeemed by the law. *Levit. 27. 11.* and the latter part of the vow, *I shall offer it in a burnt offering*: had this condition annexed to it; If it be a creature fit for sacrifice.

Object.

Those who alledge that hee sacrificed her, say that there was no example at this time of vowing virginity, for it was holden a curse in *Israel* to want children, therefore *Elizabeth* said, *the Lord hath taken away my reproach. Luc. 1. 25.* and *Psal. 78. 63.* *Their virgins were not praised,* that is, they were not married.

Answer.

There was no commandment to sacrifice their children.

Much ignorance of the law in *Iephtes* vow.

Iephtes intended chiefly that his daughter should live a solitary life, and accidentally only to live a virgin.

As they had no example to vow virginity in those times, farre lesse had they any example or command to sacrifice their children: *Iephtes* vow was a rash vow, and much ignorance in it of the law of God, for *Levit. 27. 11.* The Lord commandeth that if a man vow a female, that her estimation shall be thirty shekels, and that he may redeeme the female for so much, and as he is to be blamed for his ignorance; so for his rashnesse in vowing this, in that he neither advised with Priest nor Levite for the space of two moneths: and it may be said farther, that virginity was not the chiefe thing that hee intended here in his vow, but onely a solitary life, that shee should bee separated from the society of others, which of necessity must inferre virginity: if hee had vowed a sonne to the Lord, hee might have bene the Lords, and have bene married also: as *Samuel* was consecrated to the Lord, and yet hee was married; and a woman consecrated to the Lord must follow her husband; but *Iephtes* daughter not being married, hee consecrateth her to the Lord to live in a solitary place: So that he intended a solitary life for her principally, and virginity but accidentally.

The

The third and chiefe thing to be considered here, is this, whether did *Jephthe* offer his daughter or not? the whole question dependeth upon the translation of this word. *Verse 40.* *The daughters of Israel went out yearely to lament her, the Seventy readeth it* ⲓⲡⲉⲩⲉⲩⲩⲱ and the Chaldee [*Lealaah,*] *ad lugendum:* but they might lament her yearly, she being alive; because she lived such a solitary life. The reason why they translate it, *To lament her,* was, because they derived [*Letannoth*] from [*Tanan,*] and hence cometh [*Tanim*] *draco,* because the dragon maketh a pitifull mourning when shee cryeth. *Micah 1. 8.* *I shall lament like a dragon.* So *Iob 30. 25.* *I was a brother to the dragons, Letanim, pro letanninim:* but *Letannoth* here is derived from [*Tanah*] *narrare.* So *Judg. 5. 11.* *Ietannu, narrabunt justitias Domini,* it should be translated then, *ad colloquendum,* and *Pagninus,* and *Arias Montanus* translate it so *to comfort her;* the Hebrew glosse hath it *ad loquendum ad cor ejus, ad consolandam eam;* and *Kimchi* in his commentary, *Lehashihbah, ad confabulandum cum ea,* which *Iunius* followeth, and the *Tigurin,* *to talke with her,* or wee may read it, *ut narrant res latas,* to tell her good newes, or glad tidings.

The conclusion of this is, the Lord accepteth of *Jephthes* vow; although there were many infirmities in it, yet by faith he pleased God. *Heb. 11. 32.*

Whether *Jephthe* sacrificed his daughter.

ⲓⲡⲉⲩⲉⲩⲩⲱ

לְאֵלֵינוּ

לְתִנּוּחַ

a תנינים Draco.

תנינים pro תנינים

לְתִנּוּחַ *non est gerundium ex duplicantibus sed ex quiescentibus*

Lamed He, est igitur gerundium Piel ut

לְגִלוּת, *thema est תְּנִינָה confabulari.*

לְהַשִּׁיחָהּ

Ad confabulandum cum ea.

Conclusion.

CHAP. XII.

Of Davids vow.

Commandement III.

Psal. 132. 2. He sweare unto the, Lord and vowed unto the mighty God of Iacob; surely I will not come into the tabernacle of my house: nor goe up into my bed, I will not give sleepe to mine eyes, &c.

David seeing the Arke of God ambulatorie, and having no resting place, but now in this place, and now in that, when he himselfe had gotten rest from all his enemies; he intendeth to build a temple for the Lord; and he maketh a vow, neither to come into his new house, nor ascend up into his bed, nor to give sleepe unto his eyes, nor slumber to his eye-lids, untill hee finde out a place for the Lord to dwell in.

This Psalm was written by *David* when the Arke was carried from the house of *Obed-edom*. *1 Chron. 15. We heard of it at Ephrata*, that is, in the City of *Ephraim*. *Vers. 6.* where the Prophet maketh an allusion betwixt *Ephraim* and *Ephrata*; and he said, *we heard it in Ephrata*, that is, *Shiloh*, where the arke remained a long time; and therefore it is called *The house of God*. *Iudg. 20. 18. And we found it in the field of the wood*, that is, in *Kiriath-jearim*: before he heard of it in *Shiloh*, but now he found it in *Kiriath-jearim* in the house of *Aminadab*, and so he carried it to *Ierusalem* and purposed there to build an house for it; because it had dwelt long in tents which were not firme but moveable: but after that he was forbidden by the Prophet to build the temple, and that

The cause which moved *David* to vow.

When *David* wrote this Psalm.

What is meant by *Ephrata*.

that his sonne *Salomon* was to build the temple, *David* dedicateth this Psalme to be sung when the temple should be built; and therefore he calleth it a Psalme of degrees, for it was the Psalme which they sung upon the thirteenth degree as they ascended into the temple; for there are twelve Psalmes of degrees going before: and *David* who had the whole forme of the temple revealed unto him, saw these degrees as well as the rest of the temple.

How could *David* vow that *he would never give sleepe to his eyes*, untill he had built the temple?

The scripture speaketh after the common manner, not that he should not sleepe at all; but that scarce hee should take a nappe, or that he should not sleepe soundly, or take his rest kindly untill hee had built the temple. So it speaketh after this manner. *Iob. 7. 13. They sate downe with him upon the ground seaven dayes and seaven night*; not that they sate all this time, but the most part of this time they sate upon the ground.

But how performed he this vow, seeing he was forbidden to build the temple?

The Lord who appeared to *Nathan* that same night released his vow, and shewed him the patterne how the temple should be built; *David* gathered materials for the building of the temple; but the particular place was not revealed unto him where it should be built: he fought many battels with the *Philistines*, he committed adultery, and numbred the people; then the angell of the Lord killed so many thousand of them, and where the angell stood, and held his hand over the floore of *Arauna* the *Iebusite*, there *Gad* the Prophet shewed him the particular place where the temple should be built.

David is rewarded two manner of wayes for this vow. First, a sonne is promised to him, as if the Lord should say to him; I have promisedst to build an house to mee; there-

David dedicateth this Psalme to be sung at the bringing of the Arke into the Temple.

Why called Psalmes of degrees.

Quest.

Answ.

The scripture speaketh after the manner of mea.

Quest.

Answ.

How *David* performed this vow.

David is richly rewarded for this vow.

What is to build the
house.

God promiset^h a pro-
tection to the temple for
Dauids cause.

Conclusion 1.

Conclusion 2.

Conclusion 3.

Conclusion 4.

therefore I shall build thee an house, that is, I will give thee a posterity to succeed unto thee in thy throne: So *Exod. 1. 17. The Lord built them houses*, that is, hee gave them children. So *he that will not build his brothers house. Deut. 25. 19.* that is, raise up seed to him.

The second part of the promise is this, that the sonne which was to come out of his loynes should build the temple, and that Iesus Christ who was also to come of him should build the spirituall temple; and this vow of *David* was so acceptable to God, that he promised a protection to the temple, and to *Ierusalem*; not onely for *Salomons* sake who built the temple, but also for *Dauids* sake. *2 Kings 19. 34. I will defend this City, and save it for thine owne sake, and for thy servant Dauids sake.*

The conclusion of this is, superiours and parents should be carefull to continue the meanes of Gods worship to their posterity, as *David* did to *Salomon*.

Secondly the vowes of the inferiours are null when they want the approbation of the superior: so was *Dauids* vow here, hee was not bound to keepe it, because the Lord did not approve it.

Thirdly, children are bound to performe the reall vowes of their fathers, as here *Salomon* was bound to build the temple which *David* had vowed

Lastly, the Lord respecteth in a vow as much the intention of the heart, as he doth the vow it selfe.

CHAP. XII.

Of the punishment for the breach of this Commandement.

Commandement. III.

Exod. 20. 7. For the Lord will not hold him guiltlesse that taketh his name in vaine.

He will not hold him guiltlesse, the Hebrewes speake lesse and understand more, *Prov. 17. 21. The father of the foolish rejoyceth not*, that is, he is very sad. So *Prov. 24. 23. It is not good to accept persons in judgement*: that is, it is very evill. So *Exod. 20. 7. He will not hold him guiltlesse that taketh his name in vaine*: that is, he will certainly punish him.

He will not hold him guiltlesse. Sinnē is the transgression of the law, and guilt is the obligation to the punishment for the transgression of the law; and it is expressed by fearefull names in the Scripture, as by blood, by debt. By blood, *Thy blood be upon thine owne head. 2 Sam. 1. 10.* for as it is a fearefull thing for a man that is challenged for shedding of blood, if the blood be found upon him, as it was upon *Ioabs* girdle, and his shooes, when hee killed *Abuer* and *Hafael* *1 King. 2. 5.* to come in before a Judge: so it is for a sinner to come in before the Lord, and the guilt upon him.

So the Scripture expresseth this guilt this wayes; *Let his iniquitie returne upon his owne head, Psal. 7. 16.* Under the law, when a man confessed his sinnes, all the guilt was laid over upon the beast, and it was killed for the man, but hee that was an obstinate sinner, and continued

The Hebrewes expresse the lesse and understand the more,

Guilt is the obligation to the punishment.

Guilt expressed by sundry fearefull names,

Simile.

How iniquity returne upon the head of the wicked,

ed

Guilt expressed by debt.

Sinne, guilt and punishment goe together.

How sinne findeth out a man.

Sometimes the guilt is pardoned although the sinne remaine.

What the materiall. and what the formall part in sinne.

Simile.

ed in his disobedience; the guilt was not layd upon the beast, but returned upon his owne head, and hee dyed for it. So this guilt is expressed by debt, and not by little debt, but by talents, and that many talents, *Mat. 18. 24.* and *Mat. 6. 2.* *ενοχῶ ἐστὶ.* He is in danger, or indebted to the Councell. And contrary to this is, *Not to impute sinne.* *Rom. 5. 13.* To cover sinne, *Psal. 31. 1.* and *To blot out sinne, Psal. 51. 1.*

Sinne the transgression of the law, and guilt the obligation to the punishment for the transgression, and the punishment goe together: but many are affraid of the punishment, who neither are affraid of the sinne, or of the guilt of it; but where the guilt is, there the punishment will finde them out. *Num. 32. 23.* *Your sinne will finde you out.* Sinne leaveth such a sent behinde it, that even as the dogge findeth out the hare by the sent; so doth the punishment finde out the guilty man by the guilt. The sinne passeth away; but the guilt remaineth, *Iosh. 22. 17.* *We are not cleansed from the iniquity of Baal-peor unto this day.*

Sometimes againe the guilt is pardoned, although the sinne remaine; as the guilt of the sins in the children of God is taken away, yet concupiscence remaineth in them. There is *Materiale in peccato*, and *formale*; something materiall and something formall in sin, the formall which is the obligation to the punishment is taken away from the children of God, although the material part remaine still, *1er. 50. 20.* *In those dayes, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall bee none; and the sinnes of Iudah, and they shall not be found: for I will pardon them whom I reserve.* and *Rom. 8. 1.* *There is no condemnation to them that are in Christ.* There is sinne worthy of condemnation, but the Lord pardoneth it. When a magistrate giveth over his place, here *formale respectivum desinit*, men respect him no more as a Magistrate but

ut yet he remaineth still a man: so this *avouia*, or concu-
 scence remaining after baptisme in the child of God, is
 sinne; but the relation, the guilt, which is the obligation
 to the punishment, is taken away; *manet vitium, sed tolli-
 tur iudicium*, the vice remaines, but the judgment is taken
 away, *Cessat peccata sed restat avouia*. That irregularity or
 breach of the law remaineth still in the child of God, al-
 though the Lord punish him not for it.

Againe there is an actuall guilt, and a potentiall guilt
 sinne; the actuall guilt is taken away from the sinnes
 of the justified; but the potentiall guilt is still in them:
 the matter may be cleared by this example, there were
 serpents in the wilderness which stung the Israelites
 to death: there was a viper upon *Pauls* hand which hurt
 him not, and there was the brazen serpent in the wilder-
 nesse lift up on a pole. The sinnes of the wicked are like
 the Serpents that stung the Israelites to death; the sinnes
 of the children of God are like a viper upon *Pauls* hand,
 though it had a sting in it; yet it was restrained by the
 power of God, that it could not hurt him: so the guilt is
 taken from the sinnes of the children of God, that they
 have no power to sting them: as the viper had no power
 to sting *Pauls* hand: but in heaven there shall be no sting
 at all, neither potentiall, nor actuall to hurt the children
 of God, as there was neither actuall power, nor potenti-
 all in the brazen serpent to hurt.

Sinne when it is not imputed must be transferred up-
 on another, and it is punished upon that person upon
 whom it is transferred, and where the guilt is, there the
 punishment followeth.

If it be said, that equitie requireth that the guilty be
 punished who hath transgressed, how can the guilt then
 be transferred upon another.

This is the naturall part of the law, that sinne be pu-
 nished; but this is not the naturall part of the law that
 sinne

Reasons $\left\{ \begin{array}{l} \text{Actualis.} \\ \text{Potentialis.} \end{array} \right.$

The actual guilt taken
 away from the sinne of
 the godly, but the poten-
 tial remaineth,

Simile.

Where the guilt is, there
 the punishment will fol-
 low.

Object.

Answer.

What essentiall and
what accidentall to
iustice.

The supreme Iudge in
punishing, remitting or
transferring sinne upon
another doth not con-
trary to the law.

Four wayes of pro-
ceeding in iudgement.

The strict rigour of the
law.

Against the law.

The mitigation of the
law.

Above the law.

sinne be punished this way: for as this is essentiall to the nature of man, that he be a living soule; but this is onely *accommodatum nature*, or fit for the nature of man, that he have the use of his right hand; but it followeth not alwayes that he hath the use of his right hand: so this is essentiall to iustice, that sin be punished; but this a thing fitting only, but not essentiall, that it be punished this or that way.

The supreme Iudge, when he useth the mitigation of the law; when he changeth the offenders heart, and breaketh off the course of sin in him, and when he punisheth another for him, who doth willingly undergo the punishment, and when he exacteth the rigour of the law in those who continue in their sins; in none of these he doth contrary to the law.

And that wee may understand this the better, let us observe that a Iudge proceedeth foure wayes in iudging. First, he proceedeth sometimes *κατ' ἀκριβοσίτησιν τὸ νόμος*, according to the strict rigour of the law, that hee will punish the person in whom the sinne is found. Secondly, hee proceedeth sometimes *κατ' ἐπιείκειαν τὸ νόμος*, according to the mitigation or favourable interpretation of the law. Thirdly, hee proceedeth sometimes *ὑπὲρ τὸ νόμος*, above the law. And lastly, *ἀντὶ νόμου*, against the law. Example, *Zaleucus* made a law, that the adulterer should lose both his eyes; his sonne committeth adultery, if *Zaleucus* should have pulled out both the eyes of his sonne, that had beene *κατ' ἀκριβοσίτησιν τὸ νόμος*, according to the strict rigour of the law. Secondly, if hee had spared both his eyes, that had beene *ἀντὶ τὸν νόμον*, against the law. Fourthly, when he spareth one of his eyes, that was *κατ' ἐπιείκειαν τὸ νόμος*, according to the mitigation of the law. Thirdly, when he found out this remedy, that one of his owne eyes should be pulled out, and one of his sonnes eyes, this was *ὑπὲρ τὸν νόμον*, above the

the

the law. The law would never have dreamed of this midst, but it came of the clemencie of the king to spare one of his sonnes eyes; but that justice might have place, and the law satisfied, he will have two eyes pulled out.

But if we will looke more nearely unto this, it was neither justice nor mercy properly; for if it had beene perfect mercy, both his sonnes eyes should have beene spared; and if it had beene perfect justice, both his eyes should have beene pulled out.

Now to apply this to the matter in hand, the soule that is guilty shall dye, now if all who are guilty were condemned, this were according to the rigour of the law. Secondly, if he should absolve and quit all, this were contrary to the law. Thirdly, when he concluded that he would save some, this is a mitigation of the law. Fourthly, when hee findeth out this remedy to pardon some, and to satisfie the law by his sonne who was willing to undergoe the guilt for them; this is above the law: there is a pardon granted here, and yet the punishment not remitted, the pardon is granted to some that they may study the more to keepe the law, and the sinne is punished in others, that Gods justice may be fully satisfied.

When the guilt is taken from the sinne, it is transferred upon Christ; and hee must undergoe the punishment to satisfie the law; because hee hath given his word for us.

All sinne hath guilt with it naturally, but especially this sinne of swearing; for if a man shall answer for every idle word at the day of judgement, Mat. 12. 36. much more shall he give account of his idle and blasphemous oathes. In that vision of Ezekiel cap. 2. 10. Hee saw a rowle which had written in it lamentations, mourning and woe. And in that vision of Zachariah, cap. 5.

It was not an act of perfect mercy or justice in *Salustus* in sparing one of his sonnes eyes, and pulling out one of his owne.

Why God punisheth some and spareth others.

The sinne of swearing hath a fearefull guilt with it.

Swearing bringeth the
curse and judgement,
of God upon men.

The roule was twenty cubits in length, and ten in breadth, which would containe a great number of lamentations, mourning and woes, all these light upon the house of the swearer and blasphemmer.

The conclusion of this Ecclus. 23. 9. accustome not thy selfe to swearing, neither use thy selfe to the naming of the holy one, for a man that useth swearing, shall be filled with iniquity, and the plague shall not depart from his house. The sinne of swearing bringeth the judgement and the curse of God upon a mans selfe and his family, and likewise upon the whole land, Ier. 23. 10. So because of swearing the land mourneth, and the pleasant places of the wilderness are dryed up.

Com-





Commandement. IV.

CHAP. I.

Of the word Sabbath, how it is taken in the Scriptures.

Exod. 20. 8. Remember the Sabbath day to keepe it holy.



The word *Sabbath* is not translated, but kept in the originall, and passeth in all languages, as the word *Ccherubim*, *Pascha*, and such.

But when it signifieth a whole weekē, then it is translated; as *Levit. 23. ver. 15.*

And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheafe of the wave offering: seven weekes shall be complete. In the Hebrew it is, seven *Sabbaths* shall be complete. So in the Gospell, *I fast twice in the weeke, Luc. 18. 12.*

It is distinguished from other *Sabbaths* by (*He*) demonstrative, *Hasabbath*, and it is called *Sabbath Sabbathon*, a *Sabbath of Sabbaths*, *Exod. 31. 15.* that is, an excellent *Sabbath*. *Matthew* retaineth the first, calling it *Sabbath*, and the Apostle, *Heb. 4. 9.* translaterh *Sabbathon* σαββατισμὸς it is not a diminutive here, as some

The word *Sabbath* is not translated in any language.

The Sabbath signifies a whole weeke.

ה *Demonstrativum.*
השבת

שבת שבתון
Sabbatum sabbatathorum.

would make it, because *nun* is added to it, as though it signified *παρασκευη*, or a preparation to the Sabbath, but it is doubled here to signifie an excellent Sabbath above other Sabbaths. The Hebrewes expresse the superlative diversely, sometimes they adde the name of God (*El*) to it, when they would expresse a great or excellent thing as *el gabbish*, *great hailestones*. Ezek. 13. 11. so *ariel* a strong lyon, 2 Sam. 20.

Secondly, they expresse the superlative by putting two *synonima* or words that are equivalent in signification together, as Psal. 40. 2. *He brought me out*, [*Mittit hajaven*] è *cæno luti*, *the mirie clay*. And thirdly, by doubling the same word, as Gen. 14. 10. *putei, putei*, to signifie many and deepe pits: and so here, *Sabbath Sabbathon* to signifie that great Sabbath. The Iewes comparing this Sabbath with other Sabbaths, they call it the Queene, and their other Sabbaths as *Pascha*, *Pentecost*, and feast of Tabernacles, they compare them but to concubines, and the dayes betwixt the first day of the feast, and the last great day of it, they compare them but to handmaids.

This Sabbath exceeds all other Sabbaths.

Why then is that called a *high Sabbath*, Ioh. 19. 31. (*For that Sabbath day was an high day*) when the Iewes transferred their pascha to it, was the Sabbath day more holy, because of this translation of the pascha to it?

It is called a *high day* here onely in estimation of the Iewes, for the Scriptures speake of things sometimes as men conceive of them; as Ioh. 18. 28. *And they themselves went not into the Iudgement hall, lest they should be defiled: that is, as they thought or conceived: they should be defiled.*

And from this word *sabbath* sundry languages doe forme and derive their word signifying the Sabbath.

As

אלגביש
אראל

מטיש תיון
cæno luti.

כארת בארת
putei putei.

Quest.

Answ.

Why the Sabbath was called a high Sabbath.

The Scripture Spea-
keth of things as men
conceive of them.

as the Syriacke calleth it *Sabba*, and the Greekes following the Syriacke, call it *σαββα σαββατος*, and in the plurall number *σαββατα σαββατων* having the accent in the penult syllable: but when it is derived from the Hebrew word *Sabbath*, then the Greeke termination is *σαββατων* having the accent in *antepenultima*, and the Apostle following *Hellenismum*, or the Grecizing Iewes teacheth us to put the accent in *penultima*, therefore they who derive it from the Hebrew word *Sabbath*, are mistaken.

All the rest of the feasts take their denomination from it, as the feast of expiation. *Levit. 16. 21.* So the seventh yeares rest, and the Iubile the fiftieth yeares rest are all called *Sabbaths*, and the whole week is called the *Sabbath*. *Levit. 23. 15. Luk. 18. 12.*

The heathen who lived out of the Church, as *Plutarch*, made a profane derivation of this word *Sabbath*, deriving it from *σαββας Bacchus*, and when they saw the Iewes keepe it, they saide, they kept *orgya Bacchi*; the feasts of *Bacchus*.

The conclusion of this is, all the feasts tooke their denomination from the *Sabbath*, and were called *Sabbaths* from it; therefore they were but vassals to the *Sabbath*, and like servants called after their masters name, and were to be abolished, whereas the *Sabbath* should indure.

Diverse derivations of the word Sabbath,

The rest of the feasts take their denomination from the Sabbath,

The profane derivation of the Sabbath according to the heathen,

Conclusion.

CHAP. II.

When the Sabbath day beginneth.

Commandement. IV.

Gen. 1. 8. And the Evening and the Morning were the first day.

The naturall day what.

FOR the understanding of this, when the Sabbath be-
ginneth we must know first, what is a naturall day, and
what is an artificiall day: A naturall day is the space of
twenty foure houres, measured by the presence and ab-
sence of the sunne; the presence of the sunne is called the
day, and the absence of it is called the night.

An artificiall day what.

An artificiall day is from the sunne rising to the sunne
setting, as *Exod. 18. 14. Why sittest thou thy selfe alone, and
all the people stand by thee from morning unto even, and so
Ioh. 11. 9. Are there not twelve houres in the day.*

When the naturall day
began.

The naturall day began in the morning, because the
light was the first thing that was created; this light mea-
sured the three first dayes when it shined; and it made the
night when it withdrew it selfe: but from the fourth day
after the creation, the sunne measured the day, and the
moone the night.

The darkenesse which
was upon the face of the
depth was not the first
night.

That darkenesse which was upon the face of the earth
made not the first night, it was no part of time, but *pun-
ctum temporis*, a moment or point of time, for time is the
measure of motion, and it began with the light, and shall
end with it. *Rev. 10. 6. Then there shall be no more time.*

Secondly, the night is the privation of light, and the
habit goeth alwayes before the privation; therefore the
day was before the night.

Object.

*Psal. 104. 19. He appointed the moone for seasons, and the
sunne*

sunne knoweth her going downe. He appointed the moone for seasons, here the moone is reckoned first, because the night was before the day, and the sunne waiteth upon her and knoweth her seasons.

The sunne knoweth [*Mebboo*] *occasum suum*, his owne going downe, and not her going downe; for *Shemesh* is in the common gender: and the sunne waiteth not upon the moone, but she waiteth upon the sunne; because she hath all her light from the sunne. Secondly, *David* keepeth not the order of time here, no more than he doth in reckoning up of the plagues of *Egypt*. *Psal.* 106.

But the evening and the morning were the first day, therefore the evening hath beene before the morning.

The evening is the ending of the light here, and the morning is the ending of the night; the evening is called *Gnerebb* from *Gnarabb miscere*, because it is partly day, and partly night; and it is called *crepusculum*, from the old Latine word *crepera*; which signifieth *dubius*, as when wee doubt whether it be day or night, and it is amidst betwixt day and night.

There is a twofold midst, *medietas a quidistantia*, & *medietas interpositionis*, the midst of equall distance from the two extreames, and the midst of interposition; as the sun in the dayes of *Ioshua* is said to stand upon *Gibeon*, and the moone in the valley of *Ajalon*. *Iosh.* 10. 13. The sunne stood South-west from the campe of *Ioshua* where it pitched at that time, in *Makkedah* as ye goe to *Bethoron*; *Verse* 10. which lay betwixt *Gibeon* and *Ajalon*. The sun in the South-west maketh three after noone, and yet sunne is sayd to stand in the midst of heaven, *Verse* 15. although it was three houres past the meridianall, this was *medietas interpositionis*, the midst of interposition.

The second is, *medietas a quidistantia*; as when a thing participateth equally of both the extreames; now when

Answ.

שמש ירע מבוא

Sol novit occasum suum, & non ejus, scilicet Luna.

The order of time not alwayes kept in the scriptures.

Object.

Answ.

ערב vespera finis diei

a ערב miscere, sic dicta, quod tunc lux renebris commisceri incipiat.

Medietas } Interpositio-
nis.
A Equidistantia.

Gnerebb the evening
belongeth to the day,
and not to the night.

How Christ lay three
dayes and three nights
in the grave.

Object.

Ans.

Varrde lingua latina.

A threefold morning.

The Evangelists recon-
ciled concerning the
time when Christ rose.

Gnerebb is called the evening, what sort of midst is it: it is not *medium a quidistantia* here, but *medium interpositi-onis*, and therefore it belongeth to the day, and not to the night.

When Christ is sayd to lye three dayes and three nights in the heart of the earth: Christ was crucified betwixt two evenings at that time when the Pascall Lamb was killed; the evening here is reckoned for the first day; and the next foure and twenty houres are reckoned for the second day; and he rose upon the third morning, that was the third day; the morning here *Synecdochice* is taken for the whole day, and the night following.

But it was sayd before, that the morning belonged to the night going before, how then beginneth it a new day when Christ is sayd to rise the third day?

There is a threefold morning. First, when there is more darknesse than light. Secondly, when there is a like darknesse and light. Thirdly, when there is more light than darknesse. The first morning belongeth to the night going before; the second standeth as a midst betwixt both the day and the night; and the third morning belongeth to the day following: this is cleare out of the scripture; for *Matthew Chap. 28. 1.* saith, *ὁψέ δὲ σαββάτων τῇ ἐπορεύσει εἰς μίαν σαββάτων* that is, *Scrum Sabbathi*, the Iewes Sabbath being ended, it began to dawne to the first day of the weeke; the first part of those words have relation to the first morning, in which there is more darknesse than light, and the latter part hath relation to the third morning, in which there is more light than darknesse. The first morning *Marke* calleth it *διανομὴ τῶ σαββάτου*, the Iewes Sabbath being ended, *Luke* calleth it *ἔρθε βαθεῖ τῇ μιᾷ τῆ σαββάτων*, upon the first day of the weeke when there was great darknesse as yet. *Marke* calleth the third morning *λίαν πρῶτῃ τῆς μιᾶς σαββάτων*, early in the morning the first day

day of the weeke, when there was more light then darknes, and *Iohn* explaineth this, *ἔπειτα σκοτίας ἐπὶ ἡμέρας*, while as yet there was some darkenesse, when the women rose to goe to the sepulchre, it was the first morning being very darke: when they were going to it, it was betwixt light and darkenesse, this was the second morning; but when they were at the sepulchre, Christ was risen, that was the third morning. Now when it is said the evening and the morning was the first day; by the morning here is understood the first part of the morning ending the night, rather than beginning the day, as by the first part of *Gnereb* is understood, the ending of the day, and not the beginning of the night.

The time when the women came to the sepulchre.

Gnereb the even is the ending of the day, and not the beginning of the night.

Object.

Ezek. 24. 26, 27. The Lord sheweth the Prophet in a vision that *Ierusalem* should be destroyed, and he commanded him to hold his peace and not to speake of the destruction of it to the people; and the Lord giveth him a signe, that his mouth should bee opened in that day that the citty should be destroyed, and that in that day he would send one to tell him; hee was dumbe all this while, and the accomplishment of this prophesy we see. *Ezek. 33. 22.* Where the Prophets mouth was opened unto him in the evening, and the messenger came to him in the morning: therefore the morning is a part of the night proceeding, and the day beginneth at the night.

Answer.

Ezekiel setteth downe expressely the yeare, the moneth, and the day when he saw this vision. *Ezek. 24. 1.* And he opened not his mouth concerning this matter, from the ninth yeare to the twelfth, at which time *Ierusalem* was destroyed. *Cap. 33. 22.* Then the hand of the Lord was upon him, and opened his mouth, and hee spake the selfe same night that the citty was destroyed, and in the morning of that day the messenger came to him; but this morning could not be a part of that day in which

which the city was destroyed, and in which his mouth was opened; because there was three dayes journey betwixt *Ierusalem* and *Babylon*, where *Ezekiel* was in the captivity for the present: therefore this testimony will not serve the turne to prove that the morning was a part of that day in which his mouth was opened.

Object.

If it be said that all this was done in vision; therefore hee that escaped that night came to *Ezekiel* that morning.

Answer.

All these things concerning the destruction of the temple, were really done and not in vision.

Was *Ierusalem* destroyed onely in vision? did *Ezekiel* hold his peace all this time onely in vision? and saw the Prophet this day of the destruction of *Ierusalem* onely in a vision? this cannot stand; wherefore all these were really done, and he told him of the destruction of the city; which he could not do in one night being such a distance betwixt *Ierusalem* and *Babylon*. This text then will afford no more but this, in that day that the man escapeth he shall come to thee, and tell thee of the destruction of the city; and not this, that he shall come the selfe same day that he escapeth.

Object.

Gen. 29. 23. *Leah* was brought to *Jacob* in the evening, that is, in the night; otherwise *Jacob* would have discerned her: therefore the evening belonged to the night, and not to the day.

Answ.

The evening hath sundry periods.

The evening hath sundry periods in the scripture, before it be called night properly, as the morning hath. First, when the sun is declining, secondly, when the sun is setting, the time betwixt these two was called *inter duas vesperas*, betwixt two evenings *Exod. 12. 6.* These two evenings belong properly to the day; then there is a third part of the evening, when it is darke night, and this belongeth to the night: and it was in this evening that *Laban* brought *Leah* to *Jacob*.

Now because the day beginneth at the morning and not at the evening, it followeth, that the Sabbath must begin

begin at the same period, at which the day began at the creation.

This fixed period at which the Sabbath beginneth must be after midnight, when it is dawning towards the day, that is, when the day is ascending upward, therefore *Matthew* saith, *Chap. 28. 1. When it began to dawne towards the first day of the weeke*: in the originall it is *ἐπιφωσκόν* from *ἐπιφωσκέναι* which signifieth to waxe towards the light, although it be not light; it signifieth not *Hahhdil* the candle of separation, with which the Iewes used to make a distinction betwixt the Sabbath and the day following; neither doth it signifie the light of the starres, as some would have it; neither the rising of the morning starre; onely when the Sabbath beginneth to be but that time kept, and dawneth towards it.

If this be the true beginning of the day after midnight, then the nations who keepe a diverse period of the beginning of their day from this, decline from the first institution; as the *Vmbrians* at midnight, the *Astronomers* at mid-day, the *Babylonians* at the sunne rising, the *Athenians* at the sunne setting.

Midnight cannot be properly the beginning of the day, because it partly partaketh of the day going before, and partly of the day following; for the beginning of the day must be after midnight, and it is *de media nocte*, and not *media nox* when it beginneth.

It cannot begin at the mid-day, for this is contrary to the first institution; for here there is neither morning nor evening.

Thirdly, it cannot begin at the light with the *Babylonians*; for here there would follow a great absurdity: because they who dwell farre North from the equinoctiall line, or farre South from it; they have the sunne in summer the whole foure and twenty houres, and in winter they want the light of the sunne the whole day: therefore

The time when the Sabbath doth begin is after midnight.

הַבְּרִיר

Candela separationis.

Ludovicus de Die inannotat in *Matth.*

H

The inconveniences that would follow if the Sabbath began at any other time than after midnight.

Why the Sabbath cannot begin at the light.

H

therefore if the Sabbath began here with the light, then their Sabbath should be twice as long in the summer, and none in winter: therefore there must be another period at which the day beginneth, than the light, or the rising of the sunne.

Lastly, the setting of the sunne cannot be the beginning of the naturall day, for this is contrary to the order of creation, as is said before: therefore no man ought to invert the order of nature for the beginning of the day, except God come in by his divine institution and change it, as when he brought the children of *Israel* out of *Egypt* in the evening, and instituted the Passeeover as a memorial of that deliverance, he began that day at the evening which observation they kept from that night in which they came out of *Egypt*, untill that morning when Christ rose againe from the dead.

The Evangelists when they speake of the morning when Christ rose, they speake according to the reckoning of the Romans, and not according to the reckoning of the Iewes. The Iewes at this time had many customes of the Romans amongst them, because they were subject to them; the Iewes divided their night in three watches, the first they called *caput vigiliarum*, the beginning of the watches, *Lament. 2. 19.* then they had the middle watch. *Iudg. 7. 17.* and the morning watch. *Exod. 14. 14.* But after the manner of the Romans they divided their night into foure watches, *And he came to them in the fourth watch, Marc. 6. 48.* So they dated their yeeres according to the reigne of the Princes, who reigned over them, as *Luc. 3. 1. In the fifteenth yeare of the reigne of Tiberius Caesar.* So the Prophets often times doe reckon by the heathen Kings. So when *Alexander* came to *Ierusalem*, they reckoned their times from his comming, and they called it *Era Alexandri*, and so, *Era Seleucidarum Alexandri*: and so here they follow the Ro-

mans

Why it cannot begin at the sunne setting.

The Evangelists speak of the division of the day, according to the Romans computation.

mans in counting of their day. The Romans divided their day and night into sixteene parts, the first part was called *Diluculum*, 2 *Ortus solis*, 3 *Ascensio diei*, 4 *Antemedium diei* 5 *Meridies*, 6 *Pomeridianum tempus*, 7 *Declinatio diei*, 8 *Occasus solis*, 9 *Crepusculum*, 10 *Conticinium*, 11 *Ascensio noctis*, 12 *Ante medium noctis*, 13 *Intempestiva nox*, 14 *De media nocte*, 15 *Declinatio noctis*, 16 *Gallicinium* all this timē *De media nocte*, untill the rising of the sunne is called the morning.

The Romans divided their day and night into sixteene parts,

Vide Rosini antiquitates

A Demonstration to show at what time the day began in the creation.



CHAP. III.

Of the Morall, Judiciall, and Ceremoniall part of the Sabbath day.

commandement IV.

Nehem. 9. 14. And madest knowne unto them thy holy Sabbath, and commandedst them precepts, statutes, and lawes by the hand of Moses thy servant.

That the first borne shoule have a double portion was both morall, judiciall, and ceremoniall.

SOME of *Moses* lawes are both morall, judiciall, and ceremoniall. Example, to give a double portion to the eldest, there is something naturall in this law, to give a double portion to the eldest, because he was his fathers strength and first begotten: there was something judiciall in this law, he must have a double portion; because he was to maintaine the prerogative of the first borne in *Israel*: and there was something ceremoniall in this law, as he got a double portion; because he was a type of Christ, *Who was the first borne amongst many. Rom. 8. 29.*

The judiciall part of the law ceaseth now, because the commonwealth of *Israel* standeth not now: The ceremoniall part of the law is taken away, because the eldest now is not a type of Christ the first borne: but the morall part of the law remaineth, that the eldest should have a double portion, because he is his fathers strength.

So in the law of the Sabbath, there is something *morable positivum*, the morall positive part of the law; and secondly, something *positivum divinum*, the divine positive part of the law, and both those remaine still.

Thirdly, there are somethings judiciall in this law, and somethings ceremoniall, and those two are abrogated.

The

Positivum } Morale.
 } Divinum.

The morall positive part of this law, and the divine positive part doe remaine: the Schoolemen say well, *Cultus est à natura, modus a lege, & virtus a gratia*, worship or religion, is from nature, the manner of it is from the law, and the strength to performe it is from grace, *Cultus est a natura*, nature it selfe teacheth us that there must be a time given to the service of God, and this is *morale positivum*, the morall positive part of the law, Remember that thou keepe the rest. But to keepe the seventh day, *Modus est a lege*, this was the divine positive part: but the spirit of God teacheth us to sanctifie the Sabbath, and this is a *gratia*, from his grace.

This is the morall positive part of the law, to have a time for the worship of God; therefore all people have appointed a certaine time for his worship, the *Mahumetans* keepe the sixt day of the weeke; the *Iewes* the seventh; the *Christians* the first day; and the *Indians* the fourth day.

The divine positive part of the law is to keepe it within seven daies, this is the limitation of God himselfe, for nature would not teach us to keepe one of seven, more then one of eight.

How can this law bind us more than any other of *Moses* judiciall lawes; seeing it is not the morall positive part of the law?

This divine positive part bindeth all men, because it was given to *Adam* before his fall, and hee represented all mankinde; therefore this divine positive law hath a greater force to binde us, then other of *Moses* positive lawes which did bind onely the *Iewes* in *India*.

It may be said that ceremonies are changeable: but this keeping of the Sabbath is a ceremony; therefore &c.

Ceremonies of order appointed by the Chnrch may be.

What is *morale positivum* in the Sabbath.

It

What *divinum positivum*.

All people have appointed a certaine time for the worship of God.

Quest.

Ans.

This divine positive law bindeth us strictly, because it was given to *Adam* before his fall.

Objec.

Ans.

Ceremonies of order
may be changed by the
Church.

The morall divine nat-
turall part of the law
cannot be revoked with-
out a staine of Gods ho-
lineffe.

The iudiciall part of the
Sabbath is the ease of
man and beast.

The ceremoniall part
of this law of the Sab-
bath.

Not to kindle fire on
the Sabbath was a cere-
moniall law.

be changed, but this cannot be changed; for although it be not the naturall part of the law, yet it hath the properties of the naturall part; for that which is the morall and divine naturall part of the law, cannot be revoked without a staine of the Lords holinesse, as that adultery should be no sinne; but this circumscription of the day might be altered to the fourth or fifth day without any staine of Gods holinesse; yet because it is the divine positive part which God himselfe hath set downe, and gave to *Adam* before his fall, therefore it cannot be altered or changed.

The iudiciall part of this law is the ease of man and beast. So in the seventh yeare the land was to rest for the ease of man and beast. *Levit. 25. 6. for the stranger and for thy servant &c.* The Lord had a speciall respect to his people as he was their governour, law-giver, and captaine, *Iudg. 8. 23.* And they were *Feudarij* his fiewers who in a speciall manner held their land of him, and in this respect especially, hee gave them their iudiciall lawes.

The ceremoniall part of this law consisted in the manner how they kept their sabbath, they had a double sacrifice for it, they might kindle no fire on it, *Exod. 35. 3.* They might dresse no meate that day, they were limited to a Sabbath daies journey, their Sabbath began in the evening and ended in the evening, and it was a type to them of all the benefits which they were to receive in Christ to come.

They might kindle no fire this day, this was a ceremoniall part of their service; and it seemeth but to have continued as long as they were in the wildernesse. When Christ went to eate bread in the house of one of the chiefe Pharisees upon the Sabbath day, *Luke 14. 1.* is it probable that there was no fire that day to dresse the meate? Their Sabbath was a day of joy unto them

them, and they laid aside their sackcloth that day, and they had a feast that day, which was a part of their ceremoniall worship, *Judith* 10.3.

Whether are wee as strictly bound to keepe the Sabbath, as the Iewes were under the Law?

We are not so strictly bound to the letter, as they were in the wilderness; for wee may kindle fire upon the Sabbath, and dresse meate, providing that it be done soberly, and without any hindrance to the divine worship; if we consider afterwards againe, how the Sabbath to them was a feast, wee have not such a liberty as that: for it was a part of their pedagogie under the law. When they made a feast that day, it was a remembrance to them of the benefits which they were to get in Christ to come, and therefore that occasion ceasing, we are not bound to it; we may fast upon the Sabbath, and humble our selves when occasion serveth, but wee are more bound to the morall rest than they were; the Lord saith, *Joel* 2. 19. *Rent your hearts and not your garments*; the morall part of this law bindeth us more then it did binde the Iewes, in respect of the greater measure of knowledge which wee have now: but the literall part of the law did binde the Iewes, but it doth not binde us; for they were to rent their cloathes as well as their hearts in the day of humiliation.

They might goe no further that day than a Sabbath dayes journey; they measured their journey two wayes; the first was their common measure, and that was called [*Cibbrath haaretz*,] *diata terra*, *Gen.* 35. 16. that is, as much ground as a man might goe from morning to breakefast, or from breakefast to dinner; the *Seventy* translate it *שבעים יום מן המוקד* that is, as much ground as a horse will runne in a carriere or a spurt: so farre was it betwixt *Bethlehem* and *Rama*. The second measure of their journey, was the measure for the Sabbath,

Q q q

which

The Iewes Sabbath was a day of ioy to them.

Quest.

Answ.

The Sabbath a part of the Iewes pedagogie. The Sabbath was a type to the Iewes of all the benefits which they were to receive in Christ.

Wee are more bound to the morall rest of the Sabbath than the Iewes were.

What a Sabbath dayes journey was.

כְּבֵרַת הָאָרֶץ
" " " " " "
diata terra.

תְּחִימַת שַׁבָּת
Terminus Sabbathi.

מִיָּמִי miliare.

How faire the Jewes
might goe upon the
Sabbath in Canaan.

This was ceremoniall
in the Sabbath to begin
at the evening.

What the Sabbath sig-
nified allegorically, tro-
pologically and anage-
gically.

Quest.

Answ.

which was as farre distant as betwixt the uttermost tent and the tabernacle, which was *two thousand cubits*, *1osh.* 3. 4. And this they called [*Tebhum Sabbath*] *terminus Sabbathi*; and so they call it [*mil*] *miliare*, that is, an *Italian mile*: The *Syriack* hath it, almost *seaven furlongs*: but when they came to *Canaan*, they might goe as farre upon the Sabbath as the space betwixt their houses and their Synagogues, every mans house was not so neere the Synagogue as mount *Olivet* was to *Ierusalem*; thus much ground of two thousand cubits kept still the name of a Sabbath days journey, although they might goe further upon the Sabbath then two thousand cubits. Some doe hold that a Sabbath dayes journey after that they came to *Canaan* was as much ground, as they might goe after the evening sacrifice was ended, but this would be a very uncertaine measure of ground, for then it might be longer or shorter, according to the length or shortnesse of the day.

This was a part of the ceremoniall Sabbath to begin at the evening, and end at the evening, *Nehem.* 13. 19. *And it came to passe, that when the gates of Ierusalem began to be darke, before the Sabbath I commanded the gates to be shut.*

Lastly, their Sabbath was a pledge to them of all the benefits which they were to receive in Christ to come; in the allegorically signification, their Sabbath signified to them Christ resting in the grave; in the tropological signification, it signified to them their rest from their servile workes, and workes of the flesh: and in the anagogical signification, it signified to them their eternall rest.

But is not our Sabbath a type to us of our eternall rest?

It is an arbitrary type, but not a destinate type, for all types are ceased now to us; wee may say, as wee rest
this

this day from our labours; so we shall rest one day in the heavens from our sinnes, but this is onely an arbitrary type. So the head and the body are but arbitrarie types of Christ and his Church: so the seaven golden candle-stickes, *Revelat.* 1. 13. are but arbitrary types to the seaven Churches in *Asia*, and comparifons are borrowed from those.

Typus } *Destinatus.*
 } *Arbitrarius.*

How shall we discern those things which are forbidden by a morall law, from these things which are forbidden by a ceremoniall law?

Quest.

That which is forbidden by a ceremoniall law is forbidden at one time, and not at another. Example, to kindle fire upon the Sabbath is a ceremoniall law, because it was forbidden to them onely upon the Sabbath; they might kindle fire at the Pascha and the Pentecost. So abstinence from leaven, was but a ceremoniall law, because it was forbidden onely at the Pascha, and not at the rest of the feasts; but to buy and sell is forbidden in all their three feasts: therefore it is a morall precept, they might buy nothing upon the day of the Pascheover, therefore they bought all necessaries the day before, *Iob* 13. 27. So that which is forbidden to some persons and not to all is a ceremoniall thing. Example, no *Nazaret* might drinke wine, and the Priest might not drinke wine when he entred into the Congregation, but other persons might drinke wine, therefore it is but a ceremoniall law. So for the place, *no man might carry a vessell through the temple*, *Marke* 11. 16. but out of that place, any man might carry a vessell, therefore it was but a ceremoniall law.

Answ.

To know what things are forbidden by a ceremoniall, and what by a morall law.

The conclusion of this is, this law of the Sabbath hath something morall, judiciall, and something ceremoniall, therefore we must study to distinguish those three, that we may know what part of the Commandement bindeth us perpetually in this precept.

Conclusion.

CHAP. III.

Of the difference betwixt the Sabbath and other feasts daies.

Commandement III.

Exod. 31. 15. The seventh day is a Sabbath of Sabbaths unto the Lord.

First, the Sabbath day differed from *Iom Tobh*, a good day; Secondly, it differed from *Grazereth*, *dies interdicti*; Thirdly, from *Mognadim* their three great feasts.

First, it differed from *dies bonus*, a good day. 1. Sam. 25. 8. a good day, was a day wherein they met onely to bee merry, but they kept no religious exercise that day.

The Chaldee paraphrast upon this faith, we are commanded to keepe the Sabbath and good dayes, that is, the feasts, and not to goe above two thousand cubites, but good dayes are not so taken in the scriptures as applied to their feasts: but to a day for banqueting onely.

And it was *festum fori*, *non chori*, as the schoolemen speake; such a feast was that commemoration of *Pur*, it was commanded by *Mordechai* to bee kept in remembrance of the rest from their enemies; it is not called *Mogned*, as the rest of their feasts are, but [*Tzemim*] *tempus*, it is not called a Sabbath; it is said there that they rested from their enemies, the word is *Nuah*, but not *Shabbath* to rest, but not to rest as on the Sabbath or on their feasts. The dayes of *Pur* were but a politicke cessation, and they were good dayes, but not holy dayes.

But the Iewes have a liturgie appointed for this day, therefore it may seeme to bee a holy day; upon this day they

יום טוב
dies bonus.

Dies bonus, a good day
what?

Festum } *Fori.*
 } *chori.*

Pur was a politicke
cessation onely.

צמים *tempus.*

נוח *cessare.*

שבת *quiescere.*
Object.

they read the booke of *Esther*, as may be seene in their Calendar.

The liturgie was not appointed by *Mordechai*, but by the Iewes afterward; the Iewes at this day upon the fourteenth and fifteenth of *Adar* read the history of *Esther*, and as often as mention is made of *Haman*, they knocke upon the table of the Synagogue, as though they would beate out his braines, and they cry, cursed be *Haman*, but blessed be *Mordechai*; cursed bee *Zeresh*, but blessed be *Esther*.

Secondly, the Sabbath differed from *Gnazereth*, or *dies interdicti*. *Ioel*. 1. 13. they are called *Gnazereth*, or *dies intrrdicti*, because the hands of men were shut up at these times from worke; and these were kept when some great and heavie judgement of God was upon the Church. Such was the fast of the fourth moneth when *Ierusalem* was taken. *Ier.* 29. 6. So the fast of the fift moneth, the seventh day, for the burning of the temple, this fast, *Ier.* 51. 12. it is said to bee kept the ninth day, it seemeth then that this fast was kept both the dayes, for the great desolation that was then; their third fast was kept in the seventh moneth *Tishri*, and this was for the slaughter of *Gedaliah*. 2. *King.* 25. 25. Their fourth fast was in their tenth moneth *Tebbeth*, when *Nebuchadnezer* burnt *Ierusalem*: these *Gnazereth* were but occasionall, and not perpetuall as the Sabbath was, therefore *Zach.* 8. 19. The Lord promised to turne these fasts into joy and gladnesse, and into chearefull feasts.

Thirdly, the Sabbath differed from the festivall dayes called *Mognadim*.

The first difference betwixt those feasts and the Sabbath was this; these feasts had no *ἑτοιμασία* or preparation going before them, but the Sabbath had still a preparation going before it, and it was called *προσάββατον* or *pervigilium Sabbathi*. The watching of the whole night before the Sabbath.

Ansiv.

The Iewes liturgie upon the dayes of *Pur* was not appointed by *Mordechai*.

Vide Schinlerum in vo- Pur.

עֲרֵב dies interdicti

The Sabbath differed from *Gnazereth*.

Gnazereth or *dies interdicti* were appointed to bee kept for some great judgement.

The Sabbath differed from their great feasts.

The feasts had no preparation as the Sabbath had.

Object,

It may be said, *Ioh. 19. 14.* It was the preparation to the Passeeover; therefore the Passeeover had a preparation as well as the Sabbath.

Answ.

It is called the preparation to the Passeeover, because the Sabbath and the Passeeover fell both together, and then they transferred the Pascha to the Sabbath, and that is called a *great Sabbath. Ioh. 19. 31.* And the preparation was then in respect of the Sabbath, and not in respect of the festivall day; their other feasts besides the Sabbath needed no preparation.

The festivall dayes were transferred to the Sabbath, and why?

Secondly, the Sabbath and their festivall dayes differed in this, they used to transerre their festivall dayes to the Sabbath, but the Sabbath stood immoveable, and could never be removed to any of their feasts; they used as the Iewes say, to transerre their other holy daies to the Sabbath, *propter olera & mortuos*, that is, because their meats and dead bodies could not be kept from corruption two dayes together, and especially in *Tisri* answering to our Autumn: therefore they made the feast day a common day, & upon it they prepared their meat and buried their dead, and they transferred the religious exercises of that day to the Sabbath.

All the sacrifices of their feasts gave way to the Sabbath.
Talmud in tract. de paschate. cap. 5.

So the sacrifices of all their feasts gave way to the Sabbath; their daily evening sacrifice was killed at eight of the clocke and an halfe, according to the Iewes counting of their houres, that is, halfe an hour before three, and offered at the ninth hour and an halfe, that is, halfe an hour after our three: but in the evening of the Passeeover it was killed halfe an hour before seven, and offered halfe an hour before eight, that is, according to our calculation, it was killed halfe an hour after one, and offered halfe an hour after two of the clock; and this they did that they might rest the evening of the Sabbath.

Fouthly, the Sabbath had a double sacrifice appointed,

pointed for it, whereas their feasts had their owne particular sacrifices.

Fiftly, the Sabbath was kept in the wilderneffe and in the captivity, and he that brake the Sabbath in the wilderneffe, was stoned to death, but those feasts were not kept in the captivitie, and the Passeover but once kept in the wilderneffe. *Num. 9. 5.*

Lastly, the Sabbath and other festivall dayes differ in this, the whole weeke tooke the denomination from the Sabbath. *Luc. 18. 12. I fast twice in the Sabbath, that is, in the weeke. So Act. 13. 42. The Gentiles besought that these words might bee preached unto them, εἰς μετὰ τοῦ σαββάτου,* that is, in the middle of the weeke.

The difference betwixt the Sabbath, and the weeke dayes was this, every Sabbath day they came to heare the scriptures, read and expounded. *Marc. 1. 21. Luc. 4. 31. So Act. 14. 15. and 15. 21. but on the weeke dayes they met but occasionally, as Act. 17. 10. Esay 58. 2. They seeke mee dayly to know my wayes; they sought the Lord dayly, but the Sabbath day was the appointed time to seeke.*

The conclusion of this is, the Iewes had many Sabbaths, and now wee have but one, and therefore wee should bee more carefull in observing of it; *nam vis unita fortior.* For as a river divided into many streames runneth the more slowly, and united into one runneth the more strongly, so the affections set upon moe objects are not so intended, as when they are set upon one.

The Sabbath had a double sacrifice.

The Sabbath was kept in the wilderneffe.

The whole weeke took denomination from the Sabbath.

The difference betwixt the Sabbath and weeke dayes.

Conclusion.

CHAP. V.

Of the Sanctification of the Sabbath.

Commandement IIII.

Esay 58. 13. If thou turne away thy foote from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, &c. Then I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Iacob.

God who made the creature, hath onely power to separate it for a holy use.

Sanctificatio } *Constitutiua.*
 } *Invocatiua.*

GOD sanctifieth his Sabbath, and man sanctifieth it, God sanctifieth the Sabbath because he made it; he that made the creature hath power to sanctifie it, and to separate it for a holy use: he that made the bread and the wine may set a new stampe upon these creatures, and appoint them for his sacrament. So hee that made the dayes may separate a day for his owne use and service, and this is *constitutiua sanctificatio*; but when man is said to sanctifie the Sabbath, it is but *invocatiua sanctificatio*, that is, he desires of God that grace, that he may sanctifie it, and keepe it holy.

How the Lord is said to sanctifie the Sabbath

Againe, God is said to sanctifie it. *Ezek. 20. 12. I gave them my Sabbath to bee a signe betwixt mee and them, that they may know that I am the Lord who sanctifieth them*; the Lord sanctifieth this day when hee sanctifieth man to keepe it holy. A man is said to doe a thing when hee endeavoursto doe it, although he doe it not, but the Lord giveth a man grace and sanctifies him.

Time is called holyim properly.

The Lord is said to sanctifie the Sabbath, because hee separateth it from a prophane use to a religious use; time in it selfe is not sanctified, it is but *numerus motus*; and

and it is called holy improperly onely, because it is the measure of holy actions: so the Angel said to *Sara*, *I will turne to thee at the time of life.* *Gen.* 18.14. Time in it self both not live, it is onely the measure of living things: so the Sabbath is sanctified when it is made the measure of holy actions. Workes to bee done that day, are the workes of the soule especially, all the weeke long *a mans arvell is for his mouth.* *Eccles.* 6.7. and the Sabbath is for the soule, a noble day in respect of the weeke dayes; and he that exerciseth himselfe that day as hee ought, is the Lords freeman.

There are sundry sorts of people who sanctifie not the Sabbath, some mocke the Sabbath and scorne it. *ament.* 1. 7. *The adversaries saw her, and did mocke at her sabbaths.* *Augustine* saith of *Seneca*, that hee mocked the Jewes, because they spent the seventh part of their life in idleneffe, and the heathen called the Jewes *Sabbarij*, in derision.

There is another sort of people who thinke the Sabbath a burdent to them. *Amos.* 8. 6. *When will the new moone be gone, that we may sell corne; and the Sabbath that we may set forth wheate?*

There are some who make the Sabbath their delight. *say* 58. 13. Some kept the Sabbath of the golden calfe; *aron* said, *To morrow is a feast to the Lord.* *Exod.* 32. 5. and how kept they this feast? *They sate downe to eat and drinke, and rose to play, verse 6.* Others keepe it as the *ark* keepeth the Sabbath, they rest from labour, but they serve not the Lord that day, but they know not that Sabbath a *Sud*, that internall and secret rest. There is a third sort who begin the Sabbath, but continue not in the worship of God, they thinke that a part of it is sufficient for God, and they make it *diem entercisum*, a halfe holy day, and some will abstaine from labour that day, but not from pastime; but the sanctification of the Sabbath

The Sabbath is the measure of holy actions

Some are mockers of the Sabbath.

Some are weary of the Sabbath.

To some the Sabbath is a delight.

Three sorts of men who doe not sanctifie the Sabbath.

סוד אשכנז

arcanaum secretum.

Reasons proving abstinence from labour and pastime on the Sabbath.

Reason 1.

The Sabbath given to *Adam*, in which hee might meditate upon Gods worke.

The end of the Sabbath is not rest chiefly.

Reas. 2.

The Sabbath not appointed for pastime.

bath requireth both abstinence from labour and pastime, and that for these reasons.

The first is taken from the institution of the Sabbath, the Sabbath was instituted in innocency, when man might have wrought without tediousnesse or sweat of his browes, the Lord appointed not this rest for any wearisomenesse or want of recreation; but a Sabbath was instituted, that hee might have a day to meditate upon Gods workes freely; in the weeke daies he was dressing the garden which would have brought some distraction to the minde; therefore the Lord would have a day set apart for himselfe, that man might meditate upon him and his workes: Now if *Adam* who had no sinne within him, or evill example without him, notwithstanding of his well disposed heart to Gods service had neede of a day; what neede have we then of a day who are sinners? This argument serveth against those who thinke that the end of the Sabbath is, that men may refresh themselves, this could not befall *Adam* because hee was not weary; rest I grant is commanded here, but it is *ad aliud*, for holinesse, and not for gaming.

The second reason is taken from the end of the institution, the negation of labour is the position of holinesse and sanctification, the one is taken away that the other may be placed; but pastime and gaming after publique service are a let to the rest of this day, for it is all alike holy. The Romans made a law *ne quis lanam Tarento evereret*, that none should carry wooll out of *Tarentum*, but some who carried sheepe out of *Tarentum* were punished as transgressors of the law; because they who carried out sheepe carried out wooll: & *quod una via prohibetur, ad alia via perveniri non potest*, that which is forbidden one way, we cannot come to it by another way; to prophane the Sabbath by workes is forbidden, therefore it is forbben also to prophane it by pastime.

No time hath any inherent holinesse in it, for reasonable creatures are onely the subject of holinesse; altars, garments and vessels had a typicall holinesse, this was relative onely to the things signified by them, and not in the things themselves; time then must bee called holy improperly, because it is the measure of holy actions, but pastimes and gaming cannot be called holy actions.

That which is most large and most permanent, is the principall and essentiall part of the commandement. But albeit *David* could not have accessse to the house of the Lord, as the swallowes and the sparrowes had to the altar, yet hee was bound to keepe the Sabbath, and in the captivitie they were bound to keepe this day holy, as a man in prison is bound to keepe it holy by private exercises; therefore Christ biddeth his Disciples pray that their flight be not on the Sabbath. *Mat. 24.* This argument maketh against those that thinke that we are bound to thinke upon divine service no longer then wee are in the Church:

Small workes are forbidden that day; was it not a small thing to goe out at their doores in the morning and to stoope downe and gather a little Manna betwixt five and fixe of the clocke, yet the Lord said, how long will ye breake my commandements? and *Mary Magdalene* would buie nothing for the annoynting of Christ until the Sabbath was past. Seeing then the Lord forbiddeth such small things, wee cannot say that the Sabbath was instituted for refreshing of our wearied bodies onely.

They say that the sunne shineth in some places almost twenty and foure houres, shall a man keepe all this time holy? it is impossible.

Put the case that wee dwell under the pole where the sunne shineth halfe a yeare, the Sabbath day is not to be measured here by light and darkenesse, but by the revolution

Reason 3.

Reasonable creatures are the subiect of holinesse.

Reason 4.

Men are bound to keepe the Sabbath by private exercises if they cannot keepe it pubikely.

Reason 5.

Small workes are forbidden on the Sabbath

Object.

Answer.

Where the sunne shineth long, the Sabbath is to bee measured by the revolution of it to the same point.

Conclusion.

revolution of the sunne to the same point, in a part of which time a man may sleepe and take his rest, as he that hath a night in that time.

The conclusion of this is, God giveth us sixe whole dayes to our owne use, therefore wee should give him a whole for his Sabbath, or else wee have two measures in our bagge, a little to meet out with, and a great to receive in, which is abomination to the Lord.

CHAP. VI.

That man is commanded to labour sixe dayes.

Commandement IV.

Exod. 20.9. Sixe dayes shalt thou labour and doe all that thou hast to doe.

Whether is this a precept or permission.

Sixe dayes shalt thou labour; the Lord commandeth his people to labour sixe dayes, this is not a permission but a precept, it is not left arbitrarie to them, as if he should say, *Ye may labour*, but it is commanded, *Ye shall labour sixe dayes*. So *Act. 1.22. One shall be a witnesse with us of his resurrection*, that is, I command him to be a witnesse, and not this way, it is free for him to be a witnesse, or he may be a witnesse.

Object.

Then it may be said that a man may not recreate himselfe upon the weeke dayes.

Answer.

The schoolemen say well, that affirmative precept doe not so straightly binde a negatives doe: *Affirmativa ligant semper, sed non ad semper, negativa ligant semper & ad semper*: the affirmatives binde not simply without intermission, but the negative precepts binde without intermission.

Th

They had their morning sacrifice when they entred to their worke, and their evening sacrifice when they ended their worke: they gave God the first part of the day and the last, although they were dayes appointed for worke. And *Iob 23. 12.* *I have esteemed the words of his mouth more then my necessary foode.* They would not omit this dutie for their meate, farre lesse for their labour: and they divided the day in three parts, the first *ad tephilla, orationem*, to prayer: the second *ad torah, legem*, for the reading of the law: and the third *ad malacha, opus*; for workes of their lawfull calling: although they were daies appointed for worke, yet they gave the Lord his part of them every day.

Sixe dayes shalt thou labour. God hath given man fixe dayes, therefore it is good reason that hee give the Lord one: hee gave *Adam* leave to eate of the fruit of all the trees in paradise, except one, therefore hee should have reserved that one, for God. If the Lord had given but one day to man, and taken fixe to himselfe, yet hee was to obey; but now when he hath given him fixe, and taken but one to himselfe, how can any man refuse to give him this day? what if the Lord *had commanded thee some great thing, wouldst not thou have done it?* *2. King. 5. 13.*

Sixe daies shalt thou labour, that thou mayest rest the seventh, a man should alwaies remember Gods service, and make it his last and principall end. *1. Cor. 10. 31.* *Whether therefore yee eate or drinke, or what soever ye doe, doe all to the glory of God.* He should be diligent in his calling upon the weekē dayes, that hee may rest upon the Sabbath from the workes of his calling. Hee that is not faithfull in his calling, will never care to keepe the Sabbath; and he that keepeth the Sabbath will be diligent in his calling, those two are like the two cherubins whose faces looked one towards another.

There is a speciall note of remembrance set before the

The Jewes gave a part of the worke dayes to the Lord.

Great reason that God have one day seeing hee giveth fixe to man.

To be diligent in their calling, and to keepe the Sabbath goe together.

the Sabbath as a phylactery to cause men to remember it; and this is a part of the phylactery, *Doe all that thou hast to doe*; doe the worke of thy calling upon the weeke dayes, that thou mayest keepe the Sabbath.

Quest.

Whether may a man separate a weeke day for the service of God or not?

Ans^r.

Levit. 19. 23. When a man planted a vineyard, the Lord commanded that he should not eat of the fruit of it for three yeares, and all that time the trees should be uncircumcised; but the fourth yeare the fruit of it should be holy unto the Lord, and in the fifth yeare they are bidden profane their vineyards, that is, to turne them to common uses; there was no man might use the fruit of the fourth yeare, but it was dedicated to God, and in the fifth yeare they were commanded to make it common: so no man may profane the Sabbath appointed for Gods service, so neither may they separate any of the rest of the dayes of the weeke, to make them holy for Gods service as the Sabbath. When a man separateth a particular day for the worship of God, it maketh it not holy, as the Sabbath is. *Seir* the Casuist saith, *Ecclesia potest abolere dies festos, determinatio diei est a jure humano, & consuetudo plurimum potest in jure humano, sanctificatio est a lege divina*, the Church may abolish holy dayes, for the determination of them is but from man and custome prevaieth much in the lawes of men; but the sanctification of a day is from God: God onely may sanctifie a Sabbath for himselfe, *tempus non est inter privata bona*: time is proper or peculiar to one man, but it is numbred among such things as are common to all, as the aire and water: *& quod divini juris est, nullius in bonis est* therefore man cannot separate time as God doth for his service & their separation is but occasionall and alterable.

A man cannot separate a day to make it holy.

Seirus lib. 7. cap. 13.

Conclusion.

The conclusion of this is, God hath given man six dayes to labour and doe his owne worke, that hee may

keep

keepe the Sabbath, and have Gods blessing upon his travels; he must seeke a blessing upon the Sabbath to all his travels in the weeke dayes. For *Except the Lord build the house, they labour in vaine that build it, except the Lord keepe the City, the watchman watcheth but in vaine. Psal. 127.* So they labour in vaine who worke all the weeke, except the Lord blesse their travels; and the Sabbath is the day in which he blesseth the worckes of his children, *he openeth his hand every day and satisfieth the desire of every living thing, Psal. 144. 16.* But he hath another storehouse which he openeth to his children upon the Sabbath.

CHAP. VII.

No worke to be done upon the Sabbath.

Commandement. IV.

Exod. 20. 10. In it thou shalt not doe any worke, thou nor thy sonne, nor thy daughter, nor thy manservant, nor thy maidservant, thy cattle, nor thy stranger that is within thy gates.

THE interdiction is here set downe, not to breake the Sabbath, first the father is forbidden, the sonne and the daughter, the manservant and the maidservant who should religiously observe it, and the stranger is forbidden that he should not give offence to others, and finally the beast that he should not give an occasion to worke that day.

First, the father of the family is forbidden to doe any worke; Reformation must begin at the head first, as in a kingdome

Reformation must begin at the head.

kingdome, at the king. *Psal.* 101. this is his gate. So in a Magistrate, as in *Ioshuachap.* 24. 1 and my house will serve the Lord; this is his gate. So the master of a private family. *Moses* before hee was a magistrate should have circumcised his sonne. When reformation beginneth at the head, then the Scripture saith, *Salvation is come to thee and to thine house,* *Luke* 19. 9. because they are the meanes to instruct and informe their household: and even as the balme laid upon *Aarons* head ran downe to the hem of his garment, *Psal.* 133. 2. So when the father of a family is religious, then religion descendeth from him to his children, to his manservant, and to his maid-servant.

In matters of religion
no difference betwixt
male and female, bound
or free.

Nor thy sonne, nor thy daughter, thy manservant nor thy maid-servant. Observe that in matters of religion there is no difference betwixt bond and free, male and female, *Galat.* 3. 28. betwixt bond and free; therefore the servant payed the halfe shekell as well as the master did, *Exod.* 30. 15. betwixt male and female; therefore the daughters in *Canaan* might succede to their fathers inheritance as well as the males, *Num.* 36.

Thy manservant, and thy maid-servant. Some hold that servants may worke upon the Sabbath day at their masters commandement, and that the commandement is onely given to the master, and that the sinne lyeth upon him if hee cause his servant to worke, and not upon his servant: but the Lords commandement forbiddeth all equally, whether they be masters or servants, the meanest servant is within the covenant, as well as their master who commandeth. *Nehemiah* did contest with his servants for breaking of the Sabbath, *Hee saw some treading winepresses upon the Sabbath day, and bringing in sheaves, and loading asses, and also wine, grapes and figges, and all manner of burdens which they brought into Ierusalem upon the Sabbath,* *Nehe.* 13. 15. the most part of these were servants

*Necessitas obediencie
non excusat servum, sed
necessitas coactionis excusat servum.
Seirus lib. 7. cap. 28.
in casibus.*

servants, and why did *Nehemiah* contest with them, if servants were not bound to keepe the Sabbath as well as their masters?

And the stranger that is within thy gates. There were two sorts of strangers amongst them, the first was *advena justitia*, and the second *advena porta*. *Advena justitia* was he that was a profelyte and converted, and he was either [*Toshebb*] inhabitants, who was converted and had dwelt long amongst them; the seventy translate *περογινος*, a parishoner: Or *Ger* who was newly converted, the *Seventy* translate him *περοελυτης* profelite. Such profelites were *Araunathe Iebusite*, *Vriah the Hittite*, *Ebed-melech*, *Iethro* and such. *David* maketh mention of these strangers, *Psal.* 135. 19. *Blesse the Lord O house of Israel; Blesse the Lord O house of Aaron; Blesse the Lord O house of Levi: ye that feare the Lord blesse the Lord: ye that feare the Lord,* that is, all strangers converted, and profelytes who were joynted to *Israel* and *Aaron*. *Esay* 65. 3. *Let not the stranger say, the Lord hath separated me.* They might eat the *passover* with the rest of the *Israelites*, *Exod.* 13. 48. and of these strangers it is not meant here, for the charge is directly given to them as to the *Israelites*, that they should do no manner of worke; but it is meant of that stranger that was *advena porta*, such strangers as dwelt amongst them occasionally, but were not converted, or become *Profelytes*, those were bound to rest from their labours upon the Sabbath, that they should not give offence to the people of God; Such were that mixed multitude that came out of *Egypt*, *Exod.* 12. 38. *Num.* 11. 4. *And an hundred and fifty three thousand and sixe hundredeth in Salomons time,* *2 Chron.* 2. 17. And those strangers, if they continued any while amongst the *Iewes*, they were to learne the seven precepts of *Noah*; and this way they were to be brought reece and peece to the truth, untill they came to be profelites.

Advena { *Justitia.*
 Porta.

תושב Inhabitans.

περογινος.

גר Externus.

περοελυτης.

Strangers that were not converted are meant here.

The beast is not the proper subject of this law.

Why the beast should not worke.

Conclusion.

Now the beast is commanded to rest upon the Sabbath, the beast here is not the proper subject of this law. The Schoo. then say well, *quando finis precepti particularis alius est à re precepta in genere, tunc non cadit sub preceptum*: When the end of the particular precept is different from the generall precept, then it falleth not under the generall precept. The end of the law is, that God should be worshipped upon the Sabbath; the reason why the beast should not worke, is, because if the beast should worke, the man must worke with the best: the Lord saith, *Thou shalt not muzzle the mouth of the Oxe &c. hath God regard of Oxen?* 1 Cor. 9. 6. The Lord gave this law, not for the oxe cause, but for mans cause: so here when he biddeth the beasts rest upon the Sabbath, it is not for the beasts sake, but for mans sake; the beasts because they have laboured for man all the weeke long, they should rest; but this is a duty required in the sixth Commandement, *The mercifull man hath pittie upon his beast,* Prov. 12. 10. Piety is the subject of the first table, and mercy of the second.

The conclusion of this is, that all must be within the covenant, from the highest to the lowest none is excepted. Deut. 29. 10. *You stand this day all of you before the Lord your God: your Captaines of your tribes, your elders, and your officers: with all the men of Israel, your little ones, your wives, and the stranger that is in thy campe, from the hewer of the wood unto the drawer of the water, that thou shouldest enter in covenant with the Lord thy God this day.*

CHAP. VIII.

Whether the Sabbath was from the beginning or not.

Commandement IV.

Exod. 20. 11. For in sixe dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.

WE have shewne who should rest upon the Sabbath, the next thing to be considered, is, the reason why wee should rest upon the Sabbath, because God rested from all his workes; the reason why the Jewes did keepe the Sabbath upon the seventh day from the creation, was, because God rested that day from all his workes, which reason bindeth not us Christians now directly, because God rested not from all his workes upon our Sabbath; but because Christ rested from all his workes upon our Sabbath, triumphed over death and hell, therefore we should keepe it.

The *seventy* translate these words thus, *God rested from his workes the sixt day*; and they give the reason why they translate it the sixt day, and not the seventh, lest king *Ptolomie* should have asked them; did God worke any thing upon the seventh day before hee rested? but it should not be translated, he rested from all his workes *qua fecit, sed qua fecerat*, that is, he rested from all his workes the seventh day which he had made the sixt day, and where it is sayd, *he rested from all his workes*, it is to be understood (as the Schoolemen say) hee ceased *a novis speciebus perfectis creandis, sed non ab imperfectis*, from creating of new kinds which were perfect, but not from creating these kinds which are imperfect, when he crea-

The reason why we keepe the first day of the weeke.

Why the *seventy* translate it, God rested the sixt day.

God rested from creating of new kinds that are perfect.

מִן Nutrix ab
מִן fidelis esse.

God rested not from
the workes of his provi-
dence and preservation.

Foure sorts of rest.

Sinne is the most wear-
isome labour.

The motion of sinne is
contrary to nature.

God sets downe his
example for imitation.

teth dayly soules of men, these are not *perfecta species*, for the body is begotten by generation, and the soule is onely created of nothing. *Psal. 102. 18. The people that shall be created, &c.* this is meant of their soules, and not of their bodies: for their bodies are begotten by generation. When the beasts are begotten it is a worke of generation, but not of creation: and the Lord ceased not from ruling and preserving those creatures which he had made: therefore *Prov. 8. 30.* it is said, *I was as a nurse with him:* and even as great men commit their children to nurfes, so the Lord after that he created the world, committed the care of it to his providence, as to a nurse.

God rested from all his workes; therefore he would have us to rest from our workes.

There are four sorts of rest, the first is a naturall rest, as when Christ sat downe at the well to rest him. *Ioh. 4. 6.* Secondly, a rest from sinne, thirdly, a typical rest, *Heb. 4. 9.* fourthly, that eternall rest in heaven, *Esay 66. 23.* Sinne is our most proper labour, and most wearisome labour, to worke in bricke and clay in *Egypt* was not like it, it is called *πονηρία & πένος, labor*, and it is like quicksilver, *Habet principium motus in se, sed non quietis*, still trembling, but never at rest. We must rest also from the workes of our callings, in our callings *There is much vexation of spirit, Eccles. 1. 14.*

Rest is the habit, and moving a privation; when a man resteth that he may labour againe, that is not a perfect rest; when a man is carried contrary to nature, then the motion is violent, and the rest is comfortable: the motion is contrary to nature, therefore the rest from sinne must bee comfortable; they who rest not from sinne here, shall not rest in the life to come, *Revel. 14. 11. They that worship the beast shall never rest, neither day nor night.*

The Lord setteth downe his example for imitation

Object.

G

Answer.

J

I

J

To rest upon the Sabbath was naturall from the beginning; but that it should be a signe betwixt God and the people was accessorie to it in *Moses* time.

Object.

to us because he rested that day, and so we may learne that the institution of the Sabbath was from the beginning, which is contrary to those who hold that the Sabbath was not ordained to be kept, till after the Lord had rained down Manna, *Exod. 16*. And they say that these words (*The Lord rested from all his workes the seventh day*) were a reason added to *Moses* Sabbath, when the law was given, but not to *Adams* Sabbath before the fall.

But we answer, in the reason of the commands there is something naturall from the beginning, and something added by *Moses*: in the reason of the fifth commandment, this was *juris natura* the naturall part of the law, given to *Adam* and all his posterity before the fall, *Honour thy father and thy mother that thy dayes may be long*, that is, that thou mayest live a long time happily here, and then to be translated to another life; but this was *juris Mosaici* the ceremoniall part of the law, *That thy dayes may be long in the land whither thou art to goe*. So this was *juris natura* in the reason added to the Sabbath, thou shalt rest from all thy workes, because God rested from his workes, but this is onely *juris Mosaici*, that the Sabbath should be a signe betwixt God and them; and belongeth not to *Adams* Sabbath, *Ezek. 20. 10*. *I brought them out of Egypt and gave them my Sabbaths, that they might be a signe betwixt me and them*: The Sabbath was a particular signe to them of their bringing out of *Egypt*, and they should alwayes remember to keepe it; because the Lord brought them out of *Egypt*; the Sabbath was from the beginning, but it was accessorie to the Jewish Church that it was made a signe, as the rainebow was from the beginning; (the reflexe of the sunne in a cloud) but it was not a signe to the world untill after the deluge.

But they say, we read nothing in the whole history of *Genesis* of the Sabbath, or that any of the Patriarches kept it.

The Patriarches had an appointed time for Gods worship.

למועד

In statuta tempora.

Object.

Answer.

Albeit man had stood in innocency, yet there should have been distinctions of superiority, degrees and sexes.

Object.

Answer.

We read nothing that the adulterous or incestuous persons were put to death before *Judahs* time, did the Patriarches suffer this sinne to bee unpunished all this time? and is it probable that the holy men of God who sacrificed to the Lord and worshipped him, had not a certain time for his worship determinate to them? the Lord sanctified his Sabbath as soone as he rested from his workes, and he set up the sunne and the moone *Le-mognadim*, (which is the word used afterwards in the law for their holy conventions) *ad statuta tempora* for seasons. What appointed times were then for his worship, if not the Sabbath? for as yet they had none of their anniversary feasts.

Again they say that the words set downe in the law; *that thou maiest rest, and thy servant may rest*, belonged not to *Adams* Sabbath, for *Adam* before the fall was not wearied, and there should have beene no servile subjection before the fall; therefore these words belong onely to *Moses* Sabbath.

Although *Adam* should not have beene wearied in dressing of the garden, yet he behoved to rest, that he might exercise himselfe onely in the worship of God; and although servile subjection came in after sinne, yet if man had not fallen, there should have beene degrees of superiority and inferiority, and there should have beene a distinction of ages, sexes, and dignities.

Ioh. 7. 22. Christ maketh an opposition betwixt two lawes, one of circumcision, and another of the Sabbath; and he saith circumcision is kept, not because *Moses* instituted circumcision, but because it was from the fathers; and because *Moses* law of the Sabbath was given after the law of circumcision; therefore it is that infants are circumcised upon the Sabbath, and yet the Sabbath is not broken.

The Sabbath was given after circumcision with the rest

rest of the ceremonies belonging to it, which Christ especially meaneth of here; but the morall part was given to *Adams* before his fall; he maketh but opposition here betwixt the ceremonie of circumcision, and the ceremonie of the Sabbath; the lesse necessarie ceremonie gave place to the greater, and the Iewes say, when a childe was to be circumcised; upon the Sabbath, yet the morning sacrifice behoved to be offered first before the child was circumcised; and then all the rest of the ceremoniall worship in the Sabbath gave place to circumcision.

And where they urge us, that there is no example of the Patriarches who kept the Sabbath before the *Manna* was sent downe. It may seeme out of *Iob* that they kept the Sabbath in his time (which was before the law was given.) It is said that *Iob* had seaven sonnes, and they went and feasted in their houses every one his day; and then it is subjoynded, *Iob* 1. 6. *That there was a day when the sonnes of God came to present themselves before the Lord.* Now who were the sonnes of God here? but *Iobs* children who assembled themselves to worship God upon the seaventh day?

They say that these words, *God rested the seventh day and sanctified the Sabbath*, are set downe προσαντιχωσις, by way of anticipation; because God promised to sanctifie that day afterward: this carrieth no probability with it, that God is said to sanctifie it, because he was purposed to sanctifie it afterwards; for then he might be said to sanctifie the mount *Moriah* when he created it, because afterwards he was to build the temple there, and to sanctifie the Pascha and the Pentecost, because afterwards he was to appoint them for holy uses.

The conclusion of this is, we live not by examples, but by rules, but Gods example was a rule to the Iewes, and Christs example should bee an example to us to

Christ maketh an opposition betwixt the ceremony of the Sabbath and the ceremony of circumcision.

Object.

Answer.

Iobs children kept the Sabbath.

Pineda in *Iobum*.

The sanctification of the Sabbath was not set downe by way of anticipation.

Conclusion.

keep the Sabbath: God rested from the beginning upon that day, and the law had first respect to *Adams* Sabbath, and not to *Moses* Sabbath.

CHAP. IX.

Of the change of the Sabbath to the first day of the weeke.

Commandement. IV.

Revelat. I. 10. I was in the Spirit on the Lords day.

CHRIST when he rose he changed the Iewish Sabbath into his day, and called it the Lords day; Christ is set downe as an example of imitation to us, and he teacheth us two wayes, by his doing and by his teaching. *ACT. 1.* . . . *Of all that Iesus began both to doe and to teach.* The Apostles followed him because hee rose that day, and kept that day, therefore they called it his day, *Iohn* was ravished in the spirit, *εἰς τὴν ἡμέραν τοῦ κυρίου*, he setteth the article *τὴ* before it, as if he would say, that Lords day; all dayes are the Lords dayes, but this day is emphatically called the Lords day; because he, as Lord of the Sabbath, changed it; and *Beatus Renanus* commenting upon *Tertullian* observeth well, that it was the manner in the Apostles dayes; to call things rather the Lords than Christs, as *the Lords Supper, the Lords Table, so the Lords day;* because he instituted all these.

Secondly, *Christ hath cea'd from his owne workes, as God did from his, Heb. 4. 10.* Here foure things are to be considered. First, God had a rest, and Christ had a rest; God rested after the creation, and Christ rested after

Christ teacheth both by word and deed.

The Sabbath is called the Lords day emphatically.

Things called the Lords rather than Christs.

the

the redemption; God rested when hee had made the world, and Christ when he made the new world. 2 Cor. 15. 17. *Old things are past away, behold all things are become new.* Secondly, God is set for an example to the Jewes in the creation, and by like consequence Christ rested that day from all his labours; So should Christians rest upon this Sabbath from all their labours. And this example of Christ bindeth Christians as forcibly to keepe this Sabbath, as the example of God did binde the Jewes to keepe their Sabbath.

Thirdly, the Apostle 1 Cor. 16. 2. commanded that upon the first day of the weeke a collection bee made for the Saints, and he speaketh of this day not as a new day, but as a day well knowne among the Christians; for this Epistle to the *Corinthians* was written in the fiftieth and seventh yeare of Christ, that is, twenty three yeares after his death.

The Lord changed the Priest-hood from the first borne to the Leviticall priesthood; So when the people of *Israel* came out of *Egypt*, he changed their account; whereas before they reckoned from *Tishri*, now hee commanded them to reckon from *Nisan*, because of the great benefit of their deliverance out of *Egypt*: So now he will have the Sabbath to be reckoned from his resurrection, and not as the Jewes reckoned.

Vpon this day the Lord created the heaven and the earth; this day the Angels were created, this day the Lord gave Manna to the *Israelites*, this day the Spirit came downe upon the Apostles, and upon this day circumcision was instituted; as *Chrysostome* observeth; because Christ who rose this day was to circumcise the heart.

When the Lord changed the Sabbath day, what sort of change was this?

There are foure sorts of changes in religion: First, when

Gods rest upon the sabbath, and Christs rest upon his Sabbath compared together.

The Apostles kept this first day of the weeke.

Many notable things done this day.

Quest.

Answer.

Four sorts of changes
in religion.

when the essence and substance of religion is changed. Secondly, when the state of religion is changed: Thirdly, when the essence is changed in part: Fourthly, when the rites in religion are changed.

The change of the
essence,

The first change is when the essence of religion is changed, as when a Turke becommeth a Christian, this is as when a man is raised from death to life.

The change of the state
of a thing.

The second change is, when the state is changed, as when Christ changed the Sabbath into the Lords day; this is as when a boy becommeth a man.

The change of the
essence in part.

The third change is, when the essence is changed in part; as when one professeth the truth, but in some point he is hereticall; he is converted in this point, here the essence is changed in part; this is, as when a man who is sicke becommeth whole.

The change of the rites.

The fourth change is, when the rites are changed, this is like the change of a mans cloathes: the change here of the Sabbath into the Lords day, was but a change in the state and in the rites, but not in the essence; neither in the whole nor part.

Conclusion.

The conclusion of this is; Christ *who is Lord of the Sabbath. Mat. 23. 8.* hath power to change the Sabbath. There are foure memorable changes which Christ made, the first is his miraculous change, as when hee changed water into wine; the second was the changing of the ordinances, he changed the ceremonies of the law into the gospell; and the Sabbath from the seaventh day to the first day of the weeke; the third is when he changeth man from nature to grace; and the fourth is when he changeth men from grace to glory, and in all these he goeth from the more imperfect to the more perfect.

Four memorable changes
which Christ made.

CHAP. X.

That workes of necessity doe not violate or profane the Sabbath.

Commandement IIII.

Mat. 12. 11. *What man shall there be amongst you that shall have one sheepe, and if it fall into a pit upon the Sabbath day, will not hold on it and lift it out?*

Although the Lord had discharged servile workes to be done upon the Sabbath, yet he alloweth such workes to be done upon it which serve for his owne worship. To circumcise was a servile worke, yet because it served for his worship; therefore he allowed it. So the killing of beasts was a servile worke, yet because it served for his worship the Lord approved it.

Secondly, workes of charity are the workes of the Sabbath, as to cloath the naked and to feed the hungry, yet all workes of charity are not to be done that day; especially *Ea qua sola intentione operantis ad misericordiam diriguntur*, these which are workes of mercy according to the intention of him that doth them. Example, a man upon the Sabbath buildeth a bridge, this worke he proposeth to himselfe as a worke of charity, yet this is a servile worke and may not be done that day, but in case of great necessity.

Workes of necessity may be done that day; there is a double necessity, inevitable necessity, and contracted necessity: Inevitable necessity is such that wee can no wayes eschew it, see it, nor helpe it; as when fire upon a suddaine commeth upon a house on the Sabbath day; this inevitable necessity breaketh not the Sabbath. The second sort of necessity is a contracted necessity, when men

God alloweth such servile workes as belong to his worship to be done upon the Sabbath.

Workes of charity may be done upon the Sabbath.

Necessitas } Inevitabilis
 } Contracta.

Inevitable necessity profaneth not the Sabbath.

men doe not dispose of their affaires all the weeke long, they draw upon themselves a necessity to breake the Sabbath.

Againe, wee must distinguish betwixt danger imminent, and danger present; if the danger be not imminent, that sort of necessity profaneth the Sabbath. Example, the weather is like to be stormie, therefore a man may cut downe his corne, or leade it home upon the Sabbath; this sort of necessity breaketh the Sabbath, but if the danger be present, that sort of necessity breaketh not the Sabbath. Example if a floud should carry away the corne, in that case a man may goe and save the corne, and that necessity doth not violate the Sabbath; and in this case wee profane the Sabbath unlesse we profane it.

What if a poore tradesman cannot earne as much all the weeke as will intertaine his wife and family, whether may he worke upon the Sabbath day to intertaine them, or not?

There is a twofold necessity, first; a pinching necessity, secondly, an extreame necessity: if hee and his family be onely pinched, for that sort of necessity he must not breake the Sabbath; but if his necessity be an extreame necessity, then albeit he worke upon the Sabbath he profaneth it not; but the Lord alloweth it.

As workes of necessity profane not the Sabbath, so the commandement of the superior profaneth it not. God commanded the Iewes to doe no servile worke upon the Sabbath, yet he commandeth them to compassse the walls of *Ierecho* seaven dayes; here the Iewes might safely breake the Sabbath at the commandement of their superiour.

Servile workes are forbidden that day, but the Romish Casuists grant too much liberty to the people in teaching them what are servile workes, and what are

no,

Necessitas { Imminens.
Præsens.

Present necessity profaneth not the Sabbath.

Quest.

Ansiv.

Necessitas non habet legem sed sibi legem facit.

Non licet sumere lucrum hoc die, nisi mera necessitas cogat, si principaliter ob iurium fiat tunc est opus servile.

Extreame necessity profaneth not the Sabbath.

The Commandement of God the superior, breaketh not the Sabbath.

The Casuists grant too much liberty to the people in doing servile workes.

not. Example, they say that windemills, and water mills may grind that day, because they require no great worke, nor toyle or labour, but they say, If a man should grinde at a man-mill that were a servile worke: So they hold that fishes comming but once in the yeare, as hering, that it is lawfull for the fishers to fish that day: likewise they hold that men may make merchandise that day, providing that it be of things on which a certaine price is set downe. So they held that workes of the minde are not servile workes, and that they may be done on the Sabbath, if they be not bodily workes; as a lawyer may informe his client: so such workes as are common to the master with the servant; as to write, they hold them no servile workes.

Vide Az. pilaeam de violatione s. sabbatum.

Seynus de festis.

The Jewes were profane violaters of the Sabbath, as we may see in the dayes of *Esay*, and *Ieremie*, and so continued on till the dayes of *Nehemiah*; but afterward they fell into another extremitie in the dayes of the *Macchabees*, and then they became superstitious observers of the Sabbath, 1 *Macch.* 2. 36. *They fled into a City upon the Sabbath, neither threw they stones at them who pursued them; but said let us dye in our innocencie; heaven and earth shall testifie for us, that yee put us to death wrongfully. So they rose up against them upon the Sabbath, and slew them with their wives and children, to the number of a thousand people. but Matthias verse 41. made this decree, If it fall out upon the Sabbath that our enemies invade us, we will defend our selves that there may be a people left upon the Sabbath to keepe the Sabbath.*

The superstition of the Jewes in keeping of the Sabbath.

They would not fight to defend them upon the Sabbath.

Philo in his second booke of the life of *Moses* saith, *Sabbatum quietem adferre, non tantum mancipijs, sed etiam arboribus & stirpibus*, that the Sabbath not only brought rest to the servants and slaves, but also to the trees and plants. Therefore *Mat.* 12. and *Luc.* . When the Disciples pulled the eares of corn upon the Sabbath; they said that

The Pharisees extent in
superstitious observing
of the Sabbath.

The precept.

The Pharisees extent.

The precept.

The Pharisees extent.

Cynesus apud Exoptium

that the Disciples *did that which was not lawfull upon the Sabbath*. They would bury no body upon the Sabbath, therefore the body of Christ was taken downe from the crosse before the sunne set. The Lord com-
mended, *Ier. 17.* that they should carry no burdens upon the Sabbath, but the Pharisees extended it thus farre, that it is not lawfull for the sicke man to take up his bed upon the Sabbath. *Iob. 5.* They might make no journey upon the Sabbath, but the Pharisees extended it thus farre (as *Origen* testifieth of those who were called *Dositheai*) that they would not stirre out of the place where they sate upon the Sabbath; and *Cynesus* reporteth of a Jew, who was at the helme of the ship before the Sabbath, but so soone as the sunne set, he left the helme of the ship and cast himselfe along in the ship, and read all that night, and the day following upon the booke of the law: and although they threatned him with death, yet he would not take the helme in his hand to guide the ship againe: yet Christ and his Disciples went through the corne upon the Sabbath.

The precept.

The Pharisees extent.

Worke of necessity may bee done that day, but the Iewes hold, that they might not bury the dead that day; this is a worke of piety, and oftentimes of necessity, therefore it might be performed that day. A physitian may goe to visit his patient that day, and the midwife may goe to helpe a woman in childbirth that day, and a smith may shoe a post-horse that day, providing that he be about the businesse that concerneth the estate.

The Pharisees extent.

The superstitious Iewes will suffer their beasts to carry no more upon them then their haltar or bridle; they will not saddle their horse that day; whereas the *Shunamitish* woman desired one of the asses to be made ready, and a servant to be sent, that she might goe to the man of God; her husband said, *Wherefore wilt thou goe to him to day, it is neither new moone nor Sabbath.* 2 King. 4.

22. 23. It was their custome to doe so on the Sabbath and new moones. In the dayes of Christ they would have pulled out their sheepe or oxe out of a pit upon the Sabbath, *Mat. 12. 13.* but afterward they would let the beast lye still untill the morrow; but if it was a marish place or deepe ditch wherein the beast was in present danger, then they used to hire some poore Christian for a trifle to pull out the beast for them. They hold that it is not lawfull for the blinde to leane upon a staffe that day, but for the lame it is lawfull; because the blinde may want the staffe, but not the lame. They teach, that if a man be wounded a day before the Sabbath, and the plaster be laid to his wound, he may suffer that day to lye still at the wound, but if he take it away, he may not lay a new plaster that day. They hold that if a flea bite a man that day, he may take it, but not kill it; and if a thorne pricke him in a foote that day, he may not pull it out. And last, they hold that a Tailor may not carry a needle, farre lesse a sword.

Men runne into extremities in religion, *Peter* will not have Christ to wash his feete at the first, but then he falleth into the other extremitie, *Not my feete onely, but also my hands and my head, Ioh. 13. 9.* So here they were profane breakers of the Sabbath, and then they became superstitious observers of it: but we should keepe the golden mediocrity, and *turne neither to the right hand nor to the left, Deut. 5. 32.*

The conclusion of this is, The Sabbath was made for man, and not man for the Sabbath, and therefore in necessity man is Lord of the Sabbath (albeit not the supreme Lord) and may breake it, but he must take heede that he draw not on this necessitie; for then he shall bee answerable to him who is the great and supream Lord of the Sabbath, and shall be holden guilty as transgressor of his law.

Secondly,

The precept.

The Pharisees extent.

Schichardus de Sabbatho ex 1^o al.

The Pharisees extent.

The Pharisees extent.

Men oftentimes ran into extremities in religion.

Conclusion 1.

Secondly: if we sanctifie the Lord in this life, we shall keepe that eternall Sabbath with him in the heavens; the sanctification of the Sabbath in this life is but the first frutes, and the full harvest shall be in the life come. When the foundation of the second temple was laid, *all the people shouted for joy, Ezra 3. 11.* In hope that the temple should be finished: so if we lay the foundation of the sanctifying of the Sabbath in this life, we may rejoyce, because it shall be finished in the life to come.

Conclusi. 2.

It is said of all the rest of the dayes, *The evening and the morning were the first day, the second day; the third day &c.* but it is not said, that the evening and the morning were the seventh day; to put us in remembrance that our Sabbath shall be an eternall Sabbath, and never have an end.

Of the punishment for the breach of the Sabbath.

Why they were put to death under the Law who brake the Sabbath.

Why the Priest's daughter was burnt quicke.

Those who brake the Sabbath under the law were to be put to death *Exod. 21.* and *Levit. 24.* the reason of this was, because their Sabbath was a pledge to them of all the benefits which they were to receive in Christ to come. So the priests daughter was to be burnt quick if she defiled her selfe by committing whoredome, the reason was because her father was a type of Christ to come: if a preachers daughter now should commit whoredome, she should not bee burnt quicke for it, because her father is not a type now of Christ to come; I grant she should be more severely punished in respect of her offence, then any other woman; the breach of the Sabbath now is not to be punished with death: but otherwaies at the magistrates arbitrement.

Quest.

Why did he put him in prison who gathered sticke upon the Sabbath, doubting whether he should be put to death or not, seeing it expressly commands, *Exod.*

21. that he who breaketh the Sabbath should be put to death.

They knew not that this which seemed but a small fault to them, should be punished with death. Secondly, they knew not what fort of death he should be put too; and therefore they put him in prison to know the minde of the Lord.

*Domine Deus, quaecunque dixi de tuo, agnos-
cant & tui, si qua de meo, &
tu ignosce & tui.*

Answ.

*Augustinus lib. 15. de
Trin. cap. ult.*

S R R



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ADDITIONS.

Pag. 14. line 7.

SVch a place of pointing we have. *2 Sam. 8. 13. And David got him a name when he returned from smiting the Syrians in the valley of salt, being eighteene thousand men.* There was a great distance betwixt the valley of salt; and *syria*, therefore the place must be read by the distinction of the point *Tarcha*; he got him a name when hee returned from *Syria*. Here is the distinction, and he slew the eighteene thousand men in the valley of salt, such pointings as these would be marked.

Pag. 56. l. 23.

I*Job. 2. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father, but of the world: these were the tentations of the devill to Evah, Gen. 3. First, The tree was good for food, this was the lust of the flesh: then it was pleasant to behold, this was the lust of the eyes; and thirdly, ye shall be like gods, this is the pride of life: and so ye shall see these three in the temptations which he used to tempt Christ, Mat. 4. first he sayd, Command that these stones be made bread, this was the lust of the flesh: secondly, he shewed him all the kingdomes of the world and the glory of them, this was the lust of the eyes: thirdly, when he would have Christ to cast himselfe downe from the pinnacle of the Temple, and when he said, That the Lord would give his Angels charge over him, this was The pride of life.*

Pag. 70. l. 6.

What are we to thinke of the *Teraphim* which *Micol* put in *Davids* bed, was this an idoll or not?

If *Iacob* purged his house of *Teraphim*, and would not suffer them, but buried them under an oake tree, would *David*: then that religious King (who purged his house

The pointing of places is to be observed.

The devill tempts *Eve* with three temptations.

Quest.

Answ.

of other sinnes, *Psal. 101.*) have suffered an idol in his house, it was an image made then in the similitude of a man, and she put the goats haire upon the head of it, that it might resemble the haire of a man: it was such an image as they carry at burials: the *seventy* translate it
κείνο του σκουριου.

Pag. 75 l. 22.

Deut. 4. 12. And the Lord spake unto you out of the midst of the fire: ye heard the voyce of the words, but saw no similitude, onely ye heard a voyce. And when the Lord appeared to them, he appeared in a cloud. *Psal. 18. 11.*

Pag. 87. l. 8.

The idols have great force to draw idolaters after them. *Ier. 8. 2.* They loved them, they served them, they walked after them, sought after them, and worshipped them.

Observe the five words set downe here to note the earnestnesse of idolaters to follow their idols. First, *They loved them* in their heart. Secondly, *They served them*, there was never a slave that served so servilely, as they served their idols. Thirdly; *They walked after them*, seeking their responses from them, and trusting in them. Fourthly, *They sought after them* from *Sihor* to *Euphrates*. Fifthly, *They worshipped them*, giving all the glory that was due to God unto them.

Ye shall not finde in all the Scriptures such an earnest desire to please God, ye will finde in the Scriptures these things spoken severally of the children of God, and Gods worship; but ye shall not finde them joyned all together, as they are here when they are joyntly spoken of worshipping Idols. First, for the love of God, *Ye that love the Lord hate evill Psal. 97. 10.* here is the love of God, but none of the rest. Secondly, the service of God, *and the people served the Lord all the dayes of Ioshua, Iud. 2. 7.* Thirdly, for walking after the Lord as *Noah walked with God, Gen. 6. 9.* Fourthly, to seeke him,

This

The people at the giving of the law saw no visible shape.

Idolaters are more earnest in the service of their Idols, than the godly in the service of their God.

This is the generation of them that seeke him, that seeke thy face. Psal. 24, 6. Lastly, to worshipping him. O come let us worship and bow downe, let us kneele before the Lord our maker.

This idolatry looseth all naturall bonds; against the fift commandement. *They say to the stocke thou art my father, and to the stone thou hast begotten me. Jer. 2. 27. It maketh them not onely to forget their duty towards God, but all their duty towards their parents; and as the superstitious Pharisees if they had vowed any thing, they would have suffered their parents to starve, rather than they would have broken their superstitious vow, Mat. 15. 5. So the idolater rather or he will omit any duty to his idoll, he will suffer his parents to sterue.*

Against the sixt Commandement; most cruell and barbarous were they when they sacrificed their children to *Moloch* in the valley of *Topheth*, which the Prophet *Jeremiah* calleth *the valley of slaughter. Jer. 7. 32.* and the *Seventy* translate it *πολυαιματιν*: It might justly be called *Aceldama, the field of blood*; and see how the Lord justly revenged this sinne upon their idolatrous Kings, hee suffered their dead bodies to be taken out of the graves and hung up before the sunne. *Jer. 8. 2.* and especially the bones of *Manasseh* and *Ammon* who were the chiefe idolaters, and were buried together. *2 King. 21. 18. They were buried in the garden of their owne house, in the garden of Vzziah*; whereas the body of *David* who was a true worshipper of the Lord, was safe and untouched. *Act. 2. 29. His sepulchre is with us unto this day.*

Against the seaventh Commandement; it procureth mento be given over to unnaturall lust. *Rom. 1. 26.*

Against the eight Commandement; they tooke the Lords wine, and his wooll, and his flaxe, and gave it to *Baal Hof. 2. 8.* Hee but lent them that corne, and that

The idolaters breake all the bonds of nature.

They breake the fift Commandement.

They sinne grievously against the sixt,

Because Idolaters worshipped the Sun, the Lord caused their dead bones to be hung up against the Sunne.

Against the seaventh Commandement.

Against the eight commandement.

wine, and they bestowed it upon the Idoll *Baal*.

Ye were carried away after dumbe Idols.

The *Moabites* worshipped *Baal-Peor*, and the *Israelites* worshipped that, *Nums.* 25. 3.

The *Ammonites* worshipped *Chemosh*. *Judg.* 11. 24. and *Moloch*, *1 King.* 11. 33. and the *Israelites* worshipped them.

Thirdly, the *Sydonians* worshipped *Ashtaroth*. *2 King* 23. 14. and the *Israelites* worshipped that. *2 King.* 11. 33.

The *Philistims* worshipped *Dagon*, but we read not that they worshipped that God.

The *Babylonians* god was *Bel* or *Bagnal*, they worshipped that.

They worshipped the *Egyptians* calfe.

They worshipped *Adonis*. *Ezek.* 8. and the *queene of heaven*. *Ier.* 7. 18. and *Priapus*, *1 King.* 15. 13. and the *hoast of heaven*. *2 King.* 25. 5. all these they worshipped. Were not they then carried after dumbe Idols?

Pag. 91. l. 24.

A comparison betwixt Israel and Judah in their idolatrie, and which of their idolatrie was greatest.

The idolatrie of *Judah* was greater than the idolatrie of *Israel*.

First, *Judahs* sinne was greater than the sinne of *Israel*, although *Israel* sinned continually without interruption, yet *Judahs* idolatrie was greater when he fell to it.

Secondly, *Judah* committed idolatrie in the temple of the Lord. *Ezek.* 8. *Israel* did no so.

Thirdly, *Judah* had the true Priests, the true Prophets, and some good Kings, and the true temple; *Israel* had none of these.

Fourthly, all the promises of Christ to come were made

made to *Judah* and not to *Israel*; therefore *Judah* did justify *Samaritah* in all her finnes, the one was *aversatrix*, and the other was *pravaricatrix*.

A comparison betwixt Judah and the idolaters now.

THe *Israelites* worshiped the golden calfe in *Horeb*, or in *Sinai*; but they bragge that they dwell in *Sion*, and yet worship idols.

Secondly, the Iewes worshiped a calfe when Christ dwelt but in the bush, cloud, and pillar; but they worship idols now when Christ hath taken on our flesh upon him.

They worshiped God in the likenesse of an oxe; but now they worship him in the likenesse of a man, more dangerous idolatrie; for a man is capable of civill worship which a beast is not, which hath some resemblance with spirituall worship; and as *Absalom* in the noonetide of the day lay with his fathers concubines: so doe they now in the sunne-shine of the Gospell, when they might have bene cured and would not.

Lastly, they have refined all the shifts and excuses of the heathen, so they justify all their idolatries; and as *Caligula* when he brought the image of *Iupiter Olympus*, he broke off the head of it, and set on his owne image upon it: so they have broken off the old shifts of idolaters, and brought in their owne new shifts in place of them, and their idolatry is refined idolatrie.

Pag. 93. l. 6.

A comparison betwixt the waters of Sihor and the waters of Euphrates.

THe scriptures expresseth idolatry by the terme of *drinking of water*, so bodily whoredome is expressed.

Idolatrie now is more dangerous than the idolatrie of *Judah* or *Israel*.

Suetonius lib. 6 cap. 22.

Idolatriy compared to
the waters of *Sihor*.

fed this wayes, *aquam alienam haurit*.

First, let us observe what resemblance is betwixt *Nilus* and idolatrie; no man can tell directly whence *Nilus* proceedeth, it hath so many springs; so no man can tell directly the beginning of idolatriy, it hath so many springs.

Secondly the water of *Nilus* is blacke and troubled, therefore it is called *Sihor* blackenesse: so is idolatriy troubled water.

Thirdly, *Nilus* is unwholesome water for drinke, so is idolatrie.

Fourthly, *Nilus* parteth it selfe in seaven branches: so did the idolatriy of *Egypt* part it selfe in many branches.

Then for *Euphrates*. *Iosh. 24. 2. Your fathers dwelt on the other side of the floud in old time, even Terah the father of Abraham, and the father of Nachor; and they served other Gods. So when they were carried to Babylon, when they sate by the river Euphrates, then they did sollicite them to worship their idols, Psal. 137.*

Judah stood betwixt *Euphrates* and *Nilus*, he should have participated with neither of them; but because hee did, he was both plagued with the king of the North, and the king of the South.

Babylon stood upon *Euphrates*, and *Jeremiah* commanded *Seraiah* to binde a stone to the booke, and cast it in the midst of *Euphrates*; *And thou shalt say, thus shall Babylon sinke, and shall not rise from the evill that I will bring upon her. Jer. 51. 63. As the Egyptians sunke in the red sea like a stone, Exod. 15. and Babylon sunke as the stone did sinke in Euphrates; So shall spirituall Babylon be throwne into the sea like a great milstone, and shall be found no more at all, Revel. 18. 21.*

Pag. 119. l. 2.

I am a jealous God. See how farre the Lord submitteth himself

Judah, because he participated with the Kings of the North, and the South, therefore he was plagued by them both.

himselfe to our capacity: First, to take our naturall infirmities upon him, as hunger. *Psal. 50. 1. If I were hungry I will not tell thee.* So to take our passions as our anger, griefe, sadnesse, fury, wrath, jealousie, and that which seemeth to come nearer to our sinfull passions, as to be froward. *Psa. 18. 26. With the froward thou wilt shew thy selfe froward.* Whatsoever is spoken of God, it is good in it selfe, although it exceed and become sinfull in us.

Pag. 150. l. 35.

Of Jeremiah and Job cursing the day of their birth.

THese who hold that *Jeremiah* sinned not in those imprecations and curses alledge first, that *Jeremiah* before he began to curse, he praised God. *Ier. 20. 12. Sing unto the Lord, praise ye the Lord; for he hath delivered the soule of the poore from the hand of evill doers,* and then he addeth, *Cursed be the day wherein I was borne:* this cannot be a sinfull cursing, *Doth the fountaine send forth at the same place sweete water and bitter water. Iam. 3. 11.* Can out of the mouth proceed both blessing and cursing?

Secondly, when he useth these curses, God giveth him a comfortable answer; as *Cap. 15. 10. Woe is me my mother that thou hast borne me a man of strife, and a man of contention to the whole earth.* The Lord answereth him, *Verse. 11. Verily it shall be well with thy remnant: verily I will cause the enemy to entreate thee well in the time of evill, and in the time of affliction,* God saith, *it shall bee well with thy remnant,* that is, the rest of thy dayes.

And they that justifie *Job* say, that for seven dayes *Job* did hold his peace; and then he opened his mouth and spake, *Cap. 3. 1.* which phrase the scripture useth, when men speake deliberately and advisedly. As *Act. 10. 34. Then Peter opened his mouth and sayd.*

T t t

Secondly,

God taketh upon him as it were our naturall infirmities and our naturall passions for our capacity.

Some bring reasons to prove that *Jeremie* sinned not in cursing the day of his birth.

Some say that *Job* sinned not in cursing the day of his birth.

To open the mouth and
speake, in the scriptures
is to speake deliberately
and with advicement.

Afflictions are not good
in themselves, but as they
are sanctified of the
Lord,

Secondly, they say, would *Iob* or *Ieremiah* curse their mother who bare them? then that woe should have befallen them with the Prophet *Esay* speaketh of; *Cap. 45. 10. Woe be to him that saith to his father, what begettest thou? or to the woman, what hast thou brought forth?*

Thirdly, would *Ieremiah* use a sinfull curse against the day of his nativity, who was sanctified from his mothers wombe? *Ier. 1. 5.*

Fourthly, how could he curse that day which was past?

And where it is objected that we should rejoyce in tribulation, and that *Ieremiah* fretted in tribulation. They answer that simply, tribulations and afflictions are not good in themselves; but they are the wages of sinne; but it is onely the Lord that sanctifieth them, and turnes them to the good of his children.

And they say, that he cursed not the day it selfe, but the miseries that followed that day, as *David* cursed not the mountaines of *Gilboa* directly; but the blood shed there, which made the mountaines barren; and so it was not the man who brought the newes, whom he cursed, but the miseries themselves, which befell him after that time; and in effect they say it was but such a complaint as *Pauls* was: *O wretched man that I am, who shall deliver me from this body of death? Rom. 7. 24.* and he said, *better is the day of death, than the day of ones birth. Eccles 7. 1. Pereat dies mortalitatis, ut erumpat dies aternitatis.*

The fathers generally stand to justifie him in this, that it was not a sinfull cursing; as *Hierome, Theodoret, Clemens Alexandrinus, Gregorius Nissenus, Cyrillus, Alexandrinus, Origen, Gregorius Magnus.*

But *Elias* was a man subject to the same passions as we are. *Iam. 5. 17.* and so were *Ieremiah* and *Iob*; therefore it may seeme that they spake not here without sinne, although the Lord pardoned them.

Ieremis and *Iob* not als
together free from sinne
in cursing the day of
their nativity.

Pag. 191. l. 20.

He will not hold him guiltlesse, that is, he will punish him.

We pray dayly that God would pardon us the guilt of our finnes, and there is no guilt that we are more liable unto, than to the guilt of our idle speeches and swearing.

Now that we may be freed of this guilt, we must consider first, how God punisheth this guilt; secondly, how he pardoneth this guilt: he punisheth the guilt when he imputeth the sinne to the offender, hee pardoneth the guilt when he transferreth it upon another.

When he transferreth it upon another, the sinne remaineth, but the guilt is taken away; and some call this concupiscence which remaineth, *materiale in peccato*, but that which is taken away is *formale*, as the land-marke cast out of the land, it ceaseth to be a land-marke any more, but it ceaseth not to be a stone: and some say the guilt is taken from the person, although not from the sinne it selfe.

How can the sinne bee transferred upon an innocent person to make him undergoe the punishment, who is not guilty?

The innocent person because he giveth his word for the guilty, and willingly undergoeth the punishment for him. *Psal. 119. 122. Sponde pro seruo tuo, be surety for thy servant.* So *Heb. 7. 22. Iesus made a surety of a better Testament*, therefore he is punished for us.

And that we may take up this the better, marke how a Iudge proceedeth either according to the rigour of the law, or the mitigation of the law, or contrary to the law, or above the law. According to the rigour of the law, when he imputeth the guilt to all; contrary to the law, if hee should impute the guilt to none; according to the mitigation of the law when he speareth
some

How God punisheth the guilt, and bow he pardoneth it.

What the materiall and what the formall part in sinne.

Quest.

Ans.

Christ is punished for us, because he gave his word for us.

How a Iudge proceedeth in executing justice.

some, but this is above the law, that his Son Iesus Christ should undergoe the punishment for us, this commeth of the clemency of the high Iudge.

David according to the Law executēd *Ioab*, contrary to the law killed *Vrijab*, according to the mitigation of the law confined *Shemi*, whereas he might have caused him to be executed; and *Salomon* out of his clemency he spared *Adonijah*.

All that was in Christs
condemnation was in
our absolution.

Iesus Christ the just, in whose mouth was found no guile, who was a perfect man in word, for our cause was condemned for blasphemie, to absolve us from the guilt of that sinne; for whatsoever was in Christs condemnation, is in our absolution.

F J N J S:





TO THE RIGHT
HONORABLE, WILLIAM
VISCOUNT OF STERLINE, LORD

ALEXANDER of *Tullibody*, principall Secre-
tary for the Kingdome of *Scotland*, and one
of his Majesties most Honourable Privy
Councell of both the Kingdomes.

RIGHT HONOURABLE,



ALOMON the wisest King,
writ three severall bookes,
and in those three severall
bookes hee taketh three se-
verall Epithetes and Stiles
unto himselfe : In the *Pro-*
verbes hee calleth himselfe

Salomon the sonne of *David*, King of *Israell*; In
Ecclesiastes, he calleth himselfe the Preacher,
sonne of *David*, King of *Ierusalem*; And in the
Psalms, hee calleth himselfe *Salomon* onely. In
the first booke hee giveth directions to
all

The Epistle Dedicatory.

all men, and as a King hee speaketh to all; in his second booke, hee as a Preacher speaketh to *Jerusalem* below where, hee speaketh not to all here as King of *Israel*; In his third booke, hee speaketh onely to the Church above. So the Lord when hee giveth his Lawes, hee giveth some Lawes to all, as King of the Nations, and some Lawes hee giveth to the *Jewes*, his peculiar people, and the Gospel he giveth as to the Church above; the law which hee gave to all Nations, was the law of Nature manifested to *Adam* before the fall, and this Law was repeated againe to *Noah* in seaven Precepts, as not to commit Idolatry, Fornication, to abstaine from things strangled, and from blood; those Lawes were morall Precepts, I will set my face against him that eateth blood, this is not the ceremoniall part of the Law, but in detestation of cruelty it is forbidden to take a member from a living creature, and to eat the blood while the life is in it; but to eat things strangled, or cold blood, was but the ceremoniall part; thirdly, the Lord renewed this same Law againe upon Mount *Sinai*, to all Nations, but he added to it his judiciall, and ceremoniall Lawes as peculiar to his owne people the *Jewes*, and in this respect it is called their Law, is it not written in
your

Act. 15. 20.
Levit. 17. 10.

Ioh. 8. 17.

The Epistle Dedicatory.

your Law, because this Law was directed to them after a speciall manner, and therefore they are called his peop'e, he came to his owne, and his owne knew him not. These ceremoniall Lawes did not binde other peop'le, as they did the *Jewes*; therefore when *Jonah* came and preached to the *Ninevites*, hee spake nothing to them of the ceremonies of the Law; so when *Daniel* spake to *Nebuchadnezzar*, he spake nothing of the ceremoniall Law. So when *Elisha* spake to *Naaman* the *Syrian*, he spake not a word of this Law to him. So when the Prophets spake to *Tyrus*, *Sydon*, and to the Nations round about, they spake nothing of those ceremonies to them, these belonged onely to the *Jewes*, they are forbidden to eat things strangled, or a beast that dyed of it selfe, but yet the *Gentiles* might eat of such. And here we may marke a difference betwixt circumcision and the rest of the ceremonies of the Law, for many that were not of the Church of the *Jewes* used circumcision, as *Herodotus*, *Strabo*, and *Epiphanus* testifie, for circumcision was given to *Abraham* and his posterity, not onely to *Abrahams* posterity who lived within the Church, but to those also who came of *Issmael*, *Esau*, *Keturah*, &c. and howsoever

Aaaa those

Joh. 1. 11.

Deut. 14. 21.

The Epistle Dedicatory.

those did circumsise rather by imitation, than for conscience, yet it was a Law given to all *Abrahams* posteritic; but the rest of the ceremonies did no wayes binde them; but the morall part of this Law bindeth them all. It was a great mercy of God, that when man had fallen from him, that he giveth him a law againe, and doth not suffer him to wander as a Lambe in a large pasture, and like an untamed Heifer which knoweth not the Yoke, and that one should not devoure another, as the Fishes in the Sea; but giveth him a Law to hedge him in, and keepe him within the bounds. Man hath a threefold life, his spirituall life, his naturall life, and his civill life; the Lord in his Law had regard to all these sorts of lives; first, his spirituall life, which is called the life of God, and he taketh order with this in the first Table; Secondly, his naturall life, that hee be not killed, nor his blood shed; and thirdly, for his civill life, that he may have the meanes to live comfortably, which is called a mans life; in the Scipture. Other Lawes of Men are but concerning circumstances, and they are but the application of this Law, to this or that particular people, and they stand not unmoveable, as this Law of God doth, but upon occasions they

The Epistle Dedicatory.

they may bee altered and changed; therefore the *Persians* that made their Lawes which could not be changed, inroached too farre upon the LORD and his privileges, and all other Lawes are to bee rectified by this Law, and the farther that they goe from this, they are the more imperfect; Men set the Dyall by the Sunne, and their Watch by the Dyall, The Dyall commeth neerer to the Sunne than the Watch; so when men reduce their Lawes to this Law, then they set the Dyall to the Sunne, but when they rectifie their Lawes by any other Law, they set but their watch to their Dyall. Many have written already upon those Commandements, to whom wee are much beholden, and the *Hebrewes* Proverbe is true of them, *nisi ipsi elevassent lapidem non inventa fuisset sub eo haec Margarita*, but yet there is something left to be cleared, and as there was oyle enough so long as there were Vessels in the Widdowes house; So there shall be matter enough for all those who are to intreate of this Subject: and my intention especially is hereto cleare these things out of the phrase of the Originall Tongues, and the custome of the people of God, and although there be things handled already

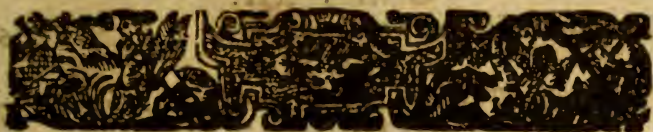
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by others set downe here, yet when ye find these things, count them not as *urticam inter myrtos*, but as *myrta inter myrtos*, for both come from him who is the Author of Truth.

It may please your Lordship to accept of these my Travels, as a signification of the honourable respect I carry to your Lordship, whose vertue and learning hath brought you to this eminent place. *Laertius* writeth of one *Crates*, that bestowed his gifts very foolishly; for he gave to his Flatterer tenne Talents, to his Whore a Talent, to his Cooke ten *Mnas*, to his Physitian a Drachme, to his Philosopher three halfe pennies, to his Counsellor *fumum*, smoake, foolish men value the basest things at the highest rate, and the highest things at the basest rate. But I know, my Lord, that you weigh things in the balance of the Sanctuary, and thinke more of those heavenly things, than of those base and sinfull pleasures, which the world are so much taken up with; The grace of God be with your Lordship, and keepe and preserve you forever.

Your Lordships in all
Christians duties,

John Weemes



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AN
EXPLICATION OF
THE MORALL LAW;

The second Booke, containing sundrie
Questions for the understanding of the
second table of the Morall Law.

CHAP. I.

How the second table is like unto the first.

*Matt. 22.39. The second is like unto the first, Thou shalt
love thy neighbour as thy selfe.*



He Lord hath reduced all his
Commandements to ten, as to
δευτέρωδεκα, an instrument of tenne
strings to play upon; he reduced
them to two, which the He-
brewes call [*calolim gadolim*] *u-
niversalia magna* two chiefe uni-
versall precepts, and the two
poles upon which the commandements are turned; and
at last he reduced them to one, *Rom. 13. 10.*

כָּלֵלִים גְּדוֹלִים
Universalia magna.

The first and the second table are said to be one, they
are

} *Simplicitate in-*
divisibili.
 } *Unitate subor-*
dnationis.

Duties of the first table
 helpe the performance
 of the duties of the se-
 cond.

The duties of the se-
 cond table have respect
 to the duties of the
 first.

He who breaketh one
 Commandement breake-
 keth them all.

are not one *simplicitate indivisibili*, by an indivisible
 unity, as the soule is one; but they are one *unitate subor-*
dnationis, by the unity of subordination, as the husband
 and the wife are one.

The second is like unto the first. The duties of the
 first table helpe the performance of the duties of the
 second; and therefore yee shall see that the *feare of God*, a
 duty of the first table, is added many times with the du-
 ties of the second table, for *By the feare of the Lord men*
depart from evill. Prov. 16. 6. And *Nehemiah* blaming
 cruelty in the Tewes towards their brethren, said, *Ought*
ye not to walke in the feare of our God, Nehe. 5. 9.

So the duties of the second table alwayes have re-
 spect to the duties of the first, *1 Cor. 10. 31. Whether*
therefore yee eate or drinke, or whatsoever ye doe, doe all to
the glory of God. Therefore the Divines say, that the
 Commandements of the second table must be practi-
 sed in and with the Commandements of the first table;
 and the Hebrewes expresse this after their manner, *Qui*
amat infra, amatur supra, he that loveth below here shall
 be loved above; and so he that loveth his neighbour be-
 low will love God above.

Secondly, the first and second are like, *because he that*
breaketh one breaketh all, Jam. 2. 10. For there is such
 an harmony amongst the Commandements, that one is
 not broken without the breach of another; for *Hec who*
saith, doe not commit adultery, said also doe not kill, 1am. 2.
11. And by the transgression of any of these Comman-
 dements, the authority of the Lawgiver is contemned,
 whose authority should move us to keepe his Com-
 mandements. In every sinne there is *aversio à Deo, quod*
est formale in omni peccato; it is th. turning from God;
 which is the formall part of all sinne; and every sinne
 faileth against charity which is the summe of the Law;
 therefore he who breaketh one, breaketh all.

Then

Then it may be said that all sinnes are equal, as the Stoicks held.

This followeth not, for although all sinnes turne men from God, and make them guilty of eternall death: yet all sinnes turne not men from God alike, neither make they men guilty alike of eternall damnation.

Although he that breaketh one breaketh all, yet there is a nearer breach betwixt some Commandements than betwixt others. *Gregory* illustrateth the matter by a fit comparison; as those who tune the strings of an instrument, do it so cunningly, that when they touch one string, yet they touch not the string that is nearest to it, but that which is upon the same concord and note; and although they touch not the rest of the strings, yet they all tremble, but that which is upon the same note giveth the sound: so we commit no sin but we breake all the Commandements, and make them all to tremble, as it were: but yet there is a nearer breach betwixt some of the commandements than others, to wit, those who stand upon the same note. And as in the campe the souldiers who make warre, although they serve in the whole campe, yet they are bound especially to serve under some standard, and there are speciall bonds betwixt them and their own company. So although there be an affinity amongst all sinnes, yet there is a greater affinity betwixt some sinnes then others, as those which serve (as it were) under one standard. Example, *Prov.* 30. Give me not poverty, least I steale and take the name of God in vaine; there is a greater affinity betwixt the eight commandement, and the third, then betwixt the eighth and the fourth; for men when they steale, care litle to take the name of God in vaine to hide their theft. So, *Give me not too much lest I be full and deny thee, and say who is the Lord?* Satiety of plenty, and worldly meanes, and contempt of God, goe usually together, the breach of the eighth and the first

Object.

Answer.

All sinnes turne men from God, yet not all alike.

Simile.

Greater affinity betwixt some Commandement than others.

Simile.

Greater affinity betwixt some sinnes then others.

Some sins are a breach of all the Commandements and cannot be referred to one.

Commandement. So gluttony and idolatry, *Deut. 13. 20.* So fornication and spirituall adultery, as wee see in the *Israelites*, committing fornication with the daughters of *Moab*, they fell to worship Idols also, *Num. 25. 1.* So fornication and profanenesse, as *Esau* was a fornicator and profane person, *Heb. 12. 16.* and there are some sinnes which are not to be referred as a breach of any one Commandement, but are a breach of all the Commandements; as, drunkennesse; it is a sinne which breaketh all the Commandements, because it depriveth man of reason, which is the chiefest faculty in the soule, and in which obedience to God is wrought first, and the performance of all duties to our neighbours. If then there were not a great affinity amongst the Commandements, one sinne could not breake all the Commandements.

Seing he who breaketh one breaketh all, then let us remember that saying of *David*, *Psalm. 119. 6.* *I shall not be ashamed when I have respect to all thy Commandements.* So verse. 128. *Therefore I esteeme all thy precepts concerning all things to be right, that is,* he approveth all the Commandements of the Lord in all things, not as some men doe, who like of one Commandement and reject another: And the Hebrewes double the word *col* when they will have all things observed, as *Ezek. 44. 30.* *Vere sith col biccure col vecol terumath col miccol terumothechem lecobanim ijhjeh,* that is, *And the first of all the first fruits of all things, and every oblation of all of every sort shall be the Priests.* And the Iewes say, *Merces precepti est preceptum, vel preceptum trahit preceptum,* that is, hee that studieth to keepe one of the Commandements, the Lord giveth him grace and inableth him to walke in the rest. And they say, *Merces peccati peccatum est, & delictum trahit delictum,* the reward of sinne is sinne, and one sinne draweth another after it

Our obedience should be copulative, therefore the
Com-

The Hebrewes when they will have all things observed, repeat the word *col* to signifie that nothing is to be omitted.

וראשית כל

בפורי כל וכל

תרומת כל מכל

תרומתיכם

לכהנים יהיה

Et precipuum omnium primitiarum ex omnibus, & omnis oblationis omnium ex omnibus oblationibus vestris Saerdotum est.

Commandements are set downe with a copulative conjunction, Thou shalt not commit adultery, and thou shalt not steale, &c. And as they are distinguished by a full point; so they are lightly distinguished by a comma; which kinde of distinction, is not found elsewhere in the old Testament, and they are thus distinguished, to shew their coherence and connexion.

The second is like unto the first, they are like in quality but not in equality, and we must alwayes remember to make an equall comparison in degrees when wee compare them, the greatest of the first, with the greatest of the second; then the breaches of the first will be greater than the breaches of the second: but if we make not an equall comparison, then the breaches of some of the second table is greater than some of the first: as the Lord saith, *I will have mercy and not sacrifice, Mat. 9. 13.* God doth not preferre here the duties of the second table to the morall worship of the first table simply, for spirituall duties are more excellent than corporall duties, as the spirit is more excellent than the body; if a man be like to starve for hunger, then it is better to feed him than to teach him, but simply it is better to teach him than to feed him: if we compare the lesser duties of the first table with the greater of the second table, then we must preferre the second to the first; therefore *Abimelech* the Priest gave *David* the shew bread, and the sword of *Goliath* in his necessity, because hee judged it better to arme the Magistrate in his necessity than to observe the ceremony.

Seeing the Lord will have mercy and not sacrifice, what was the reason that *Eliazer* chose rather to die, then eate swines flesh, *2 Macchab. 6. 19.*

If he had eaten swines flesh at that time, it had beene to him the renouncing of the whole morall law; and therefore he chose rather to die.

Why the Commandements in the Hebrew are otherwise distinguished then any other part of the Scripture.

The second table of the law is like the first in quality.

Comparing the greatest with the greatest, and the least with the least, the duties of the first table are to be preferred to the second.

Quest.

Ans^r.

Why *Eliazer* refused to eate swines flesh.

Quest.

Whether it is a greater sinne to be perjured, or to kill a man; the one is a breach of the first, and the other of the second table.

Whether perjury or murder be a greater sinne.

If we make an equall comparison, then perjury will be found a greater sinne than murder; but if a man through feare perjure himself, and with a high hand kill his neighbour, then murder is a greater sinne than perjury; but comparing the greatest with the greatest, and the least with the least, then perjury is a greater sin than murder.

Object.

To sweare the truth is not so good an act as to save a mans life; therefore it might seeme that perjury is not so great a sinne as murder is.

Ans^w.

To sweare the truth for the glory of God, is an act of Religion; but to save a mans life, is but an act of charitie: so making an equall comparison, the breach of the Commandements in the first table shall be found alwayes greater than the breach of the second.

Who are our neighbours.

Thou shalt love thy neighbour as thy selfe. Christ sheweth who are our neighbours, *Luc. 10.* Hee is the best neighbour who loveth best: some contract this word neighbour very neare, for *vicinus*, or their doore neighbour, *proximus mihi ratione loci*, & *proximus meus ratione affectionis*, that is, he is neere unto mee by reason of the place, and he is my neighbour in affection; others take neighbour onely for their friends, and wellwillers, and hence the Pharisees gathered, that they might hate their enemies: but the Apostle, *Rom. 13. 3.* extendeth it to all men calling our neighbour *τοῦ ἐτέρου* any man whosoever if he be our flesh, *Esay 41.* or our blood, *Act. 17.* When *Moses* saw two *Israelites* strive together, he said, ye are brethren why should ye strive, *Exod. 2. 13.* So *Let every man borrow of his neighbour*, *Exod. 11. 2.* The *Egyptians* were neither neighbours nor friends to the *Israelites* in their judgement.

The Pharisees tooke this word neighbour for their friends.

Neighbour sometimes is taken for our dearest friend, and sometime for our adversary.

Thy neighbour, sometimes it signifieth a speciall friend,

as Deut. 13. 6. Thine neighbour which is as thine owne soule. So Iob 2. 11. but sometimes it is taken for an adversary : as Prov. He that is first in his owne cause seemeth just, but his neighbour commeth and searcheth him. Prov. 18. 17.

A man should love his enemies.

Nature seeketh the preservation of it selfe.

A man is bound to love his enemy, this is a principle ingraft in nature, *Natura primo querit conservationem speciei suae*, nature seeketh first the preservation of its owne kinde, as if a dogge be hounded at a heard of swine, they will runne all together to defend themselves ; so if two men were going to fight together, a Lyon in the meane time commeth to devour one of them, both of them set themselves against the Lyon ; the first instinct here is to seeke the preservation of their kinde, and the second is to seeke the preservation of themselves.

Amor { Naturalis.
Supernaturalis.

There are two sorts of love, the first is naturall and humane, the second is divine and supernaturall.

This natural love againe is twofold, the first is *amor concupiscentiae*, and the second is *amor amicitiae*, sensuall love, and love of friendship : *amor concupiscentiae* is this, when we love our neighbour for our owne profit and commodity onely, as *Laban* loved *Iacob*, onely for his owne commoditie ; the second is the love of friendship when we love our neighbour chiefly for his owne good. Spirituall and supernaturall love is this, when wee love our neighbour for Gods cause ; for although the object of our love be our neighbour, yet the reason why wee love him is God.

Amor { Concupiscentiae.
Amicitiae.

Spirituall love what?

As thy selfe, the measure of this love is, to love our neighbour as our selfe: a man is bound as farre as he can to imitate God : but in God *idem est amans & amatum*, he that loveth, and the thing loved, is one and the same, and he loveth himselfe most ; therefore a man is bound chiefly to love himselfe, *quisque sibi proximus est, & in amore similitudo eminenter includitur*, every man is nearest to himselfe, and in love the similitude is included after

The measure of our love to our neighbour.

the most eminent forme and excellent manner.

A man loveth himself
three wayes.

A man must know first to love himselfe; *diligere se ut se*, to love himselfe as he is in himselfe, that is no good love: secondly, *diligere se ut principalem finem*, to love himselfe as the principall and chiefe end of his love, that is not right love: thirdly, *diligere se in ordine ad Deum*, to love himselfe for God and out of a respect to him, that is to love himselfe truely.

A good man onely
loveth himselfe.

A good man can onely love himselfe; for this is onely true love which respecteth the most excellent part, the minde, and he studieth most to beautifie it with graces, and to make the sensuall appetite subject to reason; it is he that agreeth best with himselfe; it is hee who hath greatest joy within himselfe; & *nunquam minus est solus quam cum solus*, and he is never lesse solitary than when he is alone: the wicked man againe cannot love himselfe, because he studieth not for the right gifts of the minde to beautifie the soule; he laboureth onely for things which hurt a man more than they do him good; that which his reason biddeth him do, his sensuall appetite draweth him from it, and when he is merry in his sensual appetite, then his reasonable faculty is sad, *Pro. 14. 13. Even in laughter the heart is sorrowfull, and the end of that mirth is heavynesse*. Therefore he desireth not to be alone, but seeketh for the company of voluptuous libertines to spend the time with them, and as he who hath a scold for his wife at home, is glad to seeke abroad for company to make him merry: so the wicked man finding no peace of conscience at home within himselfe, but great jarres, is glad to seeke abroad for mirth to drive away his melancholious fits; *Seneca* said well, *Omnis stultitia laborat fastidio sui*, all sort of foolishnesse is wearisomesse to it selfe. The sensuall man loveth not his owne life and health, but rather hateth it by his intemperate diet, hastning his owne death; this is corrupt selfe-love, and not that true love which

A wicked man cannot
love himselfe and why.

God placed in man from the beginning, it is now turned into that *ai. de' d'etay* when a man pleaseth and flattereth himselfe, and this tendeth to his destruction.

The rule to love others, must be to love our selves: The Schoolemen make three sorts of measures, the first is *mensura excellentia*: the second is *mensura reduplicatio- nis*: and the third is *mensura equalitatis*.

Mensura equalitatis, the measure of equality is that measure when the measure and the thing measured are just equall, as time and things below here, they began with time and shall end with time.

Secondly, there is *mensura reduplicatio- nis*, the measure of reduplication, as when wee lay a yard to a web of cloath, wee measure the cloath by often applying the selfe-same yard.

Thirdly *mensura excellentia* the measure of excellency is that which excelleth all other measures in excellencie, and the nearer that any thing draweth to it, the more excellent it is: as gold is the measure of excellencie amongst the mettals, and silver draweth nearest to gold in excellency. So justice is the measure of excellency to all vertues; and in this sense, God is the measure of excellency to all things. Now what sort of measure is man to his neighbour, when he measureth his neighbour by himselfe he is not *mensura excellentia*, for that belongeth onely to God, he is not *mensura reduplicatio- nis*, but he is properly *mensura equalitatis*. Those who falsifie their measures are abominable before the Lord, when they have a short measure and a long: the Pharisees measure and yard reached no further but to their wel. willers and kinsmen, the Politicians reacheth only to his countrey; but a Christian mans measure reacheth to any man, *1^o 2^o 3^o Rom. 13.3.*

Whether is a man bound more to wish riches to him- selfe, or to his neighbour?

If thou be rich, and thy neighbour poore, then thou art more

A wicked man hateth his owne life, therefore cannot love his brother.

Mensura { Excellentia,
Reduplicatio- nis,
Equalitatis.

The measure of equality what.

The measure of reduplication what.

The measure of excellency what.

The love of a mans selfe is the measure of equality to the love of his neighbour.

Quest.

Ans.

more

When a man is to wish more riches to himselfe than to his neighbour.

Quest.

Answ.

Quest.

Answ.

Two motives which make us to love our neighbour.

Where there is most grace, there we should love most.

How *Salomon* is said to be his mothers onely sonne.

Simile.

more bound to wish riches to thy friend than to thy selfe.

What if thou and thy neighbour be of equall estate and condition, what art thou to doe then ?

If it be *bonum honestum*, good that is honest, then thou art bound rather to wish it to thy self than to thy neighbour; but if it be profit or pleasure, then thou art more bound to wish it to thy neighbour, providing that honesty may arise to thee by wishing that to him; we have an example of this in *Abraham* and the King of *Sodom*, *Gen. 14.* When *Abraham* left the goods to the King of *Sodom*, and wished onely the lives of men, it could not be objected to *Abraham* that he was seeking any thing for his owne profit, this tended to his credit.

But what if no honesty redound to thee by that action?

Then thou art simply to choose that which is profitable for thy selfe.

There are two motives which make us to love our neighbour; the first is grounded in nature, and the second in grace; *But how much more unto thee, both in the flesh and in the Lord, Philem. 16.* and the nearer that they draw to those two fountains, the more we are to love them. Example, *Bathshabe Salomons* mother had foure sonnes, *1 Chron. 3.* yet she loved *Salomon* more than all the rest, because she saw him draw nearest to the Lord in grace; therefore he saith, I was the onely sonne of my mother, that is, I was her best beloved sonne, *Prov. 4. 3.*

Example 2. Christ had moe cosen-germans then *John*; as *Ioseph*, *James*, yet *John* was his best beloved Disciple; because he had moe eminent graces than the rest. Where there is an equality in the flesh, where thou seest most grace, love them best. A center out of which issue many lines, the farther that they are extended from the center, they are the more disunited amongst themselves; and the nearer that they approach to the center, the more they are united amongst themselves: So the nearer that

our

our friends draw to God, and resemble him, the more we should love them; and the farther that they are removed from God, the lesse we should love them: but when men are alike in grace, wee should love them best who are nearest to us in nature, *Rom. 15. 11. Salute Herodian my kinsman*: There were many as neere in grace to Paul as Herodian was, yet because Herodian was his kinsman, this moved him to love him.

Whether did Christ love them best who were nearest to him in the flesh and in the Lord?

As man, he loved them best who were nearest to him in the flesh, and in the Lord; but as Mediator he loved them onely best who were nearest to him in the Lord: when they told him that his brethren and kinsmen stood without; he said, *Who are my brethren and my kinsmen? Those that doe the will of my father which is in heaven, the same is my brother, and sister, and mother, Mat. 12. 50.* he respected only those who drew nearest to him in the Lord. When Judas place was void, two stood for it, *Matthias* and *Ioseph, Act. 1. 23.* *Ioseph* was our Lords kinsman, and was surnamed *the just*; yet the lot fell upon *Matthias*, to teach us, that Christ in his spirituall kingdome hath not this respect to flesh and bloud, hence we may see the folly of those who thinke that Christ is commanded by his mother now: but these obligations cease in the life to come.

We are bound by degreesto love our neighbours, the parents are more bound to love their children, then the children their parents, *2 Cor. 12. 14. For children ought not to lay up for the parents, but the parents for the children:* and we say, that one father will provide better for nine children, than nine children will provide for one father.

What if a mans father and his sonne be cast in prison for debt, which of the debts is he bound to pay first?

He is bound no doubt to pay the old debt first, to satisfie

How we should love them that are alike in grace.

Quest.

Ans.

Whether Christ loved them best who were his kinsmen.

Why the lot fell upon *Matthias*, and not upon *Ioseph* Christs kinsman.

We must love our neighbours by degrees.

Quest.

Ans.

Whether a man is bound to relieve his father or his sonne first. The order of loving amongst brethren and sisters.

Brethren are to love other best.

The love of brethren turneth oftentimes to hatred.

tisfie for his fathers debt; but ordinarily wee are to provide for our children rather than for our parents, but in great necessity we are more bound to our parents.

Brethren and sisters are to love others better than strangers; the brothers to love the sisters, *Should he deale with our sister as with an harlot. Gen. 34. 31.* Sisters are to love their sisters more than their brethren, because of the neere similitude: therefore *Exod. 26. 17.* when the curtaines are joyned together, for their similitude they are said to be joyned *qualibet ad sororem suam, every one to her sister.*

So brothers are to love brethren most, they are begotten of the same parents, they are bred up together in the same house, and they resemble others more then sisters doe; and therefore they are to love others better: *frater is called fere alter, almost another, and one eye is not so like another, as one brother should be like another: God hath made many things two in the body, as two eares, two feet, two hands: one eye picketh not out another, when one legge stumbleth the other helpeth it, A friend loveth at all times, and a brother is borne for adversity, Prov. 17. 17.* Wherefore hee that casteth away his brother, and maketh choice of another, is like unto him who cutting away his naturall legge taketh to him a legge of wood; the first stile which the Primitive Church tooke, they were called brethren, *Heb. 13. 1. 1 Cor. 7. 12.* and Christ calleth himselfe the *brother of his Spouse, Cant. 8. 1.* but the greatest love amongst brethren turneth oftentimes to hatred, *Prov. 18. 19. A brother offended is harder to winne then a strong citie, and their contentions are like the barres of a castle.* The first bloud that ever watered the ground was the bloud of *Abel*, shed by his brother *Cain, Gen. 4.* There is a curse pronounced against *Edom, Amos 1. 11. Because hee did pursue his brethren with the sword, and cast off all pittie:*

in the Hebrew it is, because he did corrupt his compassions. The Prophet *Obadiah* describeth unnaturall friends, *Verse 7.* First, those that were *virī fæderis*, that seemed to be in league with *Edom*, should deceive him; *virī pacis*, that is, who made a shew to live peaceably with him; thirdly, *virī panis*, that is, those who eate familiarly with him, yet they shall thrust the *Edomites* out of their land; if it was unnaturall for those who were but *virī fæderis*, *pacis* & *panis*, how much more for those who are *virī fæderis*, *panis*, *pacis*, *sanguinis* & *uteri*, men that are in covenant, men that are at peace, men who live and breake bread together, men who are one blood, yea, that are bred in one wombe, what great sinne it is for them to hate one another.

In the familie againe, we are to loue those who are borne at home more than those who are borne abroad, *Levit. 18.9* those are said to be borne at home; who are begotten of one father, those are said to be borne abroad, who are borne of one mother, but not begotten of one father. The children who are mothers children raised not up seed to their eldest brother, because *familia matris non vocatur familia*, the familie of the mother, is not counted a family. Those who are begotten of one father the Greekes call them *αδελφῶν*, those who are born of one mother they called them *δωμῶν* *uterini*.

But those who are fathers children and mothers children, wee are to love them best, *Gen. 45.22.* Fathers children and mothers children are to love others most; *Ioseph* gave to all of his brethren each man changes of raiment, but to *Benjamin* he gave five changes of raiment: why did hee give five changes of raiment to *Benjamin*? because he was his brother both by father and mother, and the holy Ghost exaggerateth the wrong done to such a brother, *Psal. 50.20.* *Thou sittest and speakest against thy brother: thou slanderest thine owne mothers sonne.*

Lastly,

וְשָׂחָה רַחֲמֵי
 & erumpit in fratrationes suas.

Viri } Fæderis.
 } Pacis.
 } Panis.
 } Uteri.

Who are said to be borne at home, and who abroad.

αδελφῶν from *αδελφῶν* frater, *σέμα* & *δωμῶν* *uterini*.

A man is bound to love his wife better than father or children.

There is but one measure of our love to our neighbour under the Law and under the Gospell.

Lastly, in the family a man is bound to leave father and mother and cleave unto his wife, and he is bound to love her *better than ten sonnes*, and so should the wife love the husband, 1 Sam. 1. 9.

As thy selfe. Some hold that this is not the measure of love under the Gospell, to love our neighbour as our selves; but wee should love him under the Gospell as Christ loved us: but this cannot stand that there should be one measure of love under the Law, and another under the Gospell; for the Gospell abolisheth not the Law, and there is one rule for all,

If this should be the rule to love our neighbour as our selfe under the Gospell, then some should have done workes of supererogation, as *Paul* who loved the Jewes better than himselfe.

He did nothing here but that which the Law required of him, therefore he could not supererogate, for neither the Law nor the Gospell requireth of any man to love another mans salvation better than his owne.

Object.

But we ought to lay downe our lives for the brethren, 1 Joh. 3. 16. *And the good shepheard giveth his life for his sheepe,* Iohn 10.

Answ.
Object.

That is but his temporarie life, but not his spirituall life. But it may be said, that *wee should love one another as Christ loved us,* Ioh. 13. 34.

Answ.

Kαδδς is not a note of equalitie herē, but of similitude, as Christ loved us freely, so should we love our neighbours; as Christ loved us to the end, so should we love our neighbours constantly; as Christ gave his life for us, so a man is bound in some cases to give his life for some persons; and Christ suffered the paines of hell for us, but no man is bound to give his soule for another, to undergoe the wrath of God for another: wherefore *καδδς* here is onely a note of similitude, and Christ saith, *a new commandement I give you, that ye may love one another,*

As is not a note of equalitie here.

ther, Ioh. 13. 33. It is called a new commandement, because it is more fully expressed, to love our neighbour as Christ loved us: then to love our neighbour as our selfe, is not a new commandement in substance, but new in forme; and *new* is put here for *more excellent*, as *Mat. 9. 17. new wine*: So *Rev. 5. 9. A new song*, that is, excellent wine, an excellent song.

The conclusion of this is, wee are not bound neither *affectu* nor *effectu*, to love all our neighbours alike.

Novum sumitur pro excellenti sapissime.

Conclusion,

Commandement. V.

CHAP. I.

Of the duties of the wife to the husband.

Ephes. 5. 22. Wives submit your selves unto your husbands as unto the Lord.

Here are sundry combinations in the which the inferiours are bound to give honour to their superiours: First in the family, and next in the politie. In the family, first betwixt the wife and the husband. The wife is bound to honour her husband, and the man is bound to honour his wife, *1 Pet. 3. 7.* because this is the gentlest sort of commandement, therefore hee is bound to honour her, as shee is bound to honour him.

The second combination is betwixt the children and the parents, and the third combination in the familie is betwixt the master and the servant; and because every thing is best seene in the smallest partitions, therefore we will unfold this in the familie first.

Sundry combinations in the family.

The man is bound to honour his wife.

The

Three degrees of the wife to the husband.

The woman shall bee subject to the man by order of creation.

Miriam prius nominatur quia peccati author fuit.

The woman fell first therefore ought to be subject.

The vail: a token of subjection.

The duties of the wife to the husband, are subjection, obedience, and reverence.

First, the woman oweth subjection to the man by the order of creation: *The woman was made for the man, and not man for the woman, 1 Cor. 11. 8.* and as the Sabbath was made for the man, and not the man for the Sabbath, *Marke 2. 23.* therefore he is Lord of the Sabbath. So the woman was made for the man: therefore he is Lord over the woman.

So *they two shall be one flesh*; it is, *♂* in the masculine gender, and not *♀* in the feminine, because the man is the more excellent sexe; but when the woman is chiefe in the transgression, then the woman is put first, *Obloquuta sunt Miriam & Aaron, Miriam and Aaron spake against Moses, Num. 12. 1.*

Secondly, as the order of creation proveth this, so doth the fall prove it: *The woman was first in the transgression and not the man, 1 Tim. 2. 14.* The woman was last in good, and created but for the man. First, in evil, last, in good; therefore she is justly subject to the man.

Thirdly, the Apostles order proveth this subjection, *1 Cor. 7. 1.* God is Christs head, Christ is the mans head, and the man is the womans head; if yee will respect order in policie, the man is the image of God above the woman, and he is more the glory of God then the woman: if the woman will not subject her selfe to her husband, but usurpe sovereignty over him, as shee seeketh sovereignty over her husband, so if shee could, shee would pull Christ out of his place, and God out of his place.

Fourthly, the vail that was put upon the womans head on the day of her marriage, testifies her subjection to her husband: therefore she is said to have power upon her head, *1 Cor. 10. 10.* *The woman ought to have power over her head,* that is, a vail, which was a signe of her sub-

subjection and of her husbands power over her, *Num. 2.* When the husband was jealous of his wife, shee stood bareheaded all the time before the Priest, as not being under her husbands subjection untill she was cleared of that suspition.

Gen. 30. 16. And unto Sarah hee said, Behold I have given thy brother a thousand peeces of silver: behold hee is to thee a covering of the eyes unto all that are with thee, and with all other; that is, I have given thy husband money to buy thee a vaile to cover thy face, that all may know with home thou dost converse; that thou art a mans wife, and so they shall not commit adultery with thee, taking thee to be an unmarried woman. The woman was subject to her husband, the bill of divorce, *Matt. 5. 31.* is called in the Syriack *Libellus diminutionis*, the bill of diminution, and she was *diminuto capite*, shee wanted her head, when she wanted her husband; the man is the glory of the woman, and when she wanteth her husband she wanteth her glory.

Lastly, the woman in token of her subjection when she was married, shee changed her name and was called after her husband: to impose a name was a signe of authority: *Adam* was called *Ish*, and *Eva* was called *Isha*, and *Salomons* spouse is called *Shulamite*, *Cant. 6. 13.* and the Romans said *Quando ego ero Caius tu eris Caia*, when I shall be *Gaius* thou shalt be *Gaia*, *Esay 4. 1.* *Onely let us be called after thy name.*

This subjection of the wife to the husband, differeth farre from servile subjection, for hee that is servilly subject, worketh for another, but the wife worketh not for another, but for her selfe, for shee and her husband are one. This subjection of the woman to the man in the beginning was a more free and willing subjection then since the fall, *Gen. 3. Et ad maritum tuum erit appetitus tuus*, thy desire shall be to thy husband; the *seventy* trans-

The vaile a token of subjection to her husband.

The bill of divorce why called the bill of diminution.

לְקָלָהּ *Attenuari.*

The woman called after her husbands name.

אִשׁוֹ *Vir.*

אִשְׁתִּי *Famina.*

שְׁלוֹמֵהּ

שְׁלֹמֵהּ

The subjection of the wife to the husband is not servile subjection.

The desire of the husband towards the wife is love, but her desire to the husband is both subjection and love.

If the woman had not sinned, her appetite had not beene towards her husband.

Since the fall man and woman carry the punishment of their finnes in naturall, morall, and spirituall things.

הַנְּשִׂיִם יִתְּנוּ יָקָר

Famine tribuent honorem maritis.

Nomina masculina iuncta feminis.

ἀνδραγαδικώνας.
Fortem virum me præsto hic de feminis dicitur.

late it ἀπεροπή, *conversio tua*, thy turning shall be to him: the same phrase is used to expresse the subjection of the younger brother to the elder, *Appetitus illius erga te, and thou shalt rule over him, Gen. 4.* He shall be subject unto thee, because thou art his elder brother: so the woman should be subject to the man, because she was created after him, and for him, and she is the weaker vessell. When the husbands desire is said to be towards his wife, then it signifieth love, *Cant. 7. 10. I am my beloved, and his desire is towards me*, that is, he loveth me most intirely; but the womans desire towards the man, implyeth both love and subjection.

If the woman had not falne, the Lord would not have given out this that her appetite should have beene towards husband, *The Law is not made for a righteous man, 1 Tim. 1. 9.* After the fall yee shall see that man and woman carried the punishment of their sinne: In naturall things, the woman bringeth forth her children with paine, and the man eateth his bread in the sweat of his browes. Secondly, in morall duties there is some reluctance, and the woman is more hardly subject to her husband, then before. But in spirituall duties and subjection to God there is greatest rebellion of all, *Rom. 7. 23. I finde another law in my members rebelling against the law of my minde.*

The second duty of the wife to the husband is obedience, *All the wives shall give honour to their husbands, Esth. 1. 20.* [*Hannashim, ijtenu jekar,*] the verbe here is put in the masculine gender, although he be speaking of women, to signifie their voluntary subjection and obedience: for it is the manner of the Hebrewes when they speake in the praise of women, they put them in the masculine gender, *Ruth. 1. 8.* So *1 Sam. 25. 27. Prov. 31. 13. Esay 34. 14. Eccles. 12. 4.* these the Greekes call ἀνδραγαδικώνας, when women behave themselves like men,

men, *Esth. I. 22.* *Ashuerus* made a law, That every man should beare rule in his owne house, and that it should be published in the language of every people, in the originall it is, *Loquetur lingua populi sui*, to speake the language of their owne people, and it seemeth to be a proverbiall speech, that is, to keepe their wives in subjection, as the *Persians* did.

Whether did *Vashti* refuse lawfully or not to come to the King at the feast?

Some answer that she justly refused, for the *Persians* had a law, that their wives should not be seene by any others but by their husbands; and *Macrobius* saith, that it was onely given to concubines and harlots, to come publicly in the sight of men at their feasts, and public meetings. But for answer to this, some of the *Persian* lawes were altogether unlawfull: *Cambyfes* asked of his counsellors, whether there was any such law amongst the *Persians* that the king might marry his owne sister? they answered, not: but there was another law, that the kings of *Persia* might doe what they would: this law is altogether unjust: so this law, that the lawes of the *Medes* and *Persians* could not be revoked, was not just; for all positive lawes of men upon better considerations may be altered; this is proper here only to the Law of God not to be altered. And they had some lawes which proceeded onely of jealousie, as this: now this law being a law so defective it did not bind, whereas the king himselfe commanded her to come, and here his wife was not to interpret the statute, but to give simple obedience to her husband.

The third thing which the wife oweth to the husband is reverence; *Bagnal* is called both lord and husband: So *Sarah* honoured *Abraham* and called him Lord. *1 Pet. 3. 6.* So the wife calleth her husband *Ishti*, my man, *Hosea. 2.* as the name of greatest familiarity and love;

*Loqui lingua populi sui
apud Persas quid.*

Quest.

Ans.

Macrobius lib. 7 Saturnal.

Whether *Vashti* did justly refuse to come at the commandment of the King.

Many of the *Persian* lawes unlawfull.

Vashti should have given obedience to the King.

בַּעַל Dominus Vir.

But the harlot saith, *Prov. 7. 19. [ish,] the man is gone abroad, and not [ishhi] my man:* and the Lord after he disclaimed the word *bagnal*, yet he would be called *ish*, *Hof. 2. 16.* Contrary to this is, when wives count basely of their husbands, *Iob 19. 17. My breath is strange to my wife.*

The conclusion of this is, as the Church subjecteth her selfe to Christ, who is her head, so should the wife to the husband who is her head; and this subjection should be done cherefully, readily and constantly.

CHAP. III.

Of the husbands duty to the wife.

Commandement. V.

1 Pet 3. 7 Husbands give honour to your wives as to the weaker vessels.

THe husbands duty is expressed in the creation thus, *They two shall be one flesh:* the man and the woman that were two, are made one; they are *unum principium generationis*, one beginning of generation, therefore the man should love his wife and not hate her, because she is his owne flesh.

They are made one flesh. Sundry wayes things are made one, there is *unum naturale*, a thing that is one naturally, as the soule and the body make one man naturally: *unum artificiale*, a thing that is one artificially, as stones and timber make the house: *Vnum mysticè*, a thing that is one mystically, as Christ and his Church; and this union in marriage is partly morall, and partly naturall.

Secondly, the husbands dutie to the wife is expressed in the creation, thus; *He shall leave father and mother, and shall cleave unto his wife, Gen. 2. 24.* When the woman

went

How the husbands duty to his wife is expressed.

Things said to be one foure wayes.

went out of her fathers house to her husbands, shee was said ἐκπορεύεσθαι as *Acsaph* when shee went from her father *Caleb*, *Iosh.* 15. 18. this was called ἐξοδος, her going out, but when she came in into the house of *Othniel* her husband, that was called εἰσόδος, her going in to her husband; and *Isaac* brought *Rebecca* into his mother *Sarabs* tent, *Gen.* 24. 67. to signifie that he would have her in place of a mother, and that he would leave father and mother for her.

The second part of the husbands duty is to cleave to his wife, which Christ expoundeth, *Matth.* 19. 5. προσκολλησεται, to be glued to his wife: the Lord to expresse his love to his Church, compareth her to a girdle cleaving to his loines, *Ier.* 13. 11. *As the girdle cleaveth to the loines of a man, so have I caused to cleave to me the whole house of Israhel, and the whole house of Iuda, saith the Lord;* Now he saith, he made her to cleave to him, as a girdle to his loines, but the *seventy* translate it, *He glued her to his loines*, and why was she glued to his loines? because the reines which are the seat of love, are in the loines: *My reines doe teach me in the night season*, *Psal.* 16. 7. Therefore hee carried his Church girded about his loines: hee that would honour his wife should be glued to her in affection: a thing that is glued, will breake sooner in any part then where it is glued.

The man when hee is married, is said to spread the lap of his garment over his wife, *Ruth.* 3. 9. *Spread thy skirt over thine handmaid.* And the holy Ghost alluding to this, in more comelineffe and decencie is said to overshadow the Virgin *Mary*, *Luc.* 1. 35. *The power of the highest shall overshadow thee.*

Moses more particularly setteth downe those things which the husband owes to his wife, *Exod.* 21. 10. First he oweth her meat; secondly cloathing; thirdly, cohabitation, the fourth thing which the husband oweth to

προσκολλησεται az gli-
tinor, glutinamentis ad
jugor, metaphoricè ad
heresco, a κολλησεται.

Amor est in corde tan-
quam in sede, et in re-
nibus tanquam instru-
mento.

To spread the lap of
the garment, and to o-
vershadow the woman,
signifie protection and
love.

Allusion.

The husband owes five
things to his wife.

his wife, is *Debitum tempus*, and the fifth thing which he oweth to her is honour.

The first thing that hee oweth to his wife is meat, *She cate of his morsels, and dranke of his cup, 2 Sam. 12. 3. Exod. 21. 10.* If he take another hee shall not diminish her food; in the originall it is *Shce'ah*, flesh; for the Hebrewes put *flesh* for all things necessary for the maintenance of our life, as well as they doe bread, *Psalms. 78. 10.* Can hee prepare *flesh* for his people in the wildernesse? *Targum*, paraphraseth it, *alimentum ejus*; and the *seventy* translate it *τὰ δέουσα*, things necessary for them.

The second thing is *indumentum*, [*kesuth*] her raiment, the vertuous woman cloatheth her husband that he may be knowne in the gates of the city: and the Hebrewes say, that the good woman cloatheth her servants, and the good husband cloatheth his wife, and God cloatheth all; the wife is said to cloath her husband, when she prepareth that which he bringeth in to her.

The third thing which he oweth to his wife is cohabitation (*Tabboth eleah*) the *seventy* translate it *συγκαίθησε viri cohabitantes*; the Polygamists could not performe this duty to their wives to dwell with them. The Kings of *Persia* had many wives, when the King made choise of them, before they came unto him, they stayed in a chamber called *παρθενόριον*, the virgins chamber: and after they were married, they stayed in a chamber called *γυναϊκήριον*, the wives chamber; this was contrarie to this cohabitation that a man is bound to dwell with his wife.

The fourth thing which the husband owes to his wife is *debitum tempus* [*gnonatha*] which comes from *gnanath*, *respondere*; the *seventy* translate it *δουλίαν, vel consuetudinem*, and the Apostle calleth it due benevolence, **1 Cor. 7. 3.**

The fifth thing which the husband oweth to his wife

שׂאָרָה *caro eius.*

Flesh put for all necessary food.

כְּסוּתָהּ *Indumentum.*

חֲבוּתָהּ
אֵלֶיהָ

עֲנִיתָהּ *Debitum*

tempus a צָנָה *respondere.*

is *Cabhad*, honor, when they were married he said, *Esto mihi in uxorem secundum legem Moſis & Israel, & ego ſecundum verbum Dei, colam te, honorabo te, alam te, & regam te, juxta morem eorum qui colunt, honorant, alant, & regunt uxores ſuas fideliter.*

The husband is the wives head; the head excelleth the rest of the members: 1. *Eminentia*, it is more eminent; 2. *Perfectione*, in perfection; 3. *Inſluentia*, it giveth influence; 4. *Conformitate cum cæteris membris*, in conformity betwixt it and the rest of the members.

First it excelleth the rest of the body *eminentia*, although it be superiour to the rest of the body, yet it must not *αὐδέσσειν ἢ κατακυρέσειν*, that is, carry a Lordly dominion over them, but onely *Mashal*, gently to command her.

Secondly, the head excelleth all the rest of the members in perfection: so should the man excell the woman in gifts; although the man excell the woman in gifts, yet hee should not despise her, thinking her no fit match for him: the Hebrewes have an apologue fit for this purpose, The Sunne said upon a time that the Moone could not be a fit match for him, for he giveth light and heat to all things, and in the body hee ruleth the heart, and in the mettals, the gold, and for time he ruleth both the day and the yeare. But the Moone replied, If ye rule the yeare, I rule the moneth; if ye rule the day, I rule the night; if ye rule the heart, I rule the braine; and if ye rule the gold, I rule the silver; wherefore there is no such inequality but that I may match with you. Many men have a high conceit of themselves that they are like the Cedar of *Lebanon*, and women are like the thistle of *Lebanon*, 2 *King. 14. 9.*

Thirdly, the head giveth influence to the body, so should a man teach and rule his wife. If that vision of *Ioseph*, the Moone and the Starres fell downe before

כבוד Honor.

The properties of the head.

משל

The man should excell the wife in gifts.

An apologue of the Sun and the Moone.

A man should teach and rule his wife.

him, the Sunne was his father, the Moone his mother, and the Starres his brethren: and as the Sunne giveth light to the Moone and Starres, so should the husband to the wife.

There should be a conformity betwixt the man and the wife.

The last thing is conformity betwixt the head and the rest of the members; this conformity should make a man to cherish his wife, *She slept in his bosome, 2 Sam. 12. 3.* Those things which are most deare unto us, wee keepe them in our bosome, *Esay 40. 11.* and *John* leaned in Christs bosome, and the reason subjoynd, because he loved him best, *John 13. 23.* Mothers keepe their young ones in their bosomes, and if it were possible they would take them into their very bowels againe, *Portatur in sinu infans, recumbit in sinu dilectus, & cubat in sinu uxor,* that is, the child is carried in the bosome, he that is beloved leaneth in the bosome, but the wife lieth and sleepeeth in the bosome of her husband.

CHAP. IV.

Of the duties of children to their parents.

Commandement. V.

Exod. 20. Honour thy father and thy mother, Levit. 19. 3. Ye shall feare every man his mother and his father.

Created goodnesse hath some similitude with that Eternall goodnesse which is in God; Gods attributes are his power, his wisdom and his goodnesse, and they who have these by participation them wee are bound to honour, whether they participate with him in his power, wisdom or goodnesse: in his power, as our parents *circa esse naturale*, about our naturall being, who are the instruments of our being, and beget us: and then *circa esse spirituale*, about our spirituall being, as
pastors

pastors who beget us in Iesus Christ, and maketh us resemble the Lord, 1 Cor. 4. 15. And thirdly, *quoad esse temporale* about our temporall being, the similitude of Gods goodnesse appeareth more in Princes preserving and protecting us, all these we are bound to honour and reverence.

The children owe to their parents three things, reverence, obedience, and gratitude :

First they owe reverence ; for honour, the father is set before the mother ; and for feare, the mother is set before the father, *Levit. 19. 3.* to teach us that we should honour and feare, as well our mother as our father. *Moses* saith, *He who curseth his father and his mother, let him die the death, Levit. 20. 9.* but *Marc. 7. 10,* *Hee who curseth his father or his mother :* and *Prov. 15. 20.* *A foolish man despiseth his mother, Exod. 21. 17.* *Hee who curseth his father or his mother :* but *Deut 27. 16.* *He who setteth light by his parents :* [*Calal*] and [*Calah*] *Calal est maledicere, to curse, and Calah est vilipendere, to set light by, opposite to Cabhad honorare, to honour and reverence them, Prov. 30. 27.* What is that to set light by them? who thinke little thing of them, and give not all due respects unto them, and helpe them not in their necessity ; then they are said to set light by their parents : what is this feare (saith the Hebrewes) which is required of children towards their parents? First, that they sit not in their place, *Pro. 30. 28.* *Her children rise up and call her blessed. Nec destrunt verba eorum,* that is, they carpe not at their words : and they say farther, that children are not to call their parents neither living nor dead by their proper names, but to call their father sir. Example, *Mat. 12. 30.* *I goe sir,* and to call them mother. As *1 King. 2. 20.* *And salomon said aske on my mother,* and to entertaine this due reverence and respect in their hearts, they were not to looke upon their fathers nakednesse,

Duties of children to their parents.

Why the mother is put before the father.

כָּלַל maledixit.

כָּלָה vilipendit.

כָּבַד honoravit.

What feare is required of children to their parents.

Children may not testifie against their parents in judgement.

אָבִי וְאִמִּי

Allusion.

Children owe obedience to their parents.

The *Rhechabites*, an example of obedience.

ness, *Gen. 9.* And lastly they might not testifie against their parents in judgement, although they were guilty, except onely in matters of idolatrie and treason. Example, *Deut. 32. 9.* *Of Levi, who said unto his father and to his mother, I have not seene him, neither did he acknowledge his brethren, nor know his owne children; for they have observed thy word and kept thy covenant.* They preferred the glory of God to the honour of their earthly parents, and spared them not when they committed idolatry. So in the case of treason, the child is bound to testifie against his father to discover the treason, but after the treason is committed, he is not bound to testifie, or give any evidence against his father.

The children called their father *Abbi*, and their mother *Immi*; *My father and my mother, Esay 8. 4.* Servants amongst the Hebrewes might not call their masters *Abba*, nor their mistris *Immi*, but when their masters adopted them, then they might call him *Abb*, and the Apostle alludeth to this forme, *Rom. 8. 15.* *Ye have not received the spirit of bondage againe to feare, but yee have received the spirit of adoption, where by we cry Abba father.* And the Apostle of purpose keepeth the Syriack word *Abba*, and translateth it not, that he may shew the allusion more clearly.

The second thing which children owe to their parents is obedience; the *Rechabites* are a notable example of obedience to their father *Ionadab*, their father commanded them that they should not dwell in houses, nor sow fields, nor plant vineyards, nor drinke wine, *Ier. 35. 6.* this was but a humane precept, as ye may see by the opposition made betwixt it and Gods commandement, and yet they kept it for three hundred yeares; *Ionadab* lived in the dayes of *Iehu*, and his sonnes in the dayes of *Iehojachim*, and yet they thought they were bound to obey their fathers commandement, which obedience the

Lord

Lord rewarded, *1cr. 35. 18.* and hee taketh an example from them to convict the Iewes who would not obey the Lord. Children must not be ἀτακτοὶ unruly, or untamed, like beasts which know not the yoke, these are the sonnes of *Belsal*, without a yoke; these the Poets call *intactacervice*, that is, that have not felt the yoke, contrary to these are obedient, ὑποτακτοὶ, *filij obedientie*, *1 Pet. 1. 14.*

The speciall part of Childrens obedience towards their parents, is to be directed by them in their marriage. So *Sampson* sought the consent of his parents to his marriage, *judg. 14. 2.*

Whether is the consent of parents necessary for children to be had in their marriage or not?

There is a two fold necessity, a naturall necessity, and a morall necessity, a naturall necessity is that without the which the marriage cannot consist, as the consent of the parties to those who are to be married; a morall necessity is that, without the which the marriage cannot be well done; when *Esau* married the daughters of *Heth*; *Gen. 27. 46* He had not the consent of his parents, it was a marriage, but a bad marriage.

There is one exception, if the mother be a common harlot, then the child ought the lesse reverence to her. *Hos. 2. 2. Plead with your mother, plead: for shee is not my wife, neither am I her husband;* and *Vers. 4. Her children be the children of whoredomes.*

The third thing which children owe to their parents is maintenance: we have a notable example of this, *Gen 47. 12. And Ioseph nourished his father and his brethren*, in the originall it is, hee nourished him as mothers doe their little children by putting meat into their mouth, *Lepi Hataph*, so *Christ* had a care to leave his mother to *John* to be intertained, *John 19. 27.* There are two beasts set downe in the Scripture, who teach the

ἀναποτακτοί.

בלי עול

absque iugo

ὑποτακτοί.

Quest.

Ans.

Necessitas } Naturalis.
 } Moralis.

Whether the consent of the parents be necessary in the marriage of their children.

Children should give maintenance to their parents.

לפי הטרף

the parents the dutie towards their children, and children their dutie towards their parents; the first, is the Wolfe, the second is the Lyon; the Wolfe teacheth parents to provide for their children, when hee hunteth for his prey in the morning hee divideth it among his young ones in the evening: So parents should provide for their children, and give every one their portions: *Benjamin* is compared to this Wolfe, *Gen. 49*. Secondly, the Lyon teacheth children to provide for their parents, and to maintaine them; the young Lyon when he hunteth for his prey and catcheth it, hee roareth and calleth the old Lyon to the prey, who is not able of himselfe to hunt or catch the prey, and *Amos* alludeth to this, *Cap. 3. 4. Will the Lyon roare unles he have caught his prey:* and so the fowle which teacheth children to provide for their parents, is the Storke, shee is called Storke from *περρη* naturall affection, because she provideth for the old, and she is called *πελαργός*, hence commeth *ἀντιπελαργειν*, when the children studie to requite their parents; and in the Hebrew she is called *Hhasidah*, benignitas, *1 Tim. 5. 4.* If a widow have children let them learne to requite their parents, in the Syriack it is, *rependere fœnus parentibus*, to pay interest to the parents for that which they had in loane. A man divideth his goods in three parts; First, so much hee spendeth upon himselfe his wife and family; Secondly, so much he giveth to the poore; Thirdly, so much he lendeth to his children looking for interest back againe; and the Hebrewes say, that children should give to their parents meate, drinke, and cloathes, and that they should lead them in and lead them out; and they adde further that they should honour the Lord with their substance if they have any, but they are to honour their parents whether they have substance or not; if they have not, they are to begge for their parents; but with this condition, the child is bound to maintaine his father in his

περρη.
 πελαργός.
 ἀντιπελαργειν
 חסידה
 ἀμοιβός.

his old age, if his father had brought him up in some lawfull calling when he was young, whereby he might gaine his living, otherwise if he had no care of his education, he was not bound to performe this duty to his parents.

So the child is bound to bury his father, *Luke 9. 59.* Hence commeth that word amongst the Latines *parentare*, to doe the last dutie to their parents in burying them decently; and *parentalia* the duty it selfe.

The superstitious and avaritious Iewes taught that children were not bound to relieve their fathers necessitie, if they had made a vow, *Mat. 23.* they band their voves by an oath, that such and such a man should have no profit by them; and the oath was by the gift, and so they were instructed, that if any man swore by the altar, it was nothing; but if hee swore by the gift which was upon the altar, then he was a debter; when hee said, by this gift thou shalt have no profit by me, then in no case they might helpe their parents.

Amongst the Hebrewes (as the *Talmud* saith) there was [*Muddir*] *devovens*, and [*Muddar*,] *devotum*, that which they call *Muddar* was of two sorts, the first was *Muddar Hanaah*, the second was *Muddar Abohhel*; the first they called *votum nihili*, the second they called *votum commestionis*, when they made the first sort of vow, they might give them nothing nor help them at all; when they made the second sort of vow, they might lend them any thing that pertained not to the dressing of meate, as cloathes, jewels, or rings, but they might lend them nothing to dresse their meate with, as pannes, pots, or such, when they taught their children here, *Mat. 23.* to vow such voves, there *votum* was *votum nihili*, that is, they might lend them nothing, nor helpe them; *By the gift if ye have any profit by me*, they meant, they should have no profit by them, and they understood the curse to light upon them, if they helped them.

The children are bound to bury their parents honestly.

The Iewes taught their children not to helpe their parents if they had vowed the contrary.

Talmud. tractatu de votis.

מִדֵּר *devovens.*

מִדֵּר *votum.*

מִדֵּר הַנְּאִיָּה

votum nihili.

מִדֵּר הַאֲחֵל

votum commestionis.

CHAP. V.

Of the Parents dutie to their children.

Commandement V.

Dent. 6. 7. Thou shalt teach them diligently to thy children, &c.

Parents duty towards their children is, first, to instruct them as soone as they are capable, Thou shalt teach these words diligently to thy children: Vshinnantem Lebba-necha, thou shalt sharpen the instructions to thy children, as one would sharpen the point of a stake when hee driveth it into the ground, Abrahams example is to be marked, Gen. 14. 14. Hee armed all his trained servants; but in the originall it is, [Hhanichan] his chatechized servants; not onely trained in the discipline of warre, but also catechized in the principles of Religion. So Gen. 12. 5. Abraham tooke all the soules which hee had gotten in Haran, the Chaldee Paraphrast paraphraseth it this wayes, omnes animas quas subjecerat legi, all the soules whom he had brought up in the law: and the Hebrewes say, that Abraham taught the men, and Sarai the women. Gen. 33. 17. And Iacob journeyed to Succoth and built him an house, and made booths for his cattle, therefore the name of that place is called Succoth. The Chaldees call Iacob, ministrum eruditionis, a teacher or instructor; but why call they him so: they allude by an anticipation ad σκηνον μαθησης Exod. 33. 7. because the tabernacle was the place where the Lord taught his people; and the Chaldees translate it, Beth Olphana, the house of learning. This tabernacle was a type both of the Temple, and Synagogue,

ושננתם לבנך
exacues ea filius.

חניכיו armati vel
μαθητοι.
חניך Catechismus.

בית אלפנה
domus doctrinae.

nagogue, therefore they say, that *Iacob* taught his familie in this tabernacle. *Philo vertit*, ἄρον κ; ἀυλας τῆ κυρίας, the House or Court of the Lord. So *Exod.* 31. 8. *Thou shalt shew it to thy sonne in that day*; and this was called *nox annuntiationis*, when the father taught his sonne what every thing meant in the Pascall Lambe, when they enquired what meaneth this bread? what meane these sowe herbes? &c. And the Apostle alludeth to this, *annunciate donec venerit, shew the Lords death untill he come againe*, 1 *Cor.* 11. 26. So *Prov.* 4. 1. *Hearken yee children to the instruction of a father, and attend to knowledge and understanding; I was my fathers sonne, tender and onely beloved in the sight of my mother, hee taught me also and said unto me, let thy heart retaine my words. Who taught me? my father David; for the word in the originall is in the masculine gender Vajoreni, and he ad-deth, Let my words stay thine heart, or uphold thine heart, the words are borrowed from husbandmen, ut agricola stirpibus pedimenta apponunt, as the husbandmen put staves to the trees which they plant: So the precepts of the fathers stay and uphold the children. Bathsheba used likewise to instruct her sonne, Prov. 30. Which Chapter is set downe by way of alphabet, that Salomon her child might learne her precepts with his A. B. C. And because the fathers taught their children first, therefore this name father, was given to teachers and Doctors. Judg. 18. 19. That thou mayst be a father and a Priest to us. So 2. Sam. 2. 6.*

The parents must instruct their children according to their capacity, *Prov.* 22. 6. *Hhanoch lanagnar gnal pi, teach the child according to their capacity, even as wee feed children with such meate as they are able to digest, there should be set downe to them μὲν ἕως a plaine forme of doctrine, Rom. 2. 20. and the rule of Esay would be followed here, Esay .8. 10. Adde line unto line, here a little*

וַיְרַיֵּי

Simile.

The mothers used to instruct the children.

The name father is given to teachers.

חֲנֹךְ לַנְּעָר עַל פִּי

instrue vel initiare puerum ad os.

Children should be taught according to their capacity.

Simile.

The manner how the
Iewes taught their
children.

למקרה
למשנה
בר מצות

לגמרה

Children should be
taught by degrees.

The Iewes propound
questions to the Gen-
tills that embrace their
Religion.

מצות קלות
præcepta levia.

מצות חמורות
præcepta gravia.

little, and there a little; for as a builder stretcheth forth his line, and then buildeth a little, and then he stretcheth forth his line againe, and then he buildeth a little: so should children peece and peece be taught.

The manner of the Iewes in instructing of their children was this, when their sonnes were five yeares old, they set them [*Lemikra*] to the text of the Law; and when they were tenne yeares old, they set them [*Lemishna*] to the text of the *Talmud*, and when he is thirteene yeares old then he is [*Bar mitzvath*] *filius præcepti*, & *jugo legis subijcitur*, then hee is subject to the Law as to keepe the Pascha, and the Sabbath, and the rest of the ceremonies; and when he is fifteene yeares old, they set him [*Legemara*] to the explication of the text in the *Talmud*. So when children are five or sixe yeares old, the parents are bound to teach them the first principles of Religion plainely, and when they are ten yeares old, to teach them to read the history of the Bible; and when they are thirteene yeares old, to fit them for the Sacrament; and when they are fifteene yeares old, to cause them to read the harder places of the Scripture, and so by degrees from the lesse to the more, to traine them up in Religion. When a Gentill is turned to Iudaisme, first, they aske him this question; What maketh thee desire to be circumcised? dost thou not know that the Iewes of all people are the most hated? and if hee answer and say, I know, then they propound to him some of the lighter precepts of the law of *Moses*, which they call [*Mitzvath calloth*] *præcepta levia*, some light precepts, as *Levit. 19. 9. When thou reapest thy harvest, thou shalt not reape the corners of thy field.* So that law, *Yee shall not kill the dame sitting upon her young ones, Deut. 22. 6.* Then they came ad [*Mitvah camuroth*] *præcepta gravia*, weighty precepts, and they tell them more concerning the punishments and transgression of the law, and they say,

say, before this time thou mightest have safely eaten the fat, or the blood, or broken the Sabbath; but now when thou art entred within the covenant, if thou ate the fat, or the blood, then thou deservest to be cut off from the people of God, and if thou breake the Sabbath, to be stoned to death. And thou must know moreover, there is a time to come, and that all good is not rewarded in this life, nor all evill punished here; and thus by degrees they initiate their profelytes, as is set downe at large in their Talmud.

But many men do initiate and offer their children to the devill: They who offered their children to *Moloch*, first they carried them round about the fire, and these were called ἀμψιδρόμοι, and it was called ἀμψιδρομία. Secondly, *They caused their children to passe through the fire*, 2 King. 17:17. and this was called *lustratio*. And thirdly, they put them in the belly of *Moloch* and burnt them quick. So many parents first initiate their children to the devill when they correct them not; this is to make them run about the fire. Secondly, when by their evill example they teach them villany, even as the yong lion learneth from the old lion to catch the prey, *Ezek. 19. 6.* thus they make them passe through the fire. Thirdly, they not onely teach them evill by their evill example, but they applaud them and allow them in their wickednesse, *Rom. 1. 32.* then they put them into the armes of the devill.

There is a great necessity of this duty that parents instruct their children; for by nature we are borne blinde and ignorant, therefore parents should take paines to bring their children to knowledge. The Beares when they bring forth their young ones they are an evill favoured lump, and a masse without shape; but by continuall licking of them, they bring them to some shape and forme: sothy child who is by nature the child of wrath, by continuall instruction and good education

Eccc

may

The manner how they used their children who offered them to *Moloch*.

Many parents offer their children and initiate them in the devils service.

ΤΟΥΕΝΔΟΧΩΣΤΙ.

The necessity of correcting children.

Simile.

By good education children are brought to some good fashion.

Simile.

וְיָלִי טִפּוּחִים

Cur dicuntur infantes
palmarum apud He-
braeos.

Mori in pueritia quid?

Moritur in pueritia
anima ipsorum, id est, in
soliditate & insipientia.

Adam the father of this
life, and Christ the fa-
ther of the life to come.

When children are
young they are fittest
to be taught.

may be brought to some good forme and fashion, that he may see and understand the principles of Religion. And as the midwives when the child is borne, setteth the joints of the child right, and swadleth him that hee be not *vacuus* (therefore they are called *gnolole tippuchim*, Lam. 2. 20. *Infantes palmarum*, the infants of a span long, not because they are but a span in length, but because the midwife, when they are new borne, setteth her joints with her hands, that they may be the more streight afterwards, so should the parents teach their children when they are young, and frame their minds aright: It is a great judgement *Quando moritur anima in adolescentia*, as *Iob* speaketh, Chap. 36. 14. They die in their youth, that is, in their foolishnesse, then the sinnes of their youth lie downe in the dust with them.

The Lord accounteth highly of this, when the parents begin to teach their children in their tender yeares, children are the feed-corne of the Church and commonwealth, and if they be corrupted in the family, what hope is there of them when they come to the Church, and policie: the physitian saith, that *vitium prima concoctionis non corrigitur in secunda*, the faults of the first digestion are not helped in the second: so errors committed in youth for lacke of education, can hardly be helped in old age.

When the Prophet *Esay* speaketh of Christ, he calleth him *Pater futuri saeculi*, the everlasting father, Cap. 9. 6. *Adam* was the father of all the children of this life, and *Christ* the second *Adam* is the father of the life to come: when they beget their children, they beget them onely for this life; but when they instruct them, they may be called *Patres futuri saeculi*, fathers of the life to come.

The youngest yeares are the fittest yeares to teach children, *Prov. 20. 11. A child is knowne by his doings whether his workes be cleane and right*; the boyes that

mocked

mocked *Elias* were devoured by the Beares, *2 King 2. 24.* and the Hebrewes say that there are skuls of all sifes in *Golgotha*: the tree which the Lord made choice of *Ier. 1. 11.* was the almond tree; why made hee choice of the almond tree? because it blossometh first: so the Lord made choice of *Jeremiah* from his infancie; the Lord liketh children when they begin to flourish in their young yeares, the Lord liketh not of these *autumnales arbores Iud. 13.* which beginto bud about the latter end of harvest; the Church saith *omnes fructus servavi tibi tam veteres quam novos*, all manner of pleasant fruits new and old I have laid up for thee, *Cant. 7. 13.* it is a happy thing when both the first and the latter fruits are reserved for the Lord.

Crates the Philosopher said that hēe would goe up to the highest place of the city, and cry in the audience of all the people: O men whether goe yee? why take yee such paines to scrape riches together for your children, and have no care to traine them up who should enjoy them? And *Plutarch* said, hee would adde but this one word, that such men as these are very like to them who are very carefull for the shooe, but have no care for the foote.

Lastly, as parents should have a care to teach their children, so should they make choise of good masters to instruct them; *Pharaobs* daughter caused *Moses* to be brought up in all the sciences of *Egypt*, *Act. 7.* *Iehoash* had *Iehoiada* for his master, *2 Kings 12. 2.* And wee see what care *Theodosius* had to make choice of good masters for his sonnes, *Arcadius* and *Honorius*. And what care had *Constantine* of a tutor to his sonne *Chrispus*. Amongst the causes of *Iulians* apostasie, the history sheweth us, that this is one; that he had two heathenish masters, who taught him, *Libanus* and *Iamblichus*, from whom hee dranke in great profanenesse.

Πεντα & δεκαπια.

Many have a care to gather riches for their children, but no care to traine them up well.

Simile.

Parents should make choise of good masters to their children.

Nicophorus lib. 3. c. 23.

CHAP. VI.

That Parents should correct their children.

Commandement V.

*Prov. 22. 15. Foolishnesse is bound in the heart of a child;
but the rod of correction shall drive it farre from him.*

Simile.

God the best patterne
for correction.

The Lord correcteth in
love.

שֵׁבֶט בְּנֵי
Virga filij mei.

The Romans might
not whip a free man,
but it is not so in the
Church.

AS parents ought to instruct their children, so they are bound to correct them: and as it is not enough to plant a vine, unlesse wee prune it and dresse it: so it is not enough to beget children, but we must also teach them and correct them. The best example that parents can set before them how to correct their children, is the example of God himselfe; God correcteth all his children, and hee correcteth them in love, he is angry with them when hee doth correct them, but hee doth not hate them; and his corrections are with moderation.

First he correcteth his children, this rod hee calleth [*shebhat veni*] the rod of my sonne, *Ezek. 21. 10.* for as the father hath a rod which he keeps for his children to make them stand in feare of him: so hath the Lord a rod for his Church; and as a father chasteneth his sonne, so doth the Lord thy God chasten thee, *Deut. 8. 5.* The Lord chasteneth every sonne whom hee loveth, *Heb. 12. 7.* It is otherwise in the Church then it was amongst the Romans; for none who was free borne might be whipt among the Romans. *Act. 22. 25.* But the Lord thinketh them but bastards whom he doth not correct, *Heb. 12. 8.* in the Church, Hee correcteth every child whom hee loveth; so should fathers esteeme those children but bastards

bastards whom they correct not. They send out their little ones like a stocke, and their children dance, *Iob 21. 21.* this sheweth the little care they had to bring up their children, but suffered them to wander at their pleasure, and never corrected them.

Secondly the Lord correcteth his children in love; he is angry with their sinnes, but loveth their persons: he is not like doting fathers who thinke that every blemish in their children is a vertue, hee can both love them and be angry at their sinne; fond parents are lukewarme at the offences of their children: It is said of *David, 1 King. 1. 6.* That he never displeas'd *Adonijah* at any time; and of *Eli, 1 Sam 3. 13.* When his sonnes made themselves vile, he restrained them not: in the originall it is, *licet maledictionem inferrent sibi liberi, non corrugavit tamen in eos frontem*, although they brought a curse upon themselves, or cursed themselves, yet he never frowned upon them: there is a twofold curse, as there is a twofold blessing, a verball curse and a reall curse, they really cursed themselves by their lewd lives, and in the meane time, *Eli non corrugavit frontem in eos*, hee did not so much as frowne upon them for their sins, but said unto them, *Why doe ye such things my sonnes?* *Bernard* said well, *Quia ira Eli tepuit in filios, ira Dei exarcit in illum*, because the anger of *Eli* was lukewarme towards his children, therefore the wrath of God waxed hot against him. *Brutus*, when his sonnes plaid the traitors he executed them with his owne hands, being *Consull*; therefore the history said of him, *Exiit patrem ut indueret consulem*: so should a Christian father lay aside fond compassion, and as a Christian, correct his child: he that will not beat a child with his rod at the commandement of God, will never take a knife to cut his throat, as *Abraham* would have done at the commandement of the Lord.

Thirdly, when God correcteth his children he moderate

God correcteth his children in love.

Ewes fault in not correcting his children.

מקללים להם כנפיו
ולא כחוקם

Brutus executeth his owne sonnes.

God moderateth his correction.

Gods rod passeth over his children, but it lieth upon the wicked.

חַסְדִּים *benignitas.*

בְּשֵׁבֶט אֲנָשִׁים

virga senum, vel hominum debiliūm.

The rods of men what.

Parents in correcting their children should moderate their corrections.

rateth his correction; when he punisheth the wicked, he punisheth them in wrath, *Nab. 1. 9. Non surget bis afflictio,* that is, the wicked shall totally and finally be consumed at once; So *Esay 30. 32. And in every place where the grounded staffe shall passe;* the Lords rod of correction passeth over his children, and lieth not long upon them; but it is a grounded staffe upon the wicked, and overthroweth them.

When God correcteth his children, *In the midst of his anger he remembreth mercy, Hab. 3. 2. and Lament. 2. 4. Hee stood with his right hand as an adversary:* God is but like an adversary, hee is not an adversary. When the *Ephah* was carried to *Shinar*, *Zach. 5. 8. 9.* it was carried by women having the wings of a storke: why carried they it upon the wings of a storke? because the storke is called *chafsdah*, *benignitie*; to teach them, that in the midst of his anger he remembreth mercy, *2 Sam. 7. 11. I will correct h.m with rods of men,* but in the originall it is more significative, *Bashebbat anashim*, with the rods of old or weake men; for even as a filly feeble old man layeth on but a weake blow: so doth the Lord correct his children but with a faint blow: and hee correcteth them with the stripes of men, that is, which men are able to beare, *Ier. 46. 28. Castigabo te in iudicio, & non evacuo te, I will correct thee in measure, yet not utterly cut thee off; or I will not leave thee wholly unpunished.* So parents when they correct their children, in the midst of their anger they should remember mercy; *A bridle for the asse, a whip for the horse, and a rod for the fooles backe, Prov. 26. 3.* Scourge not thy sonne upon the backe like the foole, there should be neither *livor*, *tumor*, nor *sanguis*, *blewneffe* of the wound, swelling, nor *bloud*, except the offence be very great, *Prov. 20. 30.* it should not be *virga furoris*, or *virga exactoris*, *Esay 9. 4. and 10. 5.* as those who were the task-masters of *Egypt*, whipt the
poore

poore Israelites with many stripes; the fathers rod should not be *αἰκισμὸς*, *contumeliosa verberatio*, a spitefull beating,

God corrected his children in measure, *Psal.* 78. 50. [*Jephalles natibh leappo*] He weigheth a path for his wrath; in correcting hee doth all things *In pondere, numero & mensura*, in weight, number, and measure; there is a threefold measure, the first is *mensura mensurans*, the measure it selfe which measureth; the second is *mensura mensurata*, the measure that is measured; and the third is *quantitas mensura*, the quantity of the measure, as *pondus*. In that vision of *Zachariab*, *Chap.* 8. 9, ye may see all these three, first *mensura mensurans*, the sinnes of the Jews was the Ephah, the punishment was *mensura mensurata*, which was measured, and the weight of their iniquity was the talent of lead.

This correction should be with instruction, and therefore the Hebrewes marke that *musar* is called both instruction and correction; and *correctio* is called *disciplina pacis*. [*Musar shelomenu.*] The chastisements of our peace was upon him, *Esay* 53. 5. That is, the chastisements which brought our peace; and so when we are chastised, *It bringeth forth the quiet fruit of righteousness*, *Heb.* 12. this is the comfortable fruit of correction.

CHAP. VII.

Of provision for the eldest sonne.

Commandement V.

Deut. 21. 17. He shall acknowledge the first borne by giving him a double portion of all that he hath.

THe parents are bound to provide for the children, but especially for the first begotten, a child in Israel

Eccc 4

was

αἰκισμὸς ab *αἰκία* iniuria.

יִפְלֹסְנֵתִיב לְאָפוֹ
Liberavit semitam ire sua.

Threefold measure.

מוֹסֵר { *Disciplina.*
castigatio.

מוֹסֵר שְׁלוֹמוֹ
Disciplina pacis.

Foure sorts of children in Israel.

was sometimes *πρωτόκος*, but not *πρωτογενής*; and sometimes hee was *πρωτογενής*, but not *πρωτόκος*, and sometimes hee was *πρωτογενής*, and *πρωτόκος*; and sometimes hee was *πρωτόκος* *πρωτογενής*, and *μονογενής*.

Hee was *πρωτόκος* who opened the wombe first; *Jacob* had more wives, the son which he begot first was his *πρωτογενής*, but the sonne which *Zelphab* bare first was her *πρωτόκος*, but not his *πρωτογενής*; hee who was *πρωτόκος* was dedicated to the Lord, but he who was *πρωτογενής*, onely got the double portion, but if he were *πρωτόκος* *πρωτογενής* and *μονογενής*, then must justly the double portion of all that his father had belonged unto him. Christ was *πρωτόκος* borne of the virgin *Mary*, and he was *πρωτογενής* the first borne amongst many brethren; and thirdly he was *μονογενής* the onely begotten sonne of his father, and therefore the inheritance justly belongeth unto him.

The mans first borne got the double portion.

The mans first borne in *Israel* got the double portion of his fathers goods but not of his mothers, for they were equally divided amongst the rest, and hee got the whole inheritance. *Ruben* for committing incest lost the dignitie of the Priesthood. Secondly, of the princely government. And thirdly, the double portion. *Judah* got the dignity, *Levi* got the Priesthood, and *Ioseph* got the double portion, *1 Chron. 5. 1.*

Why the eldest got the double portion.

The eldest was his fathers strength.

He kept the tribes distinguished.

Hee was a type of Christ.

There were three reasons why the eldest got the double portion in *Israel*: first a naturall reason, because hee was his fathers strength, *Deut. 21. 17.* So *Psal. 78. 51.* Hee smote all the first borne in *Egypt*, the chiefe of their strength, in the tabernacle of *Havn.* So *Psal. 105. 36.*

Secondly, there was a politicke reason to keepe the family in its owne dignity, and the tribes distinguished.

Thirdly, a ceremoniall reason, because hee was a type of Christ, who was first borne amongst many brethren.

The

The eldest sonne was begotten in his fathers strength, hence is that allusion, *Iob 18, 13. Primogenitus mortis*, that is, a strong death, and *Esay 14. 13. Primogeniti pauperum, id est, pauperrimi*, very poore; so the first borne was the most honourable: hence is that allusion, *Heb. 12. 23. Yee are come to the Church of the first borne*. The first borne got the double portion, therefore Christ the first borne among many brethren was annointed with the oyle of gladnesse above his fellowes, *Psal. 45. 7.*

Allusion.

Allusion.

This double portion which was given to the eldest was called *Pi shenajim*, *1 Sam. 1. 5* and *1. King. 2. 29.* and the Chaldee paraphrast calleth it *Teren Hhuullakin*, *duplam portionem*, and the seventy call it *διπλὴν χεῖρις* that is, a worthy or a double portion, and *Cajetan* calleth it a portion which serveth for two mouthes.

פי שנים
תרו חלקין
διπλὴν χεῖρις.

If a man had three sonnes in *Israel*, his goods were divided in foure parts, and the eldest got two parts; if hee had two sonnes, his goods were divided in three parts, and the eldest got two; and *Elisha* alludeth to this forme when he said, *I pray thee, let a double portion of thy spirit be upon me*, *2 King. 2. 9.* because he was the eldest scholler in *Elias* schoole, therefore he desireth a double portion; hee desired not to have twise so many gifts as his master *Elias* had; as if *Elias* had eight, that he should have had sixteene: (*for the disciple is not above his master*, *Mat. 10. 24.*) but twise so much as any of the rest of his fellowes, as if *Elias* spirit had beene divided into three parts, he desireth but two parts; and the Apostle alludeth to this, let the elders that rule well be counted worthy of double honour, *1 Tim. 5. 17.*

How the goods were divided amongst the children.

Allusion.
How *Elisha* required the double portion of the spirit.

Now that we may understand the better how the eldest got the double portion, we must know first, that the tribes were divided into families; these families were like to our kinreds in *Scotland*, as *Grahame's*, *Murrayes*,

rayes,

rayes, which *Buchanan* fitly termeth *familias*; and the families againe were divided into households, this division we see, *Iosh. 7*. When *Achans* theft was discovered the lot lighted first upon the tribe, secondly upon the family, and thirdly upon the household, and fourthly upon the person. The land was first divided into tribes, and that division remained still, and the tribes got more or lesse assigned unto them, according to their number.

שבט *tribus.*

משפחה *familia.*

The word familie taken three wayes.

אלפי הרל

How the land was divided in the familie.

בית *domus.*

The division of the goods in the house.

The second division was the division in the families, and this word family is taken three wayes in the Scripture: First, for the whole tribe, *Iudg. 13. 12. There was a certaine man of Zerah, of the familie of the Danites*, that is, of the tribe of *Dan*; Secondly, familie is taken for the whole kinred descending of one stocke, *Iudg. 6. 15. Behold my familie is poore in Manasseh*, in the originall it is [*Alphi hadal,*] *my thousand is the meaneſt in Manasseh*; in these families there were many, *Iudg. 18. 2. The children of Dan sent five men of the chiefe of their families*; because there was but five families or kinreds in *Dan*. Thirdly, familie is taken for the chiefe house in the familie, this chiefe house in the familie had a greater portion of land, then other households had; and therefore their land might suffer division. Example, in the familie of *Elimelech*, *Ruth 4.* the land was divided betwixt *Elimelech* and his brother *N.* and it got the denomination from the eldest brother, for it was called the familie of *Elimelech*. This *Elimelech* the eldest son got the double portion of his fathers goods, but he got not the double portion of the land in his fathers inheritance, for *N.* and *Boaz* got an equall part with him.

Those who were of the household, a lesse portion of ground was allotted to them, and the eldest got the whole, as also the double portion of his fathers goods; the rest got but their share of the goods, and went out of the house. *Iesse Davids* father had seven sonnes, the portion

portion of land that was allotted to his house, it was so little that it could not suffer division amongst them. So *Naboths* vineyard, it could not have beene divided, it was the portion that belonged to one household. When *Mahlon* and *Chilion* died, *N.* refused to raise up seed to them, *Boaz* did the part of a kinsman, and married *Ruth*, and raised up seed to him, *Ruth* 4. therefore the double portion of the inheritance befell to *Boaz*; Now if the whole had fallen to *Boaz*, he might have divided it into three parts as it was at the first, betwixt *Elimelech*, *N.* and *Boaz*: and if he had had three sonnes, he might have divided it amongst them; but if he had had foure, he might not have divided it in foure parts.

But one in the Gospell came to Christ to desire him to divide the inheritance betwixt him and his brother, *Luc.* 12. 13.

This division is meant of the division in the familie, and not of the division in the household. So *Prov.* 17. 2. *A wise servant shall have a part of the inheritance amongst the brethren,* or as the Chaldee paraphrast hath it, *Hee shall divide the inheritance amongst the brethren;* this division was meant of the chiefe house in the family, and not of any division in the household. By this we may understand also, that division which is spoken of in that parable of the forlorne sonne; the eldest abode at home in the house with his father, and got all his fathers inheritance; but the youngest got a portion of his fathers goods, and went his way.

Whether did the first of the kings sonnes succeed to the kingdome or not?

By the law of Nations, the first borne did succeed, *Exod.* 11. 5. *From the first borne of Pharaoh who sitteth upon the throne, and so amongst the Edomites; He tooke the eldest sonne who should have reigned in his stead; and offered him for a burnt offering upon the wall,* 2 *King.* 3. 27.

So

Object.

Answer.

Quest.

Answer.

The first borne of kings succeeded by the law of Nations.

So 1 King. 2. 15. *Thou knowest that the kingdome was mine, and that all Israel set their faces upon me.* And if we shall looke before the law was written amongst the Patriarches; we shall see, that the first borne had alwayes this dignitie, *Gen. 49. 3. Ruben thou art my first borne, my might, and the beginning of my strength, the excellencie of dignity and the excellency of power,* which the Chaldee paraphraseth this wayes. *Te decebat ut acciperes tres partes, primogenituram, sacerdotium, & regnum.* It became thee to have three parts, the birthright, Priesthood, and kingdome.

Although the kingdome went by succession, and by right it befell to the eldest, yet it pleased God to alter this. When *Rubens* inheritance was divided, 1 Chron. 5 *Ioseph* got the double portion, *Levi* got the Priesthood, and *Judah* got the kingdome; here it went not by succession, but by free election: So *David* was the youngest of his fathers sonnes, yet it pleased God to make choise of him to the kingdome; and so *Salomon* extraordinarily succeeded to the kingdome.

The conclusion of this is; he that was the first borne of the household in *Israel* got all the inheritance, and the double portion of the goods, and the younger brethren were secluced from the inheritance, they got onely the portion of the goods; but in our spirituall inheritance, although our elder brother *Christ* hath gotten the double portion (*being annoynted with oyle of gladnesse above his fellowes, Psal. 45. 7.*) and the inheritance; yet we who are his younger brethren are not secluced from the inheritance, but we are *cobeires with Christ, Rom. 8.*

God sometimes made choise of others than the first borne to succeed the kingdome.

[Conclusion.]

We are all kings and cobeires with *Christ* in the spirituall kingdome.

CHAP. VIII.

Of the provision for the daughters.

Commandement. V.

Numb. 27. 8. If a man die and have no sonne, then yee shall cause his inheritance to passe unto his daughter.

THe Iewes say that in *Israel* there was a mutuall succession and transmission of the inheritance; Secondly, that there was transmission, but not a succession, and thirdly, that there was succession, but not a transmission; and fourthly, that there was neither transmission, nor succession.

*Maimonides de primo
genitura.*

First, there was a mutuall succession betwixt the father and the son, when the child succeeded to his father, if his sonne died without children, he transmitted the inheritance backe to his father again, although hee were dead; and then the inheritance descended to the next brethren from the father, and so to the daughters if there were no brethren; and they succeeded not here as brothers to their brother who was dead, but as children to their father, as if he had beene a live; and the inheritance was transmitted upward, although it were even to *Adam*; therefore the Iewes say, that no man wanted an heire in *Israel*.

Secondly, the inheritance was transmitted, but there was no mutuall succession. Example, the woman might transmit to her husband all which were hers, but shee could not succeed to her husband.

Thirdly, there was a succession but not a transmission, as the sonne succeeded to his mother, but he could not transmit his right to her.

Fourthly,

Fourthly, there was neither succession nor transmission, as these who were *uterini*, borne of one mother, but not begotten of one father; they did neither succeed to their brethren, nor yet was there any transmission.

The inheritance descended to the males, and if they had no males, then it came to the daughters; and if the child was an Hermaphrodite, of whom they doubted whether he was male or female, then the inheritance fell not to this Hermaphrodite, but hee was reckoned amongst the daughters onely, and got his portion amongst them.

The promise was made at the first to *Abraham* and to his seed; by *seed* here is chiefly meant the males, and therefore the Lord commanded them to be circumcised, and to carrie the badge of the covenant in their flesh: the inheritance was first promised to the males, because the males kept the memory of the family; *Zacar* is called *Mas*, and *Zecer* is called *memoria*, therefore *Euripides* said of the males *σύλοι γὰρ δίκαι παῖδες ἀρσενες, columnarum familiarum sunt mares*, male children are the pillars of the family. A *Sonne* is called *Nin* from *Nun filiare*, which the *Seventy* translate *διαμένειν, permanere*, because by *sonnes* the name is continued: *Absolon* said, *2 Sam. 18. 18. I have no sonne to preserve my name*. The daughters againe are called *Nashin* a *Nash, oblitus fuit*, to forget, because the name of the family is forgotten in them: hence amongst the *Greekes* *ἀτενία*, is called *oblivio*, forgetfulness, because when men want children, their name is forgotten.

The Lord commanded in his Law, *Deut. 25. 5.* If a man die without children, and *Mat. 24. 24.* *τέκνα* commonly is translated *fili*, but not well, for the daughters succeeded likewise to the inheritance when there were no *sonnes*, and therefore it should be rather translated

liberi,

If there were no males to succeed, then the daughters succeeded.

Children continue the name and memory of the familie.

זכר mas.

זכר memoria.

בְּנוֹ נֹכַח יְיָ
elegant paronomasia.
בֵּן filius a בֵּן filiare
septuag. διαμένειν.
בְּשֵׁן filie a בְּשֵׁן
oblitus est ἀτενία ob
livio.
τέκνα liberi.

liberi, which comprehendeth both the males and the females, for the word *Zerang* comprehendeth both.

The daughters raised up seed to the parents as well as the males did, *Ruth* 4. 11. for the woman built up the house.

When the daughters married within their owne tribe they continued their fathers name; but this is understood onely of the daughters who were heretrixes in *Israel*, and had no brethren; they were bound to marry within their owne familie and tribe, *Num.* 36. 8. but the males might marry in any tribe, because the inheritance followed them, as *David* married *Michol Sauls* daughter of the tribe of *Benjamin*, and *Abinoam* the *Iezreelite*, of the tribe of *Issachar*, *2 Sam.* 3. So the females might marry with any tribe when they were not heretrixes. So *Saul* gave his daughter to *Hadriel* the *Ephramite*, and his second daughter to *David* who was of the tribe of *Iudab*; and then to *Phalti* who was of the tribe of *Benjdmn*; and *Caleb* offered his daughter to any that would smite *Kiriath-Sepher*, and the rest of the tribes swore that they would not give their daughters to the tribe of *Benjamin*, which sheweth that it was usual to the tribes to marry together.

Those who were not heretrixes might marry in any tribe, therefore the vulgar translation translateth it not well. *Num.* 36. Every man shall marry a wife in his owne tribe and family, for it is not so in the originall, but this wayes, every one of the tribes of the children of *Israel* shall keepe himselfe to his owne inheritance, and whereas the Lord saith, *Verse* 9. *Neither shall the inheritance remove from one tribe to another*; the vulgar translation translateth it badly, *ne misceantur tribus*, as though the Lord commanded that one tribe should not marry with another, which the Lord never forbad, unlesse by the marriage there had followed a confusion of the

The daughters raised up seed to their fathers.

What daughters raised up seed.

The heretrixes were to marry in their owne tribes.

The men might marry in any tribe.

Women that were not heretrixes might marry in any tribe.

the inheritances; the heretrix was ever still bound to marry within her owne tribe, and her sonne was to succeed to his grandfathers inheritance.

Quest.

How were the tribes kept distinguished, seeing that they possessed lands in other tribes? *Iosh. 24. 33.* And Eleazar the sonne of Aaron died, and they buried him in a hill that pertained to Phinehas his sonne, which was given him in mount Ephraim. The Priests had no possession in Israel, how had Phinehas this hill then? they say, that he had it by his mother who was the heretrix, and it fell to her sonne; although he might have no inheritance by his father, yet he might have by his mother; and they say that the families were still distinguished in Israel, although they dwelt in severall tribes, and they knew *συγγενειαν suam*, although they were of another tribe, and this kept the tribes distinguished.

Ans^r.

But seeing the Lord, *Num. 36. 9.* forbiddeth that the inheritance should remove from one tribe to another, we must not rest upon that answer, seeing the heretrix was bound to marry still in her owne tribe; when the Lord speaketh of the inheritance, he meaneth of arable lands or vineyards which might not be sold, *Levit. 25. 23.* The land shall not be sold for ever, for the land is mine, but a house or a garden within a walled citie might be sold, *Levit. 25. 30.* for that was not a part of the inheritance in Israel. When Phinehas got this hill, it is meant onely of his habitation, and buriall place in his garden; he had not an inheritance of the land: So Hebron was a cittie of the Levites, but Caleb had the fields thereof, *Iosh. 21. 11, 12.* And they gave them the citie of Arbab, the father of Anak (which citie is Hebron) in the hill countrey of Judah, with the suburbs round about it; but the fields of the cittie, and the villages thereof they gave to Caleb the sonne of Iephunneth for his possession.

Object.

But it may be said that Segub who was of the tribe of Manasseh

What was meant by the inheritance.

What lands or houses might not be sold.

Manasseh had three and twentic cities in the land of *Gilead*; *Chr.* 2. 22. Therefore a man in one tribe might possesse land in another tribe.

There was no confusion of the tribes here, for the one halfe of the tribe of *Manasseh*, lay in the west side of *Jordan*, of which was *Segub*; and another part lay on the east side where *Gilead* was, which was in the other halfe tribe of *Manasseh*.

Againe it may be answered, although they had beene distinct tribes; yet those cities belonged not properly to the halfe tribe of *Manasseh*; but they were taken from the *Geshurites* in *Syria*, and were not within the bounds of *Canaan*, and so any tribe might have possessed them, as well as they of *Manasseh*.

But if the tribes might marry together, then it might seeme that they should have beene soone confounded; and we should not know of what tribe Christ came.

When the males married to any other tribe, the women were reckoned still to be of the tribe in which their husbands were of, and if the women were heretrixes, they behoved to marrie still within their owne tribes.

If the woman might marry in another tribe, what if her brother died without children, then the inheritance should have befallen to her husband, and their children, and so the inheritances should have beene confounded.

If a woman was once married in another tribe, and then her brother had died without children, the inheritance came not to her, but to the next in the kindred, as to the *Vncles*, and to their children, &c.

The heretrix might marry none but in her owne familie, for then the inheritances might have beene confounded, her sonne being heire to his fathers inheritance and to his grandfathers also by his mother; and by this we may understand why *Mary* being the heretrix

F f f f

by

Ans. 1.How *segub* had cities in *Manasseh*.*Ans.* 2*Object.**Ans.*

The women were reckoned to be of the tribe in which their husbands were.

*Object.**Ans.*

The inheritance came not to the woman that was married to another tribe.

Why the heretrix was to marry in her owne tribe.

Conclusion.

by right, married *Ioseph* one of her owne familie and kindred.

The conclusion of this is, women succeeded unto the inheritance in *Israel* as well as the men did, therefore women are not secluded from the kingdome of God more than men, *Galat. 3. 28.* *There is neither Jew nor Greeke, bond nor free, neither male nor female, for they are all one in Christ.*

CHAP. IX.

Of the imposition of the name to the child.

Commandement V.

Gen. 25. 18. *She called his name Benoni, but his father called him Benjamin.*

THe duties which are common to both the parents towards their children, are handled already; to impose a name, is a dutie which properly belongeth to the father, for the imposition of a name signifieth authority; *Adam* Lord over all the creatures, imposed names to them.

It is the fathers part to impose a name.

To call how it is taken.

To call, when it hath no relation to the first imposition, then it is understood of those who had no authority to impose the name, as *Luke 1. 56.* *His friends and kinsmen called him after his fathers name, Zachariah;* here to call, is understood, they would have called, or they began to call him so. So *Gen. 25. 30.* *They called his name Esau,* they called his name *Edome*, that is, they began to call, and tooke up this name to call him *Edom*: for in a speech of many where one is principall it is singular or plurall

The Woman hath no authority to impose the name.

plurall, as *Exod. 15. 23.* he called it bitternesse, or they called it bitternesse, but it is not so to be understood when the father giveth the name to the child, that he or they might call him so, but the father by his authority imposed the name to him.

The father being lord over the children, and the womans head; the woman hath no authority to impose the name without the fathers consent: therefore although the name *Ismael* was revealed to *Hagar*, *Gene. 16. 11.* And shee is commanded to call him so, yet in the same Chapter it is said, that *Abraham* called his name *Ismael*. So *Salomon*s name was given to him by *David* his father, and when the Angell *Gabriel* said to *Mary*, *Thou shalt conceive a sonne and call his name Iesus*, *Luke 1. 21.* The conception was finished now, and the name was told already to *Mary*, *Luke 1. 1.* Yet the holy Ghost will have *Ioseph* this wayesto give him the name, because hee was Christs reputed father, *Mat. 1. 21.*

When the mother gave the name to the child, there was some extraordinary reason in it; the reason why *Leah* gave the name to her sonne, was, that shee might recompence the contempt of her husband, for hee loved her not as *Rachel*, *And shee called his name Reuben*, for shee said, *the Lord hath seene mine affliction, now therefore my husband will love mee*, *Gen. 29. 31.* So the daughters of *Lot* gave namees to their sonnes, *Gen. 19. 37.*

The mothers imposed names to their children, although they had a father; that collection then seemeth not to hold *Esa. . Thou shalt call his name Emanuel* [*Vekarath*] speaking in the feminine gender to the Virgin, that Christ as man had not a father, some read it better *vekarath*, *con- tracte pro vekaraah*, and then it is read, *unusquisque vocabit*, every one shall call him *Iesus*.

The mothers gave not the name but in extraordinary cases.

וְקָרָאתָ
 וְקָרָאתָ
 mutato in וְ

What names should not
be imposed,

Quest.

Ansiv.

Whether the name Ie-
sus may be given to a-
ny now.

חַנּוּן בַּעַר

The Heathen called
their kings after their
Gods.

A father should not de-
lay to give a name to
his sonne.

חַתּוּן Sponsus.

What Zipporah meant
by a bloody husband.

Names which they should impose should carrie some instruction with them, as the names which the Patriarches gave to their children; and such were the names which the fathers gave both to the Greeke and Latine Church, as *Deodati, Quod vult Deus, Timotheus, Theophilus.*

Names which should not be imposed to their children; are first the names of God, *Emanuel, Iesus, &c.*

How is this name *Iesus* given to one in the Church, *Colos. 4. 11.* seeing it was Christs proper name.

This *Iesus* was one of the circumcision, and amongst the Iewes, *Iosua* and *Iesus* were all one, and they contracted the name of *Ioshua* into *Iesus*; but now this name is appropriate to Christ under the Gospel, and it were blasphemie to give it to any but to Christ: the name *Iason* signified the same thing which *Iesus* doth; but it is not appropriated as *Iesus* name is; therefore a man may call his sonne *Iason*.

Names of Idols may not be given to children, as *Hannibal* [*Hbanon Bagnol,*] *Have mercy Baal*; *Hasdrubal*. *Balthasser*, so *Malchus* from *Moloch*; such were these names, *Nebushadnezar, Nebuzarradan*, from the Idol *Nebo, Esay 46. Nebo is false*, and *Ier. 51.* such was the name *Evil-Merodah*, from *Merodah* the god of the *Babylonians, Esay 50.* so *Benbadad* from the *Syrian* god *Adad*, which they pronounced corruptly for *Ehhud, uauus.*

The father should endeavour to give a name to his child as soone as hee can; it was a great commendation to *Andronicus* and *Iunia*, that they were in Christ before *Paul, Rom 16. 7.* So it is a great priviledge to the child, to be entred soone into the covenant: when the child was circumcised under the law, he was called *Hhatan sponsus*, because then hee was married to the covenant, and so *Onkelos* paraphraseth the place, *Exod. 4. 25. Thou art a bloody husband to mee: his paraphrase is, in sanguine circumcisionis*

circumcisionis datus est nobis sponsus, in the blood of circumcision there is a bridegrome given unto me, and he thinketh that it is not *Moses* here that is called the bloody husband, but the child who was circumcised: and therefore as *Hhatam* in the Hebrew signifieth *sponsus*, bridegrome: So *Hhathan* in the Arabicke tongue signifieth circumcision, beause they were married to the covenant when they were circumcised. *And touched his feete*, they interpret *touch* here, *shee hurt*, as touch not my Christs, *Psal. 105. 7.* that is, hurt them not; and by *feete*, they understand the part of the body that was circumcised, or that part which distinguishes the sexes: so here the feet is elsewhere taken, as *Es. 7.* *He shal shave the haire of his feet*, that is, of the privy part: as the parent rejoiceth to see his son soone married; so should it be a great joy to the parent to see his sonne soone entered into the covenant.

Pes pro pudendis.

The conclusion of this is, the Imposition of the name argueth the first soveraignty of the father over the child, wherefore the father who resigneth this to others, depriveth himselfe of the authority which hee hath over his child.

Conclusion.

CHAP. X.

Of the duty of servants to their masters.

Commandement V.

Ephes. 6. 5. Servants be obedient to your masters according to the flesh.

THe third combination in the familie, is betwixt the masters and the servants.

The ground of servitude and servile subjection is sin; the

Sinne the ground of
servitude.

When servitude began.

Some of the posterity
of Ham had a mitigati-
on of their servitude.

Quest.

Ans.

Thomas 1. 2. quest. 94.
art. 5.

the first servant was a disobedient sonne, *Nomina domini & servi non natura sed peccati, & culpa non natura meruit hoc nomen*, the names of master and servant are not of nature but of sinne, and sinne deserved this name and not nature, *Gen. 9. 25. Cursed be Canaan, a servant of servants shall he be unto his brethren*: he cursed him thrice, as he blessed *Sem* twice, and *Japhet* once.

This curse began in the dayes of *Sem*, who was *Melchisedeck* the king of *Salcm*, when the *Canaanites* were tributaries to him, and afterwards they were servants to the *Israclites*.

This servitude was somewhat mitigated in some of their posterity; the *Gibeonites* were of the offspring of *Canaan*, *Iosh. 9. 25. 27.* yet they had the blessing of God upon their service, and hee continued them; although *Saul* would have rooted them out, *2 Sam. 21.* So the *Cherethites* were *Canaanites*; yet the Lord mitigated their service, for they became *Dauids* guard, and so it was mitigated in *Vrijah* the *Hittite*, and *Ebed-melech* the blackmoore, and in *Arauna* the *Iebusite*, and in the woman of *Canaan*; but yet the servitude continued still upon the posterity of the seven nations, *1 King. 9. 21. Salomon did levie a tribute of bond-service upon them unto this day.* And after the captivity, *Nehem. 11. 3.* and this curse lyeth yet upon the posterity, as the blackmoores are sold for slaves unto this day, and the *Egyptians* are vagabonds.

Whether is servitude contrarie to the law of nature or not?

A thing is said to be *de jure natura* two manner of wayes; First, when the law of nature commandeth such a thing and forbiddeth the contrary. Example, Thou shalt love thy neighbour, the contrary, thou shalt not hate him. Secondly, when such a thing was according to nature in the first institution, but the contrary is not forbidden. Example, a man by nature is borne naked,
nature

nature hath not given him cloathing, but Art hath found out this helpe for him; now this is not contrary to nature, because there is nothing forbidden in the first institution. The first is *de jure positivo naturali*, of the naturall positive law, and wee must do nothing contrary to that: but that which is *contra jus negativum*, wherein nature hath determined nothing, but hath left that free to the will of man; here we may doe against that law; because nature hath concluded nothing to the contrary.

Againe, servitude is against the first intention of nature; but if wee will consider the second intention of nature, because nature hath intervenied, it is according to the intention of nature, that some should serve, and some goe free; for as the sensitive faculty should obey the reasonable and serve it: so should the foole serve the wise man, *Prov. II. 29.* when such are borne without judgement, they are fit to serve the wise, although they actually serve not, nor cannot be compelled to serve.

There were a number in the dayes of the Apostles who thought that Christian libertie, and servitude could not stand together; when servants may have this liberty from their servitude by lawfull meanes, they should seeke it, that they might come nearer to their first estate againe, when man was created a free creature; therefore those servants who refused their libertie, when they might have had it, were boared in the eare with a note of infamie; but of it self it is not an unlawfull calling, *1 Cor. 7. 2 Tim. 6.* And Paul desireth *Philemon* that he receive home againe *Onesimus his servant*: and these were servants after the Roman law, of whom Paul speaketh, which was the hardest sort of servitude that could be.

Seeing servitude is a lawfull calling, how is it that the Lord commanded, *Deut. 23. 15.* *Thou shalt not deliver unto his master the servant that is escaped from his master unto thee?* this might seeme to loose the bond,

F f f 4

which

Ius naturale } *Positivum* :
 } *Negativum.*

Servitude both according to the first intention of nature and against it.

Christian liberty and servitude may stand together.

Quest.

which is betwixt the master and the servant.

The law meaneth of such servants who were Gētiles, and who for their religion came from their master to the Church of Israel, for otherwise a fugitive servant was to goe backe to his master againe, as *Onesimus* to *Philemon*.

Servants were either servants by birth, or made servants; servants by birth were those, who were borne of handmaids; if the father had beene a freeman, and the mother a slave; then the children were slaves: *Nam partus sequitur ventrem*, the child is reputed according to the condition of the mother: but it is otherwise in the covenant of grace. *If any of the parents be holy, then the child is holy*, 1 Cor. 7. 14. that is, he may be admitted to the covenant; those who were borne in the house, were called *verna domus*; hence commeth *vernaculus sermo*, the homebred tongue: and opposite to those were *alienigena*, strangers, and those *verna domus* were called *οικουγενεις* borne in the house; for when a man married a woman and begat children in their masters house, the children were not called their children, but their masters children, and *David* alludeth to this forme, *Psal. 116. 16. I am the sonne of thy handmaid*; that is, my mother dwelt within thy house, and was within the covenant, and I was borne within thy house, and consequently belong to thee: when both the parents were Hebrewes and free, then the child was free also, *Philip. 5. 5. Paul was Hebraus ex Hebrais*, that is, both his father and his mother were Hebrewes, and hee was free borne.

The second sort of servants were made servants, and they were either *Iure gentium*, or *Iure civili*, by the law of nations, or by the civill law; *Iure gentium* were those who were taken in warre, and were *servi belli*, and *Christ* alludeth to this forme, *Luk. 4. 18.* when hee expresseth the miserable estate of sinners carried captives, he calleth them

Answ.
Servants who fled for religion were to be protected.

The first division of servants.

οικουγενεις.
Children begotten in their masters house.

Allusion.

Hebraus ex Hebrais quid?

Iure gentium.
Servus }
Iure civili.

Allusion.
Men taken in the warre according to the law of nations were made servants.

them

them ἀρχιμαλώτης *cuspede captos*, run downe with a speare, and therefore the prince of the captives in the captivity was called ἀρχιμαλωτορχία, the prince of the captivity, the Romans called those servants *mancipia*, quia manu capti, because they were taken by force; of whomsoever a man is overcome, to him he is a servant, 2 Pet. 2. 19.

Those who were servants *jure civili* were such as sold themselves to be slaves, and the holy Ghost alludeth to this sort of servants, *Ahab sold himselfe to sinne*. 1 King. 21. 25. Although we be sold under sinne, and taken captives, yet let us never sell our selves to sinne. Rom. 7. 14.

The second division of servants; the Iewes had foure sorts of servants in their house; first, those who had the greatest charge in the house, as *Eleazar* in *Abrahams* house, he is called *Ben meshek*, *filius discursus domus*, because hee ran up and downe, having all the care upon him, and hee is called *Dameshek*, which is all one with *Meshek*, the steward of the house, and *Dameshek* was his surname, as *Eleazar* was his proper name, putting *daleth* before *meshek*. *Daleth* is the article which the *Syrians* use to put for *He demo strativo*, and some hold that it was hee who built *Damascus*; such a servant was *Joseph* in *Potiphers* house, *Iob* 12. 18. Hee bindeth [*Azor*] a girdle upon their loines, [*Azor*] in the *Chaldee* tongue signifieth a girdle or a purse which the Kings steward wore in the East, such a servant was *Nehemiah* the *Tiroshite*; this commeth from the Hebrew word *Tirosh*, *mustum*, and being formed after the manner of the *Chaldee* names, it is *Atirshata*; he was so called, because he was the Kings cupbearer, such a one was *Herods* steward, *Luke* 8. 3. ἐπιτροπὴ ἱερέως, the *Syriacks* call him *Oeconomus*, and the *Arabicke* *thesaurarius*, his treasurer; these servants were said *stare coram Domino*, to stand before their master, 1 King. 10. 8. *Happie are thy men, happy*

Allusion.

The second division of servants.

משק ארדיע שקק
discurre.

ר דמשק
demonstrativo, and
Syros.

אזור

משת
Mustum.

pie

Allusion.

מְשָׂרְתִים
Ministrantes אֲשֶׁר
Ministravit.

pie are these thy servants which stand continually before thee, that is, which serve thee; and the Angel alluding to this forme saith, I am *Gabriel*, that stand in the presence of God, *Luk. 1. 19.* that is, ready to serve him, and to execute his will: Such servants were called *Mespartim*, *Num. 11. 28.* *1 Chro. 6. 32.* & *1 King. 1. 15*: *Abishag* is said, [*Mesharah*] ministrare regi, to minister to the King; such a servant Christ speaketh of, *Mat. 24. 45.* whom the Lord setteth over his household.

The second sort of servants were those who had an inferiour sort of service; such was *Elisha* that powred water upon the hands of *Elias* his master; and those servants were called *Gnobhodim* properly.

The third sort of servants were those who were more servile, *1 Sam. 8.* as Cookes and Bakers, and these the Romans call *mediastini*, quia ad media opera destinati, servants that were busie about service, that was of the middle sort.

The basest sort of service.

The fourth sort of servants were those who were set to the basest sort of service, as to grind in the man-mill, *Exod. 11. 5.* Even to the first borne of the maid servants that sitteth behind the mill, that is, the man-mill, she is said to sit behind the mill, because shee thrust it before her as she wrought; by the handmaid here is meant the captive, who was set in the basest sort of slavery; for they made the slaves in the day time grinde in the prison, and shut them up in the night in a pit, and they closed the doore with the millstone, and *Esay* alludeth to this sort of servitude, when he saith; Take the millstones and grinde meale, uncover thy lockes, make bare the legge, uncover the thigh, passe over the rivers, *Esay 47. 2.* all these were signes of their servitude in the captivity. This sort of servitude at the first amongst the Greekes was called *δρυοίτις*, *δρυοίτις* is called *pulvis*, dust, because they served in the dust; servants should be as diligent in their calling, as wrestlers

Allusion.

who

who wrestle in the dust; this word is appropriate now to Church service.

They had other sorts of servants which were called mercenary servants, and this was a more easie kinde of servitude; and this servitude indured but three yeares, *Deut. 15. 18. Hee hath bene worth a double hired servant to thee in serving thee sixe yeares, he is worthy of double wages, because he hath served twise as long as a mercenary, for a mercenary served onely three yeares, Esay 16. 14. and Iob alludeth to this sort of service, are not his dayes like the dayes of an hireling, Iob 7. 1.*

The duties of the servants to their masters are subjection, obedience, fidelity, and diligence.

First subjection, to shew their subjection; they tooke their denomination from their masters, as from *Herod, Herodiani*; so from *Cesar, Cesariani*; from *Germanicus, Germaniani*. *Servus per se non est persona, sed res, & possessio Domini sui*, therefore they are called *res sua possessio*, *Gen. 24. 35. My master is become great, and the Lord hath given him flocks, and herdes, and silver, and gold, and men servants, and maid servants, and Camels, and asses*; and the Greekes call them *ἀναπόσωτοι quia non habent personam in jure civili, neque habent patriam, neque heredem*; and they call them *ἀναπόσωτοι*, their masters feet, *1 Sam. 25. 17. Let it be given even unto the young men that follow my Lord, in the Hebrew, it is that walke at my Lords feete.*

The second duty is obedience, for obedience they should have their eyes alwayes towards their masters, to be directed by them, as it were with a word or nod; and as the master teacheth with his eye, *Psal. 32. 18. So should the eyes of the handmaid be towards her mistresse, Psal. 123. 2. If they set their eyes towards their masters, then their masters eye will be towards them for their good; ponam supra te oculum meum, I will set mine eyes upon thee, Gen. 44. 21. and Jer. 39. 12.*

Mercenary or hirelings.

Allusion.

The duties of servants to their masters.

Servants tooke their denomination from their masters.

Servants called their masters feete.

Servants are to obey their masters.

Their

The manner of servants obedience.

μετὰ φόβου καὶ τρέφους.

In what cases the servants are free from their masters service.

Quest.

Their obedience should be ready obedience, such was the obedience of the *Centurions* servants, *I say to one goe, and he goeth, and to another come, and he cometh*, Mat. 8. 9. *Iobs* servants were not obedient, *I called my servant, and he answered me not*, Job 19. 16. So those servants who answer againe to their masters, *Tit. 2. 9. Servus sit monosyllabus Domino.*

The manner of their obedience should be with feare and trembling: this feare is not taken here for servile feares, such as is in slaves, for it is the same word which is used, *Phil. 2. 12. With feare and trembling*, which is not servile feare, *2 Cor. 7. 15. They received Titus with feare and trembling*: this was more than servile feare.

This obedience of servants to their masters is limited; they are but *their masters according to the flesh*, *Ephes. 6. 5.* And *Thomas* observeth well out of *Seneca*, that *Servitus in totum hominem cujuscunque generis per omnia non descendit*, that is, their commandements reach not to the soule of the basest slave that is, and therefore slaves are called [*σώματα*] *bodies*, *Revel. 18. 13.* because their masters commandements reach onely to their bodies, and not to their soules.

The servants are free of their masters service in these cases: First, when they are the Lords prisoners in sickness: Secondly, in the night when they goe to rest; and thirdly, on the Sabbath when they goe to serve the Lord.

Servants obey your masters according to the flesh; this signifieth the short continuance of their subjection, for all bonds according to the flesh, cease in the life to come; as the bond betwixt the man and the wife, so betwixt the master and the servant, for then they shall be like the Angels of God.

Seeing the servants are called *their masters money*, *Exod. 21. 21.* and they are reckoned *inter mobilia*, among

mong the masters moveable goods, *Gen. 24.35*. Whether might a servant in *Israel* sue his master at the law for any wrong done unto him?

According to the positive law of the Jewes hee might not sue his master, but the morall law alloweth that he should plead with his master if hee had done him wrong, *Iob 31.13,14*. *If I did, despise the cause of my manservant or my maidservant, when they contended with me, what shall I doe then when God riseth up? and when hee visiteth, what shall I answer him? did not hee who made me in the mothers wombe make him?* There are two reasons here why *Iob* will not decline to be tried by his servant, because they are alike in creation, and shall be presented alike before Gods judgement seat; and therefore it is good reason that we be both tried in the judicatories of men, and it is most equitable that my servant have place to plead against me; God himselfe refused not to be tried with his servants, *Esaie 49. 1*. *Let us come neere together to judgement.* So *Ier. 2. 9*. Gods power is an absolute power, and it reacheth as farre as his will doth. Secondly, God cannot be angry with his servants, nor punish them above their deserts, and if he would doe so, what Iudge hath hee above him to call him to account? for if an equall had not power over his equall, much lesse over his superiour; and his superiour in the highest degree; and yet the Lord will submit himselfe to be tried, pleading with base men, that he may be justified in his speeches, when he is judged, *Psalme. 51. 2*. What is base man then whose breath is in his nostrils, that he should refuse this judicatory?

The third duty of servants to their masters, is fidelitie, *Mat. 24.4*. *Who is a faithfull and a wise servant?* Such a servant was *Iacob* to *Laban*, who by all meanes sought his masters profit; *Amah* in the originall is called a handmaid, and *Omen* is called a nurse, which both

come

Answe.

Whether the servant may plead with his master.

The reason why servants may plead with their masters. God submitte himselfe as it were to be tried in judgement.

Fidelity of servants to their masters.

אֲמָנָה ancilla

אֲמָנָה nutrix ab אֲמָנָה

fidelem esse.

come from *aman, fidelem esse*, to be faithfull, because the handmaid should be as faithfull to her mistresse, as the nurse should be in keeping of the child committed to her.

Procopius.

The manners how the Canaanites pleaded for their liberty.

The servant laboureth not for himselfe but for his master, the talents were put out by the servants for their masters gaine, *Mat. 25. 27.* The Iewes say that there was a question betwixt them and the *Canaanites* which dwelt in *Africk* (for when *Ioshua* killed the *Canaanites*, a number of them fled to *Africk*, as the inscription at *Mauritania* testifieth: *Nos sumus Cananei qui fugimus a facie Ioshua prадatoris*) we are *Canaanites* who did flie from the presence of *Ioshua* the robber, they came before *Alexander* the great to claime their possession in *Canaan* againe, and they said, that the land of *Canaan* tooke the name of their father *Canaan*, *Num. 34. 1.* And *Gabboath* a Jew asked them, what sort of arguments they would use in this their pleading? they said they would use arguments taken out of the Law: well said the Jew, it is written, *Gen. 9. 25. Cursed is Canaan, a servant of servants shall he be to his brethren.* Whatsoever the servant acquireth, it belongeth to the master, but ye are our servants, therefore whatsoever ye have, doth justly belong unto us; ye see how ye are justly seclued from *Canaan*, and have no right to it.

Diligence is required in a servant.

Scare pro servire.

The fourth dutie of servants is diligence, *Prov. 27. 18.* *He who keepeth the fig-tree eateth the fruit thereof, so hee that waiteth upon his master shall be honoured:* Servants were said to stand before their master, *Ierem. 18. 20.* *1 King. 17. 1. 2 King. 5. 16.* *Beati servi qui stant coram te:* *David* alludeth to this, *Psal 134. 1.* *Blesse ye the Lord all ye servants of the Lord which by night stand in the house of the Lord.* And *135. 2.* *Yee that stand in the house of the Lord.* Such a servant was *Eleazer*, who was *Ben Meshek, filius discursus*, in *Abrahams* house. So *Luc 17. 7.* *Which of you having*

having a servant who having served all the day, doth not gird himselfe at night, &c.

Appelles painted a servant with his hands full of tooles, to signifie that hee should be diligent in his worke; with broad shoulders, to beare many wrongs; with Hinds feet, to runne speedily at his masters command; with a leane belly, that hee should be content of a spare diet; with the eares of an Ass, and his mouth shut with two keys, to signifie that hee should be swift to heare, and slow to speake.

How Appelles painted a servant.

CHAP. XI.

Of the masters duties to their servants.

Commandement V.

Ephes 6.9. And ye masters doe the same things to them.

THe masters duties to servants are, first, to command them; secondly, to instruct them; thirdly, to feed them; fourthly, to correct them; and lastly, to reward them.

First, to command them; their commandements must be *pia*, *possibilia*, and *proportionalia*, they should be holy, things possible, and things that are proportionable to their strength, they should be *pia*; when *Saul* commanded *Doeg* to run upon the Priests and kill them, *1 Sam. 22. 18.* this was a wicked commandement.

Secondly, they should be *possibilia*; *Gen. 24. 8. And if the woman will not follow thee, then thou shalt be cleare of this mine oath.*

Thirdly, they should be *proportionalia*, *Levit. 25. 43. Thou shalt not rule over him with rigour.* So *Ephes. 6. 9.* First the *Egyptians* caused the *Israelites* to gather the *Arav*; Secondly, to make the bricke; and thirdly, they caused

Præcepta } *Pia.*
 } *Possibilia.*
 } *Proportionalia.*

בפרה *in duritie.*

בפני

מרור העבדנה

manus ejus transierunt per ollas.

Masters ought to instruct their servants.

התורה

הגויק *Catechismus.*

The masters duty to his servant is to feed him.

Allusion.

The Heathen used their servants hardly.

caused them to make the pots, *Psalms. 81. 5. Fecerunt manus transire per ollas*, and yet they said, *perficite opera in die suo*, that is, they would have the whole dayes taske of them. So *Exod. 1. 15. Fecerunt Israel servire in duritie*, they made Israel to serve with rigour, they have a proverbe in the *Talmud*, *juxta robur cameli dant super ipsum onera*, that is, they should lay no more upon him than hee is able to beare: this *αὐστηρία ἐστὶν ἰσχυρὰ δουλεία* est *violenta servitus*, cruell bondage, *Mat. 5. 41.* and this hard service is called *an iron fornace*, *Deut. 4. 20.*

The second duty of the master to the servants is to instruct them; *Abraham* brought forth [*Hanithau*] his catechized servants. So *Iosh. 24. I and my house shall serve the Lord*, and so *Ezekias* instructed his servants to write out a part of *Salomons Proverbs*, *Pro. 25. 1. Servants should adorn the doctrine of Iesus Christ*, *Tit. 2. 19* which they cannot doe unlesse they be taught.

The third duty of the master to the servants is to feed them, *Thou shalt not muzzle the mouth of the ox that treadeth out the corne*, *1 Cor. 8. 9.* The ox when he was treading out the corne might eat as much as hee pleased, and the Prophet alludeth *Hos. 10. 11. Ephraim delighted in threshing, but not in plowing*, that is, in the commoditie of Religion, but not in the paines to reape up his heart; and the Hebrewes have a proverbe, *Bos debet edere ex tritura sua*, the ox should eat of his owne threshing: the heathen put an Engine about their servants necke, which they called *ωμοστροφία*, and it reached downe to their hands, that they might not so much as lick of the meale when they were sifting it; here the servants amongst the heathen, were in a worse case than the oxen among the Jewes, *Iob 29. 11.* They made their servants to die for thirst when they were treading out the vinepresses: *the vertuous woman riseth while it is night, and giveth meat to her husband, and a portion to her handmaids,*

Prov.

Pro. 31. 15. See Salomons example, 2 Chr. 2. 10. and 1 Kin. 5. There are many niggard masters now, that will allow no more to their servants then *Ahab* did to *Micajah* when he was his prisoner, 1 King 2. 2. *Cibato eum exiguo plane & aqua pressura*, that is, with a little water which used to be given to prisoners; and in effect, they fed them with teares, *Psal.* 80. 5. That portion which the masters in old times gave to their servants was called *Lehem bhuk*, panis dimensi, and σιτομέτριον the measure which was measured out to servants in corne, this the heathen called χοίριε.

As masters should not pinch their servants, so they must not daintily bring them up, *Hee that daintily bringeth up his servant from a child, shall have him [ijhieh manon] become his sonne at the last*, and the Hebrewes give an example of this in *Ieroboam*, who being so much made of, affected the kingdom afterward.

The fourth duty is to correct them, and to cover their lesse offences; *nagnar* and παις, is both a child and a servant: why are servants called children in the Scripture? but to teach masters to correct them gently.

They used sundry sorts of corrections, first *κολαρίζειν*, to buffet; then *παπίζειν*, to beate with a shoe or pantofle; then *παριζουμὸς γένει*, *barba vellicatio*, the pulling of the beard, *Esay* 50. 6. *I give my backe to the smiters, and my cheeke [Icmoritim] to them that plucked off the haire*. For great offences the master might whip his servant *ad tumorem, ad livorem, ad sanguinem* The blewnesse of the wound chafeth away evill, *Prov.* 20. 30. but he should whip him so that hee leave not a scarre or marke behind him, the Greekes called these *αδάρια*, that is, *servi stigmatici*, whose backs were marked like the moore-hen; and they were so called *ab attagine*, a Quaille, this belongeth onely to the magistrate to marke and stigmatize them.

Although the Lord grant great liberty to masters

Gggg

over

אֶמֶת מִים אֶמֶת
 pressura, id est exigua.
 קַח קַח פַּנִּים.
 Panis.
 dimensio.
 Σιτομέτριον Dimensum, id est quaterni modij frumenti quos servi accipiebant in mensura.

Pythagoras said, *Noli insidere chrenici*, that is, have not a care what ye shall eat the morrow.

יְהִי מַנּוֹן

Filius.

נַעֲרָה }
 Puer.

κολαρίζειν Colaphum iacutere.

παπίζειν ἀπαπίς παπίδω Crepidis, to beat with a shoe or pantofle & non ἀπάβδω, virga to beat with a rod.

לְמֹרְטִים

Depilantibus, a מרט Depilavit.

Masters should not correct their servants rigorously.

Masters have no power
over the life of their
servants.

over their servants in correcting them, yet they have no power over the life of their servants, and therefore the master is not excused *Exod. 21. 20.* If hee had stricke his servant with a weapon purposing to kill him, and he kill him. He is excused onely if he beate him with a rod, having an intention onely to chastise him, and in the meane time hee dye: it is not to be presumed that he did this of purpose to kill his servant; but if he had beaten him with such violence that he had presently died under his hand, then hee was holden as the murtherer of him; and whereas it is said, *Exod. 21. 21. He is his money*, this freeth him neither in the court of conscience, nor before men, as if he had power to kill his servant: neither was he freed, but in so farre as it was presumed that he would not have killed him when he bought him, but onely to chastise him.

Masters should reward
their servants.

The last duties of masters to the servants, is to reward them, *Exod. 21. 13.* *As he came in with his body, so hee shall goe out with his body.* Hee shall goe out with his body, that is, he shall goe out alone; and it is opposite to that, he shall goe out with his wife, that is, if hee had beene married before they shall both goe out free.

And *Deut. 15. 13.* *Thou shalt not send him away empty; but thou shalt reward him liberally.* In the originall it is [*haganek tagnanik lo*] thou shalt honourably send him away, or thou shalt put a chaine about his necke when thou sendest him away. When masters reward their servants, and servants doe their dutie faithfully, this is, called *συμφορίαι*, *Mat. 20. 2.* he agreed with them for a pennie, *συμβουσαι*; when the servant serveth faithfully, and the master rewardeth him not liberally, this maketh a jarre in musicke, *Esay 16. 14.* *But now the Lord hath spoken saying, within three yeares, as the yeares of a hireling, and the glory of Moab shall be contemned; with all that great multitude, and the remnant shall be very small and feeble.*

הַעֲנִיק תְּעַנִּיק לוֹ

Honorando honorarium
ei dabis, vel torquem au-
renū collo ejus impone ndo
impones אַ תְּעַנִּיק torquis.

Here

Here is an allusion to the manner how the Jewes payed the wages of their mercenary servants, *annus mercenarij*, was the yeare when he had compleat his full time, and served neither more nor lesse, then he got his full wages and nothing was diminished, nor the payment was delayed; so *Moabs* cup is full, and therefore the Lord will not deferre his punishment, but punish him presently.

Annus mercenarij quid.

Allusion.

Now, that masters may performe this duty the better to their servants, let them remember that of *Iob* 13. 12. *He who created me created him in the wombe.* When *Iohn* fell downe before the angell to worship him, the angel said, *Doe it not, for I am thy fellow servant, Revel. 19. 10.* much more may masters say to their servants, I am thy fellow servant: by nature and birth they are equall with them, *Homines contubernales, humiles amici, & conservi, & habent cutem communem, licet non vestem:* They live under one rooffe, they are friends of a lower condition, they are covered with the same skinne, and they differ onely in apparell; and as they differ not in creation, so neither in redemption, *Gal. 3. 28. There is neither Jew nor Greek, bond nor free, neither male nor female, for they are all one in Christ:* the servant paid the halfe sicke as well as the master. And let them remember that they shall be equall with them in death, *Iob 3. 19. The small and the great are there, and the servant is free from his master.*

Motives to moove masters to performe dutie to their servants.

The conclusion of this is, if masters looke up to their great master the Lord, they will doe their dutie to their servants under them; a man hath a fourefold obligation; first to God, *supra se*; then to himselfe, *in se*; then to his equals, *juxta se*; and then to his inferiours, *infra se*; if they looke vp to him that is above them, it will teach them their duty to those who are under them.

Conclusion.

Supra }
in } *Se.*
juxta }
infra. }

CHAP. XII.

Of the duties of the subjects to their King.

Commandement V.

Rom. 13. 2. Whosoever resisteth the power, resisteth the ordinance of God.

WWE have spoken of the combination in the family, now we come to the combination in the polity, betwixt subjects and their Prince.

As children are bound to honour their parents in the family, so are subjects to honour their King in their politie. The duties of subjects to their Prince are first, to honour him; secondly, to be subject unto him; and thirdly, to be obedient unto him.

First, to honour him, and to have an inward respect unto him; for his callings sake; not onely for his gifts of bodie or minde, but because he is Gods lieutenant and deputy upon the earth here: Christ said, *That hee who receiveth a Prophet in the name of a Prophet, shall not want his reward, Mat. 10. 41.* that is, if we respect him as hee is a prophet onely, and for no other respect: so the subjects when they honour their King, onely because he is their king, and for no by respect, then they honour him rightly.

Kings are to have their due styles.

From this inward reverence and estimation they are bound to give him his due stiles and titles; they are called the *breath of our nostrils, Lam. 4. 11.* So the *shields of the earth, Psalm. 47. 9.* And *lapides sanctuarij, Lament. 4. 1.* and *Veetes, the barres, Hof. 11. 6.* For as the barres carried the arke, so doe they the weight of the common wealth,

wealth, and they are called *κράτιστοι* *Act. 1. 23.* *ἐνεργηται*, *Luc. 22. 25.* The highest titles and stiles belong to God onely; titles in the second place belong unto the angels who are Gods ministers; they are called *Thrones, dominions, principalities, and powers*, *Coloss. 1. 16.* and in the third place belong to Princes which are Gods deputies; subjects must not give that to their prince which is due to God, as when they said to *Herod*, *The voyce of a god and not of a man*, *Act. 12. 22.* Wee must not give them that which belongeth unto angels; their highest titles are to be called gods upon earth, and to resemble the angels, *Thou art wise as an angel of God*, *2 Sam. 14. 15.* therefore to speake disdainfully of them, as the *Israelites* said, *What portion have we in David? neither in the sonne of Iesse*, *1 King. 12. 15.* that is a great sinne; it is a sinne to curse him in their bedchamber; *for a bird of the aire shall carry the voice, and that which hath wings shall tell the matter*, *Eccles. 10. 2.* But the greatest sinne to raile publikely against him, *Thou shalt not curse the ruler of my people*, as *Shemei* did *David*, *2 Sam. 16.* Thou shalt not curse the ruler of my people; he is the father of the commonwealth, and a man must not curse his father and his mother, for then he is to die the death: the king is the light of the body, and he that toucheth him toucheth the apple of his eye: We must speake of princes *ἡνυσά* or *ἡνυσά*; that is, either briefly or sweetly.

Soto give homage to them, to kisse them, *1 Sam. 10.* *Samuel* kissed *Saul*; this was called *osculum homagij*, the kisse of homage; *David* alludes to this, *Psal. 2.* *Kisse the sonne*: it was their manner, that others did not kisse the King himselfe, but they laid their hand under his hand, and then kissed their owne hand, thus did *Salomons* brethren to him, but the inferiours laid their hand under his thigh, and then kissed it, *Gen. 24.* and the *Ethiopian*s use to doe unto this day as *R. Abraham* testifieth.

Num. 12. 8. wherefore than are yee not affraid to speake against my servant against *Moses*. *Sol. Iarchi* marketh upon this place, he saith not against my servant *Moses*, but against my servant against *Moses*: against my servant, al though hee were not *Moses*: Against *Moses* my great servant, seeing he is both my servant and my servant *Moses*, how can yee speake against him? such a speech is that *Gen. 21. 10* *He shall not be heire with my sonne with Isaac*, he shall not be heire with my sonne, who am a free woman, nor with *Isaac* who is the child of promise.

Allusion.

לאספ

That wee may the better take up what honour is due to Princes, let us consider, *Psal. 82.* who indited this *Psalme*? it was the Lord: who wrote it? it was *Asaph*: against whom was it directed? it was directed against evill Iudges, *Ver. 5.* *They know not, neither will they understand, they walke on in darkenesse, and all the foundations of the earth are out of course:* yet marke what he saith of these Iudges: *Ye are gods, and all of you are the children of the most high;* If these be called gods whom he reproves so sharply for neglect of their dutie, how are they then to be regarded, as the children of the most high, who accept not the persons of the wicked? *Verse 2.* *Who defendeth the poore and fatherlesse, Who doth justice to the afflicted and needie, and riddeth them out of the hand of the wicked, vers. 4.*

Subjects owe to their Prince another sort of honour, to honour them with their goods, as we are said to honour God with our substance, *Prov. 3.9.* So should we honour the Prince with our substance; there was a threefold tribute which they payed to the king of old: *Census vectigalis, census canonis, & census capitacionis.* *Census vectigalis* was the tribute or custome which hee got of strangers; *Census canonis* was the kings set rent, or his *Segulla*; and *Census capitacionis* was the pole money which they payed unto him head by head, *Act. 22. 26.* *Paul* said, *I bought it with a great summe* πολλὴ κεφαλῆς: because this summe was gathered head by head, *1 Sam. 10. 27.* but the children of *Belial* said, *How shall this man save us? and they despised him, and brought him no presents:* but such as the Lord touched their hearts brought gifts to him: if they be called the children of *Belial* who offered no gift to the king, much more are these the *sonnes of Belial* who refuse to pay, that which is due unto him.

The second duty of the subject to their Prince is sub-

Ascōnus.

census { *Vectigaliu.*
Canonis.
Capitacionis.

סגולה pecalium.

subjection, they are to subject themselves to the Prince, because his government is the ordinance of God.

How is magistracie called the ordinance of God, seeing Peter called it an humane ordinance, 2 Pet. 2. 13. Submit your selves [*ὑποτασσάμενοι*] to every ordinance of men.

It is the ordinance of God, because God hath appointed Princes to rule, Prov. 8. 16. By mee Princes reigne, but it is called an ordinance of man, because the severall formes of government are not from God immediately, but they may be added by mans discretion according to times, places and persons: but it is not so in the ministerie, for as the originall of it is from God, so are the number of the officers set downe in his word.

In the civill administration hēe useth the naturall sense and reason of man, left in man after the fall, to rule and to prescribe lawes, except onely in the lawes of Moses policie; but concerning Church policie, the Sonne of God out of his owne mouth prescribeth lawes to it.

Magistracie is an humane ordinance *subjectivè*, because men are the subject of it; secondly, *objectivè*, because it handleth humane affaires; and thirdly, *terminè* in respect of the end, for it was instituted for the good of man.

When wee submit our selves to the authoritie of the Prince, and to the authoritie of the Church, what difference is there in these two sorts of submission.

The authoritie of the Prince, differeth much from the government of the Church, because this government *praest imperio suo*, but Church men *praesunt legatione aliena* as they are Embassadors from the Lord, *Priores semper obtinent dignitatem, hi in causa legationis tantum*, and so we are to obey them onely.

Quest.

Ans^r.
How magistracie is both called a divine ordinance, and an ordinance of man.

Quest.

Ans^r.

Quest.

Ans^w.

Whether is the King above his subjects or not? Wee must distinguish here betwixt the Kings person and his calling; the kings person is but one, and his subjects are many; but if we shall consider the Kings calling, he is above the people, 2 Sam. 18.3. *Thou art worth ten thousand of us.*

Object.

How is it said then, 1 King. 12.7. *If thou wilt be a servant to this people this day, and wilt serve them, and answer them?*

Ans^w.

The word *service* how it is taken.

The word [*service*] is not taken properly here, but onely thus, if thou wilt yeeld to them in somethings, and therefore 2 Chro. 10.7. it is said, *If thou wilt be kind to this people, and please them, and speake good words to them:* here he explaineth what he meant by that, *If thou wilt serve them,* that is, to deale kindly with them.

Humane lawes are to be obeyed when they are subordinate to the law of God.

Wee obey the Prince when wee obey his lawes, for Princes lawes when they are right, are derived from the eternall law; for even as the second causes bring forth their naturall effects, because they are subordinate to the first cause; so humane lawes are to be obeyed when they are subordinate to the law of God, *By me kings reigne,* Prov. 8.16. So Ioh. 19. *Thou shouldst have no power except it were given thee from above;* this obligation dependeth not from the will of man, but from the first cause, the power of God; therefore *who resisteth the power, resisteth the ordinance of God,* Ro. 13.2. So Nu. 6.11. *What are we? ye have not murmured against us, but against the Lord.*

Quest.

When the Prince commandeth the selfe same thing which is commanded by the law of God; is there but one sinne when the law is broken here, or more sinnes?

Ans^w.

Whether the breach of Gods lawes and the Princes lawes bee one sinne.

The law of the Prince bringeth in a new obligation; breach of the first law is injustice, and the breach of the second law is disobedience.

Quest.

Ans^w.

Whether doe lawes of Princes bind the conscience?

They bind not the conscience *primario & per se*, principally

cipally and by themselves; because he only who can punish the soule, can bind the soule; and *Gerſom* useth this comparison. When a Physician prescribeth to his patient to eat no poysonable meat, if he should eate of it, he sinneth not here *primario*, because he breaketh the Physicians command, but because this is forbidden in the sixt commandment, *Thou shalt not murther*; and as the soule is said to be in a place *per concomitantiam* by way of dependencie, because it is in the body which is properly in a place: So the lawes of men are said to bind the conscience *per concomitantiam*, because they depend upon the Law of God; and they are agreeable to it, which *primario & per se* bindeth the conscience.

Whether doth a mans conscience bind him more, or the commandment of his superiour?

His conscience bindeth him more than the law of his superiour; *Let every soule be subject to superior powers*: and the commandment of the superior looseth the commandment of the inferiour.

The conscience hath none directly above it, but God only, but a magistrate may have some other above him, the conscience being the immediate deputy of God must bind more strictly than the commandment of the magistrate, who is but mediately set under God. But here we must learne to put a difference betwixt these things which are indifferent in themselves, and these things which are simply forbidden or commanded. In these things which are indifferent we are more bound to follow the commandment of the magistrate, than our own consciences; but in these things which are good and evill in themselves, we are more bound to follow our conscience in shunning of the one, and following of the other, than to the commandment of the magistrate. Again observe a difference betwixt subjection and obedience, there may be subjection where there is not obedience, if a Prince should

The laws of the Prince binde not the conscience *primario & per se*.

Simile.

Quest.

Answ.

Rom. 13. 1.

Whether the conscience or the commandment of the superiour bind more strictly.

A difference betwixt obedience and subjection.

should command a thing not lawfull, we are not to obey it, but yet we are still subject to the Prince; and to testifie thy subjection to him, thou must obey with all reverence, *Dan. 3. 18. Be it knowne to thee, O King, that wee will not serve thy gods, nor worship the golden Image which thou hast set up.* They refused to give obedience to his unlawfull commandements, and yet they submit themselves most willingly, and acknowledge him to be their King.

Quest.

We the subjects are subject to the law, and the King is subject to the law, what is the difference then betwixt the Kings subjection and ours.

Answ.
How the King is subject to the law.

The King is subject to the directive part of the law, but not to the coactive part of it. The law is considered two wayes, first, as it is the rule of justice, and the line by which both the prince and people should be guided: The Emperour said well, *legibus solutis legibus tamen vivit*, albeit he was freed from the law, yet he lived according to the law. Secondly, the law is considered as an instrument which the Prince useth for the ruling of his subjects: if we consider the law in the first sense, the Prince is subject to it; but consider the law as an instrument which the Prince useth in ruling of the people, in this sense, hee is not subject to it: a blind man is led by his servant, so farre as his servant leadeth him, he is not his servant, or his inferiour; but consider the servant as an instrument serving his master; although hee were never so sharpe sighted, yet he is inferiour and serveth him.

Simile.

Obedientia } *Activa.*
 } *Passiva.*

The last duty is obedience; There is a twofold obedience, active obedience, and passive obedience; active obedience when wee obey their commandements, and passive obedience when wee submit our selves to their punishments.

Contrary to this obedience is, *quando mendaciter se subjiciunt*, *Psal. 18. 44. When they yeeld fained obedience,*

Prov

Pro. 24. 21. My sonne feare the Lord and the King, and meddle not with them that are given to change. Esseni were called Hashoni rebels, they taught the Iewes not to acknowledge the Romans Empire, teaching them that they should be subiect to none but to God, Pro. 30. 29. There are threethings which goe well, yea foure which are comely in going, a Lyon which is strong amongst beasts, and turneth not away for any, a Greyhound, an hee-Goat also, and a King against whom there is no rising up.

The conclusion of this is, the Iewes say, *Esto orans pro salute regni, nam si non esset autoritas publica, vir proximum suum deglutiret, ut pisces majores minores*: P pray for those who are in authority, for if there were no authority to restrain oppressors, then the wicked would devoure them that are more righteous than hee, and make men as the fishes of the sea, which have no ruler over them. Habak. 1. 13. 14

Esseni what.

שׁוֹנֵי Rebelles seduciosi.

אֲרֵיקוֹן עֲמוֹ
compositum ex אֲרֵי וֶקוֹן
קוֹן.

Conclusion.

CH A P. XIIIIL

Of spirituall fathers and the honour due to them.

Commandement. V.

1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

THIS word father is taken sundry wayes in the Scripture; The Israelites are called the sonnes of Iacob and Ioseph, Psal. 77. 15. they are called the sonnes of Iacob, because they came of his loynes; and they are called the sonnes of Ioseph, because he fed them and nourished them

The word father taken diversly.

in.

The *Israelites* why called the *sonnes of Jacob* or *Ioseph*.

in *Egypt*. So *Num. 3. 1.* These also are the generations of *Aaron* and of *Moses*, they were *Aarons* generation by nature, and they are called *Moses* generation; because hee taught them and instructed them: and so the Preachers are called spirituall fathers, because they beget children by the immortall seed of the word, *1 Pet. 1. 23.* and *1 Cor. 4. 15.* In *Christ Iesus* I have begotten you through the Gospel. So *Gal. 4. 19.* My little children of whom I travel in birth till *Christ* be formed in you.

Children that are begotten of this incorruptible seed will reverence their fathers, and those who be *υἱοὶ*. *1 Tim. 1. 3.* and not bastards, and *εὐγενέσποιοι* nobly borne, *Act. 17. 11.* they will carrie all due reverence and respect to their parents; but those who are onely mothers children will not so honour their parents, *Cant. 1. 6.*

The first part of honour which children owe to their parents is to call them fathers, *My father, my father, the chariot of Israel, and the horsemen thereof,* *2 King. 13. 14.*

It may be said, how can they be called fathers, seeing *Christ* saith, *Matt. 23. 9* Call no man your father upon earth, for one is your father which is in heaven.

Christ reproveth there onely the ambitious affectation of the Pharisees, who delighted much to be called fathers; when the Pharisees sate in *Moses* chaire, then they might call them fathers, that is, as long as they taught the truth, but when they were not directly subordinate to God, and affected that which was due onely to him, then they were not to be counted as fathers. Marke the opposition, call no man your father, for one is your father in heaven; if the earthly father be subordinate to the heavenly, then yee may call him father: but when he affecteth that which is due to the heavenly father, to whom belongeth the kingdome, the power, and the glory, then call him not father. Againē when the earthly father counteth himselfe *instrumentum conjunctum gratia,*

The first part of honour due to pastors.

Object.

Answer.

How Pastors may be called fathers.

Instrumentum } Coniunctum.
 meum } Remotum.

gratie, the conjunct instrument of grace, and not *remotum*, then count him not father; but if he count himselfe only *instrumentum remotum*, the remote instrument, then count him father. Example, God when he cureth a man by physicke; physick is *instrumentum propius*, & the man who applieth it, is *instrumentum remotius*: So the word it selfe is *instrumentum conjunctum*, and the minister who applieth it, is but *instrumentum remotum*. Now if hee should thinke himselfe to be *instrumentum conjunctum*, he is not to be called father. So spirituall fathers are called *Angels*, *Rev. 2. 1.* and *Saviours*, *Obadiah 21.* But here we must take heed, that we apply not this word in particular, to this or that spirituall father; as to say, this is my *Saviour*, this is my *Angell*; for as Iudges are called Gods in generall, it cannot be said so of this or that particular man, that he is a god. So although this word *Angel* be said of the ministers in generall; yet it cannot be applied to any of them in particular.

So the Scripture usually calleth Prophets, [*Ish Elohim*] the *men of God*, that is, the excellent men of God; as *Sa. muel* is called the *man of God*, *1 Sam. 9. 7.* *Elijah* a *man of God*: *1 King. 17. 24.* the yong Prophet a *man of God*. *1 Kin. 13. 1* *Elisha* a *holy man of God*, *Moses* called the *man of God*, *Dent. 33. 1. 1.* *Chron. 23. 14.* and *Ezr. 3. 2.* *David* a *man of God*, *2 Chron. 8. 14.* *Igdaliah* a *man of God*, *Ier. 35. 4.* So in the new testament *Timothie* is called a *man of God*, *1 Tim. 5. 11.* and generally it is applied to all Preachers, that the *man of God* may be made perfect, *2 Tim. 3. 16*

These things which are Gods are most excellent; so should they be who are separated to this holy calling, he hath concredited to them his word; the breaking of bread to his people, and the custody of the soules of his people, *Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give account,* *Heb. 13. 17.*

prophets called the men of God.

איש אלהים
Vir Dei

Quest.

Whether may this word god be attributed to Preachers as well as to Magistrates :

Answ.

Not, it is given onely to Magistrates and Rulers in the Scripture, but not to spirituall Rulers.

Object.

Exod. 22. 28. Thou shalt not curse the gods, Paul giveth this stile to the high priest, Act. 23. 5.

Answ.

Paul giveth this title to him here as a Iudge, because he was sitting in judgement ; but not as he was the high Priest.

A second duty to spirituall fathers is to have our selves reverently towards them.

The second part of honour due to spirituall fathers, is performed by outward gestures, as saluting them, and bowing to them, *2 King. 4. 27.* Contrary to this reverence is to speake disdainfully of them, *2 King. 9. 11. Wherefore came this mad fellow to thee? So 2 King. 2. 23. Goe up thou bald head, goe up thou bald pate.* They mocked and scorned him, and wished that he might be taken away in the whirlwind, as his master *Elja* was taken away before him.

These duties should be performed as they are Preachers, *to receive a Prophet as a Prophet, Mat. 10. 41.* this is true honour.

A third duty is maintenance.

The third part of the honour due to Preachers is to give them maintenance; this is called *double honour*, *1 Tim. 5. 17.* which is an allusion to the double portion, which the first borne got under the law.

Allusion.
Tardare lacrymam quid apud Hebraeos.

First, this maintenance should be given them in due time, *Exod. 22. 29. Non tardabis lacrymam tuam, Thou shalt not delay to offer thy first fruit, and thy liquor ;* it is called *lacryma*, a teare; because it was pressed out in the presse like teares. *Qui cito dat, bis dat ;* they that give soone, give twice, *Psal. 68. 52. Ethiopia currere fecit manus suas ad Deum,* they made their hands run to the Lord, to note their speedinesse in giving.

Currere fecit manus, quid apud Hebraeos.

Secondly, it should not be *contracta manus*, a shut hand. *Deut. 15. 7.* they gave it *secundum sufficientiam sporta*.

spontaneitatis manus, according to the sufficiencie of the free will offering, Deut. 16. 10. following the example of God himselfe, who openeth his hand and filleth with his blessings every living thing, Psal. 145. 16.

Thirdly, they gave it cheerefully, *Deut. 16. 11. And thou shalt rejoyce before the Lord thy God; the Lord loveth a cheerefull giver, 2. Cor. 9. 7.*

The conclusion of this is, Ministers are worthy of double honour; but many will scarce allow to them now the maintenance of *Mishas Levite*; ten shekels of silver, a suite of apparell, and meate and drinke, *Iudz. 17. 10.*

Contracta manus quid,
יָרְקָמוּצָרָה manus
aperta יָרְקָטָעָרָה
manus clusa.

Conclusion.

CHAP. XIII.

Of the promise annexed to the fifth commandement.

Ephes. 6. 7. Honour thy father and thy mother (which is the first commandement with promise) that it may be well with thee, and thou mayst live long on the earth.

THe Lord commanded the Iewes to reverence their parents, and he addeth the reason, *that their dayes may be long in the land, Deut. 22. 6. Thou shalt not take the dame with the young ones, that thy dayes may be prolonged in the land; they were commanded to spare the dame, because shee represented the parents in bringing up of her young ones; and if their dayes should be prolonged for sparing the dame, much more for honouring their parents.*

That thy dayes may be long in the land, in the Hebrew it is, that they may prolong thy dayes [Iarichun jamecha] Parents are said to prolong the dayes of the children because they are instruments of the prolonging of their dayes

יָרְאָכּוֹן יָמֶיךָ
prolongabunt dies tuos
transitive, vel prolonga-
buntur dies tui intransi-
tive.

dayes by praying to God for them, and they testifie that they would have them to live long, and in this sense Ministers are said to *save themselves, and those that heare them*, 1 Tim. 4. 16, or, that thy dayes may be long in the land, that is, may be prolonged, *prolongentur*. So Luc. 12. 20. *This night they shall take away thy soule*, that is, thy soule shall be taken away.

Parents prolong the dayes of their children by their prayers: learne hence what a good custome it is for children to be taught to seeke their fathers blessing, for the parents blessing hath great force to convey the blessing to the children, Gen. 49. 36. *The blessings of thy father are strong with the blessings of my progenitours*; all the blessings of the predecessors concurring with the blessings of the father have great force.

They shall prolong thy dayes. Long life is a blessing of God, *thou shalt come in a lustie old age to the grave*, Job 5. 26. this the Greekes call *εὐωνοία*, and the Hebrewes made a feast when they were past sixtie yeares of age; Calah is a bundance of dayes, *thou shalt goe to thy grave in abundance of dayes*; and age is promised as a blessing, not a troublesome old age, but a lusty and strong old age, Gen. 25. 8. *Then Abraham gave up the Ghost, and died in a good old age, an old man and full of dayes*, Job saith, *thou shalt come to thy grave in a full age*, Deut. 33. 25. *As thy dayes are, so shall thy age be*; that is, thou shalt be in thine old age, as thou wast in thy young yeares; and it is said of Moses, Deut. 34. 7. *That he was an hundred and twenty yeares old when he died, and his eyes were not dimmed, nor his naturall force abated*; that is, his *humidum radicale*, or naturall moisture was not abated, or as Hierom readeth it, his eyes were not dimme, nor his teeth loosed.

Thou shalt come to thy grave in a full age, like as a shoocke of corne commeth in, in his season, Job 5. 26. Marke an excellent comparison here betwixt reaping and death.

First,

Parents prolong the dayes of their children by their prayers.

על ברכה

cum benedictionibus

על hic significat cum & non supra.

What it is to dye in an old age.

לחה Ha nidam radicale.

לחה Gen. maxilla.

לחה

First, the woman conceiveth the seed of her wombe, and it is formed there, then the child is borne; *herbecseit in pueritia*, he groweth up like a tender plant in his yong yeares; then *adolescit*, he shooteth up and promiseth some fruit; and then hee groweth old, withered, and white; then death cutteth him downe, and then hee is threshed and winnowed, and all his goods taken from him. Lastly, he is laid up in the grave as in a barne, to be brought forth in the spring time at the resurrection.

How is this promise fulfilled? for wee see often that good children who are obedient to their parents die soone, and the wicked live long.

There is a twofold reckoning of a mans life in the Scriptures, first, when they are old in yeares and have made no progresse in grace; young in yeares and old in grace: of old they commended the wisdom of the aged in youths, and they called it *σοφισθησιον*, as hee would say, *young old*; such a one was *Salomon*, when hee was young in yeares, yet he was old in grace; and *Iosias* while he was yet young, began to seeke after the God of David his father, 2 Chron. 34. 3.

There are others who are old in yeares but have made no progresse in grace: the Lord observeth these two, *Esay 65. 20. There shall be no more thence an infant of dayes, nor an old man that hath not fulfilled his dayes, for the children shall die an hundred yeares old, but the sinner being an hundreth yeare old shall be accursed.*

So that wee may observe men of three conditions, some are young in yeares but old in grace, as *Salomon* and *Iosias*. Secondly, some old in yeares and old in grace, *Prov. 16. 31. The hoary head is a crowne of glory, if it be found in the way of righteousness, and Esay, 46. 4. And even to your old age I am he, and even to your hoary haire will I carry you, Levit. 19. 22. Thou shalt rise up before the hoary head,* the Chaldee paraphrast paraphraseth it,

H h h h thou

A comparison betwixt reaping and death.

Quest.

Answ.

How the promise of long life is fulfilled.

Some young in yeares, and old in grace.

Old in yeares and old in grace.

Hoarie head put for a wise man.

Old in yeares but not
in grace.

How children are said
to die an hundredth
yeares old.

Simile,

Disobediēce to pa-
rents cutteth short the life
of the children.

Light or lampe put for
the potterry.

thou shalt rise up before the wise, for then the age is honourable when it is found in the way of righteoufnesse. And thirdly, some old in yeares, but not in grace; as *Iob, 1 King. 2. 6. Let not his hoary head goe downe to the grave in peace.* When an obedient sonne to his parents dieth yong; his young yeares are reckoned as an hundred yeares to him; but when a disobedient sonne liveth an hundred yeares, yet he is accursed before God; & *diu fuit, sed non diu vexit,* that is, he hath beene long; but he hath not lived long; for even as a ship when she is tossed to and fro in the sea by stormie winds and tempests, we doe not say that she hath sailed long, but that she hath beene tossed to and fro, but when she tendeth directly to the harbour, then she is said to saile: So although a wicked man be here long upon the earth, yet he is not said to live long, but to be long tossed to and fro; and he is accursed before the Lord, and the obedient sonne hath his young yeares reckoned to him as an hundred yeares.

That thy dayes may be prolonged in the land, it is meant here of a good age, which hath both a naturall life and the spirituall life, for Godlinesse hath the promise, both of *this life, and of the life to come,* *1 Tim. 4. 8.*

Disobediēce to parents cutteth short the life of the children, as *Hophni and Phineas* for disobedience to their father *Eli*, and *Absolon* for his disobedience to his father *David*: Observe what judgements light upon such disobedient children. First, they are accursed as *Ham* was, *Gen. 9.* Secondly, they die a miserable and violent death, *Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall picke it out, and the young eagles shall eat it.* Thirdly, *Hee that curseth his father or his mother, his lampe shall be put out in obscure darkenesse:* that is, he shall die childlesse, and shall not have one to succeed unto him to continue his name. So the Lord said that hee will

will give Salomon one Tribe, that David may have a light alway in Ierusalem: that is, one to succeed in his kingdom, so the woman of Tokoah called her sonne her cole, 2 Sam. 14. 7. They shall quench my cole which is left, and shall not leave to my husband neither name nor remainder upon the earth. And Nadab, and Abihu, because of their rebellion, dyed before the Lord in the wildernesse, and they had no children, Numb. 3. 4. and 2 Chro. 24. 2.

The bloody and deceitfull man shall not live out halfe his dayes, Psal. 55. 23. and Iob 15. 32. He shall be cut off before his time. So Eccles. 7. 17. Why shouldest thou die before thy time. A man dieth before his time when he shortneth the ordinary course of his life by sinne, as when the bloody man is cut of for murther by the Magistrate, hee dyeth before his time: for by the course of nature hee might have lived longer. Secondly, he dieth, before his time, when he is not ripe fruit to the Lord; the wicked are never ripe fruit to God, Hosea. 9. 10. I found Israel like grapes in the wildernesse, I saw your fathers as the first ripe in the figge tree at the first time.

Whither thou art to goe, but the Apostle when he repeateth this promise, saith only, That thou mayest live long on the earth, Ephe. 6. 3. but he leaveth out, whither thou art to goe, because now there is no typicall holinesse more in one land than in another.

This sheweth the folly of the Iewes who hold that they who are buried out of Canaan, at the resurrection shall be caried thorow the cavernes of the earth, untill they come to the holy land of Israel, and there they shall rise: and this they call [gulgul mehilloth] volutatio cavernarum, the tumbling thorow the caveerne of the earth.

Secondly, it refuteth the superstitious conceit of many who think that there is more holines in Canaan than in any other land, and many bloody battles have beene fought for it; whereas now it is no better than any other land.

How the bloody man liveth not halfe his dayes.

Mori in tempore non suo quid.

No typicall holinesse now in one land more than in another.

גלגול מהללות
volutatio cavernarum.



Commandement. VI.

CHAP. I.

Of murther in generall.

Exod. 20. 13. Thou shalt not kill.

Great barbarity to put
out the life of man.

Simile.

God made the water
and the earth to bring
out other creatures, but
he made man with his
owne hand.

יְקַמְתִּי אֶת־פְּרִיגִי־
אִי־טִי־טִי־טִי־טִי
אִי־טִי־טִי־טִי־טִי
aicum texere.

Ἐξυλάσθη Ἰνσκαπερε.



T is a great barbarity to put out the life of man who is the workmanship of God: when a skilfull weaver of tapestry is weaving a curious piece of worke, hee permitteth his apprentices to weave the common sort of worke, as the beasts, the fowles, and such: but when he commeth to the weaving of the picture of man, that peece of worke hee taketh in his owne hand: so the Lord when hee created the world, he said, Let the water bring forth the fishes, and the earth the beasts, he permitteth this piece of worke to be done as it were by his apprentices; but when hee commeth to that excellent piece of worke, to make man, then hee saith, *Gen. 1. 29. Let us make man,* that piece of the tapistrie hee will weave with his owne hand. *How wonderfully hast thou wrought me, in the lowest part of the earth; Psal. 139. 15. [rucanti.]* as curiously as a cunning piece of tapestry is wrought, which the *Seventy* translate ἐργάσθη, how wonderfully hast

hast thou carved me out in the lower parts of the earth, that is, in my mothers belly; *Deus est* πλάσας, or *statuarius*, it is the Lord that made the mould, and the mothers belly is the shop wherein he moulded man below here; all that hee made before hee made man were but assaies, or trials, but when he commeth to make man, then hee commeth to his consultation, *Let us make man to our image*, therefore he hath a great care that his life be not put out.

The second reason why man should not be killed, is because he is made to his image. When God sweareth *Hee sweareth by himselfe, because hee hath no greater to swear by*, *Heb. 6. 13.* So when hee made man hee made him to his owne image: because hee had no greater to make him by. *Phydias* the Painter painted the image of *Minerva* and his owne image so cunningly together, that he said whosoever should marre the image of *Minerva*, should marre the image of *Phydias*; and whosoever should marre the image of *Phydias*, should marre the image of *Minerva*; so the Lord placed his image so cunningly in man, that whosoever defaceth his image, defaceth the man; and whosoever killeth the man defaceth his image. Whatsoever is sealed with a seale, that is excellent in its owne kinde, as *Esay 28. 25. Hordeum signatum*, that is excellent barley, when God set his seale upon man, it sheweth that hee was an excellent creature; there is no Prince that will suffer his image to be abused.

There fell out a sedition at *Antioch*, because *Theodosius* the Emperour exacted a new kinde of tribute from the people; the people in a commotion breake downe the image of the Emperesse *Priscilla*, who was lately dead, and drew it through the streets; when the Emperour heard of this, he was in a great rage, and sent his souldiers against the city to sacke it; as the souldiers

H h h h 3

were

God made man to his owne image because he had no greater to make him by.

Simile.

Phydias painted the image of *Minerva* with his owne,

Theodoret. lib. 5.

How *Macedonius* the monke asswaged the wrath of *Theodosius* the Emperour.

God is angry when he seeth man his image defaced.

Quest.

Answ.

How the image of God is in the life of man, & the life in the blood.

Gods image is in the soule, body, and blood.

were comming forward to sacke the citie, one *Macedonius* a monke indued with heavenly wisdome, came out to meete him, and said after this manner: Tell the Emperour these words, that he is not onely an Emperour, but also a man: therefore let him not looke onely to his Empire, but also to himselfe; for he being a man commandeth also those that are men; and let him not use men so barbarously, who are made to the image of God; he is angry, and that justly, that the brazen image of his wife was thus contumeliously abused, and shall not the Emperour of heaven be angry, to see his glorious image so contumeliously used; there is a great difference betwixt this image of God, and this brazen image; for this one brazen image wee are able to set up an hundred againe; but he is not able to make one haire of the heads of those, if he kill them. This being told the Emperour, he suppressed his anger, and withdrew his forces. The Lord highly esteemeth of this image in man; hee made this the last of all his workes, and hee had nothing now to make, but to make himselfe man; and upon this piece of his worke hee set on his image as his Armes, and therefore no man should be so bold as to deface it.

Seeing the life is in the blood then the image of God may be said to be in the blood, because it is in the life.

The image of God is in the blood, *per concomitantiam*, it accompanieth it. First, the vitall spirits are carried by the blood. Secondly, the senses depend upon the vitall spirits; and the reasonable soule upon the senses, and the image of God is in the soule; take away the blood, the spirits faile; take away the spirits, the senses faile; take away the senses, the reasonable faculty faileth; and take away the reasonable faculty, the image of God faileth in the man.

The image of God is in the soule *tanquam in proprio subiecto*

subjecto, as in the proper subject: it is in the body, *tanquam in organo*, as in the organ, therefore the Apostle willeth us to make *our members weapons of righteousness*, Rom. 6. 19. And it is in the blood, *tanquam in copula*, as in the bond, for the blood is that which coupleth the soule and the body together.

How pretious a thing is the life of man in the sight of God, *Exod. 21. 22.* *If they follow no mischief*, that is, if the child be not figured, yet, as the Greeke hath it, or not a living soule as yet, yet the striker was mulcted or amerced, and this was paid to the husband; not onely for the wrong done to the woman, but also for the wrong done to that which should have beene a child, although he was not as yet *fatus signatus*: and when the child is borne, see what care the Lord hath for the safety and indemnity of his life; first, he setteth up a Magistrate to defend him, and then he commandeth that the houses have battlements about them, that hee fall not over, and ditches to be covered, that he fall not in; and not onely commandeth he the man that killeth to be killed; but the beast also that killeth a man, to be killed, and his flesh not to be eaten, *Exod. 21. 28.*

The conclusion of this is: man is made to the image of God, and whosoever killeth a man shall die for it, *Gen. 9. 5.* *Surely your blood will I require at the hand of every beast, at the hand of a man, and at the hand of every mans brother*; after that the Lord had said, *I will not curse the ground any more for mans sake, although the imaginations of his heart be evill alwayes*, and after that God was reconciled to Noah, and *smelled his sacrifice*; yet hee saith, *I will require the blood of man*, to teach us, that murther falleth not under this remission, *I will require it at the hand of a beast*; although it cannot sinne, yet it shall be stoned to death, and the flesh of it shall not be eaten, *Exod. 21. 28.* *I will require it at the hand of a common*

The care that God hath of the life of man before he be borne.

Conclusion.

No man is free from punishment for murder.

אדם

יש

א' ח' נ'

man and of a great man, and I will require it at the hands of a brother, so that no degree shall escape unpunished for this sinne, *homo natura, vir dignitate, & frater cognitione*: a man by nature, a mighty man by his dignity, and a brother by neerenesse of blood.

CH A P. II.

Of unjust anger, or murder in the heart.

Commandement. VI.

Mat. 5. 22. Whosoever is angry with his brother, &c.

There are sundry degrees of this murder before it come to the act; First, if a man be angry with his brother unjustly, and hate him without a cause, then it is murder in the heart. Anger in it selfe is no sinne, it is *cos virtutum*, it is a whetstone to all the vertues, and the defect of it, is called *ἀσπρηλία*, when a man should be angry, and yet is not angry; but this anger is a sinne, when it anteverteth reason; Christ himselfe was angry, *Matt. 21. 12.* but his reason anteverted his anger, *Ioh. 11. 33.* He troubled himselfe, his reason stirred up his passions, because, reason stirred the passion and ruled it, it was just anger: but when passion stirred reason, then it is unjust anger.

Secondly, when this anger is not moderated, then it is unjust anger, as *Ionas* anger was, *cap. 4. 9.* I doe well to be angry even unto the death. So *Moses* anger; his passion blinded him so, that he speaketh of God in the feminine gender, *Num 11. 15.* [*veim cacah at gnosheh li*] If thou deale so with me, kill me I pray thee.

Anger

The degrees of murder.

Anger is a sinne when it anteverteth reason.
ἐταράξεν ἐαυτὸν, turbavit seipsum.

וְאִם יִכְפֹּר לִי
אֶת-עֲשָׂוִי לִי

Anger followeth reason more than concupiscence, and concupiscence is more brutish: when anger revengeth it selfe, it is *sub ratione vindictæ*, with some reason of revenge; but lust hath no regard to reason. This anger being exorbitant, is turned into sinne, and the Philosopher compares it to an hasty servant that runnes away before he get all the directions from his master; and unto a dog that barketh at his master when he knockes at the doore, before he know him; so anger when it stayeth not to be directed by reason.

And thirdly, when it endureth too long, then it is not just anger, *Let not the Sunne goe downe upon your wrath*, Eph. 4. 26. and *anger resteth in the bosom of fooles*, Eccl. 7. 9.

There is nothing that a man is more tried in then in his anger, the Hebrewes have a proverbe, *Bekis, bekos, bekagnas*, that is, a man is tried by his purse, by his cup, and by his anger: if he be soone angry, he is contrary to the Lord who is slow to anger, *Nehe. 1. 3. The Lord is slow to anger*, and [Gadol coah] *great in power*. So Num. 14. 17. *And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long suffering, and of great mercy*; and a man of this spirit is called a man of a coole spirit, *Prov. 17. 27. and Mat. 18. 26. Pro-duc super me spiritum tuum*; that is, have patience, and [Erech Appaym,] one who hath wide nostrils. *Exod. 34. 6.* For he who hath narrow nostrils, commonly is of a hasty spirit.

So if he continue in his anger; there is nothing that a man is more ready to keepe then his wrath, and therefore the Hebrewes put *Servare, pro servare iram*, to keepe wrath, as *Ier. 3. 5. Will he reserve for ever*, that is, will he reserve his anger for ever, *Isa. 103. 9. Neither will hee keepe for ever*, that is, he will not keepe his anger for ever. So *Lewit. 19. 18. Thou shalt not revenge [Velotitor] nor keepe*, that is, thou shalt not keepe thine anger against

Simile.

בְּכִיסִים *in marsupio*

בְּכֹסִים *in poculo.*

בְּכַעַס *ira.*

He is of great strength that is, long suffering.

גִּדּוּל כֹּחַ

Magnus virtute id est, longanimis.

אֶרֶב אֲפִים

Longus irarum, id est tardus ad iram, sic

קָעַר אֲפִים *brevis*

irarum, Pro. 14. 17. id est, preceps ad iram: SERVARE pro servare iram.

וְלֹא תִטֹּר *non ser-*

vatis, אֲטֹר servavit.

against thy brother. *Esau* kept his anger against his brother *Jacob* untill the day of his fathers death, *Gen. 27. 41.* and his posterity after him, who said, *rase it, rase it, even to the foundation thereof, Psal. 127. 7.*

Quest.

Ans^r.

Scriptura proponit absolute & sine conditione quod ex Hypothesi intelligi debet.

How a man is to relieve his enemies Asses under the burthen.

Triplex geminatio ejusdem rei.

עַיִן

עַיִן

עַיִן

How murder sheweth it selfe in the eye.

Whether is this a commandement or not, when the Lord saith, *be angry but sinne not, Ephes. 4. 9.*

Although it seeme to be given out by way of commandement, yet it is rather to be understood here conditionally; *If yee be angry sinne not, so Psal. 86. 1. The Lord ariseth, and his enemies will be scattered;* that is, if the Lord arise, his enemies will be scattered. *So Verse 9. Thou O God sentest a plentifull raine, and thou confirmedst thine inheritance,* that is, when thou sendest a plentifull raine, thy inheritance is confirmed.

The vertue contrarie to this continuing in anger, is to seeke to be reconciled to our neighbour, *Exod. 23. 5. If thou see the Asses of him that hateth thee lying under his burden and wouldest forbear to helpe him; thou shalt surely helpe with him.* The Chaldee paraphrast in his paraphrase hath it this way; when thou seest the Asses of him that hateth thee lying under the burthen, thou shalt leave thine owne businesse, thou shalt leave the Asses with his burthen, and thou shalt leave thine hatred, and be reconciled to thy neighbour; and then thou shalt learne to know quickly, what it is to helpe the Asses of him that hateth. So Christ, *Mat. 5. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave thy gift at the Altar, and goe and be reconciled to thy brother;* so, leave the Asses for a while, and first be reconciled to thy enemy: the Lords chiefe intention is here of reconciliation, hath God regard of Asses, *1 Cor. 9. 9.*

Secondly, this murder commeth to the eye; the heathen said, *animus habitat in oculis,* the mind dwelleth in the eye; there is an evill eye, which is a covetous eye, *Prov. 23. 6. Eat e not the bread of him that hath an evill eye,*

eye, that is, of a covetous eye; so there is an adulterous eye, *2 Pet. 2. 14.* And there is an envious eye, *Deut. 15. 9.* Take heed that thine eye be not evill against thy brother; and there is a murthering eye, *1 Sam. 18. 9.* And Saul eyed David from that day forward, Hebraicè, he looked upon him with an evill eye: So *Iob 16. 9.* Mine enemy sharpeneth his eye upon me; these the Greekes call ἀγρωπιὸν these who looke fiercely.

Thirdly, this murther sheweth it selfe in the countenance, *Gen. 4.* Why is thy countenance fallen, Aph is called the nose, and it is called anger, because anger sheweth it selfe in the nose, and so I take that place, *Esay 2. 22.* Cease from man whose breath is in his nostrils, that is, meddle not with Christ; who if his wrath be once kindled, yee perish from the way, *Psal. 2. 12.* The breath to be in the nostrils is commonly taken to be a signe of infirmity, because the breath sheweth it selfe at the nose.

But it would seeme here that it signifieth infirmity, for the words following imports infirmity, [*Ki ba me*] wherein he is to be esteemed?

The words should not be read *Ba me*, wherein, but [*Bamme*] *excelsus* in one word, because he is esteemed the high and mighty, beware that yee anger him not, for hee is the mighty God; and the words of the next Chapter following import this, *For behold the Lord, the Lord of hostes doth take away from Ierusalem and from Iuda, &c.* this the Greekes call ἀνορθωσις, for ορθω signifieth *supercilium contrahere*, to frowne as men doe when they are angry.

So it sheweth it selfe in the face, *Levit. 17. 10.* I will set my face against that soule that eateth bloud; that is, mine anger. So *Gen. 32. 20.* I will appease thy face, that is, thy anger; and *Lament. 4. 16.* The face of the Lord hath divided them. So *Ier. 3. 12.* I will cause my face to fall upon them, and *1 Pet. 3. 12.* The face of the Lord is upon them that

ἄγρωπιὸν scribitur cum Vau
 & legitur ἄγρωπιὸν
 10d
 ἀγρωπιὸν ab ἀγρωπιὸν
 immans & ἄγρωπιὸν
 How anger sheweth it
 selfe in the counte-
 nance.

ἄγρωπιὸν } Ira.
 ἄγρωπιὸν } Nasus.

במה in quo
 במה qui excelsus re-
 putatus est.

Face pux for anger.

Anger sheweth it selfe
in the face.

ἄγχι } Spuma.
ἰρα. } Ira.

Anger sheweth it selfe
in the teeth.

How the tongue mur-
dereth.

The tongue compared
to diverse things.

Christ setteth downe
the three sorts of pu-
nishments answerable
to three sorts of anger.
The Scripture borrow-
eth comparisons from
Ierusalem, *Canaan*, and
the places about it, to
shew the estate of the
godly and the wicked.

that doe evill, that is, his anger is upon them.

Fourthly, this anger sheweth it selfe by the foaming at the mouth, therefore the Hebrewes marke, that *Ketzeph* is put both for foame and anger, *Esther* 1. 12. *The King was very wrath, and his anger burnt within him;* these the Greekes call *παμυρόλογοι* who are angry untill the foame stand at their mouth.

Fifthly, they expresse the anger of the heart with their teeth, when they gnash with their teeth, *Act* 7. 5. *δακτύλιω*, is properly to saw with a saw, because their teeth goe, as if they were sawing with a saw.

Sixtly, to murder with the tongue; *Ier.* 18. 18. *Come let us smite him with the tongue.* The tongue is compared to a sword, and to an arrow; to a sword that killeth *comminus*, neare hand, and an arrow that killeth *eminus*, that is, a farre off, *Gen.* 49. 23. and to the sharpest sword that is called *sica*, *Psal.* 42. 10. and to a razor, and to the Juniper coales that burne most hotly *Psal.* 120. 4. and to a rod, *Prov.* 14. 3. *In the mouth of the foolish is a rod of pride;* that is, with his tongue he beateth others. And *Hierom* interpreteth that place, *1 Tim.* 3. 3. *A minister must not be a striker,* that is, hee must not raile with his tongue, and *verse* 18. *He must not be given to wine,* because when men are given to wine, they have no care of their tongue; the Hebrewes say that *lingua continet pharmaca vite & mortis*, the tongue hath both the drugs of life and death, & *mors & vita in manu linguae*, death and life are in the power of the tongue. *Prov.* 18. 21.

Christ describing here three degrees of anger, setteth downe the punishment answerable to them; and he alludeth to the punishments which were usuall amongst the Iewes; it is the manner of the Scriptures to borrow comparisons from *Canaan*, *Ierusalem*, and the places about *Ierusalem*, to expresse the future and blessed estate of heaven, anagogically; so by other places, to expresse the

the paines of the damned in hell, as *Topbet* is called *Ge-henna*; so the lake of *Sodome* is called the torments of hell, *Revelat.* 19. 20. *These were cast into the lake of fire, burning with fire and brimstone.* So *Iude* 7. and here our Saviour Christ alludeth to the punishments that were amongst the *Iwes*. But wee must not make these three judicatories in *Israel*, and the three punishments spoken of here to agree all together; for in the least judicatory in *Israel* they judged not of matters capitall, of life and death, but in matters of goods; but Christ saith here, hee that is angry with a man is worthy of judgement, the judgement which Christ speaketh of here, cannot be applied to these judicatories that were in *Israel*: and there is a third sort of judgement assigned here to *Ge-henna*, but the Judges in *Israel* punished none in *Ge-henna*, onely the idolatrous fathers burnt their children there to *Moloch*: we must onely then make the comparison this wayes, as there were diverse sorts of punishments amongst the *Iwes*, some lesser and some greater; So in the life to come, there shall be smaller and greater paines and punishments; for smaller and greater sinnes; and as the greatest torment amongst the *Iwes* was the burning of their children unto *Moloch*, so for the greatest sort of anger, there shall be the greatest punishments in hell.

The second thing to be considered here, is the word *Raca*: Hebrew and Syriack words, usually are interpreted in the new Testament, but this word it not interpreted; and the reasons are; First, because it was a word commonly used amongst the *Iwes*; *convitium non acre sed familiare*; a word which in familiar speech the master used to the servant, as when hee called him noddie or witlesse body: So *Iudg.* 9. 4. *Ahimelech hired vaine and [Rekim.] light persons, the Seventy translate it, $\alpha\omega\epsilon\sigma$, viros inanes,* hence come the *Saracens*

The three punishments here, and the three judicatories in *Israel* doe not agree in every thing.

As there were greater, and lesser punishments, for greater or lesser sinnes in *Israel* so shall there be greater or lesser paines in hell.

Why *Raca* is not interpreted in the new Testament.

רָקָא

from

רקי מוח *vaui cere-*
bro, Rabincie.
 רקר *vacuum esse.*

יעלע
 רמ

μυστηριώδης *naso susper-*
do, subsannio, α μυστηρι-
ωδης, nasus.

φορηδόν ἀέριος *Impe-*
rus cum stridore, factum
per onomatopœan ad im-
tationem soni: litera p, ut
βόμβος ex sono ἰσ β.

To be angry for a just
 cause is no sinne.

The Papists argument
 to prove veniall finnes.

from the Chaldee word *Sarack vacuum esse*, men who lived by robbery and had nothing of their owne; as ye would say, *empty men*; they should not be called *Saracens*, from *Sarab*, for they came of *Hagar*, they should be rather called *Hagarens*.

A second reason wherefore this word *Raca* is not interpreted, because there is no fit word in our language whereby to expresse it; there are some Hebrew and Greeke words which cannot be fully expressed in our language. Example, *Iob 39. 30. Her young ones [legnulegnudam] suck bloud*; but it is better expressed by the found; then translated, *they glut-glut bloud*: So there are some words in the new Testament that cannot be expressed well by translation, as *μυστηριώδης, Gal. 6. 7.* signifieth more then to mocke, it signifieth likewise to steepe with the nose, and with the mouth; and it is an ironie in gesture, rather than in words. So *2 Pet. 3. 10. The heavens shall goe away φορηδόν, with a great noyse*, it is more than a noyse, it is such a noyse, as the sea maketh in a great storme.

The third thing to be marked here is that which *Chrysostome* observeth; he who is angry with his brother without a cause is guilty of judgement; therefore hee who is angry with his brother for a cause, is not guilty of judgement, and if hee have a just cause hee may call his brother foole; Christ called his Disciples *fooles, Luc. 24. 25.* and so *Paul* called the *Galatians foolish, Galat. 3. 1.*

The Church of Rome goeth about to prove out of this place, that some finnes are veniall, and some not; those finnes are veniall which deserve not hell fire, but some finnes deserve not hell fire, as when a man is angry with his brother unadvisedly.

This fallacie is like to that which is propounded to boyes in the schooles.

That

That which thou boughtest in the market that didst thou eat.

But thou boughtest raw flesh in the market.

Therefore thou didst eat raw flesh.

The boy is taught to answer to this fallacie, that here they passe from the substance in the proposition, to the accident in the assumption, from the flesh to the rawness of the flesh, and then there are *quatuor termini*, foure termes; and so here they passe from the meanest degrees of the paines of hell, to the highest degree; all sorts of sinnes are not punished in the highest degree of punishment, as hee that calleth his brother foole, but yet all sorts of sinnes are punished in hell with greater or lesser punishment.

The conclusion of this is; *Prov. 4. 23. Keep thy heart with all diligence, for out of it proceed will thoughts and murders.* *Mat. 15. 19.*

Secondly, as sinnes increase, so doe the punishments.

Conclusion. 1.

Conclusion. 2.

CHAP. III.

De infanticidio, of the killing of an infant in the mothers wombe.

Commandement. V. I.

Exod. 21. 22 If men strive and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, &c.

AS the world in the creation was first a confused masse, and then the Lord by degrees distinguished the severall dayes workes; so doth the Lord in the creation

The degrees of the forming of the child in the mothers belly.

נער a puer נער
movere

מלל massa rudis &
intricata adhuc, neque
in veram formam evoluta a מלל convolvit, involvit.

This place is not rightly translated in the vulgar Latine.

tion of the little world man, the first seven dayes is nothing but seed; Secondly, hee is crudled: *Iob. 10. 10. Hast thou not poured me out like milke, and curdled me like cheefe?* then he becommeth flesh, and is no more called seed, but *fœtus*, a birth; Thirdly, the principall parts of the body are fashioned, as the heart, the braine, and the liver; and the rest of the members are not yet discerned: Fourthly, when the armes, thighes, and the rest of the members are distinctly fashioned, then it is no more called *fœtus*, but *infans*, *Naguer*, *puer*, from *nagnar*, *movere*, because hee beginneth to stirre in his mothers belly, the 35. day, and then the child is *septimestris*, borne in the seaventh moneth, and none liveth before that time: but if the *fœtus* be perfect the forty sif day, then hee beginneth to stirre the nintieth day, and his birth falleth in the ninth moneth; but if the *fœtus* be perfect in the fiftieth day, then hee beginneth to stirre in the hundredeth day, and he is borne in the tenth moneth; so that doubling the perfection of the *Embrio*, which *David* called *Golem*, *Psal. 131. 16.* After all the parts are formed, then the child beginneth to stir in the mothers belly, and tripling againe the motion of the child in the mothers belly, wee shall know the time when the child is borne. *David* speaketh of these degrees how the child is fashioned in the mothers belly, *Psal. 139. 16. Thine eyes did see my substance yet being unperfect, and in thy booke all my members were written which in continuance were fashioned, while as yet there was none of them.*

Those words, *Exod. 21. 22.* are not rightly translated in the vulgar translation; *If men strive and hurt a woman with child, so that her fruit depart from her, and shee live, he shall be surely punished,* their meaning is, that the man shall be punished by a fine or mulct for striking of the woman if she abort; but if she live, although the child die, yet the striker shall not die for it, whereas the law

law meaneth, if there follow [*afon*] *damnum*, either to the mother or to the child, then the striker shall die; this place then must be understood of a childe formed, who hath life in him; but if it be but *Embryo*, or that which is called *massa rudis*, before all the members be fashioned; then if she bring forth such a birth, he shall not die for it, the *Seventy* translate it, if her fruite depart from her *ἔξαικονισμενοῦ* *non signatum* not stamped; and the *Rabbines* call it *afimam*, which word they borrowed from the *Greekes*, as money not stamped or sealed, so is the *Embryo* before the soule be created in the body; and that word *Afon* which is interpreted death, they seeme to have read it *Ishon*; as you would say *virunculus*, which the *Germans* call *Mannikin*, or like the little man seen in the aple of the eye; as if they would say, if the body be fully fashioned, and have all the members, and be a little man, then he who striketh the mother, and maketh her to abort, shall die for it; but if the birth be not perfectly fashioned, and it be not a *mannikin*, when the striker striketh the mother and shee abort of such a birth, he shall not die for it.

When a man striketh a woman in the seaventh moneth, hee is rather to be judged a murtherer, than in the eight moneth, if she part with her childe; for the child which is borne in the eight moneth is commonly dead, and therefore the *Greekes* said [*ζ*] *ἑπτα*, [*θ*] *ὀκτα*, *Zeta nota septenarij numeri apud Græcos*, *θ*, *vive*, *Beta* standeth for the eight number, and being the first letter of the word *θάνατος*, it was the note of those who were condemned to dye: he who is borne in the eight moneth is called [*Napil*] *abortivus*, *vel deciduus fructus*, abortive or untimely fruite fallen from the tree, the child borne before the time, opposite to *chordus*, who is borne after the time, such as those were called *subgrundini*, because they were buried under the eves of the houses, and not reckoned as living children to be buried amongst others. And *Salomon* alludeth

דָּמוֹן *damnum, exitiū*

ἔξαικονισμενοῦ *omnibus lineamentis ad exemplar formatam.*

דָּמוֹן *non signatum.*

דָּמוֹן *virunculus qui conspicitur in nigredine oculi.*

Why rather to be judged a murtherer: if hee strike a woman in the seventh moneth, nor in the eight moneth after her conception.

אָבֹרְטִיבִי *abortus abortivū*

אָבֹרְטִיבִי *cadere. Allusion.*

Why the children born in the seventh moneth live, and not in the eight.

Simile.

to this *Eccles. 6. 3.* *He that hath no buriall, an untimely birth is better then he;* the reason why the infant liveth who was borne in the seventh moneth, and not in the eight, is this, because the infant in the seventh moneth gathereth all his strength together, turneth himselfe, changeth his place, and seeketh for a more commodious place; if he be borne when the spirits are wakned, and stirred up, he may live; and the child in the seventh moneth in his mothers belly, is like unto a man, when he is sleeping in his bed, after his first sleepe hee turneth himselfe that hee may lay himselfe more commodiously; but if it fall out that he can sleepe no more, then he ariseth and walketh; but he doth things more confusedly and indigestedly; but after that he hath turned himselfe, if he fall asleepe againe, then he sleepeth more soundly, and is more hardly wakned; so when the child is borne in the eight moneth, his spirits are diffused, and hath no strength to helpe himselfe forth, but dieth in the birth; and therefore if a man strike a woman in the seventh moneth, and shee abort; there is more probability that he hath killed a living child, then if shee had aborted in the eight moneth: for *Octimestris* liveth not in the birth, and it may be presupposed that the infant was dead at the time, the mother bearing it in the eight moneth; so it was not the stroke of the striker that made the child to die, but because it was in the eight moneth, therefore shee brought forth this dead child.

It is a great cruelty to kill the child in the mothers belly, to kill this innocent in his first mansion, which should have beene the place of his refuge; the tunicle in which he is wrapped in his mothers belly, is called *Sibilo*, because (as the Hebrews say) the young infant should live peaceably in it, in his mothers wombe, as in a place of refuge. When *Benah*, and *Rehab* killed *Ishboosheth*, *David* said, *ye are wicked men who have killed a righteous person in his own house, upon his own bed: shall I not require this at your hands?*

Great cruelty to kill the infant in the mothers wombe.

שִׁלָּה *Secundina, a*

tranquillitate fatus a

שִׁלָּה *tranquillum*

esse.

2 *Sam.* 4. 11. So the Lord will require at the hands of such killers, the blood of infants.

The conclusion of this is, the Lord who forbiddeth in his law to kill the kid when it is sucking the damme, had a further intention here: for, doth God regard kids, *1 Cor.* 8. 9. but his chiefe intention is, that young infants may be saved, both when they are in their mothers wombe, and when they are sucking their breasts.

Conclusion.

CHAP. IV.

DE' ΑΥΤΟΦΟΝΙΑ.

Of selfe-murthber.

Commandement. VI.

1 Sam. 31. 4. Saul tooke a sword and fell upon it, and died.

ALL power which man hath is of God, and the Lord hath reserved the power of death and life to himselfe, *1 Sam.* 2. 6. *Deut.* 32. 19. Hee hath not granted to man the power of his owne life, hee hath made him usufructuarium, and he hath granted him dominium utile, but not supremum dominium, not absolute and high dominion, as the Lord hath given the earth to the sonnes of men, *Psal.* 115. 16. he hath granted utile dominium the profitable dominion to them, but not the supreme dominion, he hath reserved that for himselfe: A man is lord over his naturall and morall actions, *1 Cor.* 7. 4. The wife hath no power over her owne body, but the husband, before she was married she had the power over her own body to dispoise of it to her husband; but when she is married she

God hath reserved the power of life and death to himselfe.

Dominium } *utile.*
 } *supremum*

God hath given the profitable dominion of the earth, but not the supreme.

hath not that power; God hath put under mans feete, sheepe, oxen, beasts of the field, the foule of the aire, and the fish of the sea, and whatsoever passeth through the paths of the seas, *Psal. 8. 7, 8.* those he may kill, because the Lord hath given him power over them to kill them for the maintenance of his life; but he is not *Dominus vite, nec membrorum*, he is not lord of his owne life, or of the least member of his body; therefore hee may not kill himselfe.

Selfe murther is contrary to nature.

When a man may desire the separation of the soule from the body

The body is called the soule, because of the neere conjunction of them as *Levit. 19. 28.* and *21. 1. Hag. 2. 14.*

Contrary to the law of God.

Contrary to the law of man.

This selfe murther is contrary to the Law of nature, contrary to the divine law, and contrary to humane laws. First, it is contrary to the law of nature, for every thing seeketh the preservation of it selfe; skin for skin, and all that a man hath will he give for his life, and nature abhorreth death as the last enemy. *1 Cor. 15.*

The soule and the body make up one person, and therefore they desire not to be separated, neither should they desire, except it be for sinne, as *Paul* said, *cupio dissolvi, I desire to be dissolved, Phil. 1. 23.* When the soule is out of the body, it desireth to be in the body. *Revelat. 6. 10.* *How long O Lord holy and true, dost thou not judge and revenge our blood?* The soules call it their blood, because they long for their bodies againe, and for this it is, that the body when it is separated from the soule is called [*nephesh*] the soule, why is the body called the soule? because it shall be joynd to the soule againe as it was before, and the soule shall dwell in the same body, this is therefore contrary to nature, for a man to make a separation betwixt his owne soule and his body.

Again, it is contrary to the divine law, the Lord commandeth us to love our neighbour as our selfe, but a man that killeth himselfe cannot love himselfe.

Thirdly, it is contrary to humane lawes, and therefore they doe as much as they can to refraine it, because

it taketh away a member from the commonwealth, they have made ordinances; that such be made open spectacles, and that they be not buried in Christian buriall, to restraine this sinne.

It is not lawfull for a man to kill himselfe for detestation of sinnes past: for this life is onely the time of repentance, therefore the fathers defined it thus, *Est momentum unde pendet aternitas*, it is the moment upon which our eternity hangeth: and as those who are committed to prison, must not breake the prison at their owne hand, untill hee who committeth them to prison command them to come out: *Non enim pœna vitatur furtiva discessione, sed crescit*, when a man breaketh the prison he escheweth not the punishment by flying, but encreaseth it rather. *Lucretia* killed her selfe that shee should not be defiled by *Tarquinius*, but it had beene no sinne in her, if shee had not given her consent; for if a woman that is forced against her will should lose her virginity, then chastity should not be reckoned amongst the gifts of the minde, but onely amongst the gifts of the body, as strength, beauty, and health; therefore she was guilty of selfe murther. It is not lawfull for a man to kill himselfe to eschew sinne to come, for wee must not doe evill that good may come of it; it is not lawfull for a man to cut the thread of his owne life, that he may enjoy life eternall, for God onely determineth the time of his abode here, and when hee shall remove: and therefore the children of God have waited alwayes till the Lord should make the dissolution, *Luc. 12. 29. Now A TOU ΔΕΙΣ lettest thou thy servant depart in peace*; in the Syriacke it is, now thou openest the prison doore; the prisoner must not goe out untill the prison bee opened unto him. *Philip. 1. 23. I desire to be dissolved.*

The Stoikes saide, if a wise man were taken captive

A man is not to kill himselfe in detestation of sinne past.

Simile.

None may kill himselfe to enjoy eternall life.

The Stoikes held that a man might kill himselfe.

hee might soone relieve himselfe; and if he thought not himselfe happy in bonds, hee might quickly loofe himselfe: and *Seneca* said, *Quamcunque venam nostri corporis, esse venam ad libertatem*, that any veine in the body was a veine to liberty, he meant that a man might open a veine, and let himselfe blood to death: but it was better said of *Plato*, *Ne dividas lignum in via*, that is, take not the soule from the body in the way here.

Quest.

Ans^r.

What are we to judge of *Sampson* who killed himselfe.

As *Sampson* was a type of *Christ* in his conception, so was he in many of his actions, and in his death: *Gabriel* the angell told *Mary* of her conception: so did the angell tell *Sampsons* mother, *Iud.* 13. 3. and as the angels name who came to *Mary* was *Gabriel*, so the name of the angell who came to *Sampsons* mother was *Admirable*; *Sampson* was a type of *Christ* in his name, he was called *Shamshon*, *Solilus* or *little Sunne*, so *Christ* is the *Sunne of righteousness*, *Malac.* 4. 2. He was a type of *Christ* in his marriage: as he married with the *Philistins*, so *Christ* married with the *Gentiles*; and *Sampson* killed moe at his death then in life, so did *Christ*. *Sampson* was directed by the *Lords Spirit*, in his marriage; *Iud.* 14. 4. *His father and his mother knew not that it was of the Lord that he sought an occasion against the Philistins*: as he was a snare to the *Philistins* in his marriage, and directed by the *Lord* in it; so was he in his death, he was directed by the *spirit of the Lord* in it: in the originall it is, [*Pagnam*] *huc illuc impelli a Spiritu*, to be driven here and there by the *spirit*, *Iud.* 13. 25. as the bells which hung in the skirts of *Aarons* garments are called [*Pagnomon*] because they were shaken to and fro.

שמש

שמש Sol. adde 3 ad

שמש ו sic fit diminutivum שמש Solitus.

Sampson in his death was directed by the *spirit of God*.

שמש impulsi. agitari

שמש Tintinnabulum sic dictum quod percussione peruenet.

Quest.

Ans^r.

Sampson desired to die with his enemies, but not that uncircumcised death.

But he desired to die with his enemies.

He desired not to die with his enemies that uncircumcised death, *Psal.* 25. 9. *Destroy not my soule with the wicked*: and his last words may be taken rather as a concession then

then a prayer: as a good captaine had rather die, then that his enemies should prevaile; and the fathers reckoned him amongst the martyrs, for hee most willingly bare witness to the truth. Secondly, his testimony was confirmed by his death, and it was for a divine and supernaturall truth. And lastly, for the glory of God; all which concurred in the death of *Sampson*, and the Lord accepted of his prayer, and heard him when he dyed, and gave him greater strength then before.

How could *Sampson* be a type of Christ, seeing hee committed many great sinnes?

Many were types of Christ, but not in their sinnes. *Tichonius* in his rule set downe by *Augustine*, saith, *Ab his enim, vel removenda quoad significationem istam, peccata; velea in corporis christi (quod est Ecclesia) partes ac membra, qua peccatis interdum contaminantur, transferenda*, he meaneth, that as types of Christ they committed not those sins, but as members of the Church they sinned; and the sinnes should not be transferred upon them as they were types of Christ, but as they were members of the Church. A mans picture doth not alwayes represent the man, for sometimes the fault is in the wood; and sometimes in the stone, or paper, and sometimes in the colours, and sometimes in the unskilfulnesse of the painter; yet it is the picture of that man which it representeth: so although there be defects and wants in the types of Christ, yet they may be types of him. Now if *Sampson* had beene a selfe murtherer, the Apostle would never have reckoned him up amongst the faithfull.

A man is bound by lawfull meanes to seekē the preservation of his life; the Hebrewes call this *Vivificare*, & notat actum continuum, non inchoatum, that is, it signifieth the preservation of life, but not the beginning of life, as *Num. 22. 33.* *I should have killed thee, sed asinum vivificassem*, that is, *I should have kept the asse alive.* So

Reasons proving that *Sampson* died in the favour of God.

Quest.

Ans.

Men albeit they commit great sinnes, may be types of Christ.

Simile.

VIVIFICARE quid apud Hebraeos.

A man is a selfe mur-
therer when he spends
his meanes that enter-
taines his life.

Life put for the main-
tenance of the life.

σωτηα ab α. & σω
salvo, est virtium quan-
do exceditur modus.

The life taken for the
spirituall life.

Num. 37. 15. Num vivificasti omnem feminam? that is,
have ye preserved the women alive, So Luc. 17. 34.

A man is guilty of selfe murther, when hee spendeth
the meanes prodigally which should entertaine his life;
wee have a naturall life, and a spirituall life, the meanes
which entertaine our naturall life are called our life; *When
thou besiegest a towne, thou shalt not cut downe the fruitfull
trees, Arbor enim agri homo est, for the tree of the field is
man, Deut. 20. 19.* that is, it is the meanes which main-
taines the life of man. So *Pro. 27. 27. It shall be life to thy
maides,* that is, maintenance. So in the Gospell it is said,
that the poore widow cast into the treasury *ὅλον τὸν βίον,* her
whole life, that is, her whole substance. *Mark. 12. 44.* So
the woman having an issue of blood twelve yeares, spent
her living upon the Physitians, *Luc. 8. 43. ὅλον τὸν
βίον,* her whole life: So *Eccles. 6. 8. The poore walking
before the living;* marke the opposition, *Poore and living,*
for *living* and *dead*; the poore are judged as they were
dead civilly, because they want the comfortable
meanes to maintaine their life; when men doe prodigally
waste the meanes which should entertaine their life, this
the Greekes call *σωτηα*, as if ye would say, *non salvatio
sui*; not the safery of himselfe, such a one was that for-
lorne son, *Luc. 15. 13. Who wasted his substance with riotous
living, ζῶν ἀσώτως.*

Our life is also taken for our spirituall life, and when
wee have not the care to entertaine the grace of God in
our selves, then wee are saide to be murtherers of our
soules, and when wee neglect the meanes of our salvati-
on, such as those, *Num. 16. 38.* are called *peccatores in ani-
mam suam,* sinners against their owne soule; the life of
the soule is a more excellent life, then the life of the bo-
dy; the life of nature is seated but in the blood, *Vita est
in sanguine, the life is in the blood, Gen. 19.* but our spiri-
tuall life is in the blood of Christ: our naturall life is
maintained

maintained with corruptible things, *Thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayst eat of them; and thou shalt not cut them downe, for the tree of the field is mans life, Deut. 20. 19.* But our spirituall life is maintained by the tree of life, Iesus Christ, therefore this life is called *the life of God. Ephes. 4. 18.*

The Hebrewes say, that the *Ammonites* and *Moabites* who drew the *Israelites* to idolatry, and killed their soules, were punished unto the tenth generation, that they should never enter into the Congregation: but the *Edomites* who killed them with the sword, and the *Egyptians* who drowned them, were but punished to the third generation.

The conclusion of this is, if it be a great sinne to put out the life of another man, it is a greater sinne for a man to put out his owne life, for he must love his neighbour as himselfe.

Conclusion.

CHAP. V.

Of cruell murther.

commandement. VI.

Luc. 23. 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

LEt us enquire here, first, why *Pilate* mingled the blood of the *Galileans* with their sacrifices? Secondly, why they propound this question to Christ?

The occasion why *Pilate* mingled their blood with

The cause why *Pilate* killed the *Galileans*.

the

their sacrifices was this; when the Romans had subdued the Iewes, they laid grievous taxations upon them, and they sent their Publicans abroad dayly to exact of them, and therefore they called them *Nogeshim*, *exactores* in the Syriacke, *Gabbi*, *collector tributorum*, from the Syriacke word *Gabha*, which signifieth to gather tribute or tole; they hated them so, that they called them sinners, and they would not marry with them; therefore they said, *ne contingat tibi uxor qua sit aliqua è publicanis*, take not a wife which is any of the Publicans, and they would not eate with them, nor converse with them; because the Publicans handled the Iews so hardly, they hated both them and the Romans exceedingly; and one *Iudas* of Galilee, *Act. 5. 37*. In the dayes of the taxation, rose up and drew away much people after him; he taught those that followed him, that they should acknowledge no other King but God, and that they should have no other Lord but God himselfe; and he reasoned this waies, *thou shalt worship the Lord thy God, and him onely shalt thou serve*; therefore all civill honour is forbidden to be given to Kings; not unlike to that conclusion of the Pope, the spirituall man judgeth all things, and he is judged of none; therefore the Pope and the clergy are exempted from all civill authority.

Philo in his booke *de legatione ad Caium*, testifieth, that *Augustus* upon his owne charges appointed a dayly sacrifice for himselfe in the temple; and *Theophylactus* writing upon *Act. 5*. sheweth that this *Iudas Galilaus* forbad that any should sacrifice for the Emperour; *Pilate* when he saw these *Galileans* (who were the followers of *Iudas Galilaus*) sacrificing, hee came upon them and killed them, and mingled their blood with their sacrifices; because they forbad to sacrifice for *Cæsar*. Some came and told *Christ* what *Pilate* had done to these men, and they thought that these men were greater sinners then others, for those who are cut off by the

גוֹנְשִׁים *Exactores.*
 גְּבִי *collector tributo-*
 rum אֲנִי *colligere.*
 חַטָּאִים *Peccatores.*

How *Iudas* of Galilee drew people after him, and taught them that they should obey no King but God.

Augustus appointed a dayly sacrifice for himselfe.

the sword, men thinke that they are greater sinners then others, and they that die not well; but a man may die a violent death, and yet die in the favour of God; a sudden death is not alwaies a bad death, *Iobs* sons died suddenly, but to the wicked it is a bad death. *Iob* 34.20. and *Iosias* was killed in the battell, and yet the Lord saith, *I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace,* 2 *King.* 22.20.

Now for *Pilates* cruelty, it may be exaggerated by many circumstances: First, who did it, when hee did it, where hee did it; for actions are accounted either good or evill, not onely from the object and end, but also from the circumstances; for even as in the naturall body, it is not enough to be a perfect man, and want no member, but also that he have colour, proportion, and straightnes, which doe grace the body: So an action is not good, unlesse all the circumstances concur, but it is accounted as an evill action, if any circumstance be wanting; therefore *Thomas* saith wel, *Bonum non nisi ex integra causa constare, malum vero ex quocunque defectu consurgere.* a good action is not made up unlesse all the causes concur, but a bad action is made up of any defect. When many circumstances concur in an evil action, they aggravate the sin very much, as the *Israelites*, *Ezek.* 23.37. committed spirituall adultery with their Idols, they sacrificed their children to *Moloch*; they defiled the Sanctuary with blood, and they defiled it with blood upon the Sabbath day. There were many circumstances to exaggerate *Pilates* fact; First that a Magistrate should kill so cruelly; this was *ἀποκτείνην* *trucidare.* *Mat.* 10.28. and not *ἀποκτείνην* *interficere.* Secondly the place exaggerates the fact, being done in the temple. When *Athaliah* was to be killed, *Iehojada* the Priest commanded to carry her forth without the ranges, 2 *King.* 11: 15. that is, without the precinct of the temple, he would not have her blood shed neare the temple to defile it, this
murther

A violent death not
alwaies a bad death.

The exaggeration of
Pilates cruelty.

Thom 2:2. *quest.* 3: ad 1.

Great cruelty in *Pilate*
to kill those, he being a
Magistrate.

Great cruelty to kill them in the temple.

When the hiding of a sin diminisheth sinne.

murther came nearest to *Zacharies* murther, who was killed betwixt the porch and the Altar, which was nearer to the holiest of all then the Altar; he killed them in the temple publikly in the sight of all men, *Thomas* saith well, *Occultatio peccati, quæ est simplex circumstantia peccati, diminuit & non auget peccatum, tum quia signum verecundia, & qui manifeste peccat, cum agit, tum docet*; that is, the hiding of the sinne which is one circumstance that concurrereth in the sinne, it doth not aggravate the sinne, because it is a signe of shamefastnesse, and he that committeth a sin publikly, he both doth it, and teacheth others to doe the like. *Esay 3.9.* they proclaime their sinnes as *Sodome*, that is, they shew them out and hide them not. *Sed quando occultatio peccati est causa peccati, non diminuit sed auget & constituit novam speciem peccati*, but when the hiding of sin is the cause of sin, it doth not diminish sin, but augmenteth it, and maketh up a new sort of sin, as it is in secret theft, fraud, or deceit.

Thirdly, to kill them that were not under his jurisdiction; for the *Galileans* were under the jurisdiction of *Herod*, so to kill them at the altar which was the place of refuge, when they were now begging pardon for their sins, this aggravateth the sinne more.

If it be said that *Pilate* was an heathen, and had no respect to the altar.

See what reverence the heathen carried to the Altar, for when any person fled to the Altar for refuge, they would never kill him there, if hee refused to come out from the Altar, they would smoake him out, and if that would not serve the turne, they would close him up in the temple that he might famish there, and that the heathen had alwayes a respect to the Altar of refuge, we may see it by the history of *Amyris*.

Amyris being sent by the *Sybarites* to the oracle of *Delphos*, to consult how long their Common-wealth should

Object.

Ans^w.

The heathen carried great reverence to the Altar.

Turkobi adversaria.

Suidas in Ægyptis.

should stand, it was answered, that it should continue ever untill they revered man more then the gods; he seeing one day a slave beaten by his master, and flying to the altar of refuge, yet his master spared him not there; then the slave fled to the tombe of his masters father, and then his master spared him; which when *Amyris* perceived, presently he went and sold all that he had, and went and dwelt at *Peloponessus*; for now I see, said he, that men are more revered then the gods. By this we may see what regard the heathen had of old to the altars, and what a barbarous cruelty was this in *Pilate* to kill these poore *Galileans*, when they were sacrificing.

The conclusion of this is, that the Lord abhorreth all murther, but especially cruell murther, committed openly in the sight of God and his people.

Conclusion.

CHAP. VI.

How the Lord enquireth for blood
and punisheth it.

Commandement. V.

Psal. 9. 12. When he maketh inquisition for bloods, hee remembreth them.

THe Lord enquireth for blood, and then revengeth it. First, he enquireth for blood. *Gen. 4. 9.* And the Lord said unto Cain, where is Abel thy brother? So *Gen. 42. 22.* Behold now his blood is required at our hands. *Daresch, est summo iudicio inquirere,* to search diligently.

The Lord requireth this blood, at the stones and timber of the house, *Habak. 2. 11.* and at the hands of a beast,

Gen.

God first enquireth for blood, and then punisheth it.

שׂוֹרֵר quæ sicut sciscitatus, percunctatus est.

God requireth the blood of man, from reasonable, unreasonable, and sensible creatures.

God searcheth out
blood from the shedder
to the first inventer.

How a mans sinne fin-
deth him out.

צב cubavit, excuba-
vit. proprie bestiarum est

Why is sense attributed
to senselesse creatures.

Gen. 5. 9. and at the hands of a man, that is, of a com-
mon man, and at the hands of a great man, and at the
hands of a mans brother: and hee enquireth after
the blood, from the shedder of the blood, to the authour
or first cause; there was the hand of the *Ammonite* that
killed *Vriah*; there was the hand of *Ioab* that set him in the
forefront of the battle, and there was the hand of *Da-
vid* that invented this: yet *Nathan* passed by them all,
and said to *David*, *Thou hast killed Vriah the Hittite with
the sword*, 2 Sam. 12. 9. So there were the false witnes-
ses who testified against *Naboth* and stoned him, and
the false Iudges who condemned him, and then *Iezabel*
the Queene, and last the King, who sealed all with his
signet: and yet it is said that *Ahab* killed him. 1 King.
21. 19. *Hast thou killed and taken possession?* The Lord
sayes, Num. 32. 23. *Your sinnes shall finde you out*; The
guilt of sinne leaveth such a scent behind it, that the pu-
nishment followeth it and findeth it out, even as the dog
by the scent findeth out the Hare, and as the hew and
cry followeth the murtherer; so doth the revenging
hand of God follow the sinne of murther home to the
doore of him that committed it. Gen. 4. 7. *Sin* [Robbets]
lyeth at the doore, that is, the guilt of sin, as a mastive dog
lyeth at the doore. Deut. 31. 17. *Many evils and trou-
bles shall finde them*; man findeth out sinne first, and sinne
findeth him out againe. And see how the senselesse
creatures discover the blood and enquire after it; *Iob*
saith, *Let not the earth cover my blood*, Cap. 16. 18. When
sense is given to heaven and earth, then the Lord signi-
fieth by this, that this sinne is such, that it inverteth the
nature of the senselesse creatures setled by God: and
therefore they seeke to be revenged of this sinne, and cry
out for a vengeance, which is spoken of such sinnes in the
Scriptures which must presently be punished without a-
ny delay.

As

As the Lord searcheth and enquireth for the blood, so he revengeth it, when *Zachariah* was killed betwixt the porch and the altar, what said he? *The Lord looke upon it, and require it.* 2 Chron. 24. and the Lord answered to his request. *Luk. 11. 51. I say unto you it shall be required.* A yere was scarcely past when the Princes who condiscended to this bloody murder, were all killed by the *Affyrians*, and the King himselfe was wounded, and there he died; see how the Lord revenged this blood.

And wee see this more evidently in *David.* 2 Sam. 12. 9, 10. *Because thou hast slaine Vriah the Hittite, with the sword of the Ammonite, the sword shall never depart from thy house;* which was performed, first, in the slaughter of his sonne *Ammon*; secondly, of *Absolon*: thirdly, in *Adonijah*; then in the five sonnes of *Iehosaphat.* 2 Chron. 21. And of all the sonnes of *Ioram* except *Achazia* who was also killed by the King of *Iezreel.* 2 Chron. 22. And *Athalia* killed all the Kings seed except *Ioas*, who was also killed afterwards by his servants: 2 Chron. 24. and his sonne *Amaziah* was killed, 2 Chron. 25. 27. and *Iosias* was killed in the battle, 2 Chron. 35. 23. and lastly, the sonnes of *Zedekias* killed by *Nebuchadnezzar,* 2 King. 25. 7. see how the sword never departed from his house.

Secondly, the Lord maketh the conscience to be *vindex sanguinis*, the revenger of the blood; for when a man hath once committed this sinne, how fearefully doth his conscience torment him? When *Ioab* wrote to *David* that *Vriah* was killed at *Rabbah*, *David* thought but lightly of the matter at the first, what wrote he backe to *Ioab*? *Let not this matter trouble thee, for the sword devoureth the one as well as the other.* 2 Sam. 11. 25. But see how this matter troubled him after his conscience was wakened, then he saide that his blood was alwayes before him. *Psal. 51. 3.* it is *verbum forense*, alwayes standing

God revengeth blood when he hath searched it out.

How he revenged the blood of *Zachariah*.

How the Lord revenged the blood of *Vriah* upon *David* and his posterity.

God makes the conscience of man to revenge the blood that he hath shed.

מַדְמִיִּים *a sanguini-*
bna.

Blood a great sting to
the conscience.

לְפֹקֵרָה

וְלִמְכוּשׁוֹ לֵב *non*
erit titubatio aut of-
fensio cordi.

The soules departed
desire their blood to be
revenged.

Absolute desires with-
out sin shall be granted

A ground of our resur-
rection.

standing up in his face, and pleading against him; and he prayed, that the Lord would deliver him; [*Middanim*] from bloods in the plurall number, to signifie the greatnesse of this sinne; or because hee was not onely guilty of the blood of *Vrijah*, but also of those who were killed with him, *Abigail* when she dissuaded *David* from killing of *Nabal*, *2 Sam. 25. 31.* she said, *That this would be no grieffe to David, nor offence of heart to my Lord*, in the originall it is, *Lepukah ulemischol*] it shall be no staggering or stumbling; the conscience is offended at the remembrance of the shedding of innocent blood, as when a man dasheth his foote against a stone. *David* when hee remembered this, would not drinke of the water which was gotten out of the well of *Bethleem* by the hazard of the blood of men; see what difference is betweene the conscience awakened and not wakened, and how little *David* esteemed of the shedding of blood in the first case, and how much in the second.

Thirdly, the soules of those who have beene murdered, cry from the heavens for a vengeance upon those who have murdered them, *Revel. 6. 10.* *How long Lord holy and true, dost thou not judge and revenge our blood upon those that dwell upon the earth?* this crying of the soules is not from sinfull passion, as the Apostles desired that fire might come from heaven and burne the Samaritans, *Luke 9. 54.* but this desire of the glorified soules is without sinne; and all desires without sinne, which are absolute desires, must be fulfilled; I say absolute desires, because Christ desired without sinne that the cup might passe from him, but it was not an absolute, but a conditionall desire: but absolute desires must be fulfilled; this is one of the grounds of the resurrection, because the soules now without sinne, do long to be joynd to their bodies againe, therefore it must be granted to them.

The

The conclusion of this is, let us pray with *David* to keepe us from bloud, and let us study to wash our hands in innocencie, that wee may compasse the Lords altar, *Psal.* 26.6. and that the Lord would not gather our life with bloody men, *verse* 9.

CHAP. VII.

De inculpata tutela, *How a man may lawfully defend himselfe.*

Commandement VI.

Exod. 21. 2. *If a theife be found breaking up, and be smitten that he die, there shall be no bloud shed for him, if the Sunne be risen upon him there shall be bloud shed for him.*

WE have spoken of unlawfull killing, which is murther; now it remaineth to speake of lawfull killing, and the first branch of this is, *inculpata tutela*, and the second is casuall slaughter.

God commandeth that a man should not kill his neighbour; and secondly, that hee should preserve himselfe; First, that he should not hurt his neighbour.

Man is considered sixe manner of wayes. First, as hee is a Christian; secondly, as he is a Magistrate, thirdly, as he is a Souldier; fourthly, as he is a Citizen; fifthly, as hee is a Moralist; and lastly, as hee is the worke of nature.

In his first estate he is considered as a Christian, and then hee must lay aside all hatred: it is naturall for a man to love his friend, and it is naturall to him in his corrupt estate to hate his enemy: but it is a worke of

Man is considered sixe wayes.

As a Christian how he is to behave himselfe.

grace when a man pardoneth injuries done unto him. The Lord commended *Salomon* much for this, *That hee sought not the life of his enemies*, 1 *King*. 3. 11.

As a Magistrate.

Secondly, man is considered as a Magistrate, and then; *Hee beareth not the sword in vaine*, *Rom.* 13. 6. but hee must remember that it is *gladius Dei, & Gideonis: the sword of the Lord and of Gideon*, *Iudg.* 7. 20. and hee is the Lords sword-bearer: his part is to institute good lawes, and put them in execution for punishing of transgressours.

As a Souldier.

Thirdly, a man is considered as hee is a Souldier, and then he is reputed to be without honour, if he fight not for the welfare of his owne country, and seeke not to repaire the wrongs done unto it.

As a Citizen.

Fourthly, he is considered as a Citizen, and here hee is bound to seeke redresse of his wrongs by the law, and not to revenge himselfe.

As a Moralist.

Fiftly, he is considered as a Moralist; then it is more honourable for him to overcome his passions, than for him to overcome a strong city, *Prov.* 16. 32. and in this consideration hee should be more carefull not to doe a wrong; then not to receive a wrong.

As the worke of nature.

Sixtly, hee is considered as the worke of nature, and then he should be farthest from revenge;

Let us consider how nature bringeth forth a man, and that will teach him to doe no wrong to his neighbour: the Apostle, 1 *Cor.* 11. taketh an argument from nature, *Doth not nature teach you that it is unseemly for a woman to be shaven?* So nature teacheth a man in his first creation and birth to be a peaceable creature, because she bringeth him forth without weapons.

Object.

But by this reason yee may say that a man may not defend himselfe against injuries, because nature bringeth him forth without weapons.

Ans.

○ Nature still seeketh the preservation of it selfe, and that

that which nature affordeth not to a man for his preservation, art must helpe it. Example, nature bringeth forth a man naked, now because of the injury of the weather, and the uncomeliness of the body since the fall, nature seeketh art to helpe her, to make cloathes for a man to cover his nakedness, and to defend himselfe from the injurie of the weather; so doth it for weapons defensive, but never for offensive in the first place: the hand of man is given to him for the safety of himselfe, but not to wrong his enemy, 1 Sam. 25. 26. *Servavit manum tuam tibi*, Hee hath reserved thy hand to thy selfe: not that thou shouldst kil *Nabal* with it, but that thou shouldst defend thy selfe from *Saul*, who is pursuing thee to take thy life.

When men use their strength to wrong one another, see how the holy Ghost speaketh of them, *Dan. 11. 40.* When hee describeth the combat betwixt the King of the South, and the King of the North, he bringeth them fighting like two beasts, and they are said [*arietare*] to push with their hornes like two rams: when men goe this way to kill one another, abusing their naturall strength, they are like unto beasts which push at others, and therefore in this case, *Let him not boast who putteth on the harnessse, as he who putteth it off, 1 King. 20. 11.*

Secondly, a man is to defend himselfe: and in necessity the Lord maketh him a Magistrate: and as in necessity all things are common for the safety of the life of man, that a man may goe to his neighbours vineyard, or his field, and eat so much as will satisfie his hunger; so in necessity the Lord maketh a man a Magistrate to defend himselfe, when he can have no other meanes to save himselfe. And here we must put a difference betwixt him, *qui infert injuriam, & qui propulsat injuriam*, who offereth the injurie and him that defendeth and holdeth off the injurie, he must defend himselfe, but not wrong his enemy, that must be his chiefe intention: and a se-

Nature seeketh helpe from nature to defend it selfe.

הרשע ירה לך

Servavit manum tuam tibi.

ARIETARE quid. ננח *petiit, impetiit cornibus, proprie de arietibus dictum.*

A man in necessity is a magistrate to defend himselfe.

cond intencion, if hee can have no other meanes to save himselfe, then he becommeth a Magistrate in that case: and hee must take heede here first, that he seeke not revenge; for, *Vengeance is mine, saith the Lord, Rom. 12. 9.* therefore *David saith, The Lord avenge me of thee; but mine hand shall not be upon thee, 1 Sam. 24. 12.* So *Prov. 20. 22. Say not I will doe to him as he hath done to mee, Icr. 50. 15. Take vengeance on her, as she hath done, so do thou to her,* here the Prophet leaveth the revenge to God.

A man must not seeke revenge.

Object.

And if it be alleadged that *Sampson said, As they have done unto me, so have I done unto them, Iud. 15. 11.* therefore men may revenge themselves upon others, who have wronged them.

Answe.

We must put a difference betwixt a Magistrate who *bearcth not the sword in vaine, Rom. 13. 4.* and those who revenge their wrongs *heroico instinctu,* as *Phinehas, Sampson, and Ehud;* from those that follow their owne particular revenge, for *they know not of what spirit they are, Luc. 9. 55.*

What a man must doe before kill or be killed.

Before a man be brought to this necessity either to kill or be killed: first he is to flee, and secondly to defend himselfe by all meanes possible, and not to pursue, if he be rid of his enemy.

Navarrus E. 35. 4. Soto art. 8. q. 5. d. d. in l. uo vim, &c.

First, hee is to flie, *Matt. 10. 23. But when they persecute you in this city, flee ye into a other,* therefore that tenent of *Navarrus* is most false, *eadem recte admitti putat ut alapa vitetur, & ad honorem recuperandum; & Soto, defensio cum interfectione est licita, quia fuga est ignominiosa;* he thinkes that slaughter may be committed for the eschewing of a blow, and the recovering of a mans honour, and *Soto* saith slaughter in defence is lawfull because to flie is dishonourable.

וְלִהְיֶתֶם אֲתֵּם בְּרִלָּת

comprimite eum in foribus, id est, sistite eum extra septa, ne ingressus irruat in me.

As hee is bound to flie to defend himselfe, so hee is bound to hold off the injurie: when *Iehoram King of Israel* sent a man to take *Elisha,* *Elisha* said; *Shut the doore and hold*

hold

bold him fast at the doore, 2 Kin. 6. 23. it is not well translated, handle him roughly, he was only to save himself here.

Now when he hath used all other meanes, and cannot save his life otherwise; then necessity in this case maketh him a magistrate, *If a theefe be found breaking up, and be smitten that he die, Exo. 22. 2.* if he be found breaking up, [*im bammahhthereth,*] but it is better translated *cum per-fossionis instrumento*, if he come with an instrument in his hand to breake up the house, now in such a case the Lord saith, if he be killed, then he who killed him was free of his blood; because it was in the night time, and there was none to helpe him; and it could not be knowne whether he came to rob or to kill; when *David* came to seeke support of *Nabal*, he gave him a churlish answer, and said, *That many men now a dayes breake from their masters,* 1 Sam. 25. 10. but *Abigail* saith of *David*, that he fighteth the battels of the Lord, *verse 28.* what battels of the Lord had hee fought? he was not entred into the kingdome, he onely defended himselfe in fleeing from *Saul*, and this *Abigail* called a just defence, and saith that he *did fight the battell of the Lord.*

When Christ sent his Disciples abroad in their first expedition, hee forbad them to take a staffe with them, *Matt. 10. 10.* that is, such a staffe as might hinder them in their way, but take onely a light rod with them, no staffe of defence; but when hee sent them forth afterwards, hee saith, *Hee that hath not a sword, let him sell his garment and buy one,* *Luc 22. 36.* and the Apostles seeme to have carried swords in their defence, and although these words contained not a precept, yet they are taken from the common custome, as the opposition of the former times implieth; and this sword (or if yee will translate it, a sacrificing knife, as some doe) they were to use onely in defence of themselves, and not to wrong others, and therefore *Peter* when he smote off *Malchus*

אם במהתרה

Si in effossione, vel cura
effossionis instrumento

Lex 12. tabularum ve-
rat sorem diurnum oc-
cidi nisi telo se defendat.

A man fighteth the
Lords battell when he
defendeth himselfe.

The Apostles carried
weapons to defend
themselves.

μαχαίρα, Sisa vel gla-
dius.

care Christ, said to him, *Put up thy sword in his place. for all they that take the sword shall perish with the sword, Mat. 26.52.*

Object.

Esay 2.4. They shall beat their swords into plough-shares, and their speares into pruning hookes; therefore it may seeme that under the Gospell, men may not use a defensive weapon.

Ans^w.

This prophesie is onely to be understood thus, that under the Gospell, people should live more peaceably after their conversion then when they were Heathens and Pagans. Secondly, some understand the prophesie to be interpreted with this condition, the state of the Church shall be such, when all nations shall receive the Gospell, and live as Christians should doe that then there shall be no warres; and this they thinke shall be fulfilled after the conversion of the Iewes.

Object.

Mat. 5. 39. Resist not evill, but whosoever shall smite thee on the right cheeke, turne to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloake also: Therefore it may seeme that it is not lawfull for a Christian to defend himselfe.

Ans^w.

How these words, *Mat. 5. 39.* are to be understood.

There is no place in the Scripture which hath been more mistaken than this: *Iulian* the Apostate abused this Scripture, when hee would boxe the Christians upon the one cheeke, he would bid them hold up the other also; but Christ in this place is not speaking of every sort of injury, but of light injuries, such as are a boxe, or a blow, or loosing of a coat or cloak; hee taketh not away all judicatories here; his meaning is only that we should bee patient in lighter offences and wrongs, and to remit something of our right in such things as we may recover, and not to stand punctually in every thing, this is that which the Gospell teacheth. So to go two miles with a man if hee compell thee, but not an hundred: so not to stand for a coat or a cloake; but if a man should

We may remit something of our right, for keeping of peace.

should take all that thou hast from thee, then thou art to resist him, and to seeke remedy by order of law. So the words following, *give to him that asketh thee, and from him that would borrow of thee, turne thou not away, verse. 42.* if these words should be extended to the farthest, there were nothing more hard, and it would be contrary to that, *2 Cor. 8. 13. For I meane not that other men be eased, and ye burdened.* When he biddeth them *hold up the other cheeke*, it is not meant literally here, but his meaning is, that they should be patient in suffering of injuries, *Lam. 3. 30. He giveth his cheekes to him that smiteth him*; that is, he suffereth patiently. Christ himselfe when he was smitten, did not hold up the other cheeke, but said, *Why smitest thou me? Ioh. 18. 23.* therefore the words are not to be taken literally, but are to be understood that we should carrie a Christian heart, ready to forgive, and not to prosecute all injuries, and to remit something of our owne right at sometimes for the Gospels sake. They say in the Schooles, that *Virtus moralis non consistit in puncto mathematico*, morall vertue consists not in a mathematicall point, but *habet suam latitudinem*; it may be farther extended: so when those Christian vertues are required, they are not so required that they suffer no sort of extention; yee may spare your cloake, or your coate, but if they would spoile you of all, yee are not to yeeld to that: *Paul* forbiddeth the *Corinthians* to goe before Heathen judges to plead; but yet *Paul* being enforced, appealed to *Cesar*. So that the Gospel taketh not away lawfull meanes from a man to defend himselfe, but onely sheweth when, and how hee should use those meanes, and how hee should forbear to seeke to be repaired of light injuries.

Rom. 12. 1. Avenge not your selves: un̄ eaules ad̄m̄art̄s.

When he forbiddeth them *ad̄m̄ēiv* to *avenge themselves*, he forbiddeth them not to defend themselves, and the

We should be patient in suffering of injuries.

Christ suffered patiently, yet held not up the other cheeke when he was smitten.

Morall vertues may suffer extention.

The Gospel taketh not away lawfull meanes of defence.

Object.

Answer.

words going before shew this, *Requite not evill for evill*; this is the description of unlawfull revenge, and not of lawfull defence, and he giveth the reason, *Vengeance is mine, and I will repay, saith the Lord*; and Christ saith, *Shall not God avenge his owne elect? Luk. 18. 7.*

Conclusion.

Necessitas {
Extrema.
Gravis.

The conclusion of this is. Necessity armeth a man to defend himselfe, but not to kill his neighbour, this is called *Gravis necessitas*, great necessity, but if it be *extrema necessitas*, extreme necessity, then he is armed, not onely with defensive, but also offensive weapons: but many men extend this necessity too farre, when it is neither *extrema necessitas*, nor *Gravis necessitas*.

CHAP. VIII.

Of casuall slaughter, and who were admitted to the citie of refuge.

Commandement VI.

2 Sam. 14. 4. And when the woman of Tekoah spake to the King, she fell on her face, &c.

THe sixth Commandement commandeth to cut off the guilty murtherer, so it appointed cities of refuge for casuall slaughter, or for those who in sudden passion had killed a man, such were sheltered in the citie of refuge; but the volunt ary or wilfull murtherer was not sheltered in the city of refuge.

Agere {
Ignoranter.
Ex ignorantia.

Wee must put a difference betwixt these two, *agere ex ignorantia*, & *agere ignoranter*, to do a thing of ignorance, and to doe a thing ignorantly; to doe a thing ignorantly is to doe a thing that we are ignorant when we are doing

ing of it; but yet ignorance is not the proper cause why we doe it, but some other bad accident which draweth on the ignorance, as *Lot* when he lay with his daughters, here he did it ignorantly, but yet his ignorance was not the cause of his sinne, but his drunkenesse that drew on his ignorance: but he is said to doe a thing through ignorance, when his ignorance is the chiefe and the principall cause of his action, as when a man was felling wood, his axe head fleeth off and killeth a man; here he killeth a man of ignorance; this ignorance is the chiefe and principall cause of the action; it was not *accersita ignorantia*, sed *simplex ignorantia*, he drew not on this ignorance, but it was simple ignorance, he that killed a man of ignorance was admitted to the citie of refuge, but not he who killed a man ignorantly.

Ignorantia } *Accersita.*
 } *Simplex.*

ἐκ προνοίας.
διὰ παθῆς.
ἀπὸ τυγχῆς.

ἀδελήματα.
ἀμνηστία.
ἀτυχήματα.

There are three sorts of actions of men; the first are done deliberately, the second in sudden passion, the third by chance; the first are violent injuries and wrongs, and these were not protected in the cities of refuge; the second were the actions which were done in sudden passion, and these were admitted to the cities of refuge; as the woman of *Tekoahs* two sonnes went to the field, and the one of them killed the other upon a sudden, and the woman said unto the King, *Remember the Lord, 2 Sam. 14.* that is, the Law of the Lord, that hath appointed cities of refuge to protect such, that the revenger of blood kill them not. The third were casuall actions when a man was killed by chance; as they who kill *unawares and unwittingly, Iesh: 20.3.* and these were admitted to the cities of refuge.

Agere } *Voluntarie.*
 } *Inuite.*
 } *Ex parte inuite.*
 } *Non inuite.*

Men doe things either *voluntariè* willingly, *invite* against their will; *ex parte invite*, or *non invite*. First, when one committeth murder willingly; then he was not admitted to the citie of refuge. Secondly, when he killed *invite*, against his will, then hee was admitted:

to

to the citie of refuge, because this was *ignorantia inuincibilis*, inevitable ignorance; as if a man had beene felling wood, and the axe head had flowne off and killed a man. Thirdly, *ex parte inuite agere*, to doe a thing partly against his will, as when a man in sudden passion had killed his neighbour, and he was admitted to the citie of refuge. Fourthly, *non inuite agere*, this commeth *ex ignorantia concomitante*, of ignorance accompanying the fact. Example, *Murius Savela* intended to kill the King, hee missed the King, and killed another instead of him, and when it was told him, he was sorry that he had not killed the King; he did not this *ex ignorantia antecedente*, sed *ex ignorantia concomitante*, and the fact was not *involuntarium*, he did it not *inuitus*, but *non inuite*; and such a man was not admitted to the city of refuge.

A man killeth three manner of wayes; First, when the heart killeth and not the hand; Secondly, when the hand killeth and not the heart; and thirdly, when the heart and the hand killeth. When the heart killeth and not the hand, that commeth not to be tried before men; when the hand killeth but not the heart, these were admitted to the cities of refuge; and thirdly, when both the heart and the hand killed, and those were not admitted to the cities of refuge.

Exod. 21. 12. Hee that smiteth a man that hee die, shall be surely put to death; that is, if he smite him willingly, hee was not protected in the citie of refuge; the vulgar translation translates it, qui percusserit hominem volens occidere, morte morietur, what meaneth hee by this, volens occidere, willing to kill? doth hee meane this? hee that striketh a man not casually, but willing to kill him? or meaneth he this? hee who striketh a man, willing to hurt him, but not to kill him, and in the meane time hee kill him; doth the law here consider the purpose and intention of the killer onely? no, but the law considereth here

A man killeth three wayes.

here *effectum non affectum*, the effect, and not his affection, whether he had a purpose to kill him or not to kill him, if he kill him, he is a murderer. Some doe kill, and intend not to kill; some intend to strike and not to kill, and yet doe kill; and thirdly, some intend to kill and yet kill not; none of these were admitted to the city of refuge.

These who killed of ignorance were admitted to the cities of refuge, with sundry caveats.

The first caveat was this, that they behoved to be in a lawfull calling, as he that was felling wood, if his axe head had flowne off, and had killed a man, the Lord said in this case that it was he that killed him, and not the man felling wood, who casuall killed him; actions take not their denomination from him who casuall doth such a thing, but from him who of purpose doth it. When the children of the Prophets were gathering herbes for their dinner, *1 King. 4.* one of them gathered *colloquintida*, or some poysonable herbe, and put it in the pot, now if hee had poysoned some of his fellowes through ignorance, he had beene protected in the citie of refuge, because he was in a lawfull action; but if he should have ignorantly killed a man in an unlawfull action, then this ignorance should not have excused him. Example, if a man had stricken a woman with child not knowing that shee was with child, and the child had died, hee would not have beene protected in the citie of refuge, because he was in an unlawfull action: So if he had beene in an unprofitable action, as if he had beene *mowing grasse upon the house top*, *Psa. 119. 29.* and a stone had fallen downe and killed a man, this ignorance would not have excused him, because hee was in an unprofitable action, for men use not to mow grasse upon the house top: So if hee had killed a man ignorantly in his sporr or pastime, *res licita & seria casum excusat, res vero illicita & jocosa casum atrociolem reddit.* When a man

The caveats with which a man was admitted to the citie of refuge.

Caveat. I.

Ignorance excuseth a man, who is in a lawfull calling.

is about a lawfull action or earnest businesse, hee is excused if he kill casually, but if he be in sport or about trifles, then he is not excused.

Caveat. 2.

The second caveat is, that he ought to be circumspect in his lawfull calling; and this is called *debita advertentia*, due consideration or taking heed, if the axe head had usually flowne off before, and he had killed a man, then he was not protected in the citie of refuge, because he had not used all meanes possible to make the head of the axe fast; the like we see in the pushing oxe, *Exod. 21.* If the oxe used to push, and his master kept him not within the house, and then if he kill a man, his master was to die for it, and the citie of refuge saved him not.

Caveat. 3.

Thirdly, if he had an instrument in his hand which was not a fit instrument to kill a man, as if he had a little pebble stone in his hand, or a small rod; if a man had died of such a stroak, then the man killer was to be received within the citie of refuge; but if he smote him with an instrument of iron, as with a sword, or dagger, then he was to die: So if he smote him with a *stone of the hand*, *Num. 35. 17.* that is, with a stone that filleth the hand, as *Rabbi Salomon* interpreteth it; not with a little stone; so if he smite him with a weapon of wood, and there is a greater restriction of wood then of iron.

*Lapis manus quid apud
Hebræos.
2 King. 9. 24. Implevit
manum arcu.*

Caveat. 4.

Fourthly, if hee had throwne a stone at a man where-with he might have beene killed, and not seeing the man, nor having no hatred at him before, neither sought his harme, if he had killed him, then he was protected within the citie of refuge: in the former caveat, although hee was his enemy whom he killed, yet if hee had no fit instrument to kill him with, hee was excused and protected within the citie of refuge; in this caveat although he have a fit instrument to kill him, yet if he saw not the man, or hated him before, and then killed him, then hee was admitted to the citie of refuge.

The Lord *Deut. 19. 9.* promised to them, when hee should enlarge their bonds, he would give them moe cities of refuge; this promise was made to them when they were on the West side *Iordan*, of before they came over the river; they had three cities assigned to them already, on the East side of *Iordan*, and he was to appoint other three moe for them in the West side of *Iordan*; in all, there were but sixe.

It may be asked, why there were as many cities of refuge appointed upon the East side, as upon the West side of *Iordan*; seeing there were but two tribes and an halfe upon the East side, and all the rest upon the West side, the one was much more spacious then the other?

Although that which was on the West of *Iordan* was more large in bredth then the East side, yet in length they were equall; therefore he appointed as many cities upon the East side as upon the West: and there may be another reason assigned, why he appointed as many cities on the East side as on the West, because those who dwelt in the East side of *Iordan* were farthest from the Temple, and the meanes of Gods worship; and therefore were more cruell, and readier to shed bloud (as borderers are) and to obviate this; the Lord appointed three cities of refuge, on the East side of *Iordan*.

In what citie was the case of casuall slaughter tryed, whether in the cities of the Levites, or in the next citie where the slaughter was committed?

The man when hee killed, hee fled to the citie of refuge, that is, to one of the three cities of the Levites; but when he was to be tried, whether hee killed casuallly or not, then hee was brought backe to the next citie where the fact was committed, and if hee was found innocent, then hee was restored backe to the citie of refuge, where he was to abide untill the death of the high Priest, *Num. 35. 25.*

Three cities on each side of *Iordan*.

Quest.

Ans.

Why there were as many cities on the East side, as on the West side of *Iordan*.

Quest.

Ans.

What

Quest.

What place of refuge had they when they were in the wildernesse.

Answ.

The altar a place of refuge.

Allusion.

Quest.

They had none but the Altar, *Exod. 21. 14.* and wee see by *Isaabs* practise that the hornes of the altar was a place of refuge; and *David* seemeth to allude to this, *Psal. 27. 5.* *In the secret of his tabernacle shall he hide me.*

The hornes of the altar being the place of refuge, why then refused *Nehemiah* to goe into the temple to save his life? *Nehem. 6. 11.*

Answ.

Because he was a stranger and not a Priest, he might not come neere to that part of the temple.

Object.

But a stranger in danger of his life might have fled to the hornes of the altar.

Answ.

Nehemiah knew well enough that this was but a forged danger, and therefore he might not flie to the hornes of the altar.

ערי המקלט

Locus conventionis.

ערי המערה

Urbes conventus.

עורה Atrium vel

refugium dictum quasi auxiliij locus.

These cities of refuge were called [*Gnare hammiklat*] *locus collectionis*; *Num. 35. 6.* and [*Gnare hammugnadah, urbes conventus.*] *Iosh. 20. 9.* and [*Gnazarah,*] *locus auxiliij. 2 Chron. 4. 9.*

These cities of refuge were appointed to save the man-killer from the revenger of the blood; and that they might have the safer passage to these cities of refuge, the hie wayes were made plaine, the hills demolished, and the hollow places filled up, and bridges made for them to passe the rivers, and there was an equall d stance betwixt them, and they were situated upon the tops of the hills; and they set up (as the Hebrewes say) *statuas mercuriales*, images by the way, having this inscription upon them [*Micklat*] and the hand pointing to the citie of refuge; and *Iohn* the Baptist alludeth to this forme, when he saith, *Prepare yee the way of the Lord, make his paths straight, Mat. 3. 3.* Christ is the citie of refuge for all poore and ignorant sinners, and the Preachers are *statua mercuriales*, who point out this way to the citie of refuge,

מקלט

Allusion.

refuge, and sendeth them to the death of Iesus Christ the high Priest. See *Esay* 40.3, 4.

Why were they commanded to stay in the citie of refuge, untill the death of the high Priest? for all murder commeth out of the heart, *Mat.* 15.19. Why then were these who casuall killed, confined within the citie of refuge?

This was enjoyned to them rather as a punishment of their former sinnes, and likewise to teach them, that Iesus Christ behoved to purge both their sinnes of ignorance, and sinnes of error; and wee may see that this was but a ceremoniall law, foreshadowing some other thing to come; for if a man had killed another twentie yeares before the death of the high Priest, or a day before his death, yet both were released alike at the day of his death; if yee will respect justice in it selfe, they should not have beene equally punished, and both should not have beene confined a like time in the citie of refuge; but this was to teach them, that Christs death relieved all sorts of sinners, and as the high Priest was a type of Christ in his person, in his apparell, in his sacrificing; so was he in his death.

Both Iewes and Profelytes strangers were admitted to the citie of refuge, *Num.* 35.25. *These sixe cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them.* There were two sorts of strangers amongst them; First, he that was newly converted to the Iewish religion, and he was [*Ger*] and the *Seventy* translate it, *προσηλυτης*, a Profelyte. Secondly the stranger who dwelt long among them, and he was [*Toshebh*] and the *Seventy* translate it, *παλιος* both these were admitted to the citie of refuge; but an heathen abiding in Gentilisme, such a stranger was not admitted to the citie of refuge.

There fell an accident in *Switzerland*, a Slatter was slatting.

Quest.

Answ.

Why the man-slayer was kept in the citie of refuge untill the death of the high Priest.

What strangers was admitted to the citie of refuge.

72 προσελυτης.

73 παλιος.

A case of casuall slaughter.

flattering a house, the ladder breakes, and hee falling downe killed a man in the streete; the mans sonne who was killed, pursued the flatterer as the murtherer of his father; the Iudge demanded whether there was any hatred betwixt him and his father, or not? hee answered, none that hee knew of; whereupon the Iudge would have absolved the flatterer, but the man being more instant for justice, the Iudge ordained that he should goe up upon the top of the house, and the flatterer should stand under him, and then he should trie, if hee could kill the flatterer, casting himselfe downe upon him; the young man answered, that he could not hazard his life to kill the flatterer, the Iudge replied, no more would the flatterer have hazarded his life to kill your father, wherefore it was but a casuall fact in the flatterer, and hee being in his lawfull calling should not die for it, and if such a fact should have fallen out in *Israel*, the cities of refuge should have protected him.

The woman of *Tekoa*'s parable not rightly applied.

The woman of *Tekoa*'s parable was not rightly applied here; for the widdowes two sonnes went upon a sudden to the field, and killed one another; but *Absolom* waited for his brothers death: Cities of refuge were appointed for those who of ignorance killed, or in sudden passion, but not for those who killed in cold blood, the Lord commanded to take such a one from the hornes of the altar: And *Jonathan*, the Chaldee Paraphrast paraphraseth it thus, although he be a Priest, and serve at mine altar, thou shalt take him from thence and kill him; and *Targum* of *Ierusalem*, although hee be the Priest which standeth and serveth before me, thou shalt take him from mine altar and kill him; therefore they conclude, that cities of refuge protected none that were wilfull murtherers.

Conclusion.

The conclusion of this is, that the life of man is a precious thing before God; and in such a case of casuall slaughter,

slaughter, or when in sudden passion one killeth another, *ampliandi sunt favores* (as the lawyer say) & *in p̄anis benignior interpretatio facienda*, they should have the most favourable interpretation of the law, and in punishments, the more bountifull interpretation of the law is to bee made, they should have *ἐπιείκεια, legis*, the mitigation of the law, and not *ἀκριβοσύνη*, the rigor of the law, and christian lawes should not be written with blood, as were the lawes of *Draco*.

CHAP. IX.

Whether the revenger of the blood was bound by the law to kill the man-slayer, or was it a permission onely?

Commandement. VI.

Num. 35. 27. And [if] the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood kill the slayer, hee shall not bee guilty of blood.

IT is commonly holden, that this was onely a permission, that the revenger of the blood might kill the manslayer: but if wee shall weigh the circumstances well, set downe in the text, wee shall see that it is a commandement, and not a permission: and that it was not onely lawfull to kill him, but that he was bound to kil him, as a Iudg is bound to kill a malefactor: if hee was found to bee guilty of murther, then hee was given over into the hands of the revenger of blood, and hee killed him. *Num. 35. 2. Deut. 19. 12.* So if hee was found innocent, if the revenger of the blood did finde him without his city of refuge, he was bound

The revenger of the blood might take no satisfaction from the killer to let him go free

Obje.

Ans.

How the murther was expiated without the blood of the manslayer

It was not a permission to kill the manslayer, but a precept.

also to kill him; this was not a permission to kill him, as the law of divorce was permitted for the hardnes of the peoples hearts, but there is more here, a commandement is set to him, as a Magistrate, that he should kill him; and as the Magistrate might take no bribe to let the murtherer goe free; so might not the revenger of the blood take any satisfaction for him that is fled to the citie of refuge, that hee should come out of it againe, and dwell in the land, untill the death of the high Priest. *Num. 35. 32.* and another reason is added, lest the land be polluted, *for blood defileth the land, vers. 33.* and this the Lord doth both for the greater detestation of the sinne of blood, and that this might bee a true type of Iesus Christ; as there was no regresse for the killer to his owne land, but by the death of the high priest, so there is no regresse for us into heaven, but by the death of Iesus Christ our high priest.

If innocent blood could not bee expiated but by the blood of him who killed, how was it lawfull for the man-slayer to returne to his owne house, after the death of the high priest, seeing there was no blood shed here?

The death of the high Priest was in the place of shedding of blood, and the sinne was pardoned in the type, by him, who prefigured Iesus Christ, who truely taketh away sinne.

Numb. 35. 19. The revenger of blood himselfe shall slay the murtherer, and not, he may slay him, or, it is permitted to him to slay him: so *verse 21. The revenger of the blood shall slay him when hee meeteth him;* and so hee shall take no satisfaction for him, *Deut. 19. 12.* If it had beene permitted onely to the revenger of the blood to doe this, then if hee had found him without the city of refuge, hee might have spared him, or transacted with him for money; but this was no waies lawfull for him

to doe, therefore hee might not spare him, but was bound to kill him wheresoever he did finde him, without the city of refuge.

But he was an innocent man, why then should there be a commandement given to kill him?

Although hee was innocent of murther, yet the transgression of the law, which commanded him to stay still in the city of refuge, maketh him guilty. *Shimei* was pardoned of his sin, but under this condition, that he should not goe over the brook *Kidron*, *1 King. 2. 37.* but when he transgressed this commandement, he was killed: so the man that killed casually, was pardoned conditionally, if he had stayed in the city of refuge, but if he had gone out of it, before the death of the high Priest, hee was to die.

The conclusion of this is, if this blood which was shed casually polluted the land of *Canaan*, wherein the Lord did dwell, *Num. 35. 34.* as it was *Emmanuel's* land, *Esay. 8. 8.* much more doth innocent blood cruelly shed defile the land, and maketh the Lord to withdraw his presence from it.

There was no safety to those who were out of *Rachab's* house, nor no safety to the manslayer out of the city of refuge. So there is no salvation to those who are without the Church; which is our [*genezrah*] *locus auxilij*, the place of helpe.

Ob.

Ans.

Why the manslayer might be killed if he was found out of the city of refuge.

Conclusion. 1.

Conclusion. 2.

אָרְיָ
וְעָלָה

CHAP. X.

Why David, a man of blood, was forbidden to build the Temple.

Commandement VI.

1. Chron. 22. 8. *Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.*

When the Lord granted rest to David from all his enemies round about him, hee said to Nathan the Prophet, *See now, I dwell in a house of cedar, but the Arke of God dwelleth within cartaines,* 2. Sam. 7. 2. but God did not approve of this his purpose to build the Temple: the first reason is, 2. Sam. 7. 6. *I have not dwelt in any house since the time that I brought the children of Israel out of Egypt, even unto this day: but I have walked in a Tabernacle.* So, 1. Chron. 17. 4, 5, 6. neither did God take this in an evill part, neither found hee fault with any of the Princes of Israel for this, 2. Sam. 7. 7. *in all the places where I have walked with the Children of Israel, spake I a word with any of the tribes of the children of Israel, whom I commanded to feede my people, saying; why build ye not an house of cedar to mee?* but 2. Chron. 22. 8. there is another reason given why the Lord will not have David to build the temple, because *Thou hast shed blood abundantly, and hast made great warres, therefore thou shalt not build an house to mee.* And Solomon, when he wrote to Hiram, 1. King. 5. 3. *Thou knowest that David my father could not build an house to the Lord, for the warres that were about on every side.*

Why God did not approve Davids purpose to build the Temple.

It may seeme strange, why the Lord should never have desired a house to bee builded unto him, but alwaies delighted intents since hee came out of Egypt; how commeth it afterwards, that the Lord expostulateth so with them, that they builded not his house, and that it lay so long unprepared. But the second reason seemeth more strange, thou shalt not build an house to mee, because thou hast beene a man of blood; what blood is meant of here? meaneth hee of the blood of *Vriah*, which *David* shed, or the blood of the Priests which was shed at *Nob*, whereof he was the occasion? *1 Sam.* 22. 8. by blood here is meant that blood which hee shed in the warres: *Thou hast shed much blood in my sight*; that is, at my commandement, which *Abigail* toucheth, *1. Sam.* 25. 28. dissuading *David* from killing of her husband *Nabal*, *For the Lord will certainly make my Lord a sure house, because my Lord fighteth the battels of the Lord, and evill hath not beene found in thee all thy dayes*: as if shee should say, the warres which thou hast undertaken, God himselfe is the chiefe captaine in them; How then could the shedding of blood so staine *David*, that hee could not build a Temple to the Lord? for as *Theodoret* observeth well, the shedding the blood of the enemies of God, was most acceptable to him, *Esay*, 34. 6. when the Levites killed their brethren who committed idolatrie; *Moses* saith, *Consecrate your selves to day to the Lord, every man upon his sonne, and upon his brother*, *Exod.* 32. 29. where there is a cleare allusion to the consecration of the Priests, and the Priests that day when they were consecrate, the blood was put upō their thumb, and their toe. *Exod.* 29. 20. So that day on which the Levites killed their brethren, the blood did consecrate their hands, and defiled them not. *David*, when he killed the enemies of the Lord, there was nothing to defile his hands here, but then he washed his hands in inno-

What blood is meant here when *David* is called a man of blood.

CORAM DEO, quid in sacro sermone.

The shedding the blood of the enemies of God is most acceptable to God.

Allusion.

cencie, and then hee offered a most acceptable sacrifice to God: why then should he have beene forbidden to build an house unto the Lord, because hee was a man of blood?

The reason why God would not have David to build the Temple.

Extendere manum imperatoris Signum.

God was amongst his people as the Emperour amongst his Souldiers.

The reasons why the Lord would not have *David* to build the temple were these: the first reason was this, the Lord from that time, that hee brought his people out of Egypt, was called their great commander, and leader, and then hee began to call his people an hoast, *Exod. 7. 4. That I may bring out mine armies, my people the children of Israel out of Egypt, by great judgements, and with a stretched out arme*: this stretching out of the arme was a signe which the commander gave to the souldiers. *Iosh. 8. 18.* therefore in that battell which *Moses* fought against the *Amalekites. Exod. 17. 18.* he held up his hands, as a commander or generall of the field; and so the Lord stretched out his hand, and gave a signe to all the frogges and lice, his armies, to fight against *Pharaoh*, and so hee promised that hee would redeeme them with a stretched our arme: now when hee had his people in the wildernesse as his armie round about him, he commanded to make a tabernacle for him, which hee would have pitched against the midst of his people, as the Emperors tent is amongst his souldiers, *Num. 2. 3.*

After that they had entred into *Canaan*, they had warres all the dayes of *Ioshua, cap. 3. 7.* the Lord said to them, *Yee shall know that the living God is amongst you;* even as the Emperour is among his souldiers in his tent. And as all the time of the Iudges, the arke dwelt under curtaines; so likewise in the dayes of *David* it dwelt in a tent, and all this while they stood in neede of a valiant and courageous Captaine, God himselfe to be their generall, and this *Vriah* acknowledged, *2. Sam. 7. 6, 7.* the arke and Israel and Iuda abideth in tents; Shall I then

goe home to mine owne house, and lie with my wife: This was the reason why God would not have *David* to build the Temple, for the warres were not yet ended.

But 2. *Sam.* 7.1. It is said, that *The Lord had given him rest round about from all his enemies*; it might seeme then, that now the Lord needed not to lodge any longer in a tent.

Although *David* had peace with his enemies round about without, having overcome them, yet the kingdom was not settled within; therefore it was not time yet for the Lord to have his house builded, but to dwell still in a tent as hee did before, but the time was shortly to come when all his enemies should be put under, and then the people should enjoy the fruits of peace, and then he promised to them a peaceable king, who needed not to goe abroad to fight his warres, but should live peaceably at home with them in *Ierusalem*, then the Lord said, that hee would quit that warfaring life, and his tent, and have a Temple built unto him, where hee might dwell, and for this end, hee made choice of a peaceable king to build it: hence wee may see, why the Temple is called the house of God, and his resting place, *Psalms*. 132. 13. The reason then why the Lord would not have *David* to build his Temple was this, because the warres were not yet ended, and the Lord would dwell still yet among them in the Tabernacle, as in a tent.

There was another cause why the Lord would not have *David* to build the Temple, because he was fighting his battels, hee was not a man of peace, he was not a fit type of Christ, the Prince of peace, when hee was fighting the battels; this was reserved for *Salomon*, who was a peaceable king, therefore there was not a hammer heard in the building of the Temple, to signifie that it should be a Temple of peace: where strifes and conten-

Objection.

Ans.

David had peace with forraigne enemies but not in his owne kingdom.

The Lord promised a peaceable king to the Israelites.

Why the Temple is called the house of God

Why God would have his Temple built by a peaceable prince.

tions are, the kingdome of God is never well built; In that vision of *Elijah*, there was a winde, and the Lord was not there; there was an earth-quake, and the Lord was not there; and after the earth-quake a fire, but the Lord was not in the fire; and after the fire, a still small voyce, and the Lord was there, *1. King. 19. 11.*

Conclusion.

The Temple how built.

The conclusion of this is, there is the blood of warre, and the blood of reconciliation; the Lord would have no blood of warre shed in his Temple, hee would have it builded in a peaceable time, in a peaceable manner, that no hammer was heard in the building of it; a peaceable Prince must build it, no weapon might bee carried through it, *Mar. 11. 16.* no murdurer was protected in it, but was pulled from the hornes of the Altar; no blood was shed in it: when *Athaliah* was to be killed, *Ieboiada* commanded to carry her without the ranges, *2. King. 11. 15.* And lastly, because the Temple stood upon a hill, there was *περιβολή*, or a wall builded round about it, that no man might fall over, as there were battlements about the houses, that no man might bee in danger when they walked upon their roofes, or bring blood upon their houses, *Deut. 22. 8.* So the Lord built this wall about the Temple, that no blood might bee brought upon his house, but the blood of reconciliation was daily shed in this house, which was a type of that blood, which is the blood of peace, and speaketh better things then the blood of *Abel.*

CHAP. XI.

Of the order of the sixt and seventh
commandements.

Marc. 10. 19. Thou knowest the commandements, doe not commit adultery, doe not kill.

ALL the three Evangelists, *Matthew, Marke* and *Luke*, have set downe this historie of the young man, asking Christ what hee should doe to obtaine life eternall; *Matthew* setteth downe the Commandements which Christ biddeth him keepe after this manner, *Thou shalt not kill, thou shalt not commit adultery*, but *Marke. 10. 19.* and *Luk. cap. 18. 20.* doe set them downe in this order; *Thou shalt not commit adultery, thou shalt not kill*, and the Apostle keepeth the same order, *Rom. 13. 11.*

Although it bee not very materiall in what order the commandements bee set downe, when they are not directly intreated of, but when they are cast in by way of answer and illustration; for we see the Evangelists, when they handle them but occasionally, they put the first commandement after theft and adultery, yet it is not to be passed by; *Marke*; and *Luke* keepe this order, and the Apostle likewise setteth downe adultery before murther; the reason seemeth to bee this, the *Seventy* in their translation, set downe adultery before murther, this edition of the *Seventy* was translated in the dayes of *Ptolomeus Philadelphus*, and was received by the grecizing Iewes, who lived in *Alexandria*; *Matthew* following the Hebrew text, and writing especially unto the

Why murther is put
before adultery.

the Iewes, keepeth the order set downe in the originall text, in *Deut. 5.* But *Mark* who ruled the Church of *Alexandria*, followed the translation which was received there; and this seemeth to be the reason why *Luke* and *Paul* kept the same order. *Rom. 13. 11.* because they followed the translation which was used amongst the grecizing Iewes; for although the Greeke translation, which is called *complutensis*, setteth murther before adultery; yet the ancient Roman edition, in *Exod. 20.* hath it this wayes; *Thou shalt not commit adultery, thou shalt not murther.* So *Philo*, and *Clemens Alexandrinus* doe set adultery before murther: This *Philo* lived in the time of the Apostles, and then no doubt the Greeke translation was more pure, and deserved more authority, but this *Philo* first setteth downe adultery, and then murther, and then theft; and he giveth a reason why adultery is put before murther; because of the filthines of it, and the great and many evils that it bringeth upon the familie. So *Clemens Alexandrinus* setteth downe adultery first, and then murther; and *Iulian* the Apostate who was a reader first in *Nicomedia*, and therefore could not bee ignorant of the order of the commandments, setteth them downe after the same manner, neither doth *Cyrill* the Bishop of *Alexandria* find fault with him for setting them downe so.

Strom. lib. 6.

Cyril. lib. 6. contra Iul. Apostat.

Conclusion.

The conclusion of this is: the translation of the *Seventy* being so generally received in the churches of *Alexandria*, it is most probable that the Evangelists and Apostles would give no offence to the grecizing Iewes, in things which were not contrary to faith.

COMMAN-



Commandement. VII.

CHAP. I.

How vile a sinne Adultery is.

Exed. 20. 14. Thou shalt not commit adultery.



When a man sinneth, he sinneth either against God, against himselfe, or against his neighbour; the Apostle layeth out this division playnely; *Tit. 2. 12. We should live soberly, righteously, and godly, in this present world: holy before God; soberly towards our selves, and righteously towards our neighbour.*

The adulterer sinneth, first, against God; secondly, against himselfe, and thirdly, against his neighbour.

First, he sinneth against God; hee sinneth directly against all the three persons of the Trinity, against God the Father, God the Sonne, and God the Holy Ghost.

First, hee sinneth against God the Father the creator; when God created *Adam*, hee made him first one, then hee made the man and the woman two, and thirdly by marriage, hee made the man and the woman one againe; *And they two shall be one flesh. Gen. 2. 24.* And then cometh the adulterer, and separateth them whom God hath conjoynd and made one.

Secondly,

The adulterer sinneth against the three persons of the Trinity.

The adulterer sinneth against God the father

Adam created one at the first, then was made two, and then one.

He sinneth against the Sonne.

Secondly, the adulterer sinneth against God the Son the redeemer, *Shall I then take the members of Christ and make them the members of an harlot?* 1. Cor. 6. 15. Is Christ divided? hee is like the naturall mother that will not have the childe divided, hee will not have his members, to be made the members of an harlot.

He sinneth against the Holy Ghost.

Thirdly, the adulterer sinneth against the holy Ghost the Sanctifier, defiling the temple of his body; and as the unclean conversation of the *Sodomites* grieved the spirit of just *Lot* 2. *Pet.* 2. 8. much more doth the unclean conversation of the adulterer, grieve the good spirit of God.

The adulterer sinneth against himselfe.

Secondly, the adulterer sinneth against himselfe; First, against his owne body. How sinneth hee against his owne body? Hee sinneth against his owne body *subjective*, but in other sinnes *objective*, for in other sinnes the body is but the instrument, and the thing which hee abuseth is without the body; as when a murtherer killeth a man, the wrong and injurie is done to his neighbour; but when hee committeth adultery, the body is not onely the instrument by which hee committeth this sinne, but also the thing it selfe which is abused; he sinneth against his owne body making it the member of an harlot, and depriving it of the dignity which it had, and by bringing lothsome and vile diseases upon it.

ALIENS pro inimico
apud Hebraeos.

So hee sinneth against his owne familie, bringing in a strange woman, *Prov.* 5. 9. *Lest thou give thine honour unto others, and thy yeares unto the cruell,* and *Prov.* 5. 20. *And why wilt thou my sonne, be ravisht with a strange woman, and embrace the bosome of a stranger.*

ממוזר Spurius.

מזרמזר aliena takes

שתוקי Spurius a

שתק tacere.

So hee sinneth against the child begotten in adultery, he is called *Mamzer*, as ye would say *aliena labes*, another mans blot; & the Hebrews call him *Shatuki*, from [*shatak*] *tacere*, to hold his peace, for when others are praying their parents, he must hold his peace, because he knew

not

not who was his father; and the Jewes call the naturall children the olive and the vine, and the bastard they called the bramble, and the Greekes call them ὕβριδες, because they are subject to contumelies. *Ioh. 8. 41. We bee not borne offornication*, the Physitians call the short ribs *costas spurias* or base ribs, the Athenians had a place in Athens called *Cynosorgus*, from *κύων* canis, a dog, and *ἄσγρος* in the Ionicke tongue signifieth white, because they offered a white dog to *Hercules*: First, they offered a dog *quia canes promiscue coeunt*, they are most filthy in their copulation, then they offered it to *Hercules* because *Hercules* was a bastard, therefore they used to say to a bastard *εἰς κυνόσργον*, that is, get you to the judicatorie to be tried.

As the adulterer sinneth against himselfe, so hee sinneth against his neighbour; First, hee wrongeth the head of the family, taking from him, her *who slept in his bosome, ate of his morsels, and dranke of his cup. 2. Sam. 12. 3.* So hee taketh from him *the delight of his eyes, Ezek. 24. 16.* So hee wrongeth the rest of his neighbours children, making them to be suspected of bastardie; for even as one peece of light money maketh the whole summe to be suspected; so doth the bastard make the rest of the children in the family to bee suspected. *Psal. 128.*

3. The children of the house are called olive plants: why are they compared to olive plants? as the olive plant will suffer no other graft of any other tree to be ingrafted in the stocke, so cannot the naturall children of the house abide a bastard to be amongst them. *Iudg. 9. 2. Thou shalt not inherite with us, because thou art the sonne of a strange woman.*

Compare this sinne of adulterie with other sinnēs, and yee shall see the vilenes of it: a murderer when hee hath committed a murder, his conscience doth sting him after the fact bee done, but *stolen waters are sweet* to the adulterer. *Prov. 9. 17.* that is, hee hath no remorse for

ὕβρις contumelia & ὕβρις & stupro, bruta etiam animalia ὕβρις dicuntur cum petulantia sunt & lasciva.

The adulterer wrongeth his neighbour.

The wife called the delight of the eyes.

Children compared to olive plants.

Adulterie compared with murder.

Adulterie compared
with fornication.

Simile.

Adulterie compared
with theft.

Adulterie the greatest
theft;

Sinne added to another
fault, to note the great-
nesse of it.

for the sin, and he is led *like the ox* to the slaughter, or as a foole to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life. *Prov. 7. 22. 23.*

Compare this sinne with fornication, and yee shall see the vilenes of it. *Chrysostome* hath a good comparison to this purpose, wee excuse saith he the master of a ship, when the ship is cast away by the storme of weather; but if the ship be brought within the harbour, and then the master of the ship should cast her away, then he should plead no excuse: So saith he, when youth is unmarried, and carried away with the tempests of sinfull lusts, they may seeme to have some pretence or excuse to extenuat their fault, as not being married; but when they are come within the haven, or safe port of marriage; what excuse can they have then?

Compare this sinne and theft together; theft taketh away a mans goods, but whoredome stealeth away oftentimes the right of a mans lands. The theife when hee stealeth, doth it for necessity, and hee will restore seven fold for it, but an adulterer cannot make restitution. *Prov. 6. 31, 32.* It is the greatest sort of theft that is, and therefore the Greekes called them *κλεπτήγματοι, fures conjugij.*

When the Scripture appropriateth this word [*Sinne*] to any particular sinne, then it noteth a great sinne; as this people hath committed a sinne, that is, idolatrie; So whoredome by way of appropriation is called a sinne, *Luke 7. 37.* And behold a woman in the citie which was a sinner, that is, which was a prostitute harlot.

The greatnesse of this sinne appeareth in this, there is a double end of marriage; First, to beget children; Secondly, the remedy against lust; but the adulterer delighteth in lust; but not to beget children in this act, there-

therefore it is most opposite to honourable marriage.

Vnder the law, the sacrifice which was offered for the woman suspected of adultery, is called *oblatio recordationis*, the offering of memoriall; *Num. 5. 18.* In all other sacrifices the iniquitie was purged, and put away; but in this sacrifice the sinne of adultery is remembred, and there was no incense nor oyle added to this sacrifice, which two signified, pleasure and joy; there was nothing pleasing to the Lord in it.

Lastly, the greatnesse of the punishment sheweth the greatnesse of the sinne, whoremongers and adulterers God will judge, *Heb. 13. 14.* and without shall bee dogges, forcerers, and whoremongers, &c. *Revelations 22. 15.* *The whores house inclineth to death, and her pathes [El rephajm] to the Gyants. Proverbs 2. 18.* to that part of hell, where these damned monsters are.

The conclusion of this: Seeing adulterie is such a fearefull sinne, wee must shunne all occasions which lead unto it; *Remove thy way farre from her, and come not nigh the doore of her house. Prov. 5. 8.* When *Potiphers* wife tooke hold on *Iosephs* cloake, hee left the cloake behind him, and would not touch it againe; no more then *David* would drinke of the water of the well of *Beth-lehem*, which was got with the hazard of mens lives.

The punishment of adulterie grievous.

אל רפּים

Conclusion.

CHAP. II.

Of the allurements of the Whore to adultery, and how vile she is being compared with wisdom,

Commandement. VII.

Prov. 9. 14. Shee sitteth at the doore of her house on a seat in the high places of the citie, to call passengers that goe by, &c.

The whore is wisdomes Ape.

THE whore is the Ape of wisdom, for as the Ape in some outward gestures imitateth man, but cannot reason as man doth, or speake as hee doth: so the whore but imitateth wisdom in some outward things but not in true vertuous actions.

The whore counterfeiteth wisdom in inviting her lovers.

Shee counterfeiteth wisdom; First, wisdom standeth in the top of high places, by the way in the places of the paths, *Prov. 8. 2.* and she calleth the sonnes of men in the entrie of the gates. So doth the whore sit in the corners and high places of the citie; and inviteth her lovers. *Pro. 9. 14. 15.*

Secondly, wisdom hath her palace; *She hath builded her house, shee hath hewen out her seven pillars. Prov. 9. 1.* So the whore hath her chamber, and her bed decked with coverings, and perfumed with myrrhe, aloes, and oyntment. *Prov. 7. 16.*

Thirdly, wisdom hath her banquet; *She hath killed her beasts, she hath mingled her wine: she hath also furnished her table. Pro. 9. 2.* So hath the whore her banquet, her peace offerings. *Pro. 7. 14.*

Fourthly, wisdom inviteth the simple, *Pro. 8. 5.* but the whore inviteth the foolish man, *voide of understanding Pro. 7. 7.*

But

But see the difference, wisdom hath a stately palace builded upon seven pillars, but the whore hath a bed decked with coverings, perfumes, and aloes, this bed dressed thus with such perfumes, and ointments, might put the young man in minde that hee was going to his grave, for the bodies of the dead were embalmed with such perfumes and ointments, and *Her house is the way to hell, going downe to the chambers of death*, Prov. 7. 27.

Wisdom cryeth without, shee uttereth her voyce in the streets, shee cryeth in the chiefe places of concourse, in the openings of the gates, in the citie she utters her words. Marke the proceeding of wisdom here in this gradation: First, shee cryeth [bahutz] without, that is, shee cryeth as shee commeth out at the doore: againe, she cryeth [barhoboth] in the streets, that is, in the place where buyers, and sellers use to meete for exercising of merchandise. Thirdly, she cryeth [berosh homiyoth] in the chiefe place of concourse, that is, where both the chiefe of the people, and common multitude resort, as 1 Sam. 14. 38. Draw neare here all ye chiefe people. So Iud. 20. 2. Fourthly, she cryeth [bephithhe shegnarim] in the opening of the gates, that is, in the place where the Iudges, and the counsell sate, she is not afraid of the faces of great men, nor of the power of the Iudge. But the whore hath her crye, and shee commeth to the dore of her house, and to the streets, and to the corners of the streets, Prov. 7. 12. but she dares not be bold to come into the gates of the city, where judgement and justice are administred.

They that eate of wisdomes banquet, it shall be marrow to their bones Prov. 3. 8. but they that eate of the whores banquet, shall mourne at last, when their flesh, and their body are consumed, therefore the Greekes called λυσιμελής, solvens vel dissolvens membra, because lust consumeth and wasteth the body.

Wisdom mixeth her wine with spices, but the whore hath

M m m m

רוץ foris.

רחב locus urbis patulus in quem Mercatores ac Venditores contrahendi & vendendi gratia conveniunt.

בראש המיות

in capite tumultuantium id est turbarum.

בפתחי שערים

ad fores portarum, ubi suprema Iudicum subsellia.

Venus ab antiquis λυσιμελής dicta.

Whores of old haunted
amongst the graves:

Hieronymus Tarnobus,
lib. advers 13 19.

Allusion.

ROEBB pro divitiis.

נִהַמְתָּ בְּאַחַר־יָתֶךָ
ne forte rugas vel ge-
mas in novissimis tuis
נִהַמְתָּ rugis, fremuit
aeorum fameicorum
proprie.

אֲכֹרֵר Crudelis, pro-
pri: venenum Aspidum.

hath her cup of fornication mixed with *Philtra*, or in-
chantments, *Revel. 17. 4. poculum* *ἐδουγματων*, a cup of abo-
mination, and filthinesse of her fornication, *Wisedome hath*
length of dayes in her right hand, Prov. 3. 16. but the whores
fecte goe downe to death, and her steps take hold on the grave,
Prov. 5. 5. The whores of old were shut out of the cittie,
and dwelt by themselves, and when they committed
their villanie, they went to secret places amongst the
graves, therefore they called them *bustuarias mæchas, de*
scortis inter busta atque monumenta prostantibus: the
whores who haunted amongst the graves to hide their
filthinesse: and the *Seventy* allude to this, *Ierem. 1.* How
sayest thou I am not polluted, I saw thy wayes in the valley;
the Seventy hath it, I saw thy wayes amongst the graves.

Wisedome bringeth riches in her left hand, Prov. 3.
16. but the whore bringeth a man to a morsell of bread,
Prov. 6. 26. and strangers are filled with his strength, that
is, his riches, for strength is put for riches, *Hos. 7. 9. Iob*
30. 24. And he mourneth when all is spent, *Prov. 5. 11.* in the
originall it is [*Nahamta baahharithecha*] which properly
signifieth to roare as the hungry lions doe when they are
hungerbit. Such was the cry of the forlorne sonne, after
that he had wasted all his goods upon whores, when hee
said, *I perish with hunger, Luc. 15. 17.*

Wisedome commeth with honour in her left hand,
Prov. 3. 16. but the whore bringeth shame, *Prov. 5. 14.*
I was almost in all evill in the midst of the congregation
and assembly, that is, I was esteemed an infamous sinner:
So *Luc. 7. 3.* Behold a woman in the city which was a sinner,
that is, who was esteemed a publicke and infamous sin-
ner, and so publicans and harlots are joyned together, as
infamous and notorious sinners.

Who so findeth wisedome findeth life, Prov. 8. 35. but
whosoever haunteth with a whore giveth his yeares
[*leazar*] to the cruell, *Prov. 5. 9.* [*aczar*] properly sig-
nifieth

nifieth the poyson of the aspe, *Deut. 32. 33.* which breedeth no paine at the first, but the poison is deadly and cannot be cured; *The lips of a strange woman doe drop as the hony combe, but her end is bitter as worme-wood,* sweete things breede choller, but bitter things diminish choler; the faire speeches and songs of the whore seeme to bee sweete and pleasant, but being digested they turne to bitterness, but spirituall songs as *Dauids*, although they seeme bitter at the first, yet they are comfortable in the end, and *Sweeter than the honey and the hony combe, Psal. 19.* Therefore *Solomon* willeth the young man to deliver himselfe from the strange woman that flattereth with her words, *Prov. 2. 16. nitzal est, furto se eripere,* to steale himselfe out of her bonds, who keepeth him so in fetters.

נִצַּל פִּרְטוֹ סֵעֵרִיפִּי,
vel proripuis.

As the Lord said to the *Israelites*, that hee had set life and good, and death and evil before them, *Deut. 30. 15.* So the Lord here sets death and life before men, the way of wisdom, and the pathes of the whore, that they should choose the one and decline the other.

CHAP. III.

The adulterous eye is a motive to adultery.

Commandement. VII.

2. Pet. 2. 14. Having their eyes full of adultery.

THe motives which draw men to this sinne, are first, the members of the body, and they are those two especially the eye and the tongue; and the ornaments of the body, either naturall, or artificiall; naturall, as the haire, artificiall, as apparell.

M m m m 2

Adultery

Adultery first bred in
the heart.

אִם נִפְתָּר לִבִּי
Sicut pelliculus fuit animus
meus.

It is a hard taske to
keepe the heart aright.

Adultery sheweth it
selfe in the eye.

Desires are attributed
to the eyes.

The eye is the occasi-
on but the heart is the
cause of sinne.

Adultery is first bred in the heart, out of the heart cometh adultery and murther, *Matth. 15. 19. Apolidorus* in his dreame, as *Plutarch* testifieth, dreamed that the *Scythians* tooke him, and slayed the skinne off him, and boyled him in a caldron, and in the meane time, while hee was thus tormented in the caldron, his heart said secretly unto him, *Ego tibi horū sum causa*, I am the cause of these things; the heart is the cause of all filthinesse, and therefore if we would keepe this Commandement, wee must *Gird the loynes of our minds and be sober*, *1 Pet. 1. 13.* that is, our sinfull passions, and especially our lust, which hindereth us in the way. *Iob. 3 1. 9. If mine heart hath beene deceived by a woman: [im niphta libbi;]* it is the same word which is used, *Exod. 22. 16. If a man intice a maid: and 1 King. 22. 20. Who shall deceive Ahab:* It is the heart that deceiveth a man, and therefore the heart should chiefly be looked unto, for it is the hardest taske of all to keepe it. It was well said by one of the Fathers, *Non puto ullum qui clauserat cælum oratione, quod clauserat animam à cogitatione; & facilius est cælum obserare quam animum;* I beleeve not that hee who shut the heavens by his prayer, could shut his heart from evill thoughts, and that it is an easier thing to shut the heavens, then the heart.

This adultery commeth from the heart to the eyes and there is a great affinity betwixt the heart and the eye, the one is *causa*, a cause, and the other is *occafio*, an occasion to this sinne; and the eye is the bawd, who goeth betwixt the object and the heart; and there is such affinity betwixt the heart & the eye, that desires are attributes to the eyes, *Eccles. 2. 10. I withheld not from mine eyes, whatsoever they desired. So Gen. 45. 20. Let not your eyes spare the stufte. So 1 Sam. 24. 10. Mine eyes spared thee.*

The eyes are the occasion, but it is the heart that must yeeld to the desire or deny it, the eye importunes us much, therefore *Iohn* calleth it, *The lust of the eye,* *1 Iob.*

2.16. So Num. 15. 39. That ye goe not a whoring after your owne eyes: and Peter saith, That their eyes are full of adultery: in the Greeke it is *μοιχαλιδ* Θ *Pleni adultera*, full of the whore, as if the whore were seene sitting in the eye of the adulterer, but it is better read, *Full of adultery*, for it is the manner of the Hebrewes, to put the epethite for the substantive; as Deut. 29. 19. *Vt addat ebrietatem sitienti, profiti*, here the epethite *ebrius*, is put for the substantive, *ebrietas*: so here *adultera*, the epethite, is put for *adulterium*, the substantive.

*ὄφθαλμοὺς ἔχοντες
μέσους μοιχαλιδ* Θ .

Regula Hebr. eorum.
The epethite put for the substantive.

To make a covenant with our eyes is that which is, required of us here; there is a great discord betwixt the regenerate mind and the sinfull members, and therefore the regenerate part had need to take good heed to them, or else they will deceive it.

Iob made a covenant with his eyes, Iob 31. 9. Not only to restrain the first consent, and sinfull motion, but also the fight it selfe; and it was his study, *Reducere speciem sensus externi, ad eandem speciem cum interno*; as the Schoolemen say, to make his eyes answerable to his heart, as his heart was cleane from adultery, so he would have his eyes also.

Simply to behold a woman is not a sin, but curiously, and with a sinfull eye to looke after a woman, and lust after her, that is sin. *Mat. 5. 28.* the Apostle saith, *2 Cor. 4. 18.* *Looke not at things which are seene, but at things which are not seene*, *σκοπέω*, is so to looke, as the archer looketh to the marke; he that beholdeth a woman this wayes, hath an adulterous eye, *He that looketh on a woman, Mat. 5. 28.*

βλέπει, is not onely to looke with the eye, but also with the heart. Some of the heathen knowing how unruly the eye was, have pulled out their eyes, and they thought them most happy that were blind. And *Seneca* said, *Nonne intelligis partem felicitatis nostrae esse cecitatem*: doest thou not understand that it is a part of our happinesse to be blinde, but they were mistaken, Christ willeth us to

When it is sin to looke upon a woman.

Some of the heathen have plucked out their eyes.

pull out our *sinfull eye*, *Mat. 5.29.* take lust from our eye, which is a member of our sinfull body, and then the eye of it selfe is a good member of the body.

The eye is the speciall occasion to this sinne, therefore men should not desire to see the nakednesse of others; *Sem* and *Iaphet* went backward that they might not see their fathers nakednesse. *Rabbi Abraham* held that it was not lawfull to behold the creatures when they were ingendring, because of the corruption of mans nature, which is stirred up to sinne by such sights; the angels who are blessed spirits, and have no concupiscence, yet when they appeared in the likenesse of men, they appeared clothed, *Act. 1.10.* and the *Seraphins wings covered their feet*, *Esay. 6.2.* For reverence of the Majesty of God, they covered that part which the Scripture calleth our feet. *Deut. 28. 57. Gen. 49.13.*

Nature teacheth us to cover our nakednesse, therefore when a man hath committed a sin, he blusheth, the blood, as it were, would cover the sinne, *Verecundia celat turpem actum, & erubescencia cessat a turpi actu*, that is, shamefastnesse concealeth a filthy act, and blushing refraineth from a filthy act.

The conclusion of this is, although we had need to look to all our senses, to our taste, *Prov. 23.1.* to our touch, *Eccles. 6.1.* yet we have more need to looke unto our noble sense of hearing, for *Evill communication corrupts good manners. 1 Cor. 15.33.* but most of all we have need to look to our sight, and we should doe with it as the Romans of old did with their prisoners, they never went abroad but they had their keeper joyned with them, therefore they said, *Vna catena continet tam militem quam reum*, that one chaine keepeth both the souldier and him that is guilty, send never thine eyes abroad, but send their keepers with them.

We should not looke upon the nakednesse of others.

The angels when they appeared were clothed.

Conclusion.

CHAP. IV.

How the tongue breaketh this Commandement by filthy speeches.

Commandement VII.

Ephes. 4. 29. Let no corrupt communication proceed out of your mouth.

BEfore man fell, hee needed no cloathes to cover his nakednesse, but after the fall, as the Apostle saith, *Wee put honour, upon our uncleane parts, 1 Cor. 12. 23.* Sobefore the fall, no speech had beene uncomely, but since the fall such is the corruption of the heart of man when he heareth filthy speeches, that hee is provoked by them; therefore when the holy Ghost speaketh of such things, he covereth them with modest and comely termes.

And first wee shall observe, that there are no proper names in the Scripture given to that part of the body which distinguisheth the sexes in man or woman, as in other languages, and that is done for modesties sake, sometimes the Scriptures call it *flesh. Gen. 17. 13. 23. Levit. 15. 2. 19. Ezek. 16. 26. and 2. 20.* so it is called a mans shame, *Deut. 25. 11, The woman that putteth out her hand, and taketh a man by his shame:* hence it is that all filthinesse is called *confusion; Philip. 3. 9.* Thirdly it is called his nakednesse, *per Antiphrasin,* because it should not be naked; *Levit. 18. 6. Nahum. 3. 5.* So it is called the feete; *Esay. 7. 20. I shall shave the haire of the feete:* so *Deut. 28. 57. and Exod. 4. 25. and the thigh, Num. 5. 21. And the Lord cause thy thigh to rot,* so

σέμν^{ος} λόγ^{ος}.

The modesty of the spirit of God on the Scriptures in giving comely termes to things.

Care.

Pudor.

Nuditas.

Pes.

Femur.

Membra ignobiliora; scæ-
dus circumcissionis.

בֵּית בּוֹשֶׁת
אֶבֶר הַמִּשְׁנֵב
בֵּית הַמִּשְׁתָּרִים

Sagitta.
Pharctra.

rare.

Revelare alam.

Molere.

Incurvare.

Seminari semine.

Edere.

Bibere.

Effundere aquam.

Aqua pro semine.

συγγέλθειν.

Tangere.

Dare poma.

Legere nucis!

mutum peccatum.

שָׁנָה

שָׁבָה

כָּל-הַמְקֻרָאוֹת

הַבְּתוּבִין בְּתוֹרָה

לְגַנְאֵי קוֹרִין

אוֹתָן לְשִׁבָּה

Exod. 1. 5. All the children which came out of Jacobs thigh; and the Apostle calleth them *Vnclean parts*. 1 Cor. 2. 3. and *Targum* upon *Ruth*, for modesty calleth this member *scædus circumcissionis*, and the Hebrewes call it [*beth bosbeth*] *domus pudoris*, and [*abhar hamishgabh*] *membrum Coitus*, so *digitus*: so [*beth hamishtarim*] *domus absconditorum*, and the mans is called his *arrow*, and the womans her *quiver*, Eccles. 6. 6. *She openeth her quiver to every arrow.*

When they describe the action it selfe, they set it downe in most comely termes: *Iud.* 14. 18. *If ye had not plowed with my heifer*: so the Latines following them say *fundum alienum arat*, and they call the adulterer *agricola*, so *revelare alam*: *Deut.* 22. 30. *He shall not discover his fathers skirt*. So to grinde, *Let my wife grinde to another man*, *Job* 31. 10. So to bow downe, *Let another bow downe upon her*, so *Seminabitur semine*, *Num.* 5. 28. that is, her husband shall lie with her and she shall conceive. So to eat, *Shee wiped her mouth and said, shee did it not.* *Prov.* 30. 20. so to drinke, and the water is put for seed: *He shall powre out his water out of buckets*, *Num.* 25. 59. and *Prov.* 7. 9. *Stoſne waters are sweete*: so *συγγέλθειν*, to goe together. *Mat.* 1. 19. so to touch, *I suffered thee not to touch her*, *Gen.* 26. 6. and *1 Cor.* 7. 1. *It is not good for a man to touch a woman*, hence commeth *intacta virgo*, amongst the Latines, and the Latines used to expresse these actions in modest termes, as *dare poma*, *legere nucis*, for these kinde of fruits were set upon the table of *Priapus*, and the Schoolemen call the sin of *Sodome*, *mutum peccatum*, a sinne that should not be named. So the Masorets have changed one word into another for modesty, *Deut.* 28. 30. *Thou shalt betroth a wife, and another man shall lie with her*: they have changed [*shagal*] *subagitare*, into [*shacabh*] *concubere*, and their tradition in the Talmud is *col hammikraoth haccethubhim bethorah legannai korin othan leshebbah*; omnes voces quæ scripta sunt in lege obscene, legunt eas honeste, words which are written

in the Scripture, in termes which have any shew of dishonesty they read them in comely termes.

But ye will say, were there any words set downe in the law in uncomely termes, that there needed more modest words to be put in their place :

When the holy Scriptures were written, these words were comely and modest, and gave no offence to the hearer, but the corruption of man is growne since; and many words are so degenerate, that chaste eares cannot heare them without offence; many words are degenerate now, which in our fathers time sounded well enough.

The conclusion of this is : Let us study to be modest in our words, as well as to be holy in our actions; many men are ashamed now that their nakednesse should be seene, but they are not ashamed to lay out their nakednesse in filthy and beastly speeches.

Object.

Answer.

When the scriptures were written, there were no uncomely termes.

Conclusion.

CHAP. V.

That the dressing of the haire is a motive to the sinne of adultery.

Commandement. VII.

1 Pet. 3. 3. Let not your adorning be that outward adorning, of the plating of the haire.

THe haire hath a fourefold use : First, it hath a naturall use, to be the womans ornament and her glory. *1 Cor. 11, 14. It is the womans glory, but it is a shame for the man to weare long haire, which is the womans ornament. Job 5. 5. The robbers swallow up their substance,* in the Hebrew it is *Tz'amim, the hairy ones,* *Nebuchadrezzar* when he lived amongst

The haire of the head hath a fourefold use.

צמי
שערי

mongst the beasts, then his haire did grow; and the devils are called *Shegnarim hirsuti*, *Levit. 17. 7.* They shall no more offer their sacrifices *Leshegnirim*, to the hairy ones, that is, to the devils; they are called hairy ones, because they appeared in the forme of *Satyres* or wild Goates; *Ab-solon* who gloried in his long haire was caught by it.

Secondly, the haire hath a morall use: *Levit. 19. 32.* And thou shalt rise before the hoary head. Thirdly, it had a ceremoniall use, as the *Nazarites* haire. And lastly, men have found out a prophane use to make it an occasion to uncleannesse.

The haire is abused; First, when it is dyed and made of another colour, then the natural colour of it; *Which of you, saith Christ, can make one haire blacke or white, Mat. 5. 36.*

Secondly, the haire is abused when the locks are hung out to be seene of others; a modest matron hideth them. See *Cant. 4. 1. Oculi tui columbini pra crine tuo*, that is, thy haire is bound up like the modest matrons, and not hung as the haire of the strumpet; the locks of the haire are called [*Mahhlephoth*,] *mutationes*; and our death is called *Hhalephah*, *mutatio*; *Ioh. 14. 14.* and the Hebrewes give the reason why the locks are so called, because the locks chang first; when our haire beginneth to change, it is *praeludium mortis*, the forerunner of death; if men and women would remember this, they would glory little in their haire.

Thirdly, it is abused in plaiting and frizling of it. *1 Pet. 3. 3.* So women abuse their haire when they cut it like a mans haire. *1 Cor. 11. 6. It is a shame for a woman to be shorne.*

And lastly the haire is abused, when they borrow false haire, *Pea; est mulier alienam cesariem gestans*, a woman that weareth the haire of another.

Defects of nature may be supplied, therefore to borrow haire for ornament is not to abuse it.

Wee may supply the personall defects in nature, or the
occasiona / 1

The abuse of the haire
and that foure wayes.

Iunius in Cant 4. 1.

מהלפות *mutatio-*
nes.
חלפה *mors.*

Objection.

Ansn.

occasionall wants; a man wanteth a legge, he may put a legge of wood in place of it; but *natural defects* which are incident to all the sonnes of men should not be supplied by art. Example, the wrinckling of the face is naturall to all old women; this is a naturall defect and not personall: therefore to paint the face to cover this defect is altogether unlawfull, so to dye the haire and make it of another colour.

The Lord hath given oyle to make the face to shine, therefore the face may be painted.

God when he giveth the use of his creatures to men, he gave first, for *necessity*; secondly, he gave them for *delight* as the wine to cheare the heart, and the oyle to make the face to shine; thirdly, hee gave the Iewes some things for *ceremony*; fourthly, hee permitted some things to them for the *nationall customes*, as to the Iews to annoynt their faces with oyle: So he biddeth the Iewes rent their hearts and not their cloathes; the Lord hath given us the comfortable and naturall use of the oyle, but he hath not given us that nationall custome of the oyle to annoint our faces with it, no more then in the day of humiliation to rent our cloathes.

When women paint their faces as *Iezabel* did, they are ashamed of nature, and would amend Gods handy worke; hypocrites are called in the *Syriack*, *facetakers*, *Nasaphbappa*, because they take a counterfeit face upon them, and make a shew of that which they have not: as there is morall hipocrisie, so there is artificiall hipocrisie; *αυτοφύεστων*, is that which is the contrary; this is *nativa pulchritudo*, & *non fucata*, this naturall beauty and not counterfited.

Women should study to adorne the hid man of the heart, and not to delight in these outward shewes; *Mary Magdalen* when she was converted, wiped Christs feet with the haire of her head, wherewith shee had entised her

What defects in man or woman are to be supplied.
Two sorts of defects, personall and naturall

Object.

Answ.

A fourfold use of Gods creatures, for necessity and for delight, and as typical, and as nationall customes.

נִסְפָּחִים פְּנֵיהֶם

αυτοφύεστων

What things we should labour to adorne.

her

Plutarch. de fanore.

her lovers before; wee have a notable example of the Roman matrons, what they did with their haire in defence of the Capitoll; when the *Gaules* besieged the Capitoll, the Romans had no strings for their crosse-bowes to defend the Capitoll, and the history telleth us the women did shave off their haire to make strings to the crosse-bowes, that they might defend their gods, and therefore they say, *ad eum veneri calva consecrarunt*; if they would cut their haire (the greatest ornament) for the defence of their heathenish gods; what a shame is it for women who professe themselves Christians to make their haire to be an occasion to make others to sinne.

Conclusion. 1.

The conclusion of this is, we must mortifie sinne in all the parts of the body, and the ornaments of it should be comely.

Conclusion. 2.

Secondly, remēber that *Iezabel* who painted her face was an arrant whore, and if thou be ashamed of that face which God hath made thee, be assured that God will be ashamed of that face which thou hast made to thy selfe.

CHAP. VI.

Of whorish apparell.

Commandement VII.

Prov. 5. 10. There met him a woman with the attire of an harlot.

Why we should not be proud of our apparell,

Our apparell at the first was instituted to cover our nakednesse, therefore wee should not be proud of our apparell; man in his best estate is but a worme (as the Hebrewes say) cloathed with the excrements of the worme,

worme, he is but *expectatio vermium*, and shall be consumed with wormes, why then should he be proud of his apparrell.

Christ saith, *Matth. 6.29.* that *Salomon* in all his glory was not arrayed like one of the Lilies; the glory of *Salomon* was but artificiall, but the glory of the Lillie was naturall; now the perfection of art is to imitate nature, and as farre as nature exceedeth art, as farre doth the Lillie exceed *Salomon* in all his glory.

Secondly, how many things was *Salomon* beholden to, when he was dressed up this wayes? he was beholden to the earth for the Gold, to *Egypt* for the linnen, to the silke-worme for the silke, and to the shellfish for the purple; and if every one of these should have claimed their owne, *Salomon* should have beene stript out of all, and should have stood up like *Esops* Crow, who borrowed a feather of every foule; but the Lillie was beholden to none: therefore *the Lillie exceeded Salomon in all his glory.*

Thirdly, when *salomon* was adorned this way, his ornaments were but the covering of his shame, and hee had no more cause to bragge of these, then a thiefe had of a silke rope, or if a man should bragge of a plaister laid to his filthy fore: but the Lillie carryeth no marke of shame, therefore *the Lillie exceeded Salomon in al his glory.*

Fourthly, there was much adoe to get one *Salomon* decked this wayes but all the Lilies of the field were decked alike; therefore *the Lillie exceeded Salomon in all his glory*; there is small reason then why men and women should so glory in their apparrell.

Apparell is ordained to distinguish the estates and conditions of men, the nobler from the baser, *They who are in Kings houses weare soft apparrell, Mat. 10.13.* and the Kings daughters in those dayes wore a partie coloured gowne. *2 Sam. 13.18.* *And she had a garment of diverse colours:*

A comparison betwixt the cloathing of *Salomon* and the cloathing of the Lilies.

Salomons cloathing was borrowed, but not the Lilies.

Salomons cloathing was to cover his shame, but not the Lilies.

There was but one *Salomon* richly cloathed, but all the Lilies of the field were so.

Apparell ordained to distinguish sexes.

colours. So the nobler sort in *Israel* wore white cloathes, *Eccles. 9. 8.* Let thy cloathes be white, therefore they were called [*Horim*] *candidi*; and the baser sort wore blacke cloathes, *Prov. 22. 29.* *Non stabit cum obscuris*, that is, with the baser sort.

Againe apparrell was instituted to distinguish sexes, *The man shall not put on the womans apparrell, Deut. 22. 5.*

Lastly apparrell was instituted for commoditie, when they travelled with the ambulatorie Arke through the wildernes, then their cloathes were short, but when they came to *Canaan*, they had *μαλαίς*, cloathes reaching to their feete, *Revel. 1. 13.* But the devill hath found out another use of apparrell, *Prov. 7. 10.* *She met him with [Shith tzonah,] the attire of a whore*, this is a garment which becommeth not an honest woman; and as in the warres, *justa est percussio gerentis hostilem tessaram*, they may bee justly killed who weare the enemies badge in the warres; so may those who weare the whorish garments: There is nothing that sheweth the vanity of the mind, more then apparrell doth. *Luc. 7. 25.* *They that weare soft apparrell, μάλας φερόντες*, the Apostle; *1 Cor. 6. 9.* transferreth it to the minde *μάλας*, *molles* the apparrell sheweth the effeminate nesse of the minde.

Some sorts of ornaments and apparrell are lawfull in themselves, and the Lord onely condemneth the abuse of them; a chaine of it selfe is a thing lawfull, and it is lawfull for a man of place to weare it, but if hee weare pride with it, as a chaine, *Psal. 73. 6.* then it is an abuse of the ornament: So *Lahhasb* is called an eare-ring, and *Lahhasb* is called *incantare*, to bewitch or intice, when one weareth an eare-ring to intice or bewitch with it, then it is the abuse of the ornament.

Those ornaments which the matrons of old used, as *Rebecca* and *Sarah*, as bracelets and eare-rings, they are not unlawfull. *1 Pet. 2. 5.* For after this manner was the holy

הורים

שית צונו ornatus
meretricius.

The apparrell sheweth
the vanitie of the
minde.

Some ornaments law-
full in themselves.

לחל inanis.

לחל incantare.

holy women of old time adorned, who trusted in God, where the Apostle insinuateth, that there was much more gravity, and comelinesse in that age, then there is now; Secondly, these ornaments are lawfull in themselves, from which the spirit of God borroweth comparisons in decking of the Church; the abuse of these is onely condemned, and not the use. *Esay 3.20. Hakkishurim*, the Lord applyeth this to the ornaments which hee bestoweth upon his Church. *Ier. 2. 32. Can a maid forget her ornaments, or a bride her attire*, the *Seventy* *אֲזֵנוֹת* *אֲזֵנוֹת*, *fascia pectoralis*. So *Ezek. 16. 11. the holy Ghost borrowes comparisons from ornaments and deckings of the body; I cloathed thee with broidered worke, I shod thee with badgers skinnes, and I put bracelets upon thine hand, and jewels upon thy forehead; the use of these is lawfull, but the abuse is onely condemned.*

These ornaments which have any necessary use in the body, are lawfull, and the abuse is onely censured, *Esay 3.20. [Batte hanepheh] domus anima*, the house of the soule, the soule here is put for the breath of the soule; and because they breathed in these masks, therefore they are called *the house of the soule*; the maske is a necessary ornament for the safety of the face, therefore the abuse is onely condemned here. So *1 King. 20. 38. Mutavit se in sudario*, that is, he changed himselfe in putting a scarfe upon his face; the Chaldee hath it *Megnaphar*, which signifieth to keep the dust from the eyes; it is not [*Epher*] *pulvis* here, but [*Aphar*] *sudarium*, this is a necessary covering for the face.

The persons who may use these ornaments are the rich rather then the poore. *2 Tim. 2. 19. The Apostle forbiddeth the women to adorne themselves with gold, pearles or costly aray*: the Christians at that time for the most part were of the poorer sort, for *not many noble were called*, *1 Cor. 1. 8. hee blamed those who adorned*

Ornaments from which the spirit of God borroweth comparisons are lawfull.

הקטורים

Redimicula ornamenti colli fuerunt.

בתי הנפש *Domus anima.*

מֵעָפָר

אֶפֶר *pulvis.*

אֶפֶר *sudarium.*

What persons may weare ornaments lawfully.

ned

ned themselves above their ranke.

Secondly, it is more lawfull for those who are in the court, than those who are in the countrey to weare these ornaments; *They that are in Kings houses weare soft apparell, Mat. 10. 18.*

Thirdly, it is more lawfull for married women to dresse themselves, than for widdowes, that so they may please their husbands: *She that is married careth how to please her husband, 1 Cor. 7. 34.* but when women dresse themselves this wayes, they must have a care to adorne the hid man of the heart alwayes: the maids before they were married in *Israel* used to goe forth to the vineyards clothed in white, to dance in the day of expiation, *Iudg. 20. 21.* and they said, O young men lift up your eyes upon us, and see which of us yee will choose; looke not to beauty, because it is deceitfull; neitherto riches, because they take their wings and fly away; but choose her who feareth the Lord.

Women must not doe that which is lawfull unlessse it be expedient.

Christian women must remember not onely what is lawfull, but also what is expedient; they have wealth enough, and their husbands allow them; yet they must remember the expediencie, and how farre it is lawfull for them to extend their Christian liberty, *1 Cor. 10. 26.* The Apostle sheweth us, *That the earth is the Lords, and the plenty thereof;* therefore it is lawfull for us to eate of any thing; and againe, *The earth is the Lords, and all that is therein;* therefore we should not eate to offend others; it was better for them to spare their Christian liberty, then to extend it too farre to the offence of others.

That apparell is unlawfull which men borrow from strange nations, not contenting themselves with the ancient formes of their countrey. *Zeph. 1. 8. I will punish all such as are clothed in strange apparell; such as were these, 2 Chron. 20. 1. [Mehagnammorim] who*

counterfeited

מהעמונים

counterfeited the *Ammonites* in their apparell, and gestures, and such are the garish women in these dayes, who cannot satisfie themselves enough with new formes, who daily change with the Moone, that a tailor can hardly shape a coat for her; they may be compared to the ships of *Tyrus*, whose boards were of the firre trees of *Shenire*, whose masts were from *Lebanon*, whose oares were from *Bashan*, and their benches of the ivory of *Chittim*, their sailes from *Egypt*, and the purple that covered them from the Iles of *Elisha*, *Ezek.* 27. 5, 6, 7. so these women have their ornaments from *India*, *Spaine*, *France*, *Italie*, &c. and all to make up a proud barke in *Tyrus*. *Nazianzen* writing against the pride of women (who borrow from sundry creatures, ornaments to dresse themselves) compareth them to *Pandora* that goddesse whom the Poets faine to be sent to *Epimethius* by the gods, with a barrell having all sorts of mischiefe enclosed in it, that they might be avenged upon him for the deceit of his brother *Pro-metheus*: so the whorish woman is that *Pandora*, by whom the devill, the world, and the flesh have sent a barrell, in which all sort of vanities is inclosed to plague the insolent and loose youth, who is given to filthinesse.

These ornaments are altogether unlawfull, which are put upon parts of the body that should be covered; the women, *Esay* 3. 20. did weare [*hazegnadoth*] a garter of worth about their legge, which the Prophet blameth in them, and for this purpose they made their cloathes the shorter, that their legges might be seene; modesty should have taught them to cover that part with their cloathes, the abuse of this ornament is not onely condemned here, but likewise the very use of it in women. So *Esay* 3. 16. *The daughters of Zion* [*gabhu*] *alta sunt*, they did weare high shoes to make them

N n n n

seeme

Simile.

הַצֵּעֵרוֹת *periscelis*
ornamenta pedum.

גְּבוּהַ

וְעַבְדֵי

seeme the taller; which of you (saith Christ) can adde one cub it to his stature, *Mat. 6. 27.* so to weare ornaments upon the basest parts, *Esay 3. 18.* I will take away [*bagnac-easim*] their ornaments about their feete, which made them goe as if they had beene fettered, the very use these ornaments are condemned here, and not the abuse onely.

Conclusion.

The conclusion of this is, the holy women, *Exod. 30.* gave their looking glasses for the making of the brasen altar (for of old their looking glasses were made of brasse) so should Christian woman now renounce these ornaments of vanity, and decke the hid man of the heart.

CHAP. IX.

What uncleane persons were called dogges.

Commandement VII.

Deut. 23. 18. Thou shalt not bring the hire of a whore, or the price of a dogge, into the house of the Lord thy God for any vow.

WVE have spoken of the occasions which lead to the breach of this Commandement; now it remaineth to speake of the actuall transgression of it; and it is broken either by unlawfull conjunction, or unlawfull separation.

God hath put in some fowles, a shadow of chastity to teach men to shunne fil hinesse and uncleanenesse; the turtle dove maketh choice but of one mate, to teach man and woman to live in holy wedlocke; the Lionesse when

Wherein the actuall breaking of this command stands

The example of the unreasonablen creatures doe teach men chastity.

when she hath joynd her selfe with the Leopard, before she come to the Lyon againe, she will wash her selfe that the Lyon may not smell her, to teach the adulterous woman what a filthy thing adultery is, *When shee wipeth her mouth and saith, she did it not, Prov. 30.* but the most memorable example of the beasts is, the example of the Mare, which *Aristotle* maketh mention of: the King of *Sythia* had a mare of most excellent broode, which brought forth most excellent coats, amongst the rest she had one which excelled them all; the King was desirous that this coat might horse his damme, that so hee might have an excellent broode of them; but the coat, when hee was brought to his damme, would not horse her; the King seeing this, hee caused them to cover the damme, that he might not know her, but he perceiving afterwards that it was his damme, runne away and cast himselfe over a steepe rocke, and brake his necke; is not this a memorable example to teach men and women to fie incestuous adultery; as God hath put some shadow of chastity in unreasonable creatures, to teach man to eschew uncleanenesse; so the Lord setteth before us most filthy and uncleane beasts, to teach man not to be like unto them.

A dogge is a most uncleane and filthy creature, which goeth publikely and promiscuously to generation, and therefore these were called *Cynici Philosophi*, who were not ashamed publikely in the sight of all to lie with women.

By dogge is not meant, *Deut. 23. 18.* a dogge properly called a dogge, but *Cynadus*, or *meritorius*, who is unsatiable in lust like a dogge, and that it is meant of such a dogge, the reasons are these.

First, because the whore and the dogge are joynd together here; secondly, the Scripture applieth this word dogge to filthy whoremungers: When *Isbosheth*

Nnn 2 objecteth

*Arist. lib 9. de hi 7.
animalium, cap. 47.*

The most vile creatures teach men to abstaine from uncleanenesse.

An adulterer metaphorically called a dog.

objecteth to *Abner* that he lay with his fathers concubine *Rizpah*, what answered hee? *An persona canina ego: am I a filthy person like a dogge, who hath no care to whom I joyne my selfe.*

The whore and the dog compared together.

H. crome upon *Esay 6.* saith, the dogge and the whore are well joyned together; for the dogge, when as hee should keepe and watch the house, and run seldome abroad, yet in his uncleanenesse hee runneth here and there, and joyneth and coupleth himselfe indifferently to any: so doth the whore who should keepe her selfe at home, and be *domi-porta*; yet she wandereth abroad, and see eth after strange lovers, *Prov. 7. 12. Now is she without, now in the streets, and lyeth at every corner.* The modest and chaste woman is compared to the vine that groweth by the sides of the house, *Psal 138. 3*

Quest.

What sort of uncleanenesse may this word dogge be rightly applied to?

Ans.

There is a filthinesse that is, *Præter naturam corruptam*, which is against corrupt nature, and there is a filthinesse, which is, *secundum corruptam naturam*, according to corrupt nature, *1 Cor. 5. 1. It is reported that there is a fornication committed amongst you, and such a fornication as is not once named amongst the Gentiles, Iob 36. 14. They die in youth; and their life is [bakkedeshim] among the unclean.* And these sorts of uncleanenesse may be taken up after this manner; first, *quando servatur sexus, sed non ordo*, as when a man committeth adultery with a woman. So *quando non servatur gradus*, as in the incest. Secondly, *quando servat speciem non sexum*, and these the Apostle calleth *ἀπροσδοκίας*, *1 Cor. 6. 9. 1 Tim. 1. 10. Levit. 20. 13.* and this is called *βδελύγμια*, abomination. Thirdly, *qua do not servant sexum nec speciem, sed genus tantum*, this is bestiality. And lastly, *quando nec servatur genus, nec species, nec ordo*, as when one ieth with uncleane spirits, which are called *Incubi*; or *succubi*, and

כַּקֶּדֶשִׁים

Foure sorts of uncleanenesse.

and the Schoolemen observe, that the Lord in the first creation forbiddeth these sorts of uncleanenesse: first, there was not a fit helpe found amongst the beasts to man, hence they inferre that a man should not lie with a beast. Secondly, when God created man and woman, hee created them male and female, to teach us not to confound our sexes, for then they cannot increase and multiply. Thirdly, when God created the woman, hee created her out of the side of man, to teach us, that collateral marriages are onely lawfull marriages; but not in the line directly, either ascending or descending; and it is to be observed that there is but one word *tebbel*, *mixt* or *vel confusio*, when a man lieth with a beast, *Levit. 18*. So when a man lyeth with his daughter in law, this is also called *tebbel*, to teach us what an horrible sinne it is, *quando non servatur species*, so *quando non servatur gradus*, when the degrees of consanguinitie is not observed.

Uncleanenesse againe, *est secundum naturam corruptam*, according to corrupt nature, it is either fornication or adultery; those who delight in this filthinesse, and lie still in it, are dogges: *Abner* purged himselfe of this uncleanenesse, *Am I a dogges head? 2 Sam. 3.8*. See how this sinne changeth men and women into dogges, and salt bitches. When *Nebuchadnezzar* was cast out of his kingdome, he had the heart of an oxe in him, although he had the shape of a man; so these filthy creatures although they have the shape of men and women, yet they carrie the heart of a dogge within them.

And as the holy Ghost termeth them dogs, so he calleth them *fed horses*, *Ier. 5.8*. They were as *fed horses in the morning*, every one neighed after his neighbours wife [*susim mevuzanim*] from [*Zun*] *pascere*, but the critickes of the Jewes reade it in the margent [*mejuzanim*] *id est, duro pene praditi a* [*jazan*] *armare*, to be armed.

The conclusion of this is, let us remember that feare-
full

God forbiddeth all these sorts of uncleanenesse in the creation.

Uncleanenesse according to corrupt nature.

סוסים מוּזָנִים
 א זון pascere
 מוּזָנִים א זון ar-
 mare.

full sentence, *Revelat. 22. 15. For without are dogges,* and let us study to be holy, that wee be not excluded out of that holy ci y.

CHAP. VIII.

Whether David might marry Bathsheba after that he had committed adultery with her.

Commandement VII.

Psal. 51. In the inscription, When Nathan the Prophet came unto him, after hee had gone in to Bathsheba.

THERE be two things which may seeme to hinder *David's* marriage with *Bathsheba*: First, the uncleane-nesse of *Bathsheba*, and a number of her sinnes concurring together, shewing no repentance in her. Secondly, that action of the common law, *Nemo ducat eam quam adulterio pollut*, let no man marry her whom hee hath defiled by adultery.

First let us looke unto the sinnes of *Bathsheba*, shee did wash her selfe in a place where she might be seene by the King, and exposed her chastity this waies, not unlike unto the historie of *Candaules*, he having a faire and a beautiful wife, one of his souldiers, named *Gyges*, saw her naked, she was grieved that she should have beene seene naked of any, except of her husband, she concluded that one of the two should die, that she might be the wife onely of one who had seene her naked: *Gyges* killed the king *Candaules*, and then married the queene. So *David* saw *Bathsheba* naked, killed *Vriah*, and then married *Bathsheba*. When *Iuliah* the mother of *Caracalla* opened her breasts before

The sinne of *Bathsheba* aggravated.

In sin. lib. 1.

Simile.

before him, he said, *vellem si liceret*, I would if it were lawfull ; what replied the whore to him ? *Si libeat, licet, an nosti te imperatorem leges dare & non accipere ?* If thou please it is lawfull ; knowest thou not that thou who art an Emperor is to give lawes and not to receive lawes ? so we may thinke that *Bathsheba* thought the same, yeelding so to *David*.

Secondly, compare her fact, and the fact of her husband *Vriah*: he was but a *Hittite*, a stranger and a profelyte, yet he would not goe up to his owne bed to lie with his wife, when the arke and his master *Ioab* were in the fields ; but she being a borne *Iew*, and trained up in the exercises of Religion, yet would goe into another man when the arke of the Lord, and her husband both were in the fields.

Thirdly, it may be alledged that she mourned not for her husband a sufficient time, *Et quod non persolverat iusta marito suo*, that she mourned not for her husband the appointed time ; for they were infamous by the civill law, who married a second wife, or a second husband, before a yeare was expired, or ten moneths at the least.

Fourthly, that shee married him who killed her husband, her religious husband, her couragious husband, who was one of *Davids* worthies ; and here it may be said of her as the Prophet said of *Achab* when he killed *Naboth*, and tooke away his vineyard, *occidisti, possedisti, hast thou killed and taken possession ? 1 King. 21.* So *Bathsheba* consenting to the killing of her husband *Vriah*, possessed *David* for her husband.

Although *Bathsheba's* sinne cannot be excused, but that it was adultery that shee committed, yet to exaggerate her faults too farre, this is Satans part and not the part of a charitable Christian.

Shee was washing her selfe in the garden, but not of purpose to be seene of the King ; and shee was in her legall purification washing her selfe, *2 Sam. 11. 14.* and

Spartianus.

Theodosius lib. 1. legum
de secundis nuptiis c. 21The weakenesse of
Bathsheba.

David sent for her, and lay with her, for she was now purified from her uncleanness.

Shee went in to *David* when her husband and the arke were in the fields: but consider the weakenesse of the woman, and the infirmity of her sexe, shee was but a sheepe, as *Nathan* calleth her, and might easily be deceived by *David*. *David* would have made *Vriah* her husband drunke with wine that he might have gone in, and lien with his wife, and now hee maketh her drunke with faire promises, that he might lie with her; Thou shalt be queene, &c.

But she mourned not for her husband.

She mourned for her husband, 2 *Sam.* 11. 26. But how long shee mourned for him, the time is not set downe, *Eccles.* 22. 12. Seven dayes doth a man mourne for him that is dead, and in the Scriptures wee read but thirtie that they mourned at the most, *Deut.* 34. so long they mourned for *Moses*, and when it is said, *Gen.* 50. 3. That the Egyptians mourned for *Iacob* threescore and tenne dayes, it isto be understood thus, that there were thirty dayes spent in mourning, and the rest in embalming of the body.

And whereas shee is charged, as privie to the killing of her husband, the history sheweth no such thing, and in charity wee should thinke rather that shee knew not of the killing of him.

Arguments proving her repentance, both before that *David* had married her, and likewise after.

First shee is reckoned amongst our Lords predecessors as well as *Rahab*, and *Tamar*, to shew us, that shee repented of this sinne from her heart: and here *Hieromes* saying is to be marked; *Notandum (inquit) in genealogia Christi nullam sanctarum mulierum assumi, sed illas quas Scriptura reprehendit, ut qui propter peccatores venerat; de peccatoribus natus, peccatum deleter: that is,*

Quest.

Answ.

How long they mourned for the dead.

Arguments proving *Bathsheba's* repentance.

Arg. 1.

it is to be marked that none of the holy women are reckoned in Christs genealogie, but such as the Scripture reproveth for some sinne, that hee who came into the world for sinners, and who was borne of sinners might abolish and destroy sinne; and as *Rahab* the harlot repented her of her whoredome before *Salmon* married her; so did *Bathsheba* repent her of her adultery before *David* married her.

Secondly, when *David* married her; 2 *Sam.* 12. 24. the text saith, *he comforted her*; the Lord granted consolation onely to penitent sinners, as to her after her fall and repentance; and therefore the word *Nahham* signifieth first to repent, 1 *Sam.* 15. 35. and then to comfort; *Esay* 40. 1. because none getteth comfort but those who repent first.

Thirdly, 1 *King.* 1. 21. *Otherwayes, when the King shall sleepe with his fathers, I and my sonne shall be counted offenders*; which sheweth that God had pardoned her sinne, and that shee was loath to draw on another new guilt upon her.

Fourthly, see the holy instruction which shee gave to her sonne *Lemuel*, shee was a Prophetesse and had revelation from the Lord, *Prov.* 31. 2. *It is not for Kings to drinke wine, nor for Princes strong drinke*; and she calleth him *the sonne of her vowes*, whom shee had consecrated to the Lord by many vowes; all which shew the repentance of this holy woman.

Fifthly, *Salomon* calleth himselfe the sonne of thine handmaid, *Wis.* 9. 5. In which epithet his father *David* delighted very much before: *Psal* 116. 16. *Truly I am thy servant, I am thy servant, the sonne of thine handmaid*, where they allude to that custome under the law, for those who dwelt with their masters, and begot children within the house, the children were called [*Ben bethe*] *verna domus*; they were not counted their fathers

Arg. 2..

○ן } *exultat.*
- } *consolatus est.*

Arg. 3.

Arg. 4.

Arg. 5.

בן ביתי
δικογνύς.

What meant by the
sonne of the handmaid.

thers children, or their mothers children, but their masters children. So would *David* and *Salomon* say, we are begotten of faithfull parents, and of faithfull mothers within the covenant, and therefore we belong to thee as justly, as the children of the servants borne within the house, doe belong to their master.

Arg. 6.

Sixtly, *David*, sweareth to *Bathsheba* that her sonne should succeed and granted her request, and see how *Nathan* the Prophet advised her in all her businessses; all which sheweth that she hath bene a holy woman, and repented her of her former adultery.

Arg. 7.

Lastly, see how much *Salomon* honoured her, being his mother, he set her at his right hand, and it is chiefly to be marked, that the Lord would not have the child be gotten in adultery to live, lest a bastard should succeed to the kingdome, or that he being alive might be a reproach continually to his mother.

The second reason alledged, why *David* might not marry *Bathsheba*, was, because he had polluted her by adultery; *Nemo eam ducat quam adulterio polluit*, Let no man marry her whom hee hath defiled by adultery.

The Canonists understand this axiome with these caveats.

First, if the adulterer and the adulteresse have made a mutuall promise when her husband was alive.

Secondly, if the adulterer and the adulteresse have lived together.

Thirdly, if the adulterer had intended the death of his wife, or the adulteresse had intended the death of her husband; in these cases the Casuists doe not permit them to marry. To grant liberty for the adulterer to marry the adulteresse, were to open a doore to all uncleannesse, and because there are few of them that seriously repent them of their sin, therefore that liberty should not be granted, that the adulterer and the adulteresse should, marry together.

The

The conclusion of this is: *Dauids* example in marry-
ing *Bathsheba*, both in their repentance, and in Gods ap-
probation of the marriage was extraordinarie, there-
fore it should not be made an example or president for
others to doe the like.

Conclusion,

CHAP. IX.

Against Polygamie.

Commandement VII.

Levit. 18. 17. Thou shalt not take a woman to her sister.

THe Lord dischargeth here a man to marry two
wives at once, by [*Sister*] here is not meant a na-
turall sister, for that the Lord discharged before, *Lev.*
*18. 16. Thou shalt not uncover the nakednesse of thy bro-
thers wife*; therefore thou shalt not uncover the naked-
nesse of thy wives sister, but by [*Sister*] her is meant any
other woman. The *Carrain* amongst the Iewes, and they
who followed the literall sense, expound the words thus;
Thou shalt not take a woman to her sister, that is, thou shalt
not marry two wives at once; but the Pharisees who
gave way to Polygamie interpreted the words thus; thou
maist not marrie two sisters, but thou maist marry two o-
ther women; the *Carrain* who did interpret the words
thus, thou shalt not marry two wives at once, said, *qui
multiplicat uxores, multiplicat veneficas*, he that multi-
plieth wives doth multiply forcereffes; and they said,
that it was not permitted to the king to have many wives,
therefore it is lawfull to none to have many wives; but
the Pharisees gave way to it and taught it.

What is meant by sister
here.

Now

Reasons to prove that
it is not the naturall
sister here spoken of.

Now the reasons to prove, that by sister here is not meant a sister properly taken are these.

Neither shalt thou take a woman to her sister to vex her, Levit. 18. 18. but the wives in Polygamie are called *angentes*, or *vexers*, 1 Sam. 1. 6.

Reas. 2.

Secondly, that which was forbidden in the first institution, and afterwards renewed by the Prophets; would *Moses* passe it by and not forbid it? but this Polygamie was forbidden in the first institution, *Mat.* 19. 5. 1 *Cor.* 6. 16. and 7. 39. *Rom.* 7. 2. and *Mal.* 2. 3. but wee can shew no place in *Moses* law against Polygamie except this, and *Deut.* 17. 10. where hee forbiddeth the King to multiply wives.

Reas. 3.

Thirdly, that sister is understood here, whom the man might marry after the death of his wife; but a man might not marry his wives sister properly taken after the death of his wife, therefore it is meant of another sister; and the Lord addeth, *Thou shalt not take a woman to her sister in her life time*, because it was usuall among the Iewes to have more wives at once.

Object.

A man might marrie his brothers wife and raise up seed unto him, therefore a man might marry his wives sister.

Ans.

A man if he had a wife of his owne, he might not marrie his brothers wife to raise up seed to him; *Boaz* who raised up seed to his next kinsman was not married, and *N.* refused to raise up seed to him, because he was married, and had children of his owne; and therefore the Chaldee Paraphrast upon *Ruth* 4. *Non possum redimere, quia uxorem habeo*, I cannot redceme it because I have a wife; and *Iosephus* inclineth to this, that it was the unmarried brother that behoved to raise up seed to his eldest brother, and *ἐπιγαμβριών*. is not meant of him that rooke one wife to another, but of him that married his brothers wife; he not being married.

Iosephus lib. 5 antiquit.
Cap. 14.

Secondly,

Secondly, he might marry his brothers wife, therefore he might marry his wives sister.

That followeth not, hee might marry his brothers wife to raise up seed to his brother, who was a type of Iesus Christ, who should never want a seed in his Church; but he might not marry his wives sister, for then he raised not up seed to his brother.

This Polygamie is contrary to the first institution of God, for God made one man and one woman, and not one man and two women at the first, *Iudg. 5. 30. Dederunt puellam, & duas puellas uni viro, Have they not divided to every man a damosell or two damosels?* This sheweth the great confusion that was then, and the scarcitie of men, and multitude of women; and *Thomas* observeth well, that man doth something which agreth to him *ex natura generis*, as he is a living creature, as to beget; Secondly, he doth something *speciei*, as he is a reasonable creature, to beget a reasonable creature; and thirdly, he doth something as a faithfull man, marrying one wife, and herein he representeth Christ; and she representeth the Church. Although polygamie be not against the two first, yet it doth directly crosse the last, the resemblance betwixt Christ and his Church; therefore the faithfull man should have but one wife.

If it were lawfull for a man to have more wives at once, then it should be lawfull for a woman to have more husbands at once; but it was never permitted amongst any people for a woman to have two husbands at once, therefore it is not lawfull for a man to have more wives at once; The reason of the connexion, the Apostle g veth, the man hath not power over his owne body but the wife, and the wife hath not power over her owne body but the husband; *Cor. 7. 4.*

It may be alledged that women have had two husbands at once, as well as men have had two wives at once,

Object.

Ans.

Polygamie is contrary to the Law of God.

It was never permitted for a woman to have more husbands at once.

Object

once, for Paul saith, *1 Tim. 3. 9.* *If shee hath beene the wife of one husband,* he meaneth not here, if a widow marry againe; therefore it may seeme that she hath had moe husbands at once.

Ans.

Two sorts of Digamie

There are two sorts of digamie; direct digamie, and indirect digamie; direct digamie when one hath two husbands at once; indirect digamie when one was put away, and they married another, and in this sense it may be said, that the woman had two husbands; by the Law of God she might not divorce from her first husband, but it was permitted amongst the Iewes, and commanded amongst the Gentiles; for by the Law of God she was still the wife of the first husband, if she had not beene repudiate for adultery.

Obje.

If it were not lawfull for a man to have moe wives at once, why is it commanded in the law that a man *should not disinherit the childe of the hated woman, for the child of the beloved, Deut. 21. 15.*

Ans.

Some lawes are permissive some definitive.

Some lawes are permissive, and others are definitive; I call these permissive, when the law permitteth the first part for the hardnesse of the peoples hearts, but then it restraineth the abuse of it by inhibitions, that it should not exceed; the law tolerateth usurie, this is the permissive part of the law; it doth not command this, then in commeth the restraint, that they shall not exceed such an annuitie, this is the definitive part of the law. So the law permitteth a man to have moe wives, and then it commeth in and restraineth the abuse that might follow upon it; *Thou shalt not disinherit the child of the hated woman for the child of the beloved.*

Polygamie a middle sin betwixt fornication and adultery.

The Divines make this sinne of polygamie a middle sinne betwixt fornication and adultery, lesse then adultery and greater then fornication.

Quest.

How can that be lesse then adultery, which was once adultery?

If wee consider the sinne in it selfe, it is ever adultery, but consider it, first, upon Gods part, who passeth by this sinne, not punishing it; and upon their part, who through a generall custome thought it no sinne, then it may be said to be lesse than adultery. Christ said to the Iewes, *If I had not spoken unto you, yee should have no sin, Ioh. 15. 22.* that is, if the truth had not beene clearly declared unto you, your sinne had beene the lesse, but because I have spoken so clearly unto you, that aggravateth your sinne. This extenuated the sinne of the Iewes, because the Prophets spake little or nothing against polygamie, as they did against adultery: When *Iudah* lay with *Tamar*, taking her to be a common harlot, his sinne was the lesser; but she knowing that hee was her father in law, her sinne was the greater: Polygamie was a sinne of ignorance amongst the Iewes: but if a man should marrie moe wives at once now, it should be flat adultery.

But God gave the wives of *Saul* into the bosome of *David*, *2 Sam. 12. 8.* therefore he allowed this polygamie.

To put them in his bosome is to put them in his subjection, for *David* could never have married the wives of *Saul*, for that had beene incest.

Whether did God dispense with the Iewes to marry many wives or not?

None could ever shew this dispensation, and if ever God had given a dispensation, would hee not especially have given it after the flood? It pleased the Lord to passe over this sinne, *Rom. 3. 25.* he called them *sinnes passed by*, through the long forbearance of God.

What is the difference betwixt a sinne passed by, and a sinne pardoned?

All sinnes are pardoned to the children of God in Gods eternall decree; but he is said to passe by their sinnes

In what case polygamie is a sinne.

The Prophets spake little or nothing against polygamie.

Ob.

Ans.

In what case God is said to give *Saul's* wives to *David*.

Quest.

Ans.

Quest.

Ans.

A difference betwixt
sinnes passed by and
pardoned,

The difference betwixt
a married wife and a
concubine.

בתורה
וקרושים

*Habebant dotem uxores
non concubine.*

שגל

גברת *Domina hera.*

Four things proper to
the concubines, and
five to the wives.

sinnes when he doth not chasten them for them, as hee doth for other sinnes; and when hee pardoneth other knowne sinnes, he pardoneth these unknowne sinnes together with them; when *David* got pardon of his adultery, he got pardon likewise of his polygamie which he knew not to be sinne. When *David* got pardon of his adultery in his owne sence, hee behoved likewise to have pardon in his owne sence of his murther, because it was a knowne sinne to him likewise, but these sinnes which he knew not, the generall remission served for them.

Let us compare the married wife and the concubine together, and shew how they differ.

First, the married wife differed from the concubine by contract and solemnitie of marriage; but when hee married the concubine, there was neither contract nor solemnity of marriage.

Secondly, they differed in their titles, for the chiefe and principall wife was called [*Shagal*] *conjux*, she was the principall and chiefe of all the Kings wives, *Neh. 2. 6. Dan. 5. 2. Qua semper tori jus habet*, the concubines were admitted but some times; and the married wife was called [*Gebbereth*,] the mistress of the house, *Gen. 18. 8.* but these concubines had never this title.

Thirdly, they differed in their intertainment, for if the King had taken moe concubines, hee might have made them *aromatarias* and *apothecarias* for his spices, and Cookes and Bakers, and the common sort hee might have made them *focarias*, which they could not have done to their wives solemnly espoused.

Fourthly, when they married these concubines; they ought them but foure things; *victum*, *amictum*, *debitum tempus*, & *cohabitationem*, food, raiment, due benevolence, and cohabitation; but hee was to give five things to his wife whom hee had solemnly taken,

victum,

victum, amictum, debitum tempus, cohabitationem, & honorem: foode, rayment, due benevolence, and hee was bound to dwell with her, and to honour her.

Fiftly, they differed in their posterity, for the children of the free woman succeeded to the inheritance; but not the children of the concubines. It is true by singular prerogative, *Jacob* gave to the sonnes of the concubines their portion among the tribes, but the children of other concubines stayed not in the house, but were sent out with gifts, *Gen. 25.* and the children of the concubines were called the free womans children. *Gen. 16. 2.* *Goe in unto mine handmaid, it may be that I obtaine children by her:* and therefore *Rachel* and *Leah* are put for them and their handmaidens, *Ruth 4. 11.* and wee may see how the children of the concubines were more servile then the children of the free-women, therefore *Galat. 4. 23.* they are called the children of the bond woman, and they did things rather for feare then love; this the Lord sheweth, *Deut. 27.* when he divided the tribes, hee set those who were borne of the free women, *Rachel* and *Leah*, upon the hill to blesse, but those who came of the handmaidens, he set them upon the hill of cursing, as being of a more servile and base minde. *Ruben* for his incest lost this priviledge, and was set among the children of the handmaidens, and *Zabulon* the yongest sonne of *Leah* is set amongst them to make up the number.

Whether was the concubine a wife properly or not?

Yes, *Gen. 30. 9.* *Leah* gave *Zilpah* for a wife unto her husband, therefore when it is said, he tooke her [*leisha,*] *in uxorem*, it should not be translated, *uxoris loco*; but verily for his wife; so I shall be unto you [*Leadonai*] *id est,* *vere Deus.* *Hos. 13. 12.* *Servavit Israel* [*leisha*] *propter uxorem* *Gen. 29.* *Annon pro Rachaele servivi tibi,* *have I not served thee for Rachel,* *2 Sam. 20. 3.* *David* shut up his concubines, and they were in widowhood untill the

Oneley the children of the freewoman succeeded to the inheritance.

Quest.
Answ.

לאישה
לארני

day of their death; if they were widdowes, then they were married before, and the children begotten betwixt them were truely their fathers children, and not bastards.

Objection.

But it is said, that the Levites concubine played the harlot with him, then it may seene that the concubine was not a wife.

Ans^w.

על

Scortata esta entra cum, [gnal] non cum eo, shee played the harlot against him not with him, Ezek. 16. 16. and when she fled from him shee was justly punished for her uncleannesse. *Iudg. 19.*

The difference, betwixt the concubines and the whore.

פִּלְגֵשׁ concubina,

quasi אִישׁ פִּלְגֵשׁ

dividere virum.

Againe let us consider how the concubine and the whore differed: the concubine made a division and rent betwixt the man and his wife when hee married her, therefore she is called *Pilagish* from *Palag-ish, dividere virum*, to divide the man, that hee could not *errare in amore ejus*, wander in her love; as *Salomon* saith, *Prov. 5.* but the whore maketh a totall separation betwixt the man and the wife.

Againe they differed in their ends; marriage hath a double end, the first end is the begetting of children, the second end is a remedy against lust; the whore desireth not the first end for the propagation of children, neither desireth she the last end of marriage, the holy remedy against lust; the *polygamist* aimeth at the first end, to have children; but not at the last end, for avoiding of lust, for this diversity of concubines made a way rather to increase lust, then to quench it, *They shall commit whoredome and not increase, Hos. 4. 10.* this is a judgement pronounced against polygamists, and not against adulterers, for they longed for children, whereas the other longe for none; the word in the originall is *ypparedu*, *Pered* in the originall is called a mule, as if yee would say, they shall play the mule; the mule is a beast very libidinous, but begetting nothing. So these polygamists, although they long for children, yet the Lord threatned them with want of children

פִּרְרָא מִלָּא *mula.*

פִּרְרָא

מִלָּא

children. An example of this we see in *Solomon*, although he had many concubines yet he had but one sonne; and he was also a foole.

The conclusion of this is, we are to blesse our Saviour who hath reduced marriage to the first institution, that one man should have but one wife, *Mat. 19. 5.*

CHAP. X.

Of Divorce.

Commandement. VII.

Mat. 19. 9. Whosoever putteth away his wife, except it be for fornication, committeth adultery.

WE have showne how this Commandement is broken by unlawfull conjunction, now it remaineth to speake how it is broken by unlawfull separation.

The Hebrewes call *repudium*, [*cerith*] *exciso*, and they call the bill of divorce [*Sepher cerithoth*,] *libellus excisionis*, the bill of cutting off, because the woman was cut off from the family of her husband, and had liberty to goe whether she pleased. And the *Chaldees* call it [*net pitturin*,] and the *Rabbins* call it [*girush*] *expulsio*, and the latter *Rabbines* call it [*riphudin*] from the Latine word *repudium*; and the *Greekes* call it *διαζυγιον*, and the bill of divorce they call it *διζυγιον αποσασιν*: *Divortium*, was when the man gave the bill of divorce to the woman; *Repudium* was when the woman gave the bill of divorce to the man.

There was a great question betwixt the house of *Sammai*, and the house of *Hillel* concerning divorces.

00002

Sammai

156/174
0.07/111.2
Conclusio. v. 27

Conclusion
in the Page

Conclusio

כְּרִיתָ Exciso, Re-
pudium.

סֵפֶר כְּרִיתוֹת Libellus excisionis.
וְטַפְטֵט נְרִין
נְרוֹשׁ

Atia. Montanus.

דְּפוּרִין
דִּזְיֻגְיוֹן, בִּזְיֻגְיוֹן אֲסוּסִין.

The difference betwixt the Schooles of *Sammai* and *Hillel* concerning divorce.

נרמך רנפיל
בחלקך גררה

How *Moses* is to be understood when hee speaks of divorce.

Sammai held that it was lawfull for a man to put away his wife onely for adultery; and hee expounded these words, *Si in venerit nuditatatum in ea*; that is, if shee hath committed adultery. But *Hillel* and his followers extended this word *nuditas* to all sorts of filthinesse, as to the least sort of offence that is, because it is said in the text, *Si non in venerit gratiam in oculis ejus*, if she finde no favour in his eyes. *Deut.* 24. 1. and they who asked the question of Christ, seeme to be of the opinion of *Hillel*; for they say, is it lawfull for a man to put away his wife for every cause? *Matt.* 19. 3. *Ben Sira* who was a follower of *Sammai*, being asked of a man, who had a great shrew to his wife, whether hee might divorce from her or not, he answered *Os quod cecidit in sorte tua, rode illud; be content with the lot which hath fallen to thee.*

When *Moses* speaketh of divorces which were usuall amongst the Jewes, he speaketh of those divorces which, were for light causes and not for adultery; *Moses* words *Deut.* 24. 1, 2, 3. should not be read thus, *If shee hath found no favour in his eyes, then let him write her a bill of divorce*: but thus hypothetically: *If she hath found no favour in his eyes, and if he write her a bill of divorce & put her away, &c.* If he were speaking of lawfull divorce for adultery, then it should be translated in the imperative moode, *Let him write her a bill of divorce, and let him put her away*, as the words of Christ implice, *Matt.* 19. 9. that for adultery it is lawfull for a man to put away his wife; but that which *Moses* spake hypothetically they tooke it absolutely. So *Ioh.* 21. 22. *If hee tarry till I come what is that to thee?* that which Christ spake hypothetically, they tooke it absolutely, as if Christ had said that *John* should not die till he came againe.

The reason to prove that *Moses* is speaking here *Deut.* 24. of unlawfull divorces, and not for adultery; is this, *verse 4. Her former husband may not take her home againe*

again to wife, after that shee is defiled by him, and defileth herselfe: *Hattamaah* is a compound word, for the Hebrewes use to compound two conjugations, and it signifieth she was defiled by her husband, and shee defiled her selfe; shee was defiled by her husband, because hee put her away unjustly, and gave her occasion to commit adultery, that shee defiled her selfe, who beeing unjustly divorced, yet would marry another and so commit adultery; for Christ saith, *Mat. 5.21. Whosoever shall put away his wife, let him give her a writing of divorce: but whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adulterie;* if he had put away his wife for fornication, shee had not beene polluted by him, but onely she had polluted herselfe, if she had married another.

But it may be said, *Deut. 24. 3. If hee have found some nakednesse in her, [gnervath] nakednesse* in the Scripture is taken for filthinesse and adulterie, then it may seeme that *Moses* is speaking here of just divorce.

Nakednesse is taken for other sorts of filthinesse then for adultery, the *Seventy* translate it *ἀνεπιουσία* *rem turpem*, and *Jonathan* turneth it, *transgressionem rei*, They put away their wives for many other causes besides adultery, as for blemishes in their persons, scolding and brabbling, and such.

But *Malchi* seemeth to approve this sort of divorce for light causes, *If thou hate her, put her away, saith the Lord. Malac. 2. 16.*

It should not be translated, if thou hate her put her away, saith the Lord, but this waies, the Lord hateth putting away.

Moses did not simply allow here the putting away of their wives for such light causes, but if they would put away their wives for such light causes, then he biddeth

הַטְּמָאָה ex Hith-

pacl & H. phal compositum: sic *Judg. 9. 9.*

הַחֲרָלָה ex Hiphil

& Hophal, sensus est, vestris verbis persuasata missam acere pietatem

guedinem meam, iuxta Hiphil, & ea ip/a quo; priver et deficiat, iuxta

Hophal, nihil; avipius habeam in me commendabile.

Object.

עֲרֵוָה Nuditas.

Ans.

Nakednesse is taken for adultery.

Objection.

Ans.

them write a bill of divorce to them; the Lord allowed not that an *Israelite* should marry a captive heathen, but if hee will marry such a one, then let him shave her head, and put on her mourning apparell, and mourne for so many dayes, that by these means the *Israelites* love might be abated, and so might leave her. So *Moses* liked not of these divorces, but if a man will put away his wife for such causes, then let him write her a bill of divorce.

Quest.

What use was there of this bill of divorce amongst the *Iewes*, for if a woman was taken in adultery she was stoned to death, if she was suspected of adultery, they gave her the bitter waters to drinke, and if her husband tooke her to bee an adulteresse and the fact was not publikely knowne, hee put her away secretly, as *Ioseph* would have done *Mary*, *Matt. 1.*

Ans.

The spirituall use of the bill of divorce was when they put them away for light causes.

If the Magistrate had done his duty after that shee was knowne to be an adulteresse, then in that case she needed not a bill of divorce; but for their remissenesse the husbands were oftentimes forced to give the bill of divorce to their adulterous wives, and especially when the *Iewes* came under the subjection of the *Romans*, then most usually they gave the bill of divorce for adultery, because the *Romans* had no respect to the law of God, putting the adulteresse to death; therefore their husbands were glad to bee rid of them, by giving them the bill of divorce.

The causes of giving the bill of divorce amongst the *Iewes*.

The cause of many divorcēs amongst the *Iewes* was the multitudes of their wives which they had. They who travell amongst the *Turkes* at this day, testifie, that there is no cause so much pleaded in their judicatories as divorces; and the reason they give to bee this, because of the multitude of their wives.

How the bill of divorce was written.

When the man gave the bill of divorce to the woman, the cause of the divorce was written in the bill, and the woman did shew the bill of divorce before the *Iudges*,
and

and the children did also keepe the bill of divorce, to be a testimony that their mother was not an harlot, and the Lord alludeth to this forme, *Esay 50. 1. Where is the bill of your mothers divorcement, whom I have put away?* as if the Lord would say, I put not away your mother, but she went away willingly from me.

When they wrote this bill of divorce, the Iewes wrote it in a long letter, but the Romans wrote it in few words, *res tuas tibi habeto*, take thine owne things to thy selfe.

The bill of divorce was given by the man to the woman at the first, to bee a signe of her innocencie, and of his wrong dealing with her; and as *Tamar*, when shee shewed to *Iuda* his ring, and his signet, *Iuda* said, she is more righteous then I am: so the man putting away his wife for no just cause, and the woman shewing the bill of divorce to her husband, he might justly say, surely she is more righteous then I.

The man had the power to give the bill of divorce to the woman at the first, but afterwards the woman gave the bill of divorce to the man also, *Mar. 10. 12.* and if a woman put away her husband, and bee married to another, she committeth adultery. *Salome* the sister of *Herod* was the first woman who gave the bill of divorce to her husband *Chrystoberus*; and *Iosephus* addeth that the law onely permitteth the man to give the bill of divorce to the woman, and that it was not lawfull for the wife who was repudiat to marry, but by the commandement of her former husband; the first part, that the husband should give the bill of divorce, is set downe in the law: but this latter part, that they might not marry againe but by their husbands consent, is not in the law, for that came in by custome and not by the law, for the woman might leave the husband when shee had a just cause, and marry againe without his consent.

Allusion.

The man gave the bill of divorce to the woman at the first.

Iosephus. lib. 15. cap. 11.

Forum { Poli.
Feri.

When the wife was repudiat from her husband for no lawfull cause, and married another, and bare children to him, whether were these children bastards or not?

They were bastards in *foro poli*, before God; but not in *foro fori*, in the courts of men.

The conclusion of this is; Let no man separate that which God hath conjoynd; and let no man conjoyne that which God hath separated.

CHAP. XI.

How man and woman may liue chastly in holy wedlocke together.

Commandement VII.

Prov. 5. 19. Let thy wife bee unto thee as the loving hinde, &c.

Solomon saith, *Prov. 5. 15. Drinke water out of thine Sowne cesterne*, here by a modest kinde of speech, hee willeth a man to content himselfe with his owne wife.

Concupiscence or lust in the Scriptures is compared to burning, *1. Cor. 7. 2.* and the Prophet alludeth to this sort of thirst, *Ier. 2. 25. Withhold thy foote from being unshod, and thy throat from thirst*: the remedy against this burning and thirst is holy marriage, which quenbeth it, but whoredome rather increaseth it: I have forbidden thee, would *Solomon* say; the company of those beastly whores, and now I shew thee the way how thou mayst live chastly in holy wedlocke, then he subjoyneth, *Let thy fountaines be disper sed abroad, and rivers of waters in the streete, vers. 26.* or divide thy waters in the street; here hee giveth a reason wherefore marriage should bee preferred to adultery, because seldome children are begotten

Lust called burning and thirst.

begotten of adulterers, and if they beget any, they are afhamed of them, that they fhould bee called their children: firft, feldome they beget any, they fhall commit whoredome and fhall not increafe, *lipparidu*; *pered* is called a Mule, which is a beaft which is much given to luft, and yet begetteth nothing; and if they beget any children, they are afhamed of them, and the children likewise are afhamed of their fathers; and therefore the Hebrewes cal them *Shatuki*, from *shatak*, [*tacere*] to hold his peace, the father will not profefse fuch a child to bee his, nor the child profefse the father to be his father.

And rivers of waters in the ftreets, that is, when thou knoweft them to be thine owne children, then thou haft power to direct them and guide them, and fee that they marry by thy direction, for even as men draw water conduits which way they will, fo fhould the parents leade the children in their marriages.

Let them be onely thine owne, that is, they fhall onely be thine owne, and thou mayeft bee affured when thou doft marry a chafte woman, that thy children are thine owne, and not a *strangers with thee*, to inherite and poffeffe that which thou haft purchafed. *Pfal. 127. 4. Children are the heritage of the Lord, and the fruit of the wombe is his reward*, and thy children fhall be like arrowes in the hand of a mighty man. Then *Salomon* returneth to his firft advice, let thy fountaine bee bleffed, and rejoyce with the wife of thy youth.

The firft prefervative to keepe man and wife in purity, is to live chafly before they bee married; fo did *Iacob*, *Gen. 49. 3. Ruben thou art my might, and the beginning of my ftrength*; *Iacob* knew not a woman before hee was married, but *Efau was a prophane man and a fornicater*, *Heb. 12. 16.*

The fecond remedie is, for a man to delight himfelfe with his wife; *Let her bee like a loving Hinde unto thee*,
and

Adulterers often times
afhamed of their chil-
dr. n.

שְׂתוּקִי *spurius a*
שָׁתַק *tacere.*

Imperativum profuturo.

The wife compared to
the Hind.

יָרֵיחַ inebriant te.

שָׁנָה אֶשְׁנָה
erravit, proptie bestia-
rum est.

INEBRIARI in re
amorum quid.

FERBUM media signi-
ficat. ontis, quid.

וְהָיָה
וְהָיָה

Why the strength of
our yeares is called
pride.

and as a pleasant Roe, and let her breasts satisfie thee at all times. *Prov. 5. 19.* the Hinde is a loyng creature, and followeth the male; the Hinde is ardent in her love, and they are ready one of them to helpe another, so should the man and his wife; let her breasts satisfie thee at all times, in the Hebrew it is, [*Ieravucha*] inebriant te: see how the Holy Ghost willeth a man to delight himselfe with his owne wife, therefore he addeth, *Cur erras cum extranea* [*Tishge*] to wander as beasts doe, who make not choise of one mate. And contrary to this chaste love is, when a man thinketh that *stolen waters are sweet. Pro. 9. 17.* and is not content to *drinke water out of his owne cisterne. Prov. 5. 15.* he should call his wife the *delight of his eyes. Ezek. 24. 16.* So should the wife content her selfe with the love of her husband; *Let him kisse me with the kisses of his mouth. Cant. 2.*

This chaste love the longer that it continue, the stronger and sweeter it is; and the longer that it is kept, it is the more fragrant; the love betwixt the whore and the harlot, is not a permanent love *Prov. 7. 18. Come let us be drunke with love untill the morning,* yet it is the same word that is used to expresse that chaste love betwixt the husband and the wife: *Pro. 5. 17.* but it differeth very much from that love; this word *Rabha* to be drunke, is *verbum media significationis, a word of a middle significati- on,* as the Hebrewes marke, that is, it may bee taken either in a good part, or in an evill; but *vergit sapius in extremum,* it declineth to the extremity if is bee not taken heede unto. So *Psal. 90. 10. Dies annorum nostrorum & superbia eorum, labor, & dolor;* the dayes of our yeares and their strength is labour and sorrow; in the originall it is [*Rohebam*] *superbia:* why is the strength of our eares called pride? because often times it enclineth to pride. So [*Rabha*] to be drunke, signifieth first, to bee merrie *ad hilaritatem, to chearefulnesse onely,* as *Gen. 43. 34* and

and *Iob* 2. 10. and *Pfal.* 23. *Calix meus ebrius est, my cup runneth over*, and this the Holy Ghost alloweth; but there is another sort of drunkennesse which *vergit in extremum*, and this the Lord condemneeth. So in the matter of marriage, for the man and the wife to bee moderately drunke with this love, the Lord alloweth this: but this excesse of love which is betwixt the whore and the harlot this the Lord condemneeth.

Secondly, the pure love betwixt the man and the wife continueth and endureth but the love betwixt the whore and the harlot is but for a short time, therefore shee saith *Pro.* 7. 18. *Let us take our fill of love untill the morning;* it lasteth but for one night, and then degenerateth into hatred, as *Amnon hated Tamar more then ever hee loved her*, *2. Sam.* 13. 15.

The third way how to keepe and intertaine this love, is for the man to respect his wife, and the woman to honour her husband, *Prov.* 7. 19. when the whore enticed the young man unto her house, marke how disdainefully she speaketh of her husband; *The man is not at home*, in contempt she calleth him *the man*, shee calleth him not [*Bignale*] my lord, or [*Ifshi*] my man; when once they turne their hearts and affections from their husbands, then there is an open way made for adultery; when the Scripture speaketh of the husband, *Deut.* 28. 56. it calleth him *vir sinus*, because hee sleepeth in his wives-bosome; and those which we keepe in our bosome we love them dearly, so the wife is called *uxor sinus*, *Micha*, 7. 5. who sleepeth in her husbands bosome. So *2. Sam.* 12. 3. so she is called *uxor adolescentia ejus*, the wife of his youth. *Prov.* 1. 18. to remember what love he bare to her in her youth, and therefore hee should not dispise her in her age.

The fourth way to livē chafly, is to beare every one with

The love betwixt the whore and the harlot is not permanent.

The whore speaketh disdainefully of her husband.

בְּעַלִּי
אִישִׁי

The wife called the wife of the bosome.

Married persons are to beare with others infirmities.

with the infirmitie of others, this was the fault of *Iobs* wife. *Iob* 19. 17. *My breath is strange to my wife.*

The fift way is, to remember the children gotten betwixt them, which should bee the pledges of their love. *Iob* 19. 17. *Although I intreated her for the childrens sake of mine owne bowels.*

And as it is the way to keepe them in holy wedlocke when they are married, to keepe their vessels in purity before they be married; so to testifie their love, the widow after her husband is dead, she should live as a *widow indeede and not in pleasure.* 1. *Tim.* 5. 6. *For then shee is dead while she is alive;* and so the man should live chastly, untill he be called to a new marriage, to testifie his love to his former wife; the women amongst the *Iewes* when they spake of their husbands that were dead, they said, *memoria ejus sicut vinum Lebani*, the memoriall of him is as the wine of *Lebanon*.

They desired to be buried together.

Lastly, to testifie their mutuall love; of old, they desired to be buried together; so was *Abraham* and *Sarah*, *Isaac* and *Rebecka*, *Iacob* and *Rachel*.

Of the punishment of adultery.

NExt unto spirituall adultery the Lord hath punished this bodily whoredome; the first world was drowned for this sinne. *Gen.* 6. 2, 3, 4. and for this sinne the Lord destroyed with the plague *twenty foure thousand.* *Num.* 25. 9. For this sinne the tribe of *Benjamin* was almost rooted out. *Judg.* 19. 28. for this sinne *Dauids* house was punished both with incest and with bloud.

As the Lord punished this sinne himselfe, so hee will have it punished by the Magistrate; in the dayes of *Iob* it was capitall. *Iob* 31. 11. *For this is an heynous crime, yea, [Gnawon pelilim] est iniquitas iudicium*, that is, that which the Iudges should punish; and not the iniquity which

וְיִשְׁפֹּט בְּיָמָיו לֹא־
 quitas iudicium, id est,
 quarenda, cog. ofcenda
 & puniendā a iudicibus

jurie which is done to me, so in the dayes of *Abimelech*. *Gen. 26. 11.* *Hee that toucheth this man or his wife, shall surely be put to death.* So amongst the heathen it was capitall, as amongst the *Egyptians*, *Ioseph* for suspected adultery, was put the in prison with those who were executed; and in *Babylon*, *Nebuchadnezzar* roasted the adulterous Priests in the fire. *Ier. 29. 22.* and if we shall observe how the jealous husband *will not spare in the day of vengeance.* *Pro. 6. 34.* we shall see what a just judgement befallerh the adulterer, when the jealous husband killeth him in sudden passion, and *Salomon* alludeth to this, *He goeth after her straightway till a dart strike through his liver.* *Pro. 7. 23.* and why thorow his liver? his liver was the part of the body in which his uncleane lust lodged, therefore the dart pierceth this part especially, and the part by which a man offendeth most, in that hee is most commonly punished.

The *Egyptians* used to cut off the nose and the eares of the Adulteresse, and the Prophet alludeth to this sort of punishment. *Ezek. 23. 25.* *They shall deale furiously with thee; they shall take away thy nose and thine eares.*

Allusion.

Allusion.

COMMAN-



Commandement. VIII.

CHAP. I.

Of theft in generall.

Exod. 20. 15. Thou shalt not steale.

The Lord gives men
the use of the earth, but
not the absolute do-
minion of it.



*D*avid saith, *The heaven, even the heavens are the Lords: but the earth hath bee given to the children of men. Psal. 115. 16.* Hee hath given the earth to the children of men, hee hath not given them the absolute dominion of the earth, for that hee hath reserved to himselfe, hee hath given them but a subordinate dominion, they hold all *in capite* of him, for the earth is the Lords, and the fulnesse thereof, therefore every man must seeke his daily bread of him, and not be his owne carver, but bee content with that measure which the Lord alloteth to him.

Theeves will not bee contented with that portion which the Lord alloteth unto them, but they came like the servants of *Elies* sonnes with their flesh hooke in their hand, and say, give me this; and if thou wilt not, I will take it by force. *1 Sam. 2.*

Man hath a double right to the creatures; First, hee hath a spirituall right, and then hee hath a civill right; a wicked

Ius } *Spirituale.*
 } *Civile.*

wicked and unregenerate men may have a civill right to the creatures, because the sentence and the curse of the law is not yet executed upon them, *Luke 6.35. God is kind unto the unthankfull and to the evill,* and God granteth to them the use of these temporall things, for the maintenance of their civill life; but the theefe hath neither a spirituall nor civill right to that which he stealeth, and therefore he is twice a theefe.

The theefe sinneth both against justice, and against charity; First he sinneth against justice, both commutative and distributive, he sinneth against commutative justice and giveth not this for this, but taketh it either by violence, or by craft.

So hee sinneth against distributive justice; see how *David* describeth the righteous man, *Psal. 112.9. Hee hath dispersed, hee hath given to the poore, his righteousness endureth for ever;* the righteous man disperseth to the poore, and his righteousness endureth for ever; that is, his almes and good deeds shall bee had in remembrance here, and afterwards shall receive him into eternall tabernacles, *Luke 16.9.* that is, they shall testify that hee is to be received into eternall tabernacles; the righteous scattereth and the theefe gathereth, his almes testify that he shall be received into eternall tabernacles, but his theft deservert that he should be secluded from eternall tabernacles.

Again, he sinneth against charity; and hee runneth into the breach of the sixth Commandement, as hee doth into the eighth, for when hee taketh away his neighbours goods, hee taketh away his life; and therefore their goods are called their life. *Luke 8.43. Shee spent upon the Physitians all her goods,* in the Greeke it is *ελον τον βιον*, her whole life; because her goods were the meanes to maintaine her life; therefore they are called her life.

The wicked may have a civill right, but not a spirituall right.

The theefe sinneth against justice, distributive & commutative.

The theefe sinneth against charity.

This

Sinne sweet in the beginning, but bitter in the end.

WNT } Caput.
Venerum.

SYGERE caput vipere quid.

This sinne at the first is very sweet to a man, but in the end it is very bitter. *Prou. 20. 17. The bread of deceit is sweet to a man, but afterwards his mouth shall bee filled with gravell:* it is sweet to him for the present, but the end of it is bitter. The devils alchymie is to change stones into bread; *Matt. 4. 3.* but the theeves alchymie is to turne bread into stones and gravell; as *Achans* theft was sweet to him at the first, but afterward it proved gravell to him. *Iosh. 7. Caput vipera suget. Iob 20. 16.* When the female viper engendereth with the male, the female sucketh the head of the male, and biteth it off with great delight; then shee conceiveth her young ones, which eat out her belly. So when the thiefe healeth the righteous mans goods, they seeme very sweete unto him, but in the end he smarteth for it, he sucketh the vipers head at the first, but the brood gnaweth out his belly.

The conclusion of this is, as the Lord hath a care that a mans first and naturall life bee preserved: so hee hath a care that his second life bee preserved, that is, the meanes which should maintaine his life.

CHAP. II.

What theft is.

Commandement. VIII.

Exod. 20. 15. Thou shalt not steale.

THeft is defined, The taking away of another mans goods against his will; and it is committed either *in ablato*, or *in deposito*, in that which is taken away, or that which is committed to the custodie of another to be kept.

In

Robert Johnson

In *ablato*, when one taketh away that which belongeth to another against his will, then it is theft. If the absolute and supreme Lord himselfe give his consent, although the owner or inferiour lord give not his consent, yet it is not theft: as when the *Israelites* tooke away the *Egyptians* earerings, and jewels, although they had not the consent of the *Egyptians* to take them away, yet it is was not theft; because God himselfe, who was the supreme Lord commanded them; therefore, *Exod. 12. 36.* [*vainatzelu eth mizraijm,*] they spoiled the *Egyptians*: they had as good right to these jewels as the soldiers had to the spoile.

Secondly, a man may take another mans goods in his necessity to supply his meere wants; in this case the law maketh things common; and although he have not the consent of the owner, when he taketh his goods; yet this is not theft. Before the fall all things were common amongst men, and ordained for mans sustentation, and this division of goods was brought in but after the fall; and therefore ought to give place to the first institution in a mans necessity to save his life: for in the first estate every man might take as much would suffice him, not doing wrong to another: so in this estate, a man may take as much of another mans goods as to supply his necessity, without the owners consent. A man might goe into his neighbours vineyard, and eate as many grapes as hee pleased, *jure charitatis*, by the right of charity: but he might carry none away with him, because he had not *jus proprietatis*; so *David* in his necessity eate the shew bread, *1 Sam. 21.* and the Disciples pulled the eares of corne, *Matt. 12.* hence it is that the poore are called [*bagnale tobh*] Lords of other mens goods, *Prov. 3. 26.* because in their necessity, they have the right of charity to their goods: he hath not here an absolute dominion or *dominium rectum*, as the law-

When it is theft to take a thing without the consent of the owner.

וַיִּנְצְלוּ
אֶת-מִצְרַיִם
Spor-
tauerunt *Egyptias*.
וַיִּצְרְפוּ
Est eripere pre-
dam.

In necessity a man may take another mans goods without his consent.

Ius } *Charitatis.*
 } *Proprietatis.*

The poore are lords of our goods in necessity.

yers call it, for they say, *dominium unius rei penes plures in solidum jura non patiuntur*, that is, the law will not suffer that moe shall have the absolute dominion of one thing.

Quest.

How can that which is a mans owne be taken from him without his consent, can necessity make it another mans?

Answ.

He is not *Dominus in solidum*, absolute Lord of it, for when he taketh so much to satisfie his necessitie, he is bound to restore as much againe if he be able; and therefore some say, that things in such a case are rather *communicanda, quam communia*, to be communicated, then common.

A man may have the tacite consent although not the expresse consent of the owner.

Thirdly, when a man hath the tacite consent of the owner to a thing, although he have not his expresse consent, this is not theft; and this he doth, when he enjoyeth a thing by prescription.

Prescription what?

Modestinus the lawyer describeth prescription after this manner, *Est adjectio dominij per continuationem possessionis à lege definiti*.

First it is called *adjectio dominij*, because the dominion is not gotten by the direct consent of the former possessor, but by the law which presumeth that the former possessor had given his consent by his long secrecie in not claiming his owne againe. And as a custome differeth from the law, so doth the right by prescription, from the right which a man getteth directly with the possessors consent; for custome is a secret consent for the most part; but the law is an open and a cleare consent.

Lands prescribe not when the owner doth challenge it within such time.

And it is added *per continuationem*, for the law presumeth, if hee had enjoyed it for a long space, and the possessour had not claimed his right, all this time, in that case the law saith, that the possessor is willing to quit his possession. Example of this wee have, *Judz. 11.*

12. 13. where *Iephthe* pleaded, that the *Israelites* possessed that land by prescription three hundred yeares. So we have an example that the law prescribeth not, when the possessor challengeth it within such a time, 2 *King.* 8. 3. The widow that was absent from her possession seven yeares amongst the *Philistins*, for famine, in this time her land prescribed not, and the king commanded to restore it to her againe.

Again, they must have a just title to this possession, or else it will never prescribe.

But it is against the law to take any thing from the right owner against his will.

That which is taken from the owner by prescription, is not taken from him against his will; for it is presumed that hee giveth his tacite consent to it. There is the supreme end of the law, and there is the inferiour end of the law; the supreme end of the law is this, that every man may have his owne, and that men may be certaine of their possessions: now because the supreme end of the law cannot be kept without the breach of the inferiour end of the law; the inferiour end is neglected that the supreme end may be kept.

When a man then hath the Commandement of God for his warrant, although hee take something from the owner against his wil, that is not theft: so when he taketh by the law of nature in his necessity to supply his want, although the owner consent not, yet it is not theft. So when it hath the tacite consent of the owner, and the approbation of the law by prescription, this is not theft. But when he taketh a thing directly against the owners will, this is theft. It is taken against the owners will, first by ignorance, as in secret theft; secondly, by violence; thirdly, when it is partly taken against his will, and partly with his will, as in usury.

Secondly, theft is committed *in Deposito*, in a thing committed

Men must have a good title in prescription.

Obje.

Answer.

A twofold end of the Law.

Involuntarium } *Per ignorantiam.*
 } *Per violentiam.*
 } *Secundum quid.*

פקדון *Depositum.*

פדג. שׁוּנֵה.

Positio manus est societas, vel contractus apud Hebraeos.

Allusion.

Depositum quid.

עֲרָבוֹן *Arrhabo.*

עָרַב *Respondere.*

עֲרַב עֲבָדְךָ *Subarra servum tuum.*

Conclusion.

committed to ones trust, and this is called [*Pikkadon*], or *παραθήκη*, *Tim. 6. 20. Levit. 6. 2.* If a soule sinne, and commit a trespassse against the Lord, and lie unto his neighbour, in that which was delivered him to keepe, or in fellowship; in the Hebrew it is, in *positione manus*, for *ponere manum significat societatem inire*, apud Hebraeos, for with the Hebrewes to joyn the hands, is to make a fellowship or societie together, *Exod. 22. 11.* First, the case is set downe, when hee shall not make it good which is concredited to him, if it be wanting; and then the case is set downe, when he shall make it good: if through his negligence the thing be stolne or lost, then he is to make it good; if it be taken away secretly, hee shall not make it good, but an oath of the Lord shall be betwixt them. And *Paul* alludeth to this forme, *2 Tim. 1. 12.* I am perswaded that he is able to keepe that which I have committed unto him against that day. God is that faithfull *depositarius*, who will keepe our *depositum* faithfully, and we concredit the keeping of our salvation unto him, that is called *depositum*, which is a matter of great weight, and it is *arrhabo*, which is a part of the price that cannot be taken backe againe, and to expresse the surety of this keeping, *David* saith, *Psa. 119. 122.* [*gnarobh gnabhdecha*] *subarra servum tuum, be surety for thy servant.*

The conclusion of this is, that which is taken from the owner against his will is theft: it is theft to take a thing craftily from a man, but the greatest theft of all, is to take a thing violently from him against his will, for here the owner is altogether unwilling to give his goods, but when a man is craftily over reached, it is not fully against his will that he giveth his goods.

CHAP. III.

Of Oppression.

Commandement V III.

1. *Theff. 4. 6.* Let no man goe beyond or oppresse his neighbour in any matter.

THeft is divided according to the time, according to the object, and according to the manner.

Theft divided according to the time.

According to the time, there is the night theft, and the day theft: if the theefe came to steale in the night, then hee might be killed safely; but if he came to steale in the day time, they might not kill him, *Exod. 22. 2. 3.*

Secondly, according to the object. If hee steale holy things, that is called sacriledge; as the theft of *Avanias* and *Saphira*, *Act. 5. 2.* If hee rob the Common-wealth, that is called *peculatus*; if he steale cattell, that is called *abigeatus*; such were the *Chaldeans*, who robbed *Job* of his goods; and such were the *Saracens*, because they lived by robberies and excursions, they were called *Saracens* from [*Sarack*] *excurrere* which cometh from [*rik*] *vacuum esse*; and the *Seventy* translate them *λίσσιναι* such were the *Ishmaelites*, *Gen. 37.* which *Targum Ionathan* translateth *Arabians*, and such were the *Chaldeans*, *Hab. 1. 7.* If hee had stolne a man, that was called *plagium*, and such a one was to die the death, *Exod. 21. 16.*

פשט *irruere predonum mors, 1 Sam. 27.*
סרק *Excurrere.*
רק *vacuum esse.*

Againe, theft is divided according to the manner, it was either publicke theft or secret theft: if it was publicke, either by land or by sea, by land when it was committed with an open and high hand, the highest sort of those are murdering theeves, who kill that they may

Theft divided according to the manner.

robbe, such were these who lay betwixt *Ierusalem* and *Iericho*, *Luke* 10. 30. those resemble most the divell *Ashmodus*, who hath his name à [*shadad*] *vastare* who spoyleth and spareth none.

Robberie by sea is called *piracie*, *Revelat.* 12. 12. *Woe be unto the earth, and to the sea, because the devill is come downe to you, having great wrath*: these spirits are the divels factors who trouble the sea: such were the barks of the *Iles Pharos* amongst the *Egean* Islands called *μυροειδες*, that is, little swift barks, or pinnages which came out secretly like mice of the *Ile Pharos* to robbe, and *Lemnunculi*, little barks that came out of the *Ile Lemnos* to robbe like the barks of *Dunkirk*; and *Iob* alludeth to these sorts of barks, *My dayes passe as ships of desire*, *Iob* 9. 26. that is, like the pirats pinnage which is very swift to catch the prey.

Theft againe is divided according to the manner, either to oppresse by violence, or by fraud, *Levit.* 19. 13. by violence, that is called *gazal*, to plucke a thing by violence out of ones hand, so it is said of *Benijah*, that *He plucked the speare out of the Egyptians hand*, *2 Sam.* 23. 24. The second sort of theft is to oppresse by fraud; this is called [*gnashak*,] and *Iohn* the baptist forbiddeth both those, *Luc.* 3. 14. *Doe violence to no man, neither accuse any falsely, and be content with your wages*: this sort of theft commeth of covetousnesse, *Micah* 2. 2. *They covet fields and take them by violence, and houses and take them away, so they oppresse a man and his house, even a man and his heritage.*

These violent oppressors are called hunters in the Scripture; *Nimrod* was a mighty hunter. *Gen.* 10. 8. that is, a mighty oppressor. So *Prov.* 12. 27. *He shall not roste that which he tooke in hunting*: that is, which he hath taken by oppression.

They are compared to the *Lyon*, to the *Wolfe*, to the wild

אֲשֵׁמוּדִי Diaboli.
אֲשֵׁמוּדִי v. l. v. l.

Piracie what?

SHIPS of desire what.

גָּזַל Ut abripit.

עָשָׂה Fraude vel oppressione desinuit, oppreffit.

Oppressors called hunters.

wild Ass, and to the Gryphon, *avis digitata*, that hath tallons, *Ier. 12. 9.* First, they are compared to the Lyon, *Psal. 10. 10.* *Hee croucheth and humbleth himselfe, that the poore may fall by his strong ones,* that is, hee croucheth and humbleth himselfe, as if his strong parts were weake and feeble, to make the poore fall, and as the Lyon coucheth to catch the beast, and then leapeth upon it and devoureth it; so doth the mighty hunter oppresse the poore, *Micah 3. 2.* *Who hate the good and love the evill, and plucke off their skinnes from of them, and their flesh from their bones, who also eat the flesh of my people, and slay their kinne from off them, and they breake their bones, and chop them in pieces as for the pot, and as flesh within the caldron.* So they are compared to Wolves, *Zeph. 3. 3.* *Her Princes within her are roaring Lyons, her Iudges are evening Wolves, they gnaw not the bones till the morrow.* Thrdly, they are compared to the wild Ass, *Iob. 24. 5.* to shew their speedinesse and readinesse to oppresse, and their readinesse to flie away when they have done, that they may escape the hand of the Magistrate. Fourthly, they are compared to the Gryphon, *Levit. 11. 16.* who liveth by rapine and therefore hee is called *tahmas* from *hhamas* violence, and the *Seventy* translate it *ἀπτηρ*, ravenous Kites. Then the holy Ghost describeth the persons whom they oppresse, the poore, the widdow, and the fatherlesse, and these the Lord especially calleth his people, *Exod. 22. 25.* *If thou lend money to any of my people, that is, to the poore of my people, So Psal. 14. 4.* *They ate my people as bread,* that is, the poore of my people, they are *ἀνδρες νεκρῶν* and worse, for they ate men when they are dead, but those oppressors eat them while they are alive. When they robbe the poore they robbe the Lord himselfe. So *Iob 24. 3.* *They drive away the asse of the fatherlesse, and they take the widdowes oxe for a pledge; God promiseth to be a father*

Oppressors compared to the Lyon, Wolfe, wild Ass, and Gryphon.

Oppressors in the Scriptures are called ravenous beasts.

החמס *Uultur.*
 אכזריות *violencia.*
 אפטיר.

The poore are called Gods people.

אלמנה *vidua ab*
אלים *fiere.*

Simile.

The mercilesse dealing
of the oppressor.

Serotinare vineam quid.

to the fatherlesse, and a Iudge of the widdowes, *Psal. 68. 5.* they take the Assē of the fatherlesse, that is, of him whom I have taken to be a father to, yet they spare him not; and they take his Assē from him, that is, the beast which serveth him for greatest use. So they take the widdowes oxē; the widdow in the Hebrew is called [*Almonah*] from [*alam*] *mutum esse*, to be dumbe; shee hath no body to speake for her, and they take her oxē from her, the most necessary beast for worke, and therefore under the law he who tooke away a mans oxē, hee was bound to restore five for him, *Exod. 22. 1.* Then they take her onely oxē, which aggravateth their sin much, as *Nathan* telleth *David* when hee tooke the mans onely sheepe, *1 Sam. 12.* then under pretext of justice, as if the poore widdow were debtfull to them, *Iob. 22. 9.* They send away the widdow empty. These oppressors are the worst Physitians that can be, letting too much bloud, and not taking away the superfluous humours, but the thing necessary for their life; and these are called *wiri sanguinum*, *Psal. 54. 24.* because they sucke the substance from the poore, as it were their bloud. And *Iob 24. 10.* They take away the gleanings from the hungry. The Lord forbiddeth expressely, *Deut. 24. 19.* when they reape their fields to take away their gleanings, but to leave them to the poore, the fatherlesse, and the widdow; but they misregarded the Lords ordinance, and tooke all away: So the Lord commanded when they gathered the grapes of their vineyards, they should not glean afterward; but the oppressors tooke in all, *Iob 24. 6.* The wicked gather the vintage, and leave nothing to the poore others expound *Serotinare vineam*, thus they gather the grapes before they be ripe, to serve for the use of man in the end of the corne harvest; and this aggravateth their sinne more. *Plutarch* saith, that we condemne more the hornets and the waspes which sting men to death, then we

we doe Wolves and Lyons, because these when they kill men, doe not feed upon their bodies, but the Lyons and the Wolves feed upon them when they kill them: To cut the vines before they be ripe and can serve for no use, that doubleth the iniquity.

The conclusion of this is: *Esay 31. 13. Hee that despiseth the gaine of oppression, hee shall dwell on the height of high places, his place of defence shall be the munition of rocks, bread shall be given him, and his water shall be sure: but oppressors, Ier. 17. 11. are like the Partridge that sitteth on egges, and hatcheth them not; So he that getteth riches and not by right, shall leave them in the midst of his dayes, and in the end shall be a foole.*

Conclusion.

CHAP. IV.

De furto palliato, of covered theft.

Commandement VIII.

Ier. 22. 14. Woe be to him that cutteth out my windowes, and it is seeled with Cedar and painted with Vermillion.

F*urtum palliatum*, or coloured theft is, when men cast a cloake or some pretence upon their theft, [*Timonol magnal,*] when a man is blinded, as if a cloake were cast about his eyes.

This coloured theft is coloured sundry wayes; First, under the colour of Religion, as those who brought cattell and doves to the Temple to be sold, and changed their money there; they pretended that all this was done for the service of God, that the people might have

תמעה תמעה

Palliare pallium. Lev. 5. 15. So the Latines say, gaudere gaudium. Theft coloured under pretence of religion.

have their sacrifices more ready at hand ; but Christ called this theft, *Yee have made my house a den of theeves,* *Mat. 21. 13.*

Theft coloured under
pretence of charity.

Secondly, this sort of theft is coloured under pretence of charity ; as *Iudas* theft was, when he saw *Mary* powring a boxe of oyntment upon Christs head, hee said, *What needed this waste, might not this have bene sold for so much, and have bene given to the poore : this he spake* (saith the Evangelist) *Not because hee cared for the poore, but because hee was a thiefe and hid the bagge, and bare what was put therein,* *Mar. 12. 5, 6.*

Theft coloured under
pretence of merchan-
dice.

Thirdly, this theft is coloured under pretence of merchandize, *Hos. 12. 7.* *Hee is a merchant, and the ballance of deceit is in his hand,* in the Hebrew it is, *Hee is a Cananite, and the ballance of deceit is in his hand.* He deceiveth the buyer not openly, but under the pretence of equity, and he is called a *Canaanite*, because the *Canaanites* were given much to deceive in buying and selling. So *Ezek. 17. 4.* *He cropt off the top of his young twigs, and carried it [Eleretz cenagnan] to the Land of Canaan,* that is, he carried *Zedekias* to *Babylon*, to the land of traffique, or to the land which used deceit in their traffique.

A *Canaanite* for a de-
ceiver.

אל ארץ כנען

Underpretence of law,

Fourthly, this sort of theft is coloured under pretence of law ; such was the colored theft of *Zacheus* the Publican, *Luc. 19. 9.* When hee had taken mens goods *per τυκοπραξίαν*, by forged cavillations ; if any man had spoken any thing against him, he accused them as wrongers of the law, and that hee did nothing to them contrary to the law.

Theft coured with
faire pretences.

Fiftly, when men colour their theft under faire pretences, such were these who tooke out the feeling out of the house of God, and seeled their owne houses with it, *Ier. 22. 14.* and that it might not appeare to be the feeling of the house of God, they painted it over with *Virmillion* ; yee should have seene there a faire and neat
house

house, but the wood was stollen out of the house of God, and handsomely painted over, that no man might know it.

Sixtly, theft is coloured, when mens senses are eluded by sleight, and when coggers with the dice win mens money from them, and the Apostle alludeth to this, *Ephes. 4. 14. Be not carried about with every wind of doctrine by the sleight of men*; ἐν τῇ κωβείᾳ τῶν ἀνθρώπων; that is, with such sleights as they use at dice, and this is called *Stellianatus*, cozenage; so when the simpler are overreached by the more crafty, this is called *παραψήζω*, and he who is easily deceived this way is called *Porthe*, and therefore it is good to have the craft of the Serpent with the simplicity of the Dove.

In all sort of bargaining, the will should have the full consent; now when the understanding is blinded which determineth the will, then the will cannot give the cleare and expresse consent: as in violent and open theft, the stronger overmatcheth the weaker; So in covered theft, the crafty overreacheth the simpler.

Observe how God hath alwayes met this coloured theft; *Jacob* by coloured theft tooke the birth right from *Esau*, but see how *Laban* payed him home againe, giving him *Leah*, in stead of *Rachel*. So the *Gibeonites* by craft deceived *Ioshua*, but *David* and *Salomon* made their posterity servants and drudges in the house of God. So *Iehojachim* brought his kingdome to ruine, *quia commisit se cum ista cedro*; because he medled with the cedars of the house of God, to seele his owne house with them, *Ier. 22. 15.* And thus the Lord, *Psal. 18. 26. sheweth himselfe froward with the froward, and crafty with the craftie*: but *2 Sam. 22. 27.* the letters are transposed when the same matter is handled, to note some singular thing in this, how the Lord changeth himselfe to these subtill and crafty deceivers, and taketh them

Theft coloured by eluding the senses,

Allusion.

κωβεία *Lusus aleæ, ipse actus inveniendi aleæ seu tessæris.*
παραψήζω *caliditas, va. pntis.*

פורה *Simp ex.*

In bargaining the will must have the consent.

God hath punished coloured theft.

2 Sam. 22. 27. עִשְׂתָּהּ *Psal.*

18. 26. תִּתְפַּחַתְּ

cum perverso perversiteris, sic, cretinet. cum Creta filia.

in

in their owne craft; the greatest victory, that is, to kill a man with his owne sword. *David* said of *Goliaths* sword, *There is no sword like to that*, 1 Sam. 21. 9.

Conclusion.

The conclusion of this is: The Lord who abhorreth hypocrisie in our Religion, lying in our speech, and that a man should not weare a womans apparrell; so doth he likewise abhorre and detest covered theft.

CHAP. V.

Of Usury.

Commandement. VIII.

Psal. 15. 5. Hee that putteth not out his money to usury, shall never be moved.

USury is a coloured sort of theft, and it is expressed by diverse names in the Scriptures. First, it is called [*Neshék*] biting, and by allusion and change of letters, it may be called [*Nahash*] a Serpent: For as *Chrysostome* marketh well upon the fist of *Matthem*, the money of the usurer is the biting of the Serpent *Aspis*; for he that is stung with this Serpent, feeleth no paine for the present, but a certaine tickling and delight; then he falleth in a sleepe, and in the meane time, the venome of the Serpent spreadeth it selfe through his body, commeth to his heart, and so killeth him. So hee who borroweth money from the usurer, thinketh it sweet, but it consumeth the whole substance, and bringeth a man to povertie, it is called also [*Tarbit*] and [*Marbit*] multiplication, because it multiplieth, and the Chaldee calleth it [*Hhabbulah*] *perditio*, destruction, because it destroyeth a mans substance, and the Greekes call it τὸν ἀπώλετον *pario*, *Jer. 5. 27.* As a cage is full of birds, so are their houses full of

נִשְׁךְ *Morsus.*
נָחַשׁ *Serpens.*

Simile.

תְּרֵבִית
מִרְבֵּי
חֲבוּלָה
τὸν ἀπώλετον *pario.*

The Iewes hard dealing
with the Christians,
condemned.

Ob.

Answ.

The poore are called
Gods people in a spe-
ciall manner.

Object.

Answ.

is cleare, *Psal. 15. 5. He that putteth not out his money to usury, the best interpreters of the Iewes adde, etiam Gentili.*

Wherefore the practise of the Iewes at this day, who take usury of us Christians counting us strangers, is condemned by their fathers who lived long since; the Iewes call us Christians, *Edomites: Esau was Jacobs brother, and if wee be Edomites, then they should take no usury of us, because we are their brethren.*

If thou lend money to any of my people, that is poore by thee, thou shalt not be to him as an usurer, Exod. 22. 25. here it may seeme that they might lend unto the rich upon usury, but not to the poore.

The meaning of the place is, *Thou shalt not lend upon usury to my people, but especially to the poore of my people, for God calleth the poore his people after a speciall manner, Psal. 14. 4. They eate up my people as they eate bread, that is, the poore, they are his people, both because they are within the covenant, as also in respect of their estate and condition, because they are poore, the Lord taketh the protection of them.*

Secondly, *Thou shalt not lend to the poore of my people upon usury, therefore yee may lend to the rich, this will not follow. Ye shall not curse the deafe, nor put a stumbling blocke before the blind, Levit. 10. 14.* therefore yee may curse him who heareth, or yee may put a stumbling blocke before the seeing, this will not follow.

Againe, wee cannot finde out this usury by things leant upon usury, as money, victuals, &c. *Dent. 23. 19.*

First, they say, *pecunia non est lucrativa*, money of it selfe cannot make gaine, therefore no gaine should be taken for it.

Although money be not fertile in it selfe, yet by use and interchange it may be made fertile, *Mat. 25. 70. Behold I have gained five talents moe; and therefore money is ca led ἐργαζομένης ἢ ἐνεργῆς, which is put out to use; but when*

when it is hid in the ground and put to no use; then it is *pecunia Ætiosa*, & *otiosa*, money that maketh no gaine.

Some say that husbandry is *secundum naturam*, according to nature; merchandise is *præter naturam*, besides nature, but usury is *contra naturam*, against nature.

Biting usury is *contra naturam*; but all sort of gaine gotten by industrie and travell, is not *contra naturam*, against nature.

No gaine should be taken for that which perisheth in the use, as money, corne, wine, &c.

Money, corne, and wine, perish in the use, but this is not through the default of the lender, but the defect is in the thing which is lent, which cannot be used unlesse it perish; *Non vi contractus perit, sed ratione rei*, and it perisheth in the use altogether to the lender: therefore the borrower is bound to the lender to make it good.

As this were great wrong to seeke fruit of that bread, or that wine which a man consumeth in the use, so it is great injustice to seeke profit for that money which perisheth in the use.

But this cleareth not the doubt, for they seek no profit, *pro hoc cindivido quod perit*, but for the same in kind.

Thirdly, wee cannot find it out by the limitation of municipicall lawes, for they vary very much, and they rather restraine the abuse of it, than they allow it; they tollerate it for the necessity of the people, but they restraine it, lest they should too farre exceede in taking usury, and this law cannot be a fit rule to permit alike to be taken in every place; for as a Physitian cannot let bloud of all his patients alike, but taketh of some more, and some lesse; So Princes deale with their subjects, according to their riches or poverty.

They who limitate it to the summe; first; they condemne simply *decimam usuram*, which in the space of an hundred moneths equalleth the summe, that is ten of the

Object.

Answer.

Object.

Answer.

Object.

Answer.

Usury cannot be found out by the restriction of municipicall lawes.

Simile.

What usury condemn-
ned.

Allusion.

What usury the Ro-
mans allowed.

the hundred; such was the usury of the Iewes. Secondly, they condemned *usuras usurarum*, usury of usury; It is observed that the beasts which are most imperfect, *superfatant*, and they will be breeding young ones, they will have young ones in their belly, and they will have young ones sucking them all at once. So these usurers multiply gaine upon gaine, and *superfatant*, which is a most unperfect kind of birth. So they condemne monethly usury, *Hosea* alludeth to this, *A moneth shall devoure them with their portion*, cap. 5. 7. *Aristophanes* reporteth how the people of *Greece* were much troubled with this monethly usury, and they desired that the witch *Medea* might cause the moone to stand still with her enchantments, that so she might not come so often about in her revolutions, and they be forced to pay their monethly usury.

The Romanes allowed *unciarium fenus*, or *centesimam usuram*, twelve in the hundred, and this was called *hæreditas ex asse*, vel *centesima*, because their *Libra* was divided in twelve parts, they might not take then *Sextans*, two of the whole summe; or *Triens*, three of the whole summe; or *quadrans*, foure of the whole summe; or *quincunx*, five of the whole, as *Ioseph* did, *Gen. 41. 34.* or *semis*, the halfe of the whole; or *septunx*, the seaventh part of the whole; or *bes*, the eighth part of the whole; or *dodrans*, the ninth part of the whole, *dempto triente*; or *dextans dempto sextante*, taking away two from twelve, or *deunx, dempta uncia*, to take all except one part.

The law of the twelve tables forbad all usury except *unciarium fenus*, one of twelve; and according to our reckoning is 8. and $\frac{1}{8}$. Then *rogatione tribunitia ad semiuncialem redacta est*, it was restrained to the sixt part of the whole; and according to the English to foure of the hundred and $\frac{1}{2}$. and at last, they forbad it altogether & *posuerunt furem condemnari duplo, duplo sanoratore quadruplo*; they ordained that a thiefe should pay

pay two fold, but an usurer should pay foure fold.

Some Emperors have abolished usury altogether, and some have permitted it; *Leo* the Emperor discharged it altogether, but *Anastafius* was glad to permit it againe, at the earnest sute of the people of *Constantinople*.

We have not found out as yet what this usury is; usury is a lending for gaine, onely *vi mutui*, this sort of lending is not lending at all; for lending must be free for a time, as a gift is simply free: to lend, and not freely to lend, is not to lend. A thing is attributed three manner of waies, as they say in the schooles; *univocè*, *analogicè*, and *equivocè*; either properly, by way of analogie, or improperly, Example, this word God is attributed to God properly; to the Magistrate, by way of analogie. *Psal.* 82. 6. *I said ye were Gods*, and to the devill improperly. *2 Cor.* 4. 4. *In whom the God of this world hath blinded the mindes of them.*

Example 2. this word *Satan* is properly attributed to the devill, and by way of analogie to *Iudas*, *Ioh.* 6. 70. and to *Peter* improperly. *Marke* 8. 33. *Get thee behind me Satan.*

Example 3. This word father is spoken properly of the naturall father, who begetteth his child; by way of analogie it is given to Preachers. *1. Cor.* 4. 15. and improperly it is given to Idols: *Ier.* 2. 27. *They say to the Stocke thou art my father.* So this word *to lend*, is taken properly, when a man lendeth freely looking for no gaine. *Luc.* 6. 35. *So thou shalt lend unto many nations and thou shalt not borrow.* *Deut.* 28. 12. Secondly, by way of *Analogie*, as when we say, Lend me your helping hand; and thirdly, *equivocè* or improperly, to lend for gaine.

Again, to lend for gaine is to sell their charity, *Gratis accepistis, gratis date*; *Mat.* 10. 8. that which men freely receive they should freely give; as when *Gebazi* sold that gift which was given freely.

Some Emperors have abolished usury altogether.

One thing is attributed three waies.

Aliquid attribuitur. $\left\{ \begin{array}{l} Univocè \\ Equivocè \\ Analogicè \end{array} \right.$

Usury what ?

1.
שלי שלי ושליך
שליך
meum est meum & tu-
um est tuum.

2.
שלי שלי ושליך
שלי
meum est meum & tuum
est meum.

3.
שלי שליך ושליך
שלי
meum est tuum & tuum
est meum.

4.
שלי שלי ושליך
שלי
meum est tuum & tuum
est tuum.

Object.

Answer.

Usury is, to make simply a bargaine or contract of gaine, whether the borrower have made gaine of it or not; this is exacting usury; see *Psal.* 109. 11. *Nehem.* 5. 7. *Deut.* 15. 2, 3.

To make a contract this way, I will have gaine simply for my losse, that is not a lawfull bargaine, and that is usury: but if it bee made this wayes, I will have gaine if you make any gaine, this is no usury, for this is lawfull in *societate contractus*, in societie of contract; so if ye lose I will lose, this is no usury; but simply to make the contract thus, I will have gaine whether yee have losse or gaine, this is biting usury, *1. Cor.* 8. 13. I meane not that other men be eased and ye be burdened, but that there be an equality: and the Jewes marke that there bee foure sorts of men; the first are they who say, thine is thine and mine is mine; such are they who live onely by themselves, having no society with others.

The second are they, who say, mine is mine, and thine is mine; those are robbers and oppressors.

The third sort bee they who say, mine is thine, and thine is mine, as those who lend and borrow for gaine.

The fourth sort are those, who say, mine is thine, and thine is thine; and such are true *Israclites*, who lend to their brother *Looking for nothing againe*, *Lxx.* 6. 35.

Exod. 21. 19. *If hee rise againe and walke upon his staffe, then shall he that smote him bee quit, onely hee shall pay for his time;* that is, the losse of his time, because hee might have gained so much in this time. Why then may not a man take gaine for laying out of his money.

The fault was in the striker, therefore he was to pay so much to him whom he hurt, but if there be no fault in the borrower, and he have done his endeavour, if there bee no gaine, the lender ought to seeke none from him, but if through his default there bee losse, then he is bound to pay to the lender.

Gregory Nissen speaking against the usurers, saith, *Vsurarius nescit laborem agrorum colendorum, mercaturam non exercet, sed uno loco considens immanes domi sua ferax nutrit; vult omnia sibi inarata, & sine satu gigni, cuius araturum est calamus, ager charta, semen atramentum; pluvia, tempus quod illi pecunia fructum auget occultis incrementis, falx est illa rei repetitio, & arca est domus, in qua miserorum fortunas ventilat,* that is, the usurer hath no skill to labour the ground, he knoweth not how to play the merchant, but sitting still in one place, hee nourisheth a company of wild beasts in his house, he will have all things to grow, and to bring forth without plowing or sowing, his plough is his pen, his inke is his seede, the paper is his field, and time is the latter raine which maketh his cornes to grow, and the sickle is the exaction of his usury, and his house is the barne in which hee winnowth the poore mans goods.

The *Ammonites* and *Moabites* might not enter into the congregation of the Lord, even to their tenth generation, because they met not the people of God with bread and water, in the way when they came out of *Egypt*, *Deut. 23. 4.* how shall these miserable wretches the usurers enter into the Lords Tabernacle, who not onely withhold bread and water from the poore, the Lords people, but also doe take from them that which should sustaine their life.

These biting usurers were so abhorred in the primitive Church, that as they condemned the usurer himselfe; so they made the Scribes who wrote the bonds, and also the witnesses, uncapable of any benefit; and that no testament or latter will, written by such should be valide. The house of the usurer was called *Domus Sathana*, the house of the diuel; and they ordained that no man should eate or drinke with such usurers, nor fetch fire from them, and after that they were dead,

Qqqq 2

that

Gregorianus Nissen.

The husbandry of the usurer.

Usurers are more injurious to the poore then the *Ammonites* were to the *Israe'lites*.

that they should not be buried in Christian buriall.

Conclusion. 1.

The conclusion of this is, *Ezek. 18. 13.* this sinne is matched with theft: and *Verse 10.* with adultery, and *Verse 11.* with violence, it is the daughter of oppression, and sister to Idolatry, and hee that doth these things shall not dwell in Gods holy hill, *Ps. 15.* Albeit those worldlings thinke themselves more honest then theeves and adulterers, yet the Lord maketh their case all alike.

Conclusion. 2.

Secondly, although the usurer by his usury get wealth, yet it shall not continue with him, hee that by usury and unjust gaine encreaseth his substance, hee shall gather it for him that will pittie the poore, *Prov. 28. 8.* and *Iob* saith, that though he (that is, the oppressor or usurer) heape up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.

And they applyed that place, *Prov. 15. 27.* Hee that hateth gifts shall live: that is, hee that taketh not usury for his money, for to take gifts is to take usury. *Psalme 15. 5.* He that putteth not out his money to usury, nor taketh reward upon the innocent: in the Hebrew it is, that taketh not gifts for his money: but hee that is greedy of gaine troubleth his owne house; that is, brings both his house and posterity to ruine, for usury is like a canker or moth that consumeth all that a man can gaine.

CHAP. VI.

Of Sacriledge.

Commandement. VI.

Sacriledge is coloured theft for the most part, under some pretence of law.

It is defined thus; Sacriledge is an inverting and turning of those things to other uses, which were dedicated to God and his service; as when they bought and sold in the Temple, they made it a den of thieves: such was the sacriledge of *Ananias, quando intervertit aliquid*, when hee changed something which was dedicated to a holy use, to his owne private use, *Act. 5. 2.*

Sacriledge what?

The Prophet *Malachi* speaketh much against this sinne of sacriledge, *Will a man rob God? yet ye have robbed mee, Malic. 3. 8.* the very terme seemed so odious to the ewes, that they straight way denied, and they tell the Prophet, that they had committed no such sinne, *Wherein have wee robbed thee?* the Prophet answered them, *In tithes and offerings*, as if hee should say, Doth it not content you, to withhold from man his right; but yee will rob God also? what a sinne it is for children to rob their parents? God is your father, and the Church is your mother, will yee bee so unnaturall children as to rob them, God hateth wrongs against whomsoever they be committed. *Salomon* saith, *The righteous man regardeth the life of his beast, Prover. 12. 10.* How great a wrong is it then to offer wrong to a man, who is like to our selves? And if the Lord commanded us to helpe our enemies beast, much more to helpe our brother. *1. Cor. 6. 6.* *A brother goeth to law with brother*, if no injury may bee offered to a brother, much lesse to a superiour, and that to a high superiour: When *Shimai* railed against *David*, what said *Abishai*: *What hath th's*

What it is to rob God.

Great injury to rob God.

The sinne of sacriledge
exaggerated.

deca doggerale against the King? let mee goe I pray thee, and cut of his neck, 2 Sam. 16. 9. The injury is yet aggravated, if there come *respectus beneficii*, in respect of the great favour and kindnesse shovne by him to those who offer him injury: but when contempt is joynd with the injury, that exaggerateth the sinne most of all: when *Ioseph* had feasted his brethren, *Gen. 37.* and then to steale his cup, what great injury is this? *How can wee open our mouthes in this behalfe.*

But when men leave off to sinne against men, and begin to wrong God himselve, to sinne against the heavens; this is a great sinne, *Esay. 7. 13.* *Is it a small thing that yee will weary men, but ye will weary my God also?* he is not our inferiour, he is not our equall, but he is our superiour and that in the highest degree; what great sinne is it then to rob him? the Saints of God have beene of another minde, *Psal. 116. 12.* *What shall I render to God for all his benefits,* and not onely the Godly, but also the hypocrites. *Mic. 6. 6.*

Quest.

But how commeth it that the Lord requireth such a duty of man.

Ans.
Why the Lord required the tith of them who dwelt in *Canaan.*

The earth is the Lords and all that is therein, Deut. 10. 14. Psalms. 24. 1. And God the father gave his sonne the ends of it for a possession, *Psal. 2. 8.* God the sonne againe substituted under the law, the Priests, the Levites and the poore for his deputies, and hee would have the Iewes, as his tenants and farmers, to pay a dutie in homage to him. When God gave the earth to *Abraham* and to his feede, he received a tithe of him in *signum universalis dominij*, in token of his absolute dominion. *Pharaoh*, when hee had gotten the whole land of *Egypt* in his hand, *Ioseph* tooke a fifth part of the increase for him: *Gen. 41. 34.* but God dealt more liberally with the Iewes, hee sought but the tenth part from them, although all was his owne. So God now

unde

under the Gospell will have men to honour him with their substance, and to give of their riches for the maintenance of his worship.

What was the difference betwixt things dedicated, and sanctified under the law; and things which now are bestowed upon holy uses under the Gospell?

For the better understanding of this, wee must marke that there was a twofold dedication under the law: First when they dedicate the proprietie to God, but not the use, as their new houses, *Deut. 20. 5.* So *Psal. 30. in the inscription.* They did this as indwellers in *Emmanuel's land*, and it was a curse to them if they dwelt not in their new houses, they were *loci ut sic* to them, (as the Schoolemen speake) but our houses are *loci ut loci* onely. When wee dwell in our new houses, wee pray to God that he would blesse us in them, but this is *invocativa sanctificatio* onely, and not *constitutiva*. Wee hold our houses of him who is Lord of the whole earth; but wee hold them not of him in type, as they who dwelt in *Canaan*, it is not a curse now if a man build a new house and dwell not in it.

The second sort of dedication was, when the Iewes resigned to the Lord both the property and the use of those things which they consecrated and dedicated. As when *Arauna the Iebusite* dedicated the ground for building of the Temple, when *Arauna* did separate that part of the ground for that holy use, it was both dedicated and designed. But a man under the Gospell; when hee giveth a plot of ground for a religious use, it is not for the dedication of the ground that the Church accepteth of it, but onely because it is a fit peece of ground for such an use, and the man is willing to give it.

The dedication againe under the law was such, that the thing dedicated might not be transferred to another use; the ground upon which the Temple stood was so dedicated

Quest.

-Ans.

Difference betwixt things dedicated under the Law, and things given for holy uses under the gospel.

Sanctificatio } *Invocativa.*
 } *Constitutiva.*

A great difference betwixt the dedication of our Temples, and the Temple of Ierusalem.

dedicated that they might not build a temple in another place, neither for commodity or ease of the people, as *Ieroboam* did, *1. King. 12. 26.* but under the Gospel, where a place is designed for the worship of God, it may bee changed to a more commodious place; it is not the dedication then that maketh it a permanent place, but a commodity onely.

Objection.

But it may be said, that things dedicated to the Temple under the law, were changed to a civill use, as *Goliaths* sword was given to *David*, and the shew bread to relieve his necessity.

Answer.

Things dedicated under the Law differed from things dedicated under the Gospel.

The ceremoniall dedications gave place to the safety of the life of man, but things designed now under the Gospel; yeeld further, even to the ease and commodity of man, the Temple it selfe might not be changed to any other place, neither for the commodity, nor ease of the people, because it was the maine type and wardrobe of all the ceremonies, therefore it was sacrilege to turne it to any other use.

It was unlawfull to change things dedicated under the law to the service of God, to any other use, *Prov. 20. 25.* it is a snare for a man to devoure that which is holy, and after vowest to enquire. *Athalia* tooke the pole money that was appointed for the service of God, and did dedicate it to *Baal*.

Quest.

Whether was it a greater sinne to robbe God under the law, or to rob him now under the Gospel?

Ans.
In what respect sacrilege is greater now then under the Law.

If ye will respect the thing consecrate, it was a greater sinne to rob God under the Law, then now, but if yee will respect them who commit the sinne, it is a greater sinne now, because men now, have greater knowledg under the Gospel, then they had under the Law. Example, if a rich man should steale but one sheepe from a poore man, it were a greater sinne in respect of the person, then if a poore man should steale ten sheepe from a rich man;

but

but comparing one sheepe and ten sheepe together; it is a greater sinne to steale ten sheepe then one.

Things given to idolatrous uses should bee turned to good uses: Example, our forefathers bestowed tithes to idolatrous uses for the most part, and there were two causes moved them to doe this, the *impulsive* cause, and the *finall* cause; the *impulsive* cause, which moved them in time of ignorance and blindness, to give something to the Church, was to pray for the dead, and other superstitious uses; yet the *finall* cause was still to serve God, as may bee seene in their evidences and donations, which ever beare this clause, *Deo & Ecclesia*, before they make any mention of Saint, or other superstitious uses. The *finall* cause ceaseth not, neither the effect, although the *impulsive* cause cease, therefore those things which have bene Idolotrous may be turned to holy uses.

The temple was the house of prayer, not onely because they prayed in it, but also because the Lord promised to heare them for the Temple sake, therfore it was sacriledge in them to make this house a den of thieves.

The conclusion of this is, let us learne to *honour God with our substance*. *Prov. 3. 9.* there are many now who fall downe before the Lord, but they fall not downe as the three wise men did, who offered *gold, myrrhe, and incense to him*, *Matt. 2. 11.* but they are farre worse who rob him, See the judgements that lighted upon *Sisibak king of Egypt, Athalia and Nebuchadnezzar, Antiochus, and Crassus*, for robbing the Temple of God.

Things dedicated to Idolatrous uses may be changed into holy uses

Causa $\left\{ \begin{array}{l} \text{Impulsiva.} \\ \text{Finalis.} \end{array} \right.$

How the Temple was a house of prayer.

Conclusion.

CHAP. VII.

That every man should have a lawfull calling.

Commandement VIII.

Ephes. 4. 28. Let him that stole steale no more, but rather let him worke with his hands the things that are good.

The affirmative part of this Commandement.

A man must get his bread with the sweat of his brow, or with the griefe of his minde.

The Doctors of the Iewes had some trades

Quærerè panem quid apud Hebræos.

quæres the impotent begger, *quærens* the sturdy begger.

TO preserve men from theft and unjust dealing, first he must have a calling; secondly, a lawfull calling; Thirdly, he must be diligent in his calling; and lastly, he must continue in his calling.

First, hee must have a calling; hee must get his bread with the sweat of his browes, or with the griefe of his minde; with the sweat of his browes, as those who labour with their hands; and with the griefe of his minde, as those who rule and governe others: hee must either doe as the eye doth, which directeth the body; or as the hand doth, which worketh for the body. The Doctors of the Iewes had some callings, as *Paul* was a tent maker, and some of them were tanners, and bakers, and *Christ* himselfe was a carpenter untill he was thirty yeares of age, *Marke 6. 3. Is not this the Carpenter, the sonne of Mary.* The Iewes have a proverbe in the *Talmud*, *Bona est doctrina legis, & via terra;* they call *via terra*, some reade, it is good to bee a Doctor of the Law, and likewise to have some trade with it.

Beggers have no calling, it was in the decaying estate of the common wealth of *Israel* when they were suffered to begge; the Hebrewes call this, *quærerè panem*, that is, to begge, *Iob 15. 23. Psal. 27. 25.* bread here doth not signifie a'l things comfortable for the life of man, but the base

baseſt things for the entertainement of his lite. 1. Sam. 2. 5. They that were full, have hired out themſelves for bread, that is, for the meanest things to ſuſtaine their life, and ſuch are called [*Machafir gnaſ hepatachim*] *oſtium petentes* begging from dore to dore, Marc. 10. 46. when men willingly profeſſe poverty, this is not a lawfull calling; ſuch were [*ebjonim*] the *Ebjonites*, & ſuch are the begging friers

Secondly, he muſt have a lawfull calling. Ephes. 4. 28. Let him worke with his hands the things which are good.

Some callings are honorable in themſelves, as the miniſtry, 1. Tim. 5. 17. Secondly, ſome are praiſe wor- thie in themſelves, but honorable onely in reſpect of the end, Eccleſ. 38. 1. *Honora medicum propter neceſſitatem*; honour the Phyſitian with the honour due unto him, for the uſes you may have for him; he is to be praiſed for the ſkill which he hath, but when hee cureth the body, that it may bee a fit inſtrument for the ſoule, this maketh him honourable.

Thirdly, ſome are onely praiſe-worthy, as *ἰποχρεῖς βλοῦντες*, thoſe who live by handly trades; when the vertuous wo- man ſpinneſh, and maketh cloathes to her husband; then ſhe is praiſed in the gates of the city, *Prov. 30.* but no calling is to bee termed ſordide, or baſe, as the Moralists terme them.

Such callings are lawfull, which the holy men of God have uſed, as *Alphus* in the ſyriacke is called *hhalaphus*, from [*hhalaph*] *permutare*, to change; he was *νολλυβις* *num- mularius*, a changer of money; & *Iohn* calleth thoſe *ἀρτα- μωταις* changers of ſmall money, *Ioh. 2. 14.* So *Debora* was the wife of *Lapidoth*, a lampe maker, ſo *Lydia* was a ſeller of purple; *Iofeph* a carpenter; *Simon* a tanner, and *Paul* a tentmaker.

To deteſt any lawfull calling is a great ſinne, as the ſuperſtitious *Egyptians*, deteſted all ſhepeheads, be- cauſe they both kept ſheepe, and killed them, which the *Egyptians*

מחסיר על
הפתחים
Oſtium petentes.

אביונים
אברה
deſiderate,
petere.

Some callings are ho-
norable in themſelves,
and ſome praiſe worthy

Some callings praiſe
worthy.

Callings uſed by the
holy men of God are
lawfull.

הקלה *permutare.*

לפיד *Lampas, fax*
tecta.

No lawfull calling to
be deteſted.

Why Pharaoh would
not suffer Ioseph to
touch his meate.

Egyptians honoured as their gods: & I take this to be the reason why it is said, *Gen. 39. 6. That Potipher left all that he had in Iosephs hands, and hee knew nought that hee had, save the bread which he ate,* that is, he would not suffer him to touch his meate, for hee held him to be an unclean Hebrew, because he ate the flesh of sheepe and oxen. So the Jewes detest al Physitians, they have a proverbe in the Talmud, *Optimus inter medicos ad gehennam*, the best of the physitians is worthy of hell. To gather tribute is a thing lawfull, and yet the Jewes hated all the Publicans who gathered it: so they would not suffer a painter to dwell amongst them; and this is the fault of most of our gentry when they speake of handie trades, they speake basely of them, they cannot suffer their children to be brought up in any such trade, therefore their children when they come to age, say with him in the Gospel, *Digge I cannot, and to begge I am ashamed,* *Luke 16. 3.* therefore I will falsifie my masters account.

Callings against the
first Commandement.

Callings which are not lawfull to be used, are such as are breaches of the commandements, as the man who kept the damosell, that had the spirit of divination, because of the gaine which she made to him by her divination, *Acts 16. 16.* So those in *Ephesus*, who professed curious arts, *Acts 19. 19.* So the mourning women who mourned, *Ier. 9. 17.* having no hope of the resurrection, these callings were against the first Commandement.

Callings against the se-
cond Commandement

Against the second Commandement, to make silver shrines to Diana, *Act 19. 24.* So those superstitious callings which the Jewes have found out, and which they sell for mony in their synagogues at this day, as the office of *Gelilah*, to open the roll of the law, and to wrap it up againe: So the office of *Hagbasch*, to carry about and elevate the booke of the Law: so the office of *Etzchajm*,

Buxtorfus in synagoga
Iudaica, cap. 22.

to touch the pieces of the wood unto which the volume of the Law is fastned. So the superstitious callings in the Church of Rome, all those are against the second Commandement.

Against the sixth Commandement, to use a trade to hurt, or put out the life of man, such were those *Sicarij*, *Act. 21. 38.* who wore *Cutlishes*, onely to stab men; and not as we doe, to defend our selves.

Against the seventh Commandement, to keepe a bawdy house, *Num. 25. 8.* So to live by prostituting of their body, *Thou shalt not bring the hire of a whore, Deut. 23. 18.* The *Seventy* translate it *τελέσφορος*, that is, shee who continueth in prostituting her body for gaine. So the calling that hath affinity with this sinne, or can hardly be discharged without this sinne, should not be used; as for a woman to bee a taverner; see the affinity betwixt the whore and the taverner; first, [*zun*] in the Hebrew is called one that selleth victuals, and [*xanah*] is called *Scortari*: Secondly, *πόρνου*, signifieth to sell victuals, and *scortari*, so among the Latines, *mercor* signifieth to sell, and *meretrix*, a whore, and *meritoria*, were the places where they sold victuals. *Rachab* was called *πανδράπεια*, a taverner, but *Iames* calleth her an harlot, *Iam. 2. 25. Heb. 11. 31.*

So against the eight Commandement, the biting usurer, a trade against this Commandement, and the alchymists, who make men beleeve that they can change brasse or any other mettall into gold: one said well of this trade, *ejus initium est scire, medium mentiri, & finis mendicare*: that the beginning of it was a desire of knowledge, the midst of it a lie, and the end of it is begging. *Et chymia est casta meretrix, & multos invitat, neminem admittit*, that *Chymia* is a chaste whore, alluring many to come to her, but suffereth none to touch her. So *ωροπίδης*, or *proxineta*, that goeth betwixt the buyer,

and

Callings against the sixth Commandement.

Callings against the seventh Commandement

קפרי *Prostitutum,*
Lupanar.

זון *alere.*
זנות *Scortatus est.*
πόρνου.

Callings against the eight Commandement

and the seller; and maketh the buyer to buy the dearer; hee was called so, because hee hung out a signe to draw men to buy: from $\pi\iota\lambda\alpha\sigma$, the signe of the Vintner, *Soμουπωλῆς*, was hee who ingrossed all to his owne use, and carried it out of the country. For this *Nabum* calleth the merchants of *Ninive bruchos*, the *kanker-worme*; *bruchus* is a kinde of locust which consumeth all, and then flyeth away, *Nahum. 3. 16.* Thirdly, $\pi\alpha\upsilon\tau\alpha\pi\omega\lambda\alpha\iota$, which are called *Dardanarij* by the Latines, who keepe up the corne untill it be scarce, that they may sell it at a dearer rate, hence came *Dardanaria artes*, *Prov. 11. 26.* *He that withholdeth corne, the people shall curse him, but blessing shall be upon the head of him that selleth it.*

Callings against the ninth Commandement.

Against the ninth Commandement, are jesters which the Greekes call $\gamma\lambda\omega\tau\acute{o}\pi\epsilon\tau\epsilon\varsigma$, or $\pi\alpha\upsilon\tau\alpha\mu\acute{\iota}\mu\iota\varsigma$, *Hof. 7. 3.* *They made the kings heart merry with their lies*; they were called $\pi\epsilon\upsilon\pi\alpha\mu\acute{\iota}\mu\iota\sigma\iota$, because they used all the members of their body to make sport.

Thirdly, men must bee diligent in their calling, *Prov. 6. 6.* *Salomon willeth sluggards to goe to the ant, that provideth her meat in the summer, and gathereth her foode in the harvest, and moreover he saith, that shee hath no guide, overseer, or ruler. Salomon setteth downe here all sorts of government. First, *Katzin* in aristocracie, and then *shoterim* in democracie, and *moshel* in monarchie; the Ant hath none of those rules, and yet she provideth well in summer for the winter; the sluggard that hath all these commanders, or at the least liveth under some of them, should learne to be diligent in his calling: *Salomon* goeth not farre off to seeke a master to teach him, but one that is ready at hand, and the basest of all the creatures *Prov. 10. 4.* *Hee becommeth poore that dealeth with a slacke hand, but [jad' Bharutzim] the hand of the diligent maketh rich. [hharatz] is to digge in the ground for gold: hee that is as diligent in his calling, as a man who diggeth**

קצין
שטר
משל

יך חרואים
א חרץ effodere.

diggeth for gold in the earth, that man shall become rich, *Prov. 22.29. Seest thou a man diligent in his calling, he shal stand before kings; non stabit* [*liphne bhashukim,*] *coram obscuris,* that is, before the meaner and baser sort who were cloathed in soyled blacke.

Lastly, men must continue in their calling, and not change from one calling to another, *1. Cor. 7. 20. Let every man abide in the same calling wherein hee was called,* the Jewes give an example of one *Meyr* who changed his calling often: First, hee was [*hanechtom*] a baker: againe, he changed that calling, & he became [*sandalat*] a shoe-maker: Thirdly, he left that calling, and hee became [*sopher*] a scribe: and lastly, he became [*megnabibed gnoroth*] a skinner; and they said of this *Meyr bhalaph Meyir eth melachoth velo gnorocushi, Mutat Meyir artem suam, sed non pellem mutat Ethiops,* they meant that *Meyir* continued still a knave although he changed from one trade to another.

A man may change his calling, first if the Lord call him to another calling, as when hee called *Elisha* from the plough, to be a Prophet. So he called the Apostles from fishers, to be fishers of men. So if they be called by the commonwealth, and have gifts for their calling, they may change their calling; but they must not change their calling onely for gaine, as the posterity of *Eli* did, who said, *Put mee into the Priests office that I may eat bread,* *1 Sam. 2. 36.* they desired to bee Priests onely for gaine, for a peece of silver, and a morsell of bread.

As a man is bound to use a lawfull calling, and to bee diligent in his calling: so hee must have a care to keepe that which he hath gained in his lawfull calling: therefore, *Prov. 6. 1. Salomon saith, If thou bee surety for thy friend, if thou hast stricken hands with the stranger art snared with the words of thy mouth, deliver thy* ^{self} *else as a*
 roe

לפני השוקים

Coram obscuris.

Men should continue in their callings.

הנהחום *Pistor.*

פנרלט *Calcearius*

hence commeth sandal's.

סופר *Scriba.*

מעבר ערות

Pellio vel qui concinnat pelles.

When a man may change his calling.

תקע

The formes which they
used when they became
suerty.

The difference betwixt
vas and *pras*.

All sorts of suertiship
not forbidden.

Conclusion.

roe from the hand of the hunter [*im takagnta*] *Si defixisti
manum tuam*; If thou hast striken hand with the stran-
ger, *Iob 17. 3. Who is he that will strike hands for me*; that
is, who will give his word for me, giving his hand for my
hand; this the Greekes of old called *καρπομύς, καρπύς*, is
that part which joyneth the hand to the arme, which
wee call the wrest; and they used when they gave
their word for another, to give them their wrest to be
bound, whereby they signified, that they were bound
now for him, for whom they had given their word.
There is a difference betwixt *vas* and *pras*; he was pro-
perly called *vas*, who gave his word for him who was
ready to be carried to judgement; and *pras* was he who
gave his word for the debt; all sort of suertiship is not
condemned, but rash suertiship; be thou not amongst
those that strike the hand, that is, be not thou one of
those who usually strike the hand. *Ruben* gave his word
for *Benjamin*; and *Paul* gave his word for *Onesimus*.
Christ was both our *pras* and our *vas*; he was *vas* pre-
sented himselfe before the judge for us, there hee gave
his word for us. *Psalme 119. 122. Subarrha seruum tuum
be suerty for thy seruant*: and so he was *pras* for us, paying
our debt.

The conclusion of this is, *Hee that will not worke, nei-
ther should he eate, 1. Thess. 3. 10.*

CHA

CHAP. VIII.

Of commutative justice.

Commandement VIII.

Levit. 19. 30. Iust ballances, just weight, a just Epha, a just hin shall ye have; I am the Lord.

THe Lord craveth in this commandement that men exercise justice, both commutative and distributive.

God who made all things, *pondere, numero & mensura*, in weight, number and measure, *Wisd. 11.* hath commanded just dealing in weight, number, and measure, and hee ad-deth; *I am the Lord*, putting his subscription to it. There are two sorts of Magistrates, the one is *magistratus loquens*, the other is *magistratus mutus*; the one a dumbe magistrate, the other a speaking magistrate; the one, *in foro litigioso*, the other *in foro venali*; that is, the one in pleading of causes, the other in buying and selling; and the commonwealth suffereth dammage, as well by the one as by the other. To suborne the Iudge and make him give out a false sentence is a fearefull sinne; so to falsifie measures, *Hos. 12. 7. He is a merchant, and the balance of deceit is in h.s hand.* The Lord who sitteth amongst the Iudges, to see whether they doe justice or not, he sitteth also in this judicatorie, to sect matters whether they goe right or wrong.

These weights and measures are called *the Lords worke*, *Prov. 16. 11.* they are called *the Lords worke*, because they please him, *Prov. 11. 1. For a just weight is his delight.* So *Job. 6. 29. This is the worke of G.d, to beleeve*

Magistratus } *Loquens.*
 } *Mutus.*

measures called the
Lords worke.

leeve in him, that is, it is the worke of God which pleaseth him. And marke what great care the Lord had to preserve these measures and weights; the shekell was called the shekell of the sanctuary, *Levit. 27. 25. Exod. 30. 13.* and after the captivity, hee renewed this precept concerning the shekell, *Ezek. 45. 12.* that all corruption in measures might be taken away, because it was kept in the Sanctuary; and the common shekell was rectified by it. So the measures of the foote were kept in the Capitoll amongst the Romans, and among us; one towne hath the keeping of the stone, another of the pecke, and another of the elne.

Measures naturall by institution.

These measures of commutative justice were, first, naturall; secondly, by institution; naturall were these, when men interchanged wares with wares, as neat for sheepe; hence it seemeth when they began to sell for money, and had found it out by institution, they put the print of the beast first upon the money, as *Jacob* bought it for so much mony, *Gen. 33. 19.* but *Act. 7. 16.* he bought it for so many peeces of silver: and this peece of money was called *Kashitah*, *agnus*, *Iob 42. 16.* and the Chaldee translatheth it *Hhurephah*, or *Hhurphan*, as they of *Peloponnesus* set a snaile upon their money; hence was their proverbe, *testudo superabit virtutem ac sapientiam*, money shall overcome vertue and wisedome.

קשיטת
חורפה
חרפן

Measures taken from the body of man.

By institution were first, their measures, and then their money; their measures, their fingers, the palme and the cubit: man is a compend of things both seene and not seene, and therefore whatsoever perfection is in any of them, the summe of it is found in him; the measures are taken from him as it is called *cubitus viri*, *Rev. 21. 17.* He measured the wall an hundred and forty and four cubites, according to the measure of a man, that is, of an angell, who appeared in the likenesse of a man, it is not called the Kings cubit, or the common cubit, or the

the cubite of the Sanctuary, but a mans cubit; because it was borrowed from man first, and the Lord alludeth to this forme, *Esay 40. 12. Who hath measured the waters with the hollow of his hand, and the heavens with his spanne*: these were first measures of liquid and dry things, taken from the body of man.

The first measure taken from the body of man, was *digitus*, a finger, *Ier. 52. 21. The thickenesse thereof was foure fingers*. When the Priest measured the incense which was to be offered, he measured it *digito annulari*, with his ring finger.

The second measure taken from the body of man was *Lepach*, *palmus*, *I Sam. 17. 4. There came out a champion out of the campe of the Philistims named Goliath: whose height was sixe cubits and a spanne, that is, he was a spanne more than six cubits*: So *Esay 48. 13. My right hand hath spanned the heavens*.

The third measure taken from man was the cubite, and it was of two sorts, either *cubitus communis*, a common cubite, or *cubitus decurtatus*; the short cubite; *cubitus decurtatus*, or the short cubit, was the halfe of the common cubite, *Judg. 3. 16. Ehud made him a dagger of a cubite length, that is, halfe a cubite. Cubitus communis seu Mosaicus*, the common cubite was twenty foure fingers from the elbow to the top of the finger; the flying booke of Gods curse was twenty cubits in length, and tenne in breadth; which measured those that were to be cut off, *Zac. 5. 2, 3. this is the just cubite, Ezek. 41. 8. The reed is called a full reed of sixe cubites, that is, a just reed*. So *Gen. 23. 16. Abraham gave to Ephron full weight, that is, just weight, and of the cubites the reede was made up*.

They builded by the line and by the reed; the line served to make the wall streight, if any stone stood, the line brought them to put it in; and the reed served to measure the length, the height, and the breadth; and

All usion

A fingerbread the first measure taken from man.
 קמורה digitus annularis.

Palmus

Cubitus { Communis
 Decurtatus.

The line and reed served for building of the wall.

Rev. 21. 15. this is called a golden reed, in respect of the new *Ierusalem* which was from above: this reed consisted of sixe cubites, and *Ezekiel* addeth a palme, *Ezek. 40. 5.* And in the mans hand was a measuring reed of sixe cubites and an hand bredth; the hand bredth is added here, because the Angel came from *Babel*, and brought a reed with him from *Babel* which was shorter by a palme then the *Iewes* reed: therefore he addeth a hand bredth, to teach them that the second temple should not be equal in length and bredth with the first temple.

Why a palme was added to the reed in *Babel*.

Allusion.

The line was a measure also, whereby they measured their ground, and their buildings. *David* alludeth to this, *Psal. 16. 6.* The lines are fallen to me in pleasant places. So *Psal. 19. 4.* Their line is gone out through all the earth. The line, the preaching of the Gospel came from *Ierusalem*, which was the center, to the circumference, which was the whole earth.

The line of desolation what.

Allusion.

So when they demolished houses, they measured them with a line; this line is called the line of desolation, and *Ieremiah* alludeth to this, *Lament. 2. 8.* The Lord hath purposed to destroy the wall of the daughter of *Sion*, hee hath stretched a line. So *2 King. 21. 13.* I will stretch over *Ierusalem* the line of *Samaria*, and the plummet of the house of *Achab*.

Weights why called the weights of the bagge.

Allusion.

The stones wherewith they weighed things, were called *lapides sacculi*, *Prov. 16. 11.* All the weights of the bagge are his worke, they are called the weights of the bag, because they are kept in the bagge, and *David* alludeth to this, *Psal. 56. 8.* Thou puttest all my teares in the bottell, that is, thou weighest them.

πυροπαινον.
σπουλευμενον.
υπερεκνευομενον.

Allusion.

Their measures for their corne, was the *Epha*, and *Christ* requireth three properties in this measure, *Luc. 12. 34.* Pressed downe, shaken together, and running over. *Zacharia* alludeth to this measure of the *Epha* *Zach. 5.* Contrary these properties of the *Epha* are the measures

sures

tures of the churle, *Eſay 32. 7.* The instruments of the churle are evil.

The second measure by institution is money, this money is called *nummus*, from *Numa Pompilius* who coyned it first among the Romanes; or it was so called rather *ἔκ τῆ νόμου*, from the law, because it is commanded to be coyned by the law. The benefit of this money, is first, to supply our wants, for men are not able to carry their wares still about with them, therefore they contract them more compendiously into money, and they buy things necessary for themselves with it, and this money is *ἐγγυητής*, or *fidejussor*, it giveth the word for us, and it is *ὑπάλλαγμα τῆς χρείας*, *subsidium indigentia nostra*, the aide and succour of our wants, and it keepeth contracts and societies amongst men; therefore *Salomon* saith, that *money answereth to all things*, *Eccles. 10. 19.*

God will have cleare dealing betwixt man and man, in buying and selling, *Gen. 25. 33.* *Jacob* said, *sware to me this day*, in the originall it is [*Cajom*] *As truly as this day is a day, that thou wilt sell to me thy birth right.*

He will have the buyer to give the just price for the thing he buyeth, and he will have him that selleth, to sell sufficient wares; this the Hebrewes call [*Midda bamidda*] *mensura pro mensura*, and the Greeks call *ἴσον ἴσων*, the money must be sufficient money, [*Gnobher lassohher*] *carrens inter mercatores*, he will have it to be good and current money. Contrary to this is *argentum adulterinum*, *carens publica approbatione*, false coyne that wanteth publike approbation and will not passe, *Your money is become drosse*, *Eſay 1. 22.*

He will not have the buyer to overreach the seller: *Prov. 20. 14.* *It is nought, it is nought, saith the buyer: but when he is gone his way, then he boasteth;* neither will hee have the seller to deceive the buyer, *Amos 8. 5.* The Lord objected to the Iewes that they made the epha

Money a measure by institution.

God will have men to deale clearely and truly in buying and selling.

וְכִי תִמְכַּר אֶת בְּרִיתְךָ בַּיּוֹם הַזֶּה
dies.

מִרָה כְּמִרָה
mensura pro mensura.

עֵבֶר לְפָחַד
transiens inter mercatores.

The buyer must not deceive the seller, nor the seller the buyer.

How the Iewes made
the Epha lesse.

So these who sold was-
ter and wyne.

καταλείπειν ἢ καταλείπειν
πὸν πηλόν, vitiare vi-
num.

כב frumentum a

שבר frangere.

Frangere sitim quid
apud Hebraeos.

Arist. Cap. 4. lib. 5.
Eth sub fine 13.

Object.

Answer.

Quest.

small, and the shekell great; they made the shekell great, they had a false shekell which weighed more than the common shekell did, and they weighed the shekell of the buyer by this shekell; and because it was not equall in weight with their false shekell, therefore they caused them to adde so much more to the shekell, and so deceived the people: Likewise they diminished the Epha when they had corne to sell, and so the people were cozoned both in the shekell and Epha.

As they failed in the quantity in buying and selling, so in the quality; sometimes they sold *quisquiliis frumenti*, and the refuse of the wheat, they sold enough in the quantity but not in the quality; the Hebrewes call wheat [Bar] from [Shabbar] *frangere*, because it is pure and cleane stuffe, which is able to breake our fast, and kill our hunger. So the Psalmist saith, *Onagri in deserto non fregerunt sitim*, Psal. 104. 11. that is, they got no water to quench their thirst.

Those who interchange things, should make the equality to be such after the interchange is done, that every one of them have as much as they had before they interchanged; so that neither of the parties must bragge of their gaine, nor complaine for their losse. *It is nought, it is nought, saith the buyer: but when he is gone away, then he boasteth*, Prov. 20. 14.

Then it may be said, that all sort of merchandize is contrary to all commutative justice, for the end of their merchandize is, that they may gaine something.

The Philosopher onely respecteth the proportion and the quality betwixt the things which men contract for; but he doth not respect the measure or midst of that interchange, out of which gaine may arise according to commutative justice.

Whether may a man sell a thing at a higher rate than it is worth.

There.

There must be an equality betwixt the thing sold and the price, and here the common estimation of the Magistrate and the custome of the countrey should rule this equality of things. This equality is either naturall or usuall: in matters of contract we respect not the value naturall, but we esteeme the worth of them by the conveniencie for use. In nature the meaneft living creature is more excellent than pearles or diamonds (for things living are more excellent than things without life) yet to our use, bread is better than a thousand of such little creatures. Secondly, the value of things is esteemed according to the rarenesse, 2 King 6. 25. *An Ass head was worth eightie peeces of silver, and the fourth part of the tab of doves guts worth five peeces of silver,* but when the siege was dissolved, 2 King. 7. 8. *Two measures of barley were sold for a shekell, and the measure of fine flower for a shekell.* So when there is a great mortality, then the corne is sold for little or nothing, because there is no body to eate it, Rev. 6. 6. *A measure of wheat for a penny, and three measures of barley for a penny:* but when the corne is scant, then it is sold at a higher rate; therefore the Hebrewes put *Rarum pro caro*, *Let thy feete be precious in thy neighbours house,* that is, let them seldome come there, Prov. 25. 7. So 1 Sam. 3. 1. *And the word of the Lord was precious in those dayes,* that is, rare.

Whether, for selling for time may wee exceed the worth of the thing sold or not?

There is *pretium justificatum & limitatum*, which consisteth within some reasonable limits of justice, and it hath three degrees: the first is called *rigidum & supremum*, the highest price, the second is called, *pium & mite*, or *infimam*, which is the lowest price; and the third is, *mediocre vel discretum*, the middle price; and men in their common speech expresse these three thus. The highest price, they say, a thing is worth so much if it were to be

Rrrr 4

sold

Answ.

Whether things may be sold at a higher rate than they are worth

Equality { Naturall,
 { Usuall.

Rarum & pretiosum perstantur apud Hebræos.

Quest.

Anf.

Whether things may be sold at a higher rate in respect of time.

Pretium { Rigidum.
 { Mite.
 { Mediocre.

fold to a Turke; the lowest price, I can sell it no cheaper to my brother; and the middle price, I sell it usually thus to any man.

Quest.

Whether may a man selling to a day, take *pretium rigidum*, or not?

Ans.

The Casuists answer, that he sinneth not in so doing; because there is an equality betwixt the worth and the price, at least in extremity, and at the out-most: but if the seller for his forbearance take *pretium augmentativum*, or *multiplicativum*, that is augmented above the worth of the thing in extremity, this is a breach of commutative justice. A man may sell for a time at a dearer rate, when he receiveth not present money, and David alludeth to this, *Psal. 44. 12. Thou sellest thy people, & non multiplicasti pretium nostrum*, that is, thou dealest not with us as other merchants doe, when they sell their wares, they sell at a higher rate; because they get not present money; but we seeme to be base in thine eyes, that thou seldest us away for nothing.

Wretches with dearth.

These are wretched people which wish a dearth when it is cheape, *Amos 8. 5. When will the new moone be gone that we may sell corne? and the Sabbath, that we may set forth wheat?* By Sabbath here is meant the Sabbath of the seventh yeare, called *Shamittah*, for when the land rested the seaventh yeare, the poore got that which the earth brought forth of its owne accord without any labour; and then they needed not to buy corne from the rich: therefore they wished that this Sabbath were past, that they might sell at a dearer rate.

שמיטה *Annua sep-*
tinans.
 שברים *Adiles ce-*
riales.

Those who ruled the market amongst the Hebrewes and moderated the price of the corne, were called *Shabbaraim*; because they brake the hunger of the people, and they were called by the Greekes ἀγορανομῆται, they who ruled the market, and σπομετρῆαι, who measured out the corne, ἐπισημεῖται, over-seers, and ἑποπταί, *inspectores*, and the

the Latines called them *Ædiles Cereales*, the over-seers of the corne.

The Lord saith, *Deut. 15. 9.* Beware that there be not a thought in thy wicked heart, saying, The seventh yeare the yeare of rest is at hand, and thine eye be evill against thy poore brother, and thou give him nothing; observe how the rich wretches hated the seventh yeare, if it were present, they said, would to God it were gone that wee might sell at a high rate, and if it were neere at hand, then they would give their poore brother nothing to relieve him, for they knew thtt in this seventh yeare, the land would fall to the owner againe, and so they should have made little gaine: and if it was long to the seventh yeare, then they would have given him money for his land, having no respect to their poore brother, but to themselves.

Now let us see what things cannot be sold or bought.

First, it was not lawfull to sell men, *Ioel. 3. 3.* They gave a boy for a harlot, and a girle for wine; *Deut. 21. 14.* Thou shalt not sell her at all, for money; thou shalt not make merchandise of her. And *Amos 2. 6.* They bought the poore for silver, and the needy for a paire of shooes.

Secondly, it is not lawfull to sell bloud, *Num. 35. 32.* Tce shall take no satisfaction for the life of a murderer, which is guilty of death, but hee shall be surely put to death.

Thirdly, to sell chastity, *Deut. 23. 18.* Thou shalt not bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God.

Fourthly, it is not lawfull to sell justice, this was Felix fault who hoped that money should have beene given him of Paul, that he might loose him, *Act. 24. 26.*

W hether is it lawfull to buy and sell the right of buriall or not?

Things that cannot be sold.

ἀνδραπολιία, Hominum venditor.

Not lawfull to sell men.

Not to sell bloud.

Not to sell chastity.

Not to sell justice.

Quest.

The

Whether the right of
buriall may be sold.

The soules of men can-
not be sold.

Things that were types
of Christ not to be
sold.

Object.

Ans^w.

Whether *Iacob* sinned
in resolving to give *Esau*
the pottage.

The Canonists answer, that buriall is made a holy place by consecration and benediction, and therefore they hold it simonie to sell buriall; but no place of it selfe can be made holy under the Gospell; the bodies of the Saints lying there make the place more to be respected, but not for the place it selfe; when wee meete in our Churches, the places of themselves are not holy, but the people of God who meete in those Churches; so the buriall places are not holy in themselves, but the bodies of the Saints buried there; *Abraham bought a buriall place, Gen. 23.4.*

Fiftly, the soules of men fall not under this commutative justice, for there is no ἀντιδότης, or *Compensatio anima*, a compensation of the soule, *Mat. 16.26. What shall a man give in exchange for his soule; Rev. 18.13.* Rome is said to sell men, as heathenish Rome of old sold slaves: so doth Popish Rome sell the soules of men, *2 Pet. 2.3. Through covetousnesse they with fained words make merchandise of you.*

Sixtly, it was not lawfull to sell those things which were types of Christ and his grace: *Esau* sold his birth right, *Gen. 25.34.* and the Priesthood which belonged to the first borne; and his sinelling cloathes, as *Isidore* saith, were *vestes sacerdotales*, his priestly garments.

It may be said, that *Iacob* sinned because he would not give the red pottage to his brother *Esau* when hee was hungry, but onely under this condition, that hee should sell him the birth right. Secondly, that for such a small thing he sought so rich an inheritance.

If *Iacob* had seene his brother *Esau* in extreme necessity and then to have refused to give him his pottage, this had beene a great sinne in him: but it was rather intemperance that moved him to seeke this pottage then necessity, what necessity could urge him, was there not plenty enough in his fathers house? and he urged it upon his

his

his brother *Iacob*, faining that he would die if hee got not that pottage.

And where it was alledged, that this was too small a price for a thing of such great worth; it may be answered, that the right pertained to *Iacob* already, and hee needed not to have given him any thing for it.

How could *Iacob* buy it safely, seeing *Esau* could not sell it.

A man may buy that safely, which another cannot sell, *Prov.* 13. 23. *Buy the truth, but sell it not*: and servants may give their goods justly to rigid masters, which they cannot justly exact.

So to sell that ointment which was powred upon Christs head, *Mat.* 26. 12. *These cannot be given for gold, neither shall silver be weighed for the price of them,* *Iob* 28. 15, 16.

Seventhly, it is not lawfull to sell the gifts of the holy Ghost, as *Gebzi* would have sold them; *1 King.* 5. and *Simon Magus* would have bought them, *Act.* 8. 19, 20.

But the greatest sinne of all is, to sell Christ himselfe, as *Iudas* sold him for thirtie pieces of silver, *Mat.* 26. 15. this was bad merchandise, saith Saint *Austin*, *Iudas* sold his salvation, and the Scribes and Pharisees bought their damnation. The price which *Iudas* got, hee threw it backe to the scribes; and Christ whom they bought, and enclosed in the grave rose againe, and they lost him, so neither of the two gained in this bargaine.

The conclusion of this is, the Lord cursed the *Cananite* who had the balance of deceit in his hand; *Hos.* 12. 7. and the flying booke of Gods curse lighted upon the theefe, *Zach.* 5. 3. therefore let men learne to deale uprightly and justly in their bargaines, or else the curse of God will light upon them.

Quest.

Ans.

A man may lawfully buy that which another cannot sell,

Not to sell the gifts of the holy Ghost.

A great sinne, and bad merchandise to sell Christ.

Conclusion.

CHAP. IX.

Of distributive justice.

Commandement VIII.

Psalm. 41. 1. Blessed is he that considereth wisely of the poore.

HE that would consider wisely of the poore, must consider first what right he hath to that which hee giveth to the poore: Secondly, that hee must give of his owne to the poore, and not of other mens: thirdly, the manner how hee must give, from his heart, in what order, and with what wisdom: Fourthly, to whom? to the poore.

First, hee must consider what right hee hath to that which hee giveth: a man hath a double right to a thing, a civill right, and a spirituall right; God the father gave Iesus Christ his sonne the *uttermost parts of the earth for a possession, Psalm. 2. 8.* yet hee would not have the Temple dedicated unto him, untill David bought it from *Arauna the Jebusite for fiftie shekels of silver, 2 Sam. 24. 24.* that he might have the civill right also. So hee bought these things which hee had need of against the feast, that he might have a civill right. The Apostle toucheth both those rights, *1 Cor. 10. 25. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. Eat whatsoever is sold in the shambles;* that is, eat it when yee buy it with your money, this is civill right. *For conscience sake;* here is the spirituall right. *Tit. 1. 15. To the cleane all things are cleane,* this is the spirituall right.

123 } *Civile.*
} *Spirituale.*

Christ bought civill
right of things,

Some hold that a wicked and unregenerate man can have no right to a thing, because man was made to the image of God, and having lost that image, hee hath lost that dominion, and right which he hath to the creatures. And as traitors when they commit treason their lands are forfeited; so wicked men by the fall have lost their right to the creatures, and *Esay 60.12. The nations and kings that will not serve thee, shall perish*, and that the children of God have all the right to things temporall which the wicked have.

But these places shew onely, that the wicked have lost all spirituall right to the creatures, but they have not lost their civill dominion and right: *Nebuchadnezzar* was an idolatrous and a wicked king, yet the Lord saith, *I have given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant, and the beasts of the fields have I given him also, to serve him, Ierem. 27. 6.* He permitted him not onely to take them, but hee gave them to him. So *Ezeck. 29. 20. I have given him the land of Egypt for his labour.* So *Dan. 2. 37. Thou O king art a king of kings: for the God of heaven hath given thee a kingdom, power, strength and glory.* So to *Cyrus* an infidell, the Lord gave the treasures of darknesse, and hidden riches of secret places, *Esay 45. 3.* And Christ himselfe confirmeth this, when hee biddeth give tribute to *Cesar*, although he was an infidell, *Mat. 22. 21.* and hee said to *Pilate, Iohn 19. 11. Thou couldest have no power at all against me, except it were given thee from above: wherefore sinne depriveth not wicked men of their civill right to the creatures; the ground of the civill right is reason which is in man, because hee is a reasonable creature to command and rule: the ground of the spirituall right is, because he is a holy creature, and as sin taketh not away the life of man, so it taketh not away the civill possessions, and as the Lord Mat. 5. 45. Maketh his Sun*

Johannes Gershon de postestate Ecclesiastica, consideratione, 31.

The wicked have not a spirituall right to the creatures, but they have a civill right.

The ground of the civill right is reason,

The ground of the spirituall right is holinesse.

to rise upon the evill and on the good: so hee bestoweth this civill right, as well on the evill as on the good, the wicked have this civill right to the creatures, therefore they may distribute them to others.

A man must give that which is his owne.

Secondly, hee must give that which is his owne to the poore, and not that which pertaineth to others; *Breake thy bread to the poore, Esay 58. 7. So Iob 31. 20. If hee were not warmed with the fleece of my sheepe; a man may not rob and steale, and give that to the poore, for that were an abomination to the Lord. The Lord that will not have the price of a whore offered unto him, Deut. 23. 18. Farre lesse will hee have that which is gotten by rapine given to the poor, and therefore almes in the Hebrew, and Syriack tong is called [zedecah] justitia, Matt. 6. 1. When thou doest thine almes, in the Syriack it is, When thou doest thy justice: to teach us, that almes should not be of things gotten by deceit, rapine, or wrong.*

זֶדֶקַּה justitia Elec-
mosyna.

Object.

Make to your selves friends of the mammon of unrighteousnesse, Luc. 16. 9. then it may seeme that wee may give almes of that which was unjustly gotten.

Ans^r.
Why called mammon
of unrighteousnesse.

It is called *mammon of unrighteousnesse*; not because it is unjustly gotten, but because it is oftentimes the cause of injustice, for when men are rich they take occasion to doe wrong. Secondly, it may be called *mammon of unrighteousnesse*, not because it is unjustly gotten, but because it is unjustly withholden from the poore in their necessity.

The manner of giving
to the poore.

The third thing to be considered in giving to the poore is the manner, and here foure things must concur; first the pittie of the heart; secondly, the understanding of the heart; thirdly, discretion or wisdom in giving; and fourthly, in singleness of the heart. First, it must be given with hearty affection; *Esay, 58. 10. Draw out thy soule to the hungry, Iob. 3. 17. But whosoe-*

Almes must be given
with compassion.

ver hath this worlds goods, and seeth his brother hath need,
 and shutteth up his bowels of compassion from him, how
 dwelleth the love of God in him? Wee should give our
 almes with such an affection and compassion as the mo-
 ther carrieth to her young child, therefore ἐλεμοσύνη,
 commeth from ἐλέω *miserer* to pitty; if the compassion
 of the heart goe not first, the Lord counteth nothing of
 the almes, *Prov. 22. 9.* Hee that hath a bountifull eye shall
 be blessed: for he giveth of his bread to the poore: here the
 pitty of his heart is expressed by his eye: as a covetous
 heart is expressed by an evill eye, *Prov. 23. 6.* So 30.
 25. Did I not weepe for him that was in trouble, and was
 not my soule grieved for the poore: it is a more easie matter
 to give the almes to the poore, than to be affected in
 heart for their wants. It is a heathenish sentence of
 some who say, *miseratio est aliena sapienti, ut imbecilli
 malique oculi nota est lippire, ad conspectum lippientis: sic
 animi, dolore viso, dolere,* as it is a note of a weake eye, to
 water when it beholdeth a sore eye, so it is a note of
 a weake mind to be affected and grieved with other mens
 miseries; *Who is weake* (saith Paul) *and I am not weake,* 2
Cor. 11. 25. I am as much touched with other mens
 wants as if I wanted my selfe, *Amos 6. 6.* *Woe to them
 that drinke wine in bowles, and annoint themselves with
 the chiefe ointment, but they are not grieved for the af-
 fliction of Ioseph.* He is called ἀνάλγιστος, who is not mo-
 ved with other mens griefe he is called ὁμοπαθής and
 συμπαθής, who hath a fellow feeling of his brethrens
 want; and he is called ἀσπαθής, who is not moved with
 heir wants: but ἐπαχαριστία, is worst of all, to delight and
 rejoyce at other mens miseries, as *Iosephs* brethren
 when they had cast him into the pit; *They sate downe to
 eat bread, and to be merry,* *Gen. 37. 25.* the Lord de-
 nounced a great Iudgement against the *Ammonites,*
 when they rejoyced at the Jewes, and the sanctuary
 when

Lippus

Men should be affected
with the griefe of o-
thers.

ἀνάλγιστος Doloris ex-
pers.

A great sinne to rejoyce
at the calamities of Gods
children.

when it was prophaned, *Ier. 25. 6.* Thus saith the Lord, because thou hast clapped thine hands, and stamped with the feet, and rejoyced in heart with all despite against the land of *Isracl*, behold therefore I will stretch out my hand upon thee, and I will deliver thee for a spoile to the Heathen, and will cut thee off from the people, and I will cause thee to perish out of the country.

No man exempted from giving the almes of the heart.

Things which men enjoy are of three sorts.

The speciall almes is the almes of the heart, therefore none are exempted from giving of almes, no not the poorest that is, because they may have a pittifull heart, *Charitas de sacculo non erogatur*, charity is not given out of the bagge; the widowes mite was more acceptable than all the rich offerings of the Pharisees.

Secondly, hee must give it with the understanding of the heart.

Things which men enjoy, are either necessary, profitable, delightfull or superfluous; In things necessary wee must first serve our selves, and then our brethren there is a twofold necessity, the first is an absolute necessity, this is called *necessitas vita*, the necessity of the life; there is another necessity *ad statum & conditionem* for our condition and estate; we are not bound to give that which is necessary for the entertainment of our life to helpe our neighbour; but only that which is necessary for us to live decently in that condition of life where we are placed. It was an extraordinary case then, when the widdow of *Sarepta* having but a little meale and oyle to helpe her necessity and her child, yet served the Prophet first.

Things profitable for us should be given to helpe our neighbours necessity.

Secondly, that which is profitable to mee should serve for my neighbours necessity: Hee that hath two coats, let him impart to him that hath none, *Luc. 3. 11.* he saith not, hee that hath one coat let him give it to him that hath none, for that serveth for his necessity.

Object.

2 Cor. 8. 14. That your abundance may be a supply for the

their want ; here it may seeme that wee are onely to supply our neighbours necessity with our abundance , and not with those things which are necessary for our condition and estate.

By abundance here is not meant superfluity , but such things as the *Corinthians* might spare well ; and it is called abundance in respect of the poore estate of the saints, who were in *Ierusalem* at that time.

Thirdly, that which is delectable for mee, should serve for my neighbours utility, and they give this example of it ; In *Israel* they used to annoynt their faces with oyle to make them shine ; and they used to annoynt their feet to make them the more fit for their journey ; and they say, that a man was bound to spare the oyle wherewith he was to annoynt his face, for his neighbour to annoynt his feet for profitable journey : and if we are to part with things delectable for our neighbours utility, much more are wee bound to part with them for our neighbours necessity. Example, *Luc. 10.* the oyle and the wine which the *Samaritan* had to serve him in his journey ; yet he tooke them and powred them into the wounds of his poore neighbour ; hee tooke that which was profitable to him in his journey, and supplied his neighbours necessity.

Lastly, superfluity should give place to our neighbours delight, but this is the misery, that the rich glutton out of his superfluity will not bestow his crumme to supply *Lazarus* necessity. *Luc. 16.*

Thirdly, it must bee given with the wisdom of the heart, the modest receiver is ashamed often times to take, therefore there is wisdom required to fasten any thing and urge it upon him. And as we should not shame these who have not. *1. Cor. 11. 22.* So wisdom will teach a man so to give to the children of God, that they be not ashamed in receiving it. An example of this wee

S f f f

have

Answ.

What meant by abundance.

Things delectable for us should serve our neighbours utility.

Our superfluitie should give place to our neighbours delight.

Men should give to the poore wth wisdom

Boaz, iudged wisely of.
Ruth.

ΠΙΝ vim attulit.
εὐαγε.

Simile.

Almes to be given in
simplicity.

25

have in *Boaz*, who considered wisely of the state of *Ruth*, knowing that her religion had taught her shamefastnesse, and that shee was loath to bee chargeable to others, although she was poore; therefore hee willed his servants to suffer her to gleane in the field: next hee biddeth her come and eate with him; and thirdly, he commanded his servants to let some more fall of purpose to her, then they used to doe, *Ruth. 2.* See how wisely hee judged of the poore, *Esay 58.7. Bring the poore which are cast out of thine house.* and *2. King. 4. 8. The widow constrained him to eate bread,* [*Hbasak*] *vim attulit*, the *Seventy* translate it, εὐαγε, it signifieth not a bare invitation, but an enquiring, enviting, and compelling. So did the Disciples to Christ *Luc. 24. 29.* and it is great wisdom to doe so, for there is such modesty in the children of God, that they excuse themselves being loath to be troublesome; therefore the inviter should be more earnest with them. *Arcefilaus* visiting *Appelles Chius*, and knowing his poverty, and how unwilling hee would have beene to have taken any thing from him; sitting by him as hee was lying in his bed, said unto him, *incommode cubas*, thou liest not well, and lifting up his pillow secretly, hee conveyed a purse of money under his head, which money when the old woman who attended him did find, he said *Arcefilai hoc furtum est*, this is *Arcefilaus* theft; there is great dexterity required in giving to some.

Fourthly, hee must give it in the simplicity of his heart: *Rom. 4. 8. He that giveth, let him doe it with simplicitie.* It must not bee given with ostentation, as the Pharisees gave their almes with the sound of a trumpet, *Mat. 6. 2.* The Iewes write that the *Corban* which was in the temple of *Ierusalem*, had this proverbe written about it, *The gift given in secret pacifieth wrath*, *Prov. 21. 14.* to teach them to give that which they gave, secretly, and to make no vain shew when they put it in the treasury,

fury, and not to let their left hand know what their right hand doth.

The fourth thing to be considered is, to whom it should be given: to the poore; *Blessed is hee that considereth wisely of the poore.* A man must have a double use of his goods, not onely to entertaine himselfe and his family, but also to give to the poore; when a man provideth onely for himselfe and his, this is but a *sowing to the flesh*, *Galat. 6. 8.* hee is worse then an infidell that will not doe this *1. Tim. 5. 8.* but he must give unto the poore, and this is a sowing to the spirit. The Iewes were to leave the corners of the field to the poore. *Levit. 19. 19.* and the gleanings of their fields; the corner was that which they left growing in the field, and the gleaning was that which fell away in the reaping; and so of their olives. *Deut. 24. 19.* and as the master of the family was to give the first fruits to the Priests, and the tithes to the Levites; and to carry the second tithes to *Ierusalem* to be eaten before the Lord: So he was to leave these gleanings, and the corners of the field to the poore as an almes; if there were many poore they added the more, and if they did sow little and reape much according to the blessings of God, they added the more, and the measure of their corner, was the sixtieth part, as the Iewes say. When men make themselves friends of the mammon of unrighteousnesse, that they may receive them into eternall tabernacles, this was called by the fathers *trajecititia pecunia*, money gotten by the bill of exchange: for the merchants when they go beyond sea take not their money with them for feare of robbing, but take their bill of exchange with them, & their money meeteth them in a strange country: So the children of God give out their money here unto the poore, and *cast their bread upon the water*, *Eccle. 7. 1.* and they take Gods bill of exchange for it, & *after many daies they finde it*, when it meeteth them in the life to come.

A twofold use of our goods.

The corners of the fields and the gleanings left to the poore.

How men make them friends of riches.

Simile.

It should bee given to the poore, *Breake thy bread to the hungry, Esay 48. 7.* A man in his necessity is Lord of thy goods, *Prov. 3. 27.* therefore thou canst not withhold them from him.

The poore to whom we must give, are first, the weake poore, [*Vmatah jado*] if his hand faile or tremble, *Levit. 25. 35.*

Secondly, if he be one of our owne poore: *Deut. 15. 7.* If there be among you a poore man of one of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand upon thy poore brother.

Lastly, if hee bee one of the poore Saints, and one of the household of faith, and thou give him in that respect, thou judgest wisely of the poore, then thou shalt be partaker of their prayers, and thou shalt lose nothing. The Apostle to perswade the Corinthians to helpe the Saints at *Ierusalem* in their necessity; saith, *2. Cor. 8. 15.* that hee that had gathered much had nothing over, and hee that had gathered little had no lacke. God brought things to such an equality amongst the Iewes, that although they gathered more Manna, yet they had nothing over the Homer, and they that gathered lesse, yet their Homer was full; there were many miracles in this Manna, and this was one. So the Apostle to bring an equality in the Church, when the *Corinthians* in their abundance did helpe those in *Ierusalem*, they shall have their Homer full, and sufficient to content them; and the poore saints in *Ierusalem*, although they gathered little, yet they shall have no lacke; for that which the *Corinthians* bestow upon them will fill their homer; and they againe with their prayers will supply that to the *Corinthians* which they bestowed upon them; and so both they and the *Corinthians* shall be brought to an equality, that none of them shall want.

To what poore wee must give.

נְטָה וּמָטָה יָרוּ
tremuit, defecit.

Those things which are given to the poore are called in the scriptures, sometimes *Electosynna* & *iustitia* *Matt. 6. 1.*
 & *ἀγάπη*, *1. Cor. 16. 3.*
 & *χαρις*, *1. Cor. 16. 3.*
 & *δουκονία*, *1. Cor. 16. 15.* & *εὐλογία*, *benedictio*, *2. Cor. 9. 5.*
 & *σπένση* & *semen*, *2. Cor. 9. 10.* & *λειτουργία* & *ministerium vel sacrificium*, *2. Cor. 9. 12.*

So they consider wisely of the poore who make *ὄσπια νοτροφεία*, places to bring up poore infants, and *πρωχορεια*, hospitals for the poore, these the Hebrewes call [*Beth Hhesdab*] *domus misericordiae*, the house of mercy.

They of *Crete* are commended most for their hospitalitie; they had two sort of hospitalitie, first, *ανδρείον*, where the strangers dined; and *κοιμητήριον*, the house where they slept, and hee who entertained those, was called *πάροχος*, he gave them salt and bread *in signum amicitiae*; and from this, the Greeke fathers in the Primitive Church called the Preacher *πάροχος*, because hee giveth the bread of life to men here, as strangers and *Rūgrims* upon the earth.

Contrary to this is inhumanity, not to receive strangers; such were the *Samaritans*, who would not receive the Apostles; but the greatest barbarity of all is to kill strangers, as the *Carthaginians* did; so *Busris*, this is called *ξενονοκία*, the killing of guests.

Miserable niggards who giue nothing to the poore have not the right use of their owne bread. *Achab* cast himselfe upon his bed, and could not eate his bread because he could not get *Naboths* vineyard; these wretches have neither the right use of their goods for themselves nor for others. The Prophet *Zacharie* calleth great men *the Oakes of Basan*. *Cap. II. 2.* Why are they called the *oakes of Basan*? because the oake tree bringeth forth no fruit, but that which feedeth hogges; so great men doe nothing for the most part with their riches, but feede horses and dogges; but poore *Lazarus* starveth at the gate. *Luke 15.* *Ambrose* said, *Panem postulat pauper & equus mordet aurum*, that is, the poore beggeth a peece of bread onely, but the horse as it were eateth gold.

The conclusion of this is: *I. Ioh. 3. 17.* *Whosoever hath this worlds good, and seeth that his brother hath neede, and shutteth up the bowels of compassion upon him,*

Sfff 3

how

בֵּית חֶסֶד

Domus misericordiae.

The hospitality of the *Cretians*.

Preachers why called *πάροχος*.

Niggardly wretches have not the use of their owne goods.

Why great men called *oakes*.

Conclusion, I.

Conclusion. 2.

how dwelleth the love of God in him?

They who give their almes to bee seene of men, lose their reward with God; and they lay up their treasure in the tongues and eyes of men, which is a chest, having neither locke nor key to keepe it.

CHAP. X.

Of Restitution.

Commandement. VIII.

Luc. 19. 8. And Zacheus stood up and said unto the Lord; Behold, the halfe of my goods I give to the poore, &c. and I restore him fourefold.

Restitution what?

Restitution is a part of distributive justice. The chiefe intention of the law-giver is, that no man should defraud his neighbour, but if he hath taken any thing from him by fraud or oppression, then hee setteth downe the way how he may be recompensed by making restitution.

In restitution consider these points: First, what it is; Secondly, what is to be restored; Thirdly, how much is to be restored; Fourthly, to whom it is made; Lastly, when it is to be restored.

Restitution is defined after this manner, it is a speciall act of distributive justice, by the which a man is bound to restore to another that which is his, by the law of equity, formally, or vertyually.

Who is bound, to make restitution.

He is bound to make restitution, who withholds another mans goods: The law of God bindeth him to make restitution, although hee be bound by no humane contract; *Zacheus* was obliged here to make restitution, although

although there was no humane law nor contract that did bind him; the law of God bindeth the deceiver to make restitution to the party whom hee hath hurt, before ever the law of the Iudge binde him; and the punishment instituted by the Iudge freeeth him not, from that which he oweth to the party; unlesse the thing adjudged bee given to the party; and as hee who satisfieth and defrayeth one debt, doth not satisfie for another: So when he hath satisfied the Iudge, he remaineth still debtor to the party.

Secondly, what is to be restored: Here wee must put a difference betwixt *restitution* and *satisfaction*; in wrongs and injuries done to our neighbour, properly wee make *satisfaction*, but not *restitution*; but in things stolen and taken away, we make *restitution*.

First, if a man hath damnified his neighbour in his soule, he must make satisfaction to him after this manner; First, he must confesse his error to him; againe, hee must set downe his retractation; Thirdly, hee should pray earnestly to the Lord for him, that hee would reclaime him from his error; confession, retractation, and intercession is all that is required of him, to repaire the hurt that is done to his neighbours soule.

Secondly, for defamation; If a man had slandered a woman in *Israel*, and raised an evill report upon her after hee had married her, and had not found her a maid; and if the signes of her virginity proved otherwayes, then the elders of the city were bound to take the man, and to whip him, and besides hee was to pay an hundred shekels to her father, because hee had defamed her *Deut. 22. 16.* If a man againe had layen with a maide that was not betrothed, then hee was bound to pay fifty shekels to her father, and likewise hee was bound to marry her, and not put her away. If a man slander his neighbour and raise an evill report upon him; hee is to confesse publickly the wrong that hee had done to him,

A difference betwixt restitution and satisfaction.

In damnifying our neighbour, we must make confession, restitution, and satisfaction.

What restitution was to be made in damnifying a man or womans name.

and make a recantation of all that hee hath spoken, for the wrong which he hath done to his neighbour.

Objection.

If it bee said that a man is more bound to have a regard to his own good name, then to his neighbours; and when he maketh a recantation this waies publicly, he staineth his owne good name to free his neighbour.

Answ.

A man is to respect his owne good name before his neighbours.

Hee is to preferre his owne good name to the good name of his neighbour, if hee and his neighbour bee in an equall case; but in this case the slanderer hath lost his good name, and possesseth it unjustly; but the good name justly belongeth to him who is slandered and defamed; and by all law *conditio possidentis est potior*, hee that is in possession hath the best right.

A foure fold restitution in curing, cessation, shame, and smart.

If hee had done wrong to his neighbours person and hurt him, then hee was bound to give him *curationem & cessationem*. *Exod. 21. 19.* that is, to satisfie the *Chirurgian* for curing of him, and to give him so much as hee might have gained all the time; & the Jewes adde, that hee was to pay besides for his *shame*, and for his *smart*. If a man had hurt a slave in *Israel*, whom satisfied hee for curing of him? the *Chirurgian*; whom satisfied hee for his *cessation*? his master, because hee wrought to him; whom satisfied hee for his *paine*? himselfe; whom satisfied hee for his *credit*? no body; because hee was but a slave and capable of no credit. If a man had hurt a free man in *Israel*, he satisfied the *Chirurgian* for this curing, and he satisfied himselfe for three things; for his *shame*, for his *paine*, and for his *cessation*. If a man had hurt the wife of an *Israelite*, he satisfied the *Chirurgian* for curing of her, he satisfied her husband for her *cessation*: he satisfied herselfe for her *paine*, and for her *shame*: hee satisfied a part to her husband, and a part to her selfe, because it tended, to the credit of them both: but the civill law said, *Homo liber nullo pretio aestimari potest*, a free man can bee valued at no price; hee that hurteth a free man,

A difference betwixt the restitution to a free man in *Israel*, and a slave, and a woman.

man.

man, by the law he is bound *Adcessionem & curationem*, to pay for his cessation and curing; but if he hath made any deformity or scarre in his body, hee could make no satisfaction for that, *Corpus enim liberum nullam recipit aestimationem*, a bodie that is free is not capable of any valuation saith the Law. But if a man should make a star or a blemish in a slave, there may be a recompence taken for that, for as there is a great difference to hurt a man in his face, and to hurt him in the foote, so there is a great difference betwixt a free man and a slave, and therefore the Greekes call slaves *δουλοποιδες* their *masters feet*.

As satisfaction is to bee made for wrongs done, so is restitution for things stolen or taken away by fraud, and here restitution is made, when it is *idem numero, specie, vel æquivalens*, the selfe same thing that was taken, or the same in kinde, or else the equivalent and worth of it.

First, hee is to restore *idem numero*, the selfe same thing, if it be extant, and not perished, and if it be worse he is bound to make it good, and if it be not extant, then to restore it *idem specie*, and if that will not satisfie, hee is bound to give *æquivalens*, the worth of the thing.

In restitution this rule also must bee observed. Lands which prescribe not are to be restored; 2. *King*. 8. the widow being away from her land seven yeares, in the time of famine amongst the *Philistims*, shee came home at the end of seven yeares, and the king commanded to restore to her all that were hers, and the fruit of the field since she left the land, so that if it be a thing fruitfull which is withholden, it must bee restored with the fruits of it, these charges should onely be deduced which were bestowed in gathering in these fruits; but if the thing bee not fruitfull of it selfe, and yet it hath beene kept backe from the owner for a time, and hee who withheld it, hath made some gaine by it, hee is not bound in that case to make restitution of the gaine which hee hath got-

*Iuxta glossam, qua quest
si quis ff. ad l.*

A threefold restitution
in things stolen.

Lands within prescrip-
tion, the lands are to be
restored, but not the
gaine.

ten by it: example, a theefe hath a chaine, and hath made some gaine by it, hee is bound to restore the chaine backe againe, but not the gaine; So the biting usurer is bound to give backe the money, but not the gaine.

Things sinfull given by the owner, the receiver was not to render it backe againe.

Things which are not to bee restored, *Id quod datur propter delictum non est restituendum*: if it be a sinne both upon the part of the giver, and the receiver; the receiver is not bound to give it backe againe: when *Iudah* gave his staffe and signet to *Tamar* to lie with her, it was a sinne upon his part to give them, and a sinne upon her part to receive them, therefore shee was not bound to give them backe againe to *Iudah*, but they were to bee given to the poore, for it was not lawfull for her to keepe them to herselfe: when the Scribes gave thirty pieces of silver to *Iudas* to betray Christ, *Iudas* tooke the money, but hee repented and cast it backe againe, but they would not take it to put it in their treasury.

Things lawfull given by the owner, the receiver is bound to restore it backe againe.

But if it bee lawfull upon the part of the giver, and not upon the part of the receiver, then the receiver is to give it backe, and to make restitution to the giver. *Salomon* saith, *Buy wisdom, and sell it not*, *Prov.* 10. It is lawfull for a man to come to a Iudge, and to offer him money to doe him justice, and to expide his cause; yet it is not lawfull for the Iudge to take it; and if hee did take it, he was bound to make restitution.

Thirdly to whom restitution is to be made.

Zachens saith, *Whomsoever I have dunnified, to him I will make restitution*: and if he be dead, then he is bound by the law to make restitution to the next kinsman, *Num.* 5. 6, 7. and if hee have no kinsmen, to give it the poore, *Naomi* said to *Ruth* her daughter in law, *Blessed bee the Lord, who hath not left off his kindnesse to the living and to the dead*; *Ruth.* 1. that is, to the posterity of the dead.

In what case restitution is to be made to the dead.

What

What if those from whom *Zacheus* had taken by false accusation, had had no children to whom hee should make restitution, might hee then have given this *fourfold* to the poore, as almes?

No, for in this case it was just debt to the poore, and not almes, *Ista communicatio non est gratuita, sed ex iustitia debetur*; it was not a free gift here, but a thing that belonged justly to them, for the poore in this case succeed to the children, and a man may not make almes of that which is just debt: this was proper to the poore, therefore hee could not give it as almes, and this was the bragge of the Pharisee, *Luke 18. 12. Do decimas, I give tithes of all that I possesse*, hee made a gift of that hee was to pay. *Almes* in the *Syriacke* is called *justice*, *Mat. 6. 1. When thou doest thy justice*, that is, thine *almes*: the reason of this is, because *almes* is a fruit of justice, and not of oppression; the poore would have beene here as heires, and this would have beene due to them: but if he had given anything besides to them, that had beene almes.

Fourthly, how much is to be restored; *Moses* law appointed not so great a punishment for him that stole money, or household stuffe, as for him who stole sheepe or oxen, for there are some evils considered in themselves, although they be lesse, yet they doe greater hurt to the commonwealth, then those that are greater, and some finnes are committed with a greater facility then others; as it is easier to steale sheepe or oxen then money, because money is more closely kept: now neat and sheepe are more necessary for the life of man then money, sheepe and oxen were the sacrifices which were offered unto the Lord, and therefore no marvell although there was a greater punishment inflicted for stealing of them then for stealing of other things.

Why did the Lord command five oxen to bee restored

Quest.

Ans.

That which is just debt a man is not to make almes of it.

Why almes and justice hath both one name.

The measure of the restitution,

Quest.

red.

Answer.

The difference betwixt
the restitution of oxen
and sheepe.

Quest.

According to the na-
ture of the theft the pu-
nishment is to be mea-
sured.

אֲרֵבָה עֲשָׂרִים

An example of *Zacheus*
restitution.

red for one, and but foure sheepe to be restored for one.

Because it was a greater boldnesse to steale oxen then sheepe, and lesse necessity to steale one ox, then a sheepe; for a man perchance might steale a sheepe in necessity to satisfie him and his family, but not an ox to satisfie him and his family. Againe, the ox was the beast that was most necessary for them, and therefore he who stole an ox was more severely punished, therefore the Greekes when they would praise a thing: they put *βῆς* to it, as *βουδὸς*, a faire child, and *βουῖνον* a faire figge.

What was the reason when a thing was stolne, if it was found with the man, he was not fined in so much, as if it had beene killed or sold.

The reason of this was, when the theefe went on in his sinne, the punishment was enlarged, *Zacheus* stinted himselfe to fourefold, not by vertue of *Moses* law, for he was but a heathen, and a publican; but because he knew not certainly how much was due to every one, hee will rather give more then lesse. So *David*, *2 Sam.* 12. 5. saith. hee will restore the lambe fourefold, but in the originall, it is *Arbangtaijm*, *bis quatuor*, twice so much as it commanded in the law, *Exod.* 21. 27. for the Hebrewes double in the duall number untill they come to seaven.

And he will give the halfe of his goods to the poore. Let us put this case: *Zacheus* had in his stocke an hundred thousand pounds, he taketh of this ten thousand from the poore, and bindeth himselfe to give backe to them whom he had defrauded fourefold, this would have amounted to fortiethousand pound, there remains behinde sixtie thousand pound in the stocke, the halfe of this hee giveth to the poore, and now remaineth thirtie thousand in the stocke, and then he saith, the rest which is behinde is mine owne.

Fiftly, in what order restitution is to be made.

Where

Where there is sufficient to satisfy all, then certaine debts are to be payed before uncertaine. If there be not sufficient to satisfy all, and the creditors be equall, then restitution *pro rato* is to be made; and if they be not equall, then the poore is first to be satisfied, and if there be nothing to satisfy, then there must be a willing minde. The Schoolemen observe very well, that there is *Necessitas precepti, & necessitas medij*, the necessity of the precept and the necessity of the meanes, where the precept binds, & the meanes cannot be had, thē the Lord accounteth that obedience to the precept where there is a willing minde: Example, The Lord commandeth every Christian man to receive the Sacrament, the Christian is taken captive amongst the Turkes, so that hee cannot come to the Sacrament, in this case the Lord doth except his desire for the deed. So if a man be willing to pay that which he is bound to pay *necessitate precepti*, albeit the meanes faile, the Lord accepteth his will for the deede in this case, and reputeth him obedient to his Commandement.

Lastly, when restitution is to be made.

Zacheus restored at that time when Christ spake to him, he left it not to be done by his heyres, but he payed it himselfe, hee saith not *dabo*, I shall give it, but *do*, I give it in the present time, while this *impetus spiritus* was upon him, at the same time hee will restore; for this *inflatus spiritus* is soone quenched, while Christ standeth by he payeth it. *Exo. 22. 26.* Restore thy neighbours rayment in which his skin sleepeeth, before the Sun go down; so the cloathes that he weareth; in the morning before the Sun rise. *Abimelech* rose up early in the morning to restore *Sarato Abraham*. *Gen. 20. 8. Lev. 6. 5.* The Lord commanded, that when a man made restitution he should give the principal, & adde a fifth part more to it, and give it to him, to whom it appertained, & the time

is

To whom chiefly restitution is first to be made.

Necessitas } *Precepti*
 } *Medij.*

The meanes are sometimes an accomplishment of the precept.

There is no delay to be made in restitution.

is set downe, in the day of his trespassse offering, hee was not then to deferre it, *Prov. 3.28. Say not, come againe to morrow*, hee is bound presently to restore if they have meanes, and if he may doe it without the losse of his credit, if the sinne be secret, or without the overthrow of his family, hee is not to make restitution presently, unlesse he bee in as great necessity to whom restitution is to bee made; and last, hee who hath stolen any thing secretly, and cannot make restitution without discovery of himselfe, he is not to give it himselfe, but by another, to save his credit.

Conclusion.

The conclusion of this is, If thou make restitution thou shalt be the child of *Abraham*, and salvation shall come to thy house; thou shalt not overthrow thine house by this meane, but build it, but otherwise, thou and thy money shall perish together, and *Thy children shall flatter the poore for bread, as Iob saith, Iob 27.*



Commandement. I X.

CHAP. I.

That a Judge may be a false witnesse.

Exod. 20. 16. Thou shalt not beare false witnesse against thy neighbour.



His Commandement is broken either in judgement or out of judgement.

The persons who concur in judgement are first, the Iudge, and hee is first called by the Hebrewes: *Shophet*. Secondly [*bagnal mishphat*,] hee that hath his cause to betryed before the Iudge. Thirdly, [*Ben Dina*, *filius iudicij*], the guilty person, and hee is called also [*chobhel*] *debitor*, or *creditor*. Fourthly the witnesses. Fifthly, [*melitz*,] the advocate. The parties who were tryed in judgement, were called [*anshe ribhoth*,] *virii litis*, *vel adversarij*, all these may beare false witnesse in judgement.

First, the judge may bee a false witnesse; the Iudge is bound to doe two things. *Iustice* and *Iudgement*. Hee is bound to doe *Iustice*, that is, to protect the innocent, & to deliver them from oppression. *Iob 29. 17. I brake the javes of the wicked, and pluckt the spoyle out of his teeth.* A good judge should doe as *David* did, who smote the

lion

שופט *Iudex.*

בעל משפט

Domus Iudicij.

בן דינה *Filius iudicij.*

חובל *Debitor.*

מליץ *advocatus.*

אנשי רבוה *virii*

litis vel contentionum.

אנשי רבוה *Adversarij*

Five sorts of persons may beare false witnesse in iudgement.

The Iudge may pervert two things, *iustice*, and *iudgement*.

lion and tooke the lambe out of his mouth, 1. *Sam.* 17. 35. but *Saul* reserved *Agag* the wolfe that hee might kill the lambes, 1. *Sam.* 15. 9.

An upright Iudge is to doe two things.

The second part of the Iudges dutie is, to doe *judgement*, that is, to punish the wicked; and that hee may performe this duty rightly, hee must proceed two waies either *per scrutinium*, by searching out the matter diligently if there be no witnesses, *Iob* 29. 16. *The cause which I knew not I searched out*, a Iudge should digge through the wall to finde out abominations, as *Ezekiel* did, *Eze* 8. 8. Secondly, if he would judge rightly, hee must try out the truth *per testes*.

A Iudge must incline to neither hand.

First, a Iudge, who is the Lords deputy must studie to imitate the Lord who is the great Iudge of the world who cannot doe wrong: *Gen.* 18. 25. he must not incline more to the one part then to the other, untill hee have tryed the cause; and as the Arithmetically midst is equally distant from both the extremes, so must the Iudge stand neutrally affected to both the parties, and encline neither to the one, nor to the other: and as the tongue of the ballance standeth equally to both the scales, so must the Iudge to both the parties, and the Hebrewes observe, that *ofnaiym* is both called the eares and a paire of ballances, for even as the tongue of the balance standeth as a judge betwixt the two scales, and enclineth to neither of them, untill the weight be laid into the scales, so should the eares of the Iudge stand equally affected to both the parties untill hee heare the reasons.

☐ JIN } *Aures.*
} *Bilances.*

A Iudge must inquire before hee judge.

Secondly, the great Iudge of the world enquireth before hee judgeth, hee will come downe and see whether they have done altogether according to the crime of the sinne, *Gen.* 18. 21. *Licet sint Deo aperta, non tamen puniuntur auditā sed visa*, albeit nothing be hid from God for all things are naked before him, *Heb.* 4. yet hee punisheth

punished not those things which hee heard onely, but what he saw. And the councell of *Lateran* advised Iudges to learne of God himselfe to try and examine.

Thirdly, the great Iudge of the world judgeth not rashly; temeritie and inconsideratenesse are principall motives to make a Iudge erre in judgement, as we see in the case of *Dauids* judging betwixt *Mephiboseth* and *Ziba*: First, *David* promised and swore that he would be a friend to *Jonathan*, 1 *Sam.* 19. and remembering his oath, he gave his lands to his sonne *Mephiboseth*; yet by the false accusations of *Ziba*, and *Dauids* surmising, that *Mephiboseth* affected the kingdome, he will give the whole lands of *Mephiboseth* to *Ziba*; and which is more, when hee knew the truth, and saw the treachery of *Ziba*; yet hee would not recall his former sentence, but said, *Why speakest thou any more of thy matters: I have said, Thou and Ziba divide the land,* 2 *Sam.* 19. 29. not unlike unto *Pilate* who said, *quod scripsi scripsi*, that which I have written I have written, and which is worst of all; he admitted *Ziba* to be one of his courtiours; albeit, hee was such a notable lyar and a seditious man, and deserved rather death then preferment.

But it may be said that *David* in such a doubtfull case did wisely, in bidding them divide the inheritance betwixt them, as *Solomon* bid them divide the child betwixt the woman; for if *David* had given all to *Mephiboseth*, this might have beene thought a meanes to have puffed him up the more to affect the kingdome; but taking the halfe of the land from him, hee clippeth his wings; and *Salomon* knew by the answer of the woman when she had give the whole child, not parted, that she was the mother of the child. So when *Mephiboseth* biddeth *Ziba* take all, by this it might have beene gathered that he was to affect the kingdome, not being content with so little a portion; and as *Salomon*

A Iudge must not judge rashly.

Object.

Dauids rash judgement seemes to be excused.

suspected that *Adonijah* affected the kingdome, because he would have married *Abishag*: so might *David* have suspected *Mephibosheth* to affect the kingdome, because hee was not content with the halfe of the inheritance.

Ans.
David erred in rash judgement.

But *David* being wise according to the wisdom of an Angell of God, *2 Sam. 14. 20.* hee should not have beleevd the slanderous reports of *Ziba*, his charitie rather should have led him, when hee heard good *Mephibosheth* renounce all because of the Kings safe returne, and that he would give *Ziba* the whole inheritance, to be of another judgement; that *Mephibosheth* being a lame creature and a dead dogge (as he called himselfe) affected not the kingdome. There was great temeritie and rashnesse in *David*, giving out judgement here.

Moses was ignorant of foure causes which he was to consult with the Lord for.

There were foure causes which came before *Moses*, the first of those who were uncleane by touching the dead, and might not eat the Passeeover upon the fourteenth day of the first moneth, *Num. 9. 6.* in this case, because he was ignorant of it, he said, *Stand still, and I will heare what the Lord will command concerning you.*

The second cause was that concerning the daughters of *Zelophehad* who did sue for an inheritance, because *Moses* was ignorant of that cause, therefore he brought it before the Lord, *Num. 27. 5.*

The third cause was of him who blasphemed the Name of God; because he was ignorant of this, he put him in ward that the minde of the Lord might be shewed them, *Levit. 24. 12.*

The fourth cause which came before him was this, what should be done with him who gathered sticke upon the Sabbath day; because he was ignorant of this cause, therefore they put him in ward, because it was not declared what should be done to him. This should teach Iudges not to proceed rashly in judgement, but to learne

learne of *Moses* to aske the Lord, and to know his minde before they give out sentence.

Fourthly, the great Iudge of the world accepteth not persons in judgement, he judgeth not according to the judgement of the eyes, that is, he looketh not to the outward appearance of things. When *Samuel* saw *Eliab*, a man of tall stature; he said, *Surely the Lords annointed is before me*, but the Lord said, to *Samuel*, *The Lord seeth non as man seeth*, for man looketh on the outward appearance, but the Lord looketh on the heart, *Hee hath not eyes of flesh*, *Iob* 10.4. A Iudge should looke as neere to the cause as he can, that hee be not an acceptor of persons; a Iudge is called *detabhraja*, *Dan.* 3.2. because he should administer pure justice.

Iudges administer not pure justice when they respect the persons of men.

The word *person* here is taken for any thing which the Iudges respect, besides the cause.

First, *person* is taken for a mans riches, *Iam.* 2.3. *For if there come into your assembly a man with a gold ring, in goodly apparell, and there come in also a poore man in vile rayment, and if ye have respect to him that weareth the gay cloathing, and say unto him, sit thou here in a good place: and say to the poore, stand thou there, or sit here under my footstoole; are ye not then partiall in your selves, and become Iudges of evill thoughts?* here *person* is taken for riches. When a Iudge considereth a man onely, because hee is rich; then he accepteth his *person*.

There is nothing that corrupteth a Iudge sooner then bribes, *Deut.* 16. 19. *For a gift blindeth the eyes of the wise*, and *Exod.* 23.8. it blindeth the eyes of *Pikhhim*, those who see and have their eyes open; albeit, if they saw never so well, these bribes will draw on some scales upon their eyes; there is nothing more tender than he eye, nor may be more easily hurt; a little dust blindeth

προσπολήσειν

10h.3.7.

δουμάζειν προσάπα.

A Iudge should not be an acceptor of persons.

רַתְּבַרְיָא quorum jus

primus est רַתְּיְהוּמָ

lex eorum וְ בְרִיאָ

primus.

Acceptation of persons considered diverse wayes.

Librare justitiam. *Psa.*

58. 2. The ballance should be equall making no difference betwixt lead and gold.

בְּקָהִים

אִישׁ תְּרוּמוֹת

Vir oblationum pasſive,
qui recipit non qui offert
oblati ones.

יער

יער

Poverty and riches
great enemies to judge-
ment,

Valerius Max. lib. 6. 14

it; but when once it hath drawne on a cataracke, it becommeth senseleſſe, and yee may thrust any thing into it, yet it will not feele. A Iudge then who is the eye of the civill body should take heed that this light be not blemished, if hee acquaint himselfe to take bribes and become *Iſt terumoth*, one that receiveth gifts, *then hee overthroweth the land*, *Prov. 29. 5. Gifts blinde the eyes*, *Deut. 16. 19. Iagnaver*, it is the same word which is used when they tooke *Zedckias*; and pulled out his eyes out of his head, *2 King. 25. 7.* Bribes doe not onely blinde the eyes of the Iudge, but pull out the eyes out of his head; this *Iude ver. 11.* calleth *deceptio mercedis*, the error of reward. *Esa. 33. 15.* and he that shaketh his hands from holding of bribes, he shall dwell on high, his place of defence shall be the munition of rocks; bread shall be given him, his water shall be sure. Wise men have not thought poore men fit to be judges, for poverty is a great tentation to corruption, *Prov. 38. 8. Give me not too little, lest I be poore and steale*, therefore *Esay 3. 7.* he considered well who said, *There is neither bread nor cloathing in my house, therefore make me not a ruler of the people.* But they are more wretched that are rich, and yet cannot be satisfied, but grinde the faces of the poore. When *Servius, Sulpitius, Galba,* and *Aurelius* the Consul did strive in the Senate, which of them should be sent into *Spaine* against *Viriatum*, the Senatours differing among themselves, and waiting which way *Scipio* would incline; he said, I give my voyce that neither of them be sent; his reason was, *alter nihil habet, alteri nihil sat est*: the one hath nothing, and the other hath an unsatiabable minde: So he judged that it was as dangerous to put the governement in the hands of a rich wretch, as into the hands of a poore man. *Samuel* purged himselfe of this vice of avarice, *1 Sam. 12. 3. Of whose hand have I received any bribe to blinde mine eyes therewith? Ioshua* was farre

farre

farre from this sinne, of avarice, when he had divided the whole land amongst the tribes, then the children of *Israel* gaue him an inheritance amongst them, *Iosh. 19. 49.* he was so farre from covetousnesse, that he tooke nothing to himselfe.

Secondly, *person* is taken for a mans stature and comeliness, *1 Sam. 16. 7.* When a Iudge hath regard to a man, because hee is a comelie person, then he is an acceptor of persons: *Phrene* the whore being condemned, one *Hyperides* her advocate opened the breasts of *Phrene*, which moved the Iudges to pittie her, this was an acceptation of persons.

Thirdly, *person* is taken for the countrey, *Act. 10. 34.* *Of a truth I perceive that God is no acceptor of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him.* When a Iudge hath respect to a man, because he is his countrey man, then he is an acceptor of persons. In that judicatory of *Athens*, *Areopagus* or *mars streete*, they sate in a darke place that they might neither see nor discern who was their friend or foe, rich or poore, their countrey man or stranger, but onely looked to the cause; and there was given in before them *T. C. contra D. C.* So the Iudges in *Egypt* were painted without hands and blind, to signifie that he should judge truely, *Esay 11. 4.* and *he shall not judge according to the sight of his eyes.*

If a Iudge pronounce false sentence for feare, as *Pilate* did; *If thou let him goe thou art not Cæsars friend.* So for favour, as *Herod* to please the people, beheaded *Iohn*, *Act. 11.* So for hatred, *Achad* said, *I hate Michaiia*, *1 King. 22.* therefore put this fellow in prison, and feed him with bread of affliction and water of affliction, *Vcrse 27.* all these are by-respects, and the Iudge is an acceptor of persons when he looketh to any of these, this is to turne judgement into gall, and the fruit of righteousness into

The word *person* taken for a mans stature.

Plutarchus 1 Rhet. in Hyperide.

The word *person* taken for the countrey,

wormewood ; that is, they turne judgement into bitter-
 nesse. See *Lam. 3. 15.* When the Scribes and Pharisees
 condemned Christ to die, see how they wrest judgement
 and turne it into wormewood : The law is that the blas-
 phemer should die the death, *Levit. 24. 16.* but they
 adde this, that *they had a law, and by their law he should*
die the death; because he had made himselfe the sonne of God,
Ioh. 19. 7. hee was the sonne of God, and therefore the
 law-giver, then he brake not the law ; they misapply
 the breach of the law to him, and they say that he should
 die according to their law ; this was not Gods Law, it
 was usuall to the Iewes to speake doubtfully : therefore
Vzziel said, Qui perplexe loqui potest, bene ; si non taceat.
 If a man can speake doubtfully, that is well, but if hee
 cannot, let him hold his peace.

Conclusion.

The conclusion of this is : where the law faileth, the
 land must goe to decay, *Habak. 1. 4. Destit. lex,* it is a
 speech borrowed from the pulse of man *Iacobs* heart
 failed within him, *Vajapag libbo, Gen. 45. 26.* where the
 motion of the heart or pulse groweth weake or ceaseth,
 in great joy or great feare, the naturall heat being then
 disperfed, it hurteth the body, and as we trie the con-
 stitution of a mans body by the pulse, if the pulse stirre
 not at all, then hee is dead ; if it stirre but slowly then he
 is weake, but if it keepe an equall stroake, then he is in a
 good constitution. So the law is the pulse of the com-
 mon-wealth, if it stirre not at all, then the common-
 wealth is dead : if it have but small motion, then the
 common-wealth is weake ; but if the law keepe an e-
 quall course, then the common-wealth is in a good
 constitution.

CHAP. II.

Against false witnessess.

Commandement. IX.

Deut. 19. 18. If the witnessess be a false witnessess that testifies falsely against his brother, then shall he doe unto him as he thought to have done to his brother.

A false witnessess is the second person, who corrupteth the judgement, and maketh the Iudge to pronounce a false sentence. First, let us consider the necessity of these witnessess; Secondly, what witnessess; Thirdly, how many witnessess the Lord would have for the triall of a cause; and fourthly, when they should speake and testifie.

First, for the necessity of these witnessess: If God sate in every judicatory as hee sate in the first judicatory, when he judged *Adam* and *Eve*, then there needed no witnessess, for all things are naked before him, but because God hath withdrawne himself, and hath substitute Iudges in his place who know not all things; therefore he hath appointed witnessess to give evidence to the Iudges.

Secondly, what sort of men those witnessess should be; they should be first, men of knowledge; and secondly faithfull witnessess; and thirdly, they should agree in their testimonies. First, for their knowledge; they must heare and see, *1 John 1. 3. That which wee have seene and heard, declare we unto you.* Witnessess can have no knowledge but by hearing and seeing; but Christ shall not judge after the sight of his eyes, neither re-

A false witnessess is next to the Iudge who doth corrupt judgement.

What manner of witnessess should be admitted.

prove after the hearing of his eares, *Esay 11. 3.* and *Salomon* saith, that a false witness shall perish, but hee that beareth, speaketh constantly, *Prov. 21. 28.* In the *Talmud* the triall of the witnesses is set downe, how they tried them by seven demands: First, *qua septimana Iubilai factum est*; in what weeke of the Iubile did this fall out? Secondly, *qua hebdomade annali*, in what weeke of the yeare? Thirdly, *quali septem inter singulos Iubilaos interfluente*, that is, in which of the *Sevenths* in the Iubile did this fall out? Fourthly, *quo die mensis*, what day of the moneth? Fifthly, what day of the weeke? Sixtly, at what houre? and Seventhly, in what place did such a thing fall out.

Secondly, the witnesses should be faithfull *Revel. 3. 14.* *These things saith the Amen, the faithfull and true witness, Prov. 14. 5.* A faithfull witness will not lie; If he be a true witness indeed, or reputed to be a true witness, he may be admitted, *Esay 8. 2.* *Vrijah* is called a faithfull witness, who was in effect an idolater; yet because he was reputed to be a faithfull man among the people; therefore he is called a faithfull witness. The nearer that men approach to the Lord, their greater care should be to speake the truth, *Rom. 9. 1.* *I say the truth in Christ, I lie not.* So it is the greatest sinne to lie to the Holy Ghost; *Act. 4. 3.* It is a greater sinne for a Preacher to be a false witness, then for another witness in a civill court; because he draweth neare to God, *1 Cor. 15. 14.* *If Christ be not risen, then is our preaching in vaine, and wee are found false witnesses of God.* So to wrest the word *spe 2. Pet. 3. 16.* It is a speech-borrowed from those, who put a man upon the racke, and make him speake that which he never thought. So unstable soules when they wrest the Scriptures to draw out a sense out of them which they never meant. It is a greater sinne to witness a falshood in judgement; then out

Multa dicitur in Scripturis juxta opinionem estimantium illo tempore. Ioh. 8. 28. non introierunt in pratorium ne ipsi contaminarentur, id est, ut ipsi existimabant. Sic Jer. 28. 1. Hananiab dicitur propheta, cum tamen I seudopropheta.

of judgement, because they draw nearer to the Lord, such were those false witnesses, who testified against Christ, and wrested his words. Christ said not, *destruam*, as they alleaged; neither, *Dei templum*, neither, *possim illud redintegrare*, but onely this, *Destroy this temple, and in three dayes it shall be built up againe*, Ioh. 2. So that one word being changed, the sense may be perverted, *Prov. 17. 9. Hee that repeateth a matter, separateth friends*; that is, he that repeateth a matter changing something in it, or not keeping the words, interpret them maliciously, these were not admitted to be witnesses; some *propter culpam*, as the infamous: secondly, for defect of judgement, as fooles and children: thirdly, *propter affectum*, for affection, as friends and enemies: fourthly, for their condition, and estate, as the poore and servants: fifthly, for their sexe, as women: sixthly, for their calling, as usurers and publicans, and the Iewes added seventhly *dove-sellers*, as infamous, because they taught doves [*miphrache jonin*,] they taught the doves to flie, and to carry their messages, which was a divination which they used when Satan was the carrier, therefore they hated dove-sellers, and admitted them not as witnesses.

מפריחת יונות

Thirdly, witnesses must not onely be men of knowledge and faithfull; but they must agree in witnessing, and jumpe together in their testimonies; otherwise their testimonies do not prove: they should be *non solum testes, sed contestes*, not only witnesses, but they must agree in witnessing, *and these three agree in one*, 1 Ioh. 5. 7. Marke saith, that the testimonies of those who testified against Christ were not *ομομαρτυρον*, they agreed not together, and thus much for the conditions required in the witnesses.

Now followeth the third thing to be considered in the witnesses, and it is the number; *At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established*, Deut. 19. 16. In the great point of our salvation

The number of witnesses required in Judgement.

salvation the Lord useth three witnessers in heaven, and three in earth to confirme our redemption: the three in heaven are, *The Father, the Word, and the holy Ghost.* 1 *Ioh.* 5. 7. And so the three in earth are, *The Spirit, the Water, and the Bloud, and these three agree in one.* So in the censures and admonitions of the Church, there must be two or three witnessers, 2 *Cor.* 13. 1. *This is the third time I am comming to you. In the mouth of two or three witnessers shall every word be established.*

In civill judicatories some make this exception, one witnesser may suffice, if the matter questioned be to no mans hurt. A man is called in question whether he be baptized or not? or whether he be married or not? one honest witnesser may serve to prove this, because it tendeth to no mans hurt.

Quest.

Ans.

Whether may the accuser be a witnesser or not?

God in judgement, is both the Iudge, the Accuser, and the witnesser. Secondly, when hee appointed these judicatories, the witnessers were both accusers and witnessers, *Deut.* 17. 6. and *Dan.* 13. but afterwards the Iudge, the accuser, and the witnessers were all distinguished; when it is said, *Ioh.* 8. 10. *Woman, where are those thine accusers?* the witnessers should have accused the woman, but they being convict in their owne conscience, went out one by one.

Lastly the witnessers are bound to testifie when they are required by the Iudge, and if the matter require they are bound to testifie, albeit the Iudge aske them not: therefore *gnana, respondere*, with the Hebrew, signifieth as well to answer to the matter, as to the Iudge, and so Christ is said to answer when no man asked him: So 1 *Sam.* 11. 17. To answer is to answer according to ones desire, *Eccles.* 10. 19. *Money answereth to all things,* That is, to every mans desire; to answer then is to speake when time and cause requireth. When a cause requireth

What time the witnessers are to beare witnesser.

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requireth, a witness is bound to answer to deliver the innocent, *Prov. 24. 11.* and a true witness delivereth soules, *Prov. 14. 25.* They knew mee from the beginning, if they would testifie, *Act. 26. 5.*

Because the chiefe part of judgement dependeth upon the witnesses, therefore under the law the witnesses did sundry things in the execution of the guilty. First they laid their hands upon him, to signifie that they devolved all the guilt upon his owne head, and that he did die for his owne fault, hence is that phrase, *His mischiefe shall returne upon his owne head, Psal. 7. 16.* therefore a mans condemnation is expressed by laying on hands upon his head, *Heb. 10. 29.* Of how much sorer punishment suppose ye shall he be thought worthy: in the *Syriack* it is expressed by laying on the hands upon the head; he alludeth to the custome under the law, where the witnesses laid their hands upon the head of him who was to be stoned, *Levit. 24. 15.* and the Greekes say *εἰς τὴν αὐτῆς κεφαλῆν* and the Latines say *Quod illorum capiti sit*, upon their perill be it.

The second thing which the witnesses did under the law, they stoned the guilty man; and before they stoned him, they laid aside their upper garments, that they might be the more fit to throw stones at him, *Act. 7. 58.* They cast him out of the city and stoned him, and the witnesses laid downe their cloathes at a young mans feete, whose name was *Saul*, and after the witnesses threw stones at him. Lastly the people stoned him, to signifie that the guiltinesse of that person might not defile the land: and also for their detestation of the crime.

Ministers have a speciall priviledge in judgement, *1. Tim. 5. 19.* Against an Elder receive not an accusation, but before two or three witnesses; that is, they must be testes assistentes; present witnesses, before any accusation be intended against them; against another, an accusation may be

The witnesses were to do sundry things against the guilty.

Why the Lord would have present witnesses, when the Ministers or Elders are accused.

A difference betwixt these, to overcome in judgement, and to be cleare,

be intended, if the accuser will binde himselfe to follow the accusation of him whom he accused: but a minister hath a greater priviledge, that it must be knowne before hand, whether there be two or three witnesses, to prove this accusation against him, before ever his name be called in question. The reason why the Lord would have them ready to testifie, was this; the Lord hath a great care and respect to his Gospel, and hath put this treasure in earthly vessels: first, he will have no man to touch them, or doe them any harme, *Psalm. 105. 15.* Secondly, he will have maintenance given to them, that they may be encouraged in the Law of the Lord, *2 Chron. 21. 4.* Thirdly, hee hath a great care of their credit and good name, for if the accusation were not followed presently, then the Elder all this time lay under the slander, and the accuser was, the conquerer; *David* speaking of God, *Psalm. 51. 4.* saith, *That thou maist be justified when thou speakest, and be cleare when thou judgest,* that is, when thou art judged and called in question by men, but *Paul* citing the place, *Rom. 3. 4.* *That thou maist overcome when thou art judged;* why doth he put overcome, for pure or cleare? because none overcommeth in judgement but he that is pure or cleare, now all the while that the Elder lyeth under the slander he is judged impure, and the accuser overcommeth. But when the matter is put to a triall, the Elder is found cleare and pure, and overcommeth, and the accuser is overcome and blotted. Here we see the necessity of present witnesses, that the Elders good name lie not under such a blot, and that he make not the Gospell to be evill spoken of, as the sonnes of *Eli* did; who made the sacrifices to be abhorred.

And there is great necessity why the Lord should have such a care of the minister, for it hath beene still the policy of the devill to blot their good name. See

it in the example of *Narcissus* Bishop of *Ierusalem*, and *Athanasius*, and sundry others.

The consecratories that follow upon this, are first, that preachers should preserve their good name as the apple of their eye.

Secondly, that Magistrates should be more unwilling to call them in question then others.

Thirdly, that God will not exempt his Elders from triall, as the Pope would his Clergie.

The conclusion of this is, all evidence dependeth upon the witnesses in judgement, therefore the witnesses should be most carefull to testifie the truth: they stand before the Lord, *Deut. 19. 17. Testes sistent se coram Iehovah*, if they testifie an untruth, they lie in the presence of God; so they testifie against the innocent parties, and they are the cause of their death; such were the false witnesses who testified against *Naboth*, *1 King. 21. 13.* and *Doeg* against *David* and *Ahimelech* the Priest, *1 Sam. 22. 9.* and such was *Ziba* against *Mephiboseth*, *2 Sam. 16. 3.* and *Vriah* against *Jeremie*, *Jerem. 27. 17.* the witnesses against Christ, *Matt. 26. 61.* and they who witnessed against *Steven*, *Act. 6. 13.*

Consect. 1.

Consect. 2.

Consect. 3.

Conclusion.

The witnesses stand in
Lords presence.

CHAP.

CHAP. III.

Against equivocation.

Commandement IX.

Psal. 15. 2. He that speaketh the truth in his heart.

VWhen a man that is called in question answereth by *equivocation*, then it is a breach of this Commandement in judgement.

There are two sorts of *equivocation*, the first is called *Logicall*, the second is, when men equivocate by mentall reservation.

Logicall equivocation is this, when a speech doth carry a double sense, or may be construed two wayes: Example, *The head of the butler shall be lift up, and the head of the baker shall be lift up, Gen. 40. to lift up* there is a *logicall equivocation*, for sometimes it signifieth to exalt a man to honour, as the butler was; and sometimes to hang up a man, as the baker was. So, *Let the dead bury their dead. Luc. 9. 60.* this is a *logicall equivocation* in speech, that is, let thē who are spiritually dead bury those who are naturally dead. So *Matt. 7. 1. Iudge not, that yee be not judged*, this word *judging* is taken two wayes. The first is *Iudicium libertatis*, the judgement of libertie, the second is *Iudicium, potestatis*, the judgement of power.

Logicall equivocation is lawfull, when it is used to convince senselesse sinners, who will not beleve the truth when it is plainly told them. Example, *Ezek. 12. 13.* The Lord threatned that he would bring *Zedekiah* king of *Iudah* into the land of *Chaldea*, and that he should die there, and yet never see it. Why doth the Lord set
downe

Two sorts of equivocation.

Æquivocatio { *Logica.*
Mentalis.

What logicall equivocation is.

Iudicium { *Libertatis*
Potestatis.

When logicall equivocation is lawfull.

downe this speech so mystically unto him, because this perfidious king would not beleevē the truth when it was plainly told him, hee died in *Babel* and yet hee never saw it, because his eyes were picked out at *Riblah*.

Example 2. *2 King, 8.10. And Elisha said unto Hae- sael, goe and say unto him, thou maist certainly recover, how- be it the Lord hath shewed me thou shalt certainly die*: this is a *logicall equivocation*, first in pointing, and then in the words. In pointing *leh emur lo chaje tobje*, here is a double reading, the marginall, and the text reading: the marginall reading thus, *Say unto him, thou maist certainly recover, albeit the Lord hath shewed mee that hee shall surely die*. The new translation followeth this reading: the text reading is thus, *Goe tell him hee shall not live, because the Lord hath shewed me he shall certainly dye*. In the first reading it is set downe indefinitely, *he may live or not live*, because the disease was not deadly: but in the second reading it is set downe definitely, because the Lord said *hee should die*. The Hebrewes observe, that when a negation is set downe before two verbes coming from the same root, then commonly it denieth doubtfully, as when the serpent said to *Eve*, *non moriendo morieris*; perhaps ye may die, and perhaps ye may not die, *Gen. 3.* but when the note of deniall is set betwixt the two verbes, then it certainly denyeth, as *moriendo non morieris*, *Ye shall not die at all*; the note was set before both the verbes in Satans speech, and therefore it is but doubtfully denied. The text againe may be read two wayes, because of the accent, *maccaph*, which sometimes is *euphonicus accentus*, and sometimes *syntacticus*; if it be *euphonicus accentus*, then it is read this wayes without distinction (for *euphonia* is not a note of distinction) *Abi dic ei, non vivendo vives*, as though there were not an accent here, but if *maccaph* be *syntacticus accentus*

A twofold equivocati- on logicall, in pointing and words or speeches.

לֵךְ אֲמֹר לֵךְ
חִירָה תְּחִירָה
לֵךְ אֲמֹר לֵךְ

Regula Hebraeorum.

When the note of negation denies, and when it is indefinite.

A twofold accent, euphonic and syntactic.

accentus

This example is also an equivocation in speech.

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Logicall equivocation when it is unlawfull.

A twofold knowledge, by contemplation, and by miserable experience.

Equivocation by mentall reservation.

accentus, then it is read with a distinction thus, *Abi dic, non vivendo viues*, here the rest is placed after *dic*, and *lunius* followeth this reading.

This is also an example of *logicall equivocation* in speech, *Go tell him he may live, although the Lord said he should die*; if ye respect his sicknesse, hee might live, for it was not deadly; yet the Lord said hee should die, respecting that which *Hazael* should doe unto him, for he did cast a wet cloath upon him, and smothered him. Why did the Lord set downe this speech so doubtfully? because faithlesse *Benhadab* would not beleve the truth when it was plainly told him.

Another example of *logicall equivocation*, is this, *I will joyne thee in affinity this day with one of the two*, *1 Sam. 18. 21.* which carrieth a double sense, either I will give thee one of them this present day, or that day, that is, when thou bringest me an hundreth foreskins of the Philistins.

Logicall equivocation is not lawfull when it tendeth to deceive men, *Gen. 3. 5. Ye shall be as gods, knowing good and evil*; this carrieth a double sense, first to know evil by *contemplation*; Secondly, by *wofull experience*; we know a fever in the first sense before ever we feele it, but in the second sense wee know it when we feele it, burning us; *Act. 1. Now I know in verity*, this was experimentall knowledge. In the first sense, we know the *privation* by the *habite*; and in the second sense, we know the want of the *habite* by the *privation*. *Logicall equivocation* is then a sin, when it serveth either to pervert religion or justice; but when the Lord useth it against wicked and senselesse sinners who will not beleve the truth, when it is plainly told them, then it is no sinne.

The second sort of *equivocation* is by *mentall reservation*, when a speech is patched up, and the one part is expressed, and the other part is reserved in the minde

of

of the speaker; and this is now called *Iesuiticall equivocation*, and they say that such a proposition; *mixa ex mentali & vocali est legitima*, mixed of mentall reservation and vocall expression is lawfull: but this kinde of equivocation is no waies lawfull, for in a *theologicall truth* there must be an agreement betwixt the *minde*, the *matter*, and the *tongue*; but here there is no agreement betwixt these three, for when a Iudge demandeth of a *Priest*, are you a *Priest*: he answereth, I am not a *Priest*, when hee knoweth certainly in his minde that is a *Priest*, and yet his tongue saith he is not a *Priest*; this is the most formall lie that can be made.

To cleare this the better, we must marke what it is *simulare*, to simulate, and what it is *disimulare*, to dissimulate.

Simulare is to counterfeit that which is not in a man; *disimulare* is to dissemble, that which hee is bound to professe, and this is done sundry waies. First, *simulare vocationem*. 1. *King*. 13. 18. as when the old Prophet fained that hee had a commission from the Lord to the young Prophet to eate at *Bethel*. So when *Zidkiah* made hornes and said, *So shalt thou push the Syrians untill thou have confounded them*. 1. *King*. 22. 11. So the word [*Hithnabbi*] *impulit se ad prophetandum*, is usually spoken of false Prophets, who fained that they had a calling from the Lord when they had none; So the false Prophet that wore a rough gowne that he might deceive the people. *Zach*. 13. 4. So, *disimulare vocationem*; as *Peter* denied that he was one of Christs Disciples.

Secondly, *simulare professionem*, to simulate their profession; as *Esth*. 9. *Many for feare became Iewes*, the *Seventy* translate it *מערתע ונורתו*, they were circumcised; so the *Sichemites* when they circumcised themselves that they might obtaine *Dina*; this was a counterfeit profession. So hypocrites when they make shew of religion. So to dissimulate their profession as the Iewes did, who for

Vuuu

feare

Simulare & disimulare quid.

Simulare vocationem,

התנבא

Disimulare vocationem

Simulare professionem.

Disimulare professionem

fear of *Antiochus* persecution drew their prepuce that they might not be knowne to be Iewes; and the Apostle meaneth of this, *Art thou circumcised? draw not thy prepuce.* 1. Cor. 7. 18. *Epiphanius* calleth the instrument wherewith they drew their prepuce, *circumdisiecta a circum traho.*

Thirdly, to *simulate* or *dissimulate* their condition or estate; to *simulate*, as *David* before *Achis* did simulate and counterfeit that he was mad. 1. Sam. 31. So 2. Sam. 13. *Lie downe upon thy bed, and faire thy selfe to be sicke.* So *Prov.* 13. 7. *There is that maketh himselfe rich, yet hath nothing; Iesh mithgnaashash,* so to dissimulate their condition or estate, there is that maketh himselfe poore, yet hath great riches, *Mithroshash*, such was the dissimulation of the *Gibeonites.* *Iosh.* 9.

Fourthly, to *simulate* or *dissimulate* their sexe; to *simulate*, as when a woman putteth upon her a mans apparrell, to make men believe that she is a man. So to *dissimulate* their sexe, as when *Sardanapalus* put a womans apparrell upon him, and fate spinning amongst them.

When a Priest standeth before a Iudge and is examined; First, he dissimulateth his vocation, for he denieth that hee is a Priest; Secondly, hee dissembleth his profession, for hee is bound as a Christian to tell the truth, not onely in matters of faith, but also to answer to a civill truth, when it is demanded of him; and as hee dissembleth, so doth hee *simulate*, wearing counterfeit apparrell; simulating a courtier or some other laike man.

Truth is first, in the *matter*; then in the *minde*; and thirdly, in the *tongue*. It is first in the *matter* as a simple truth, but as it is *completa veritas*, a full truth or falsehood; it is first, in our *minde*; for our *minde* composeth & divideth first; and as health is *objective*, first, in *physick*, but properly and formally in the man who is healed; so although truth be first *objective*, in the simple object; yet *completa veritas*, is first in the *minde*, and then in the

word

Simulare conditionem.

לְהַחֲלִיף *filiam actionem* notat.

Dissimulare conditionem.

וַיִּשְׁמַט *וַיִּשְׁמַט*

qui fingit se divitem.

מִתְרַשֵּׁשׁ qui fingit

se pauperem.

Simulare sexum.

Dissimulare sexum.

There are three things required in a truth.

Veritas in $\left\{ \begin{array}{l} \text{Objecto} \\ \text{Subiecto,} \\ \text{\& g.} \end{array} \right.$

word or writing; verity is in the matter as in the *object*; it is in the minde as in the *subject*: and it is in the speech, as in the *signe*; and there should bee an agreement betwixt all these three, the *matter*, the *minde*, and the *tongue*; hence it is that the Scripture attribute those things which are proper to the *heart*, to the *tongue*, because of the agreement that should bee betwixt them.

Psalm. 45. *My tongue shall meditate on thy justice.* So *Act*. 2. *My tongue was glad*, because the *tongue* expresseth the gladnesse of the *heart*. So *Iosh*. 1. 8. *This booke of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night.* So *Prov*. 3. 3. *Bind them about thy neck, and write them upon the table of thine heart*; First, verity must bee in the heart, and then the words are framed in the throat; therefore he saith, *Bind them about thy necke*, and then they come to the tongue.

This verity which is the conception of the minde is uttered two waies; either, *per signum vocale*, by some other signe, whereby wee expresse our minde, which is a kinde of speech, and therefore *Salomon* saith, *Proverb*. 6. 13. *He speaketh with his feet, he teacheth with his fingers.*

When one sent a messenger to *Periander* to aske him how hee could reigne so securely amongst his subjects, hee answered no other thing to the messengers but brought them out to a field of ripe corne, and with his staffe beat of the eares of corne, which was as much in effect, as if hee had said, If thou would live securely amongst thy subjects, cut the heads from some of them.

To use signes that are arbitrary and not received amongst all nations, although hee bee deceived with whom thou hast to doe, it is not thy fault, neither is this deceit; this kinde of dissimulation the fathers call it *δολοκεμίαν*: such was that stratagem of *Ioshua* when hee fled from *Hai*: So when the Romans cast bread into the

The Scriptures attribute these things to the tongue which are proper to the heart,

The conceptions of the minde uttered two waies,

When people are deceived with signes common to all nations, yet it is not a lie.

Livina Lib. 5.

campe of the enemies out of the Capitoll, to make them beleve that they had plenty of victuals, although the enemies were deceived here, yet this was no fault in the Romans; *Hæc signa usurpari possunt, quia non communi instituto usurpata*, that is, those signes may be used, because they are not generally received nor agreed upon by all people, but those things which are generally received amongst all people, as their speech, and writing, Hieroglyphicks, and such; here if we speake one thing and meane another, this is a falshood.

When a man is deceived by an ambiguous word, it is not a lie.

When a word hath many significations, and if that which a man conceiveth in his minde agreeth with one of the significations, hee maketh not a lie, although the man who heareth him, conceive it otherwise; as when Christ said, *Beware of the leaven of the Pharisees*, although the Disciple tooke it for leaven indeed, yet it was not a lie; and the superior may speake other waies then hee thinketh; for triall of the truth. Example, wee have in *Ioseph* who being the governour in *Egypt*, said, *Ye are spies*, *Gen. 43.* and then accused them of theft; but the inferior may not answer so doubtfully to his superior.

The minde is expressed by answering to the question three wayes.

Responde. { *ad diversum.*
 { *ad idem.*
 { *ad contrarium.*

We expresse our minde when wee answer to a thing, either *ad idem*; *ad diversum*; *vel ad contrarium*. Example, when *Abimelech* asked *Abraham*, *Is this woman thy wife?* If *Abraham* should have answered, she is my wife; then he had answered, *ad idem*, and hee would not have made a lie. Secondly, when hee answered shee is my sister, here hee answered *ad diversum*, and this was not a lie; for this word *sister* is taken in a large sence amongst the Hebrewes, and so a wife may be called a *sister*, *Paul* saith, *Have wee not power to lead about a sister, a wife, as well as other Apostles.* *1. Cor. 9. 5.* and so *sister* is taken for one that is neare in kindred, as *Sarah* was to *Abraham*. Thirdly, if he had answered, she is not my wife; then he had

had answered *per contrarium*, and had made a lie: So when a man uttereth his minde, *per signum reale*, sometimes the signe answereth, *ad idem*; sometimes *ad diversum*; and sometimes *ad contrarium*; it answereth *ad idem*; when a man may gather at the first by the signe, that the party with whom hee hath to doe thinketh so, as hee demonstrateth by this signe. Example, when *Esther* fell downe before *Ashuerus* King of *Persia*, to petition him for the Iewes her country-men; *Ashuerus* held out the scepter to her, *Esther*. 5. 2. here *Esther* knew by this signe that the King was minded to grant her petition, and the King answered *ad idem*, by this signe, to the petition of *Esther*.

Sometimes the signe is *diversum*, from that which a man thinketh when he maketh such a signe, this is not a reall lie; because it is not contrary to his minde. Example, when *Ioseph* knew his brethren, he made himselfe strange to them, *Vaijthnakker*. *Gen*. 42. 7. this he did to trie them the better, but not for another end. So *Ioshua* and his army fained themselves to fly before the men of *Ai*. *Iosh*. 8. but this they did at the commandement of the Lord, for hee allowed this stratagem, as may bee seene *verse* 18. So Christ simulated that hee would have gone farther, and not stay at *Emaus* all night. *Luk*. 24. 28. This simulation was not contrary to his minde, but *diversum*; he simulated that he would goe forward, that hee might make the Disciples to bee the more earnest with him to bid him stay; and this simulation hath this tacite condition annexed to it, I will not stay at *Emaus* unlesse my Disciples be very earnest with me to stay.

A Physitian hath a patient that cannot abide such physick as will cure him, the Physitian deludeth the senses of the patient, to make the patient believe that it is some other thing; here this signe is not contrary to the Physitians minde, for hee mindeth to make this a signe

A reall signe answereth to the minde three waies.

וַיִּתְנַבֵּר *alienum se*
" " " " *fixit.*

Simile.

A twofold lie in *Jacob*,
in words and signes.

to cure his patient: the signe is *diversum* here, but not *contrarium*; but when the signe or the word is contrarie to that which the minde thinketh, then it is a lie. Example, *Psal. 18. Mendaciter se subijcient mihi*, they shall yeeld fained obedience to me; for when they made outward shewes of obedience to *David*, they thought no such thing in their heart. *Jacob* put the shins of goates upon his hands, and upon the smooth of the necke, and then he said to his father; *I am Esau thy first borne, Gen. 27. 19.* here was a double lie, a lie in words, and a lie in signe, both contrary to his minde. So *1. King. 14. 5.* When the wife of *Ieroboam* fained herselfe to bee another woman, that she might deceive the Prophet; this was a reall lie contrary to her minde: for if the Prophet had demanded of her, art thou the wife of *Ieroboam* or not? doubtlesse she would have answered, I am not the wife of *Ieroboam*, but some other woman; and so shee should have made a double lie, contrary to her minde, both in her apparrell, and in her speech.

When a Priest standeth before a Iudge cloathed in Scarlet, and with long haire, the Iudge demandeth of him, art thou a Priest? he answereth, I am not a Priest; this is a lie in words. Againe, hee maketh a reall lie in wearing such apparrell, that he may not be taken for a Priest, and so both the signes and words are contrary to his minde. And as the Lord said to *Ahija* the Prophet, *1. King. 14. 5. The wife of Ieroboam commeth to aske a thing of thee, and when she commeth in she shall faine her selfe to be another woman, and the Prophet said unto her, why fainest thou thy selfe to be another woman.* So the Lord saith to the Iudge, the man who standeth before thee, would faine himselfe not to bee a Priest; but the Iudge may say unto him, why fainest thou thy selfe to be another man?

A difference betwixt
reall and verball signes.

We must put a difference betweene *reall* and *verball* signes, for words doe more definitely determine the minde

minde of the speaker, than signes doe. Signes againe doe more confusedly and indeterminately expresse the minde, and therefore it is more lawfull to use the one rather than the other. Example, when a man upon the stage putteth on a Kings apparrell, this is not a reall lie, but if he should say upon a stage that he were the King, that were a reall lie; and because all men know that Kings play not upon the stage; therefore there is no great danger of a lie, but when the signe is hardly discerned; and made to cover a lie; then it is a lie indeede.

When the Lord threatned *Ninive* that it should be destroyed within forty dayes, and it was not destroyed; this was not a *Iesuiticall* lie, for it is the usuall manner of the Prophets to understand the condition, and suppress it when they threaten, which may be easily understood by the like phrases, as the Prophet said to *Ezekiah*. *Esay. 38. Set thine house in order, for thou shalt die and not live.* Here the threatning is set downe, but the condition is understood; to wit, if thou pray not; but when *Ezekiah* turned his face to the wall, and prayed unto the Lord; then God sent his Prophet backe againe to him with this commission; *Tell Hezekiah the captaine of my people, thus saith the Lord, the God of David thy father; I have heard thy prayers, I have seene thy teares, behold I will heale thee on the third day; and I will adde unto thy dayes fiftene years. 2. King. 20.* Sometimes againe, both the threatning and the condition is set downe, as *Gen. 20.7. Now restore the man his wife, for he is a Prophet, and will pray for thee, and thou shalt live, and if thou restore her not, know then that thou shalt surely die; thou and all that are thine.*

So when a Iudge for examination and tryall setteth downe a thing not *theticè*, by way of assertion, but by way of interrogation and tryall; this is not a lie. So *Salomon* called for a sword to cut the child, when he was

God in threatning to destroy *Ninive* and not doing it, yet it was not a lie.

Sometimes God sets downe both the condition and the threatning.

A Iudge may examine *theticè* & *interrogatorie*.

not minded to cut the child, but onely to trie who was the mother of the child. *1. King. 3.* So when Christ bad his disciples give bread to the multitude to feede them, whereas hee knew that they had not bread sufficient to feed them; this was not a lie, but onely to trie the obedience of the Disciples. *Mat. 14. 16.* So wee propound *Elenches* to young schollers to trie them, which we know to be false in themselves.

A man may use an ironie and not lie.

When in *ironie* or jest wee bid a man doe such a thing, but wee will him not doe it, this is not a lie; as when *Michaiiah* said to *Achab*, *Goe up and prosper. 1. King. 22. 15.* And so Christ said to his Disciples, *sleepe on now and take your rest, Mat. 26. 45.* these are not lies, for in such speeches we may know by the gestures of the speakers that they doe but jest.

Object.

But this was a great sinne in *Peter* when hee dissembled.

Answer.

They answered that *Peter* did not this to deceive any man, but onely for feare to save his life.

Reply.

Although this was his principall and chiefe end to eschew danger, yet hee used a lie to escape danger. A Iudge doth not condemne a theefe, because hee hath a care to provide for himselfe and his family; but because hee hath a care to provide for them by deceit and theft; so to have a care to escape danger, that is commendable, but to make a lie to escape danger, that is a sinne.

Object.

Againe they say that this limitation which they adde in their minde is true in the sight of God, and in the sense of him who speaketh; and so it excludeth all sort of lying.

Answer.

Verity is a part of justice, and lying is a part of injustice, which two doe respect our neighbour, and these two are to bee measured by our speeches. *2. Cor. 4. 3.* *We handled not the word of God deceitfully, but by manifestation*

station of the truth, commending our selves to every mans conscience in the sight of God. Paul here manifesteth the truth both before God and man, but the Iesuites in their equivocations, manifest not the truth before God and man.

They answer, to equivocate is not lawfull in matters of contract and dayly conversation, but it is lawfull in defence of our selves to escape a great danger, in this case is lawfull to equivocate, say they.

Then the Martyrs were great fooles who did not learne to equivocate this way, to save their lives.

Heb. 6. 16. An oath is the end of all controversies, but equivocation multiplyeth controversies.

They answer, wee may not equivocate before a Iudge who proceedeth formerly, and is a competent Iudge: but if hee bee an hereticke, who hath no power to judge, then we may equivocate.

When the *Shunamitish* woman said to *Elisha*, *Thou man of God doe not lie unto thy handmaid.* 2. King. 4. 17. hee was bound to answer truely to the woman, albeit shee was not a competent judge: and *Hierome* saith well, *E-tiam inter hostes servanda est fides*: we must deale truely even to our enemies.

The conclusion of this is: That all those who use equivocations are in a fearefull case, because the Lord who is the God of truth, will destroy those who speake lies, *Psalme 5. 6.* And those great lyers shall be shut out of the holy city, *Revel. 22. 15.*

Reply.

Answer.

Objection.

Answer.

Reply.

Conclusion.

CHAP. IV.

Against lies.

Commandement IX.

Revelat. 21. 27. *And there shall in no wise enter into the holy Ierusalem, any thing that defileth, or maketh a lie.*

A man may be a lier
two wayes.

כַּחַשׁ מַעֲשֵׂה זֵיט

*Mentitum est opus oli-
væ.*

If the words and minde
differ, it is a lie.

August.

Three sorts of lies.

THe lier is a false witnesse as well out of judgement as in judgement.

In naturall things, a thing is said to lie, when it maketh a faire shew, but it performeth not that which it promi-
seth, *Habak. 3. 17. The labour of the olive shall faile*, but in the originall it is, *Kichas, it shall lie*, the olive is said to lie, when it blossometh pleasantly in the spring, but when it commeth to the harvest it faileth. *Esay 58. 11. Thou shalt be like a spring of waters whose waters faile not*: in the originall it is, *whose waters lie not*. So when men speake and make a shew of words in one thing, and thinke another, it is a lie, but this doth not fully expresse the nature of a lie, for if a man speake a thing thinking it to bee a truth, and it be not a truth in it selfe, it is a lie; for every untruth is a lie, *Ioh. 8.* When a man teacheth an untruth, thinking, that it is a truth, then he is a lier, and therefore *mentiri, contra mentem iri*, expresseth not the full nature of a lie, for a man may speake a lie, and not speake contrary to his minde.

Lies are commonly divided into three forts. The first they call *mendacium jocosum*, when a man uttereth a lie in sport to make others merry, *Hosca. 7. 3. They make the King glad with their wickednesse, and the Princes with their lies.* If, we may not teach the truth to please men, *Gal.*

1. 10. much lesse may we tell an untruth to please men; and if a man may not lie to helpe a man out of danger; much lesse to delight him. For as the Schoolemen say well, *Banum utile præfertur bono delectabili*, good profitable is preferred to good dilectable.

The second sort of lie, is *Officiosum mendacium*, when a man maketh a lie to helpe others; *Will ye speake wickedly for God, and talke deceitfully of him.* Job 13. 7. will any man make a lie for Gods cause; he that standeth not in neede of our goods, *Psalme. 16.* farre lesse standeth hee in neede of any of our evill: *Nullum verum fundatur in falso, omne tamen falsum innititur alicui vero*; no truth is founded upon falshood, but every falshood relieth upon some truth: God who is truth, will not be served by a lie, and if we may not lie for Gods cause, & for his glory; much lesse may we lie for mans good, to make a lie in charity, is to make charity the daughter of a lie, and the devill to be the grandfather. Charity rejoyceth not in iniquity, but rejoyceth in the truth, *1 Cor. 13. 6.*

There are three sorts of liers. First, the naturall lier. Secondly, the habituall lier. And thirdly, the subtile lier.

The naturall lier, as *Psalme 116.* All men are liers. So Sarah made a lie, *Gen. 18.*

The habituall lier, as those of Crete; *Cretentes sunt mendaces, The Cretians are alwaies liers, Tit. 1. 12.* the ground of this proverbe arose from *Theseus*, when hee went against Crete, and overcame it, one of the Cretians went to Greece, and told his father *Egeus*; that he was slaine, and he for displeasure drowned himselfe, whereupon the proverbe rose, *Cretenses mendaces.* So *Psalme 119. 69.* The proud have forged lies against me, in the originall it is *taphlu gnalaisheker, They have sowed one lie to another.*

The third sort of liers, are the subtile liers, *Pro. 3. 25.* Devise no evill against thy neighbour, In the Hebrew it

is,

There are three sorts of liers.

Suidas.

חפלו עלי שקר

Assunt mendacium mendacio.

אלה חרוש *Septuag.*
despéoules ta álota arantes absurd.

ARARE MENDACIUM quid apud Hebraeos.

is, *al tacharosh, noli arare mendacium*: plow not a lie: it is a speech borrowed from husbandry, for as the husbandman ploweth up the ground, and searcheth into the earth with the share of the plough, so doth a wicked man turne over and over the heart of him, how to excogitate and finde out a lie: but in this sort of husbandry, as hee ploweth iniquity and soweth wickednesse, so hee shall reape the same.

Whether Iacob made a lie?

VHen Iacob said to his father Iacob, *I am your son Esau, your first borne*, Gen. 27. 19. this was not a lie, if ye will respect Esau, for Esau had sold him his birthright already: but it was a lie, if ye will respect Iacob himselfe, because he deceived his father by it: a tropicall speech is not a lie; as *Herod is a fox*, so neither is a figurative speech, Mat. 11. 14. *John is Elias*, Iacob might have called himselfe Esau, if he had not done this to deceive his father, and there concurred a number of lies besides here: *first I have done as thou hast commanded me*, Vers. 19. he bad bring him venison, and he brought him kids flesh. Againe he said, *The Lord my God brought it to me*, vers. 20. here is a greater lie in abusing the name of God, and last hee made a reall lie in putting on the skins of the kids of goats, that he might deceive his old father Isaac, but here we may lament the infirmities of the Patriarches, and admire the great mercies of God in pardoning them.

Whether David made a lie.

THe first lie that David made was to *Abimelech* the Priest that he might get of the shew bread, 1. Sam. 21. 1. David said, that the king had comanded him a busines, whereas he had no such commandement from the king.

But Christ justified Davids fact, Matt. 12. therefore he made not a lie.

Christ justified him that in necessity hee went and

Neither a tropicall, nor a figurative speech is a lie.

The first lie that David made.

Obje.

Ans.

Christ iustificth David in the necessity, but not in the fact of the lie.

got of the shew-bread, but hee justified not his lie; so God willeth that *Jacob* should get the blessing; but hee justified neither *Rebecca's* deceit, nor *Jacob's* lie. *David* knew that the Priest might not make bold to give him this bread, and therefore he made a lie.

Whether was it an officious, or a pernicious lie in *David*.

It was but an officious lie to save his life.

But it may be said that this lie of *David* was a pernicious lie, because this lie was the occasion of the death of the Priests. *1. Sam. 22. 22. And David said unto Abiathar, knew that day, when Doeg the Edomite was there, that hee would surely tell Saul, I have occasioned the death of all these persons in thy fathers house;* here hee taketh the blame upon him, as though he were the cause of their murder.

When *David* saw *Doeg* there, he conjectured that hee would tell *Saul*, but he knew not of the tragical event, that he would kill all the Priests, and by all probability he had spoken first with the Priest, and gotten the shew bread from him, before that he saw *Doeg*, for if he had seene him before, he would have gone more warily to worke.

The second lie that *David* made, is alleaged, *1. Sam. 20. 6. If thy father at all misse me, then say; David earnestly besought leave of me, that hee might runne to Bethlem his city, for there is a yeerely sacrifice there, for all the family: he was going now to the field to hide himselfe for feare, from Saul, how then biddeth he Jonathan tell that he was gone to Bethlem to keepe the feast?*

In charity wee are rather to thinke that he both hid himselfe, and kept the feast at *Bethlem*, then that only he hid himselfe, and so made a lie: he that telleth one part the truth, and hideth the other, doth not alwayes lie; *Jeremie 38. 24, 25; 26. was commanded by Zedekiah.*

1. Sam. 27. 10. And Achis said to David, whether have you made a rode to day? and David said, against the south

Quest.

Ans.
Object.

Ans.

David made but an officious lye to *Abimelech*, for he had gotten the bread before he saw *Doeg*.

Whether *David* caused *Jonathan* to make a lie to *Saul*.

Answer.

Whether *David* made a lye to *Achis*

South of Iudah, and against the south of the Ierahmelites, and the south of the Kenites, and David saved neither man nor woman alive to bring tidings to Gath, saying lest they should tell on us, saying, So did David, and so will his manner bee all the while that hee dwelleth in the country of the Philistims: And Achis beleevved David, saying, He hath made his people utterly to abhorre him, therefore hee shall be my servant for ever. Here it seemes David made a lie to Achis.

Answ.

Either wee may see here that David made this roade upon the south of Iuda his country men, and killed them, which had beene a great cruelty and barbaritic; or rather through infirmity, that he spake somewhat ambiguously to the king, telling him that hee had made a roade upon the South, but how farre hee made a roade upon the south, he telleth him not: hee said that hee had killed a number of the south, but hee told him not whether they were Iewes or Philistims; for they were *Philistims* whom he killed, and not Iewes, *Verf. 11.*

Quest.

Whether made *Raphael* a lie or not when hee called himselfe *Azarias* the soune of *Ananias* of the tribe of *Nephtalim*, *Tobit. 5.*

Answ.

Hee made a lie, therefore that part of the history seemes a fable, as also that of the liver of the fish to conjure *Asmodeus* the evill spirit.

Objection.

But many things in the Scripture take their denomination from that which they seeme to bee, as the angels which appeared to *Abraham* are called men. *Gen. 18.*

Answ.

If the angels had called themselves men that had been a lie, as *Raphael* if he had been an angel to call himselfe a man.

Conclusion. 2.

The conclusion of this is; Let us shun all lies, for if we delight in lies, then we are the children of the devill, *Iob. 8. 44.* and to lie is a part of the old man which must bee mortified and laid aside, *Ephes. 4. 25. Coloss. 3. 9.*

CHAP.

CHAP. V.

Against boasting of our selves.

Commandement. IX.

Prov. 27. 6. Let another man praise thee, and not thine owne mouth.

THis Commandement condemneth boasting of any thing in our selves, this is called *πειρατολογία*.

The ground of this boasting is selfe-love, and the conceit of our selves, hence commeth *swellings*. 2. Cor. 12. 20. and then *bragging*.

First then, a man must not bragge of his knowledge, *They said they saw well enough when they were blinde*, Revelat. 3. 17.

So a man must not bragge of his holinesse, as the Pharisee did, *Luc. 18. 11. I thanke thee O God, that I am not as other men are*, and such as said, *Stand by thy selfe, come not neere to mee; for I am holier then thou*, Esay. 65. 5.

Thirdly, hee must not bragge of his workes. Rom. 2. 27. So neither of his perseverance, this was *Peters brags*. Matt. 26. 37. *Though all men bee offended because of thee, yet will I never be offended*. It is a good thing when *Moses face shineth*, and he knoweth not.

As a man may not bragge of his spirituall estate, so neither may hee bragge of his bodily strength, as *Goliath* did, nor of his riches, *1er. 9. 23. Let not thomighty man glory in his might; Let not the rich man glory in his riches*. So *Hos. 12. 8. Ephraim said, I am become rich, I have found me out substance*, hee braggeth of his substance, but telleth

πειρατολογία, Sui ipsius laudatio.

What things a man must not bragge of.

A man should neither bragge of his strength nor riches.

leth not of whom hee had them; such was the proud bragge of *Benhadad*. 1. *King*. 20. 10. *God doe so, and more to me also, if the dust of Samaria shall bee handsfuls, for all the people that shall follow.* So *Esay* 14. *Nebuchadnezzars bragge, I have set my throne above the starres, and I have gathered all the earth, as one gathereth egges.*

A man must not boast
of his security.

Neither must they bragge of their worldly security, such was the bragge of *Babylon*, *I sit as a queene, and am no widdow, and shall see no sorrow* *Revelat.* 18. 7. *Esay*. 47. 8. *Salomon* saith, *It is not good to eate much hony, so hee that searcheth his owne glory shall perish,* *Prov.* 25. 27. as hony taken moderately is wholesome, but to eate too much of it, maketh a way to surfet: so it is not good for a man to search his owne praise, or to bragge too much of himselfe. And whereas hee goeth about thus to get friends by bragging, he loseth his friends.

Lastly, let not a man bragge of the victory before it be gotten, *Let him not bragge who girdeth on the harnesse, but he who layeth it aside.* 1. *King*. 20. 11.

The assuming of glorious titles is a great bragging.

Kings and great men must not arrogate too great and high titles to themselves, for this is a proud boasting. *Alexander* the great, commanded to call himselfe the sonne of *Iupiter Hammon*. So *Sapor* king of *Persia* in his letters to *Constantine*, began with these titles: *King of kings, Sapor prince of the starres, the brother of the Sunne, and the moone wisheth all health to Constantine.* So to call themselves, *The great king*, a title which is onely proper to God. *Matt.* 5. 25. *Thou shalt not sweare by Ierusalem, for it is the city of the great king,* such is the proud title of the *Othmans*, *gnottoma*, signifieth pride and Majesty, hence commeth the proud name *Othman*, which we call *Ottoman*. So the titles which the *Pope* taketh to himselfe, calling himselfe, *Christs Vicar upon earth*, and those titles which his flatterers give unto him.

עטמא Majestas.

superbia.

עטמא Rex superbus

Simon Magus ascribed not a litle to himselfe, calling himselfe

himselfe *some great one*, Act. 8. 9. and the people called him, *the great power of God*. So the proud stile which the Church of Rome taketh to her, calling her selfe *the mother Church*. Whereas the Iewish Church called the Church of the Gentiles, *her sister*, Cant. 8. 8. So the proud titles which the Pharisees and Doctors of the Lewes tooke to themselves, they were called *Pekachim aperti*, because they onely saw; and *leaders of the blinde*, Rom. 2. 19. and they would not be content to be called *φιλόσοφοι*, *lovers of wisdom*; but *οἱ σοφοί*, *wise men*; therefore they said, *οἱ σοφοὶ διδάσκουσιν*, *the wise men will teach traditions the day*, and they were called *Merobhetz hatorah*, because they made the law to rest amongst them; and they said of the common people, *populus terra scabellum pedum Pharisaeorum*, the people of the earth are but the Pharisees footstool. One of them was called *Or haznolam*, *the light of the world*; and the title of Rabbi Iuda was *Rabboni hakkodesh*, *holy master*. *Zaddias* was called *Hagaon*, *illustis*; and *Aben Ezra* was called *Lapis auxiliij*, the stone of helpe. Lastly, the proud titles which the Schoolementake to themselves, as *Doctor irrefragabilis*, *Doctor seraphicus*, *Doctor fundatissimus*, *Doctor illuminatus*, *Doctor solemnis*, *Doctor subtilis*, *Doctor angelicus*, and *Comestor*, *quod edit scripturam*; and *Iacobus de Voragine*, *quod devoraverat scripturam*.

Of the Pharisees bragge, Luc. 18.

First, the Pharisee faileth in reckoning up his vertues, but maketh no mention of his vices; for he saith not, I am proud or a contemner of God, or a contemner of others. Secondly, he saith not *through the grace of God I am that I am*, as Paul said; but he gloried as though he had beene made of better stufte then other men. Thirdly, hee saith, *I am not an oppressor or an adulterer*;

X x x

but

פקחיה

מְרַבֵּעַ הַתּוֹרָה

רַבּוֹנֵי הַגּוֹן

The negative part of the Pharisees bragge.

but he was one, for the greatest sort of robbery is to rob God of his honour; therefore the Apostle saith, *That Christ thought it not robbery to be equall with God, Phil. 2. 6.* he saith, *he is not an adulterer*; hee abstaineth perhaps from the fact, but the Pharisees understood not; *That to lust after a woman was a sinne, Mat. 5.* Paul himselfe before his conversion knew not this, *Rom. 7.* and then hee addeth, *I am not like this Publican.* What seest thou O Pharisee in this Publican? *Who art thou that judgest another mans servant?* Seest thou not this poore Publican knocking on his breast, and casting downe his eyes? *Are there not twelue houres in the day?* and doth the Lord call some, *at the eleventh houre,* and some *at the sunne setting?* And the Hebrewes say, *Noli quemquam contempere, nemo enim est cui non est sua hora:* Despise no man, for every man hath his time of calling.

The affirmative part of the Pharisees bragge.

Boasting whereto compared.

But marke the affirmative part of this bragge, *I fast twice in the weeke, and I give my tithes*; what abstinence is this to abstaine from meat, and not from sinne? the devils never eate, and yet their abstinence pleaseth not God. Secondly, he saith, *I give tithes*; he maketh a gift of that which he was bound to pay. *Basil* hath a good saying, *Iaxxis gloria est tineae virtutum,* vaine-glory is as a moath which eateth and consumeth the vertue; and *Gergory* in his moralls hath a good comparison against this pride; he saith, as *Elcaxer* fighting with the Elephant, killed the Elephant, and was killed by the Elephant himselfe when the Elephant fell upon him; So when a man hath killed many vices, and becomes proud of that, they fall under pride, and so are killed by it. *Is enim sub hoste quem prosternit moritur, qui de culpa quam superat elevatur,* he is killed under the enemy that he hath cast to the ground, who is proud that he hath overcome a sinne.

Quest.

Whether may a man reckon upon his good deedes before God or not? seeing it was the fault of the Pharisee?

A.

A man should be very sparing in doing of this, for oftentimes it proceedeth of the pride of his heart, and robbeth the Lord of his glory; God is most liberall to man, and will trade with him and let him have the gaine, but God himselfe will have the praise; and he reserveth this as the fat of the sacrifice for himselfe, *Esay 42. My glory I will not give to another.* there is in the Sun light and brightnesse, the Sun communicateth the beames of his light to the creatures, but reserveth the light for himselfe; so the Lord reserveth his glory for himselfe, but he communicateth the beames thereof to Angels and to men. If a rich man should bestow upon a poore man a summe of money to build some Church with it, this poore man after the worke is ended, putteth on his owne name and armes upon the worke; hath not the rich man just cause to finde fault with the poore man for this. So it is when man taketh the honour to himselfe which is due to God, but when a man reckoneth up his good deedes, not trusting or glorying in them, but giving all the glory to God, then it is not a sin; and when he saith, *Dum coronat Deus opera mea, non coronat nisi dona sua*, when God crowneth my workes, he crowneth nothing but his owne gifts. And the Children of God have used this rather at their death and in the point of their dissolution, then in their life time; *Hezekiah* said when he was to die; *Remember me O Lord I beseech thee, how I have walked before thee in truth, and in a perfect heart; and have done that which was good in thy sight, Esay 38.3.* And *Paul* said when he was to be offered up, and the time of his departure was at hand; *I have fought a good fight, I have finished my course, I have kept the faith, and henceforth is laid up for me a crowne of righteousness, 2 Tim. 4.7.* So *Hilarion* said when he was at the point of death. *O my soule goe thy way, why art thou affraid? for thou hast served Christ thy Lord seventy yeares, why then shouldst thou be affraid to go to him?* and it is more

X x x x 2

safe

Answ.

When a man reckoneth up his good deedes, hee must first give the glory to God.

What time chiefly men should glory of their good deedes

safe for a man to remember these good deedes at the houre of his death than in his life time ; for as *Hezekiah* in a boasting manner did shew his treasures to the King of *Babel*, he was spoiled and robbed of them, *2 King. 20. 17.* So many in their life time bragging of those things which they have done, are oftentimes spoiled by Satan of the comfort and fruit of them.

And yee shall see that the Saints of God have bene very loath to speake that which sounded to their owne praise, as *Paul* saith, *Ye compelled me to bragge, 1 Cor. 12.* and when the children of God speake any thing which tendeth to their owne praise, either they speake it in the person of another, or they extenuate it very much ; wee have an example of this in *Paul, 1 Cor. 12. 2. I knew a man in Christ fourteene yecres agoe, caught up to the third heaven, of such a man I will glory, but of my selfe I will not glory.* First, marke when he commeth to speake of himselfe, hee speaketh in the person of another. Secondly, he concealed it for fourteene yeares. Hence wee see it to be true which *Salomon* saith, *Prov. 29. 11. A foole uttereth all his mind, but a wise man will keepe it till afterward.* *Iohn* will not say that hee himselfe leaned in the bosome of Christ, but for modesty he saith, *There was leaning on Iesus bosome one of his Disciples whom he loved, Ioh. 13. 23.* So they extenuate that which seemeth to make for their owne praise. When *Abraham* had invited the Angels, although he had killed a calfe and prepared great fare for them, yet he saith, *I will fetch a morsell of bread, Gen. 18. 5.* So when *Luke* speaketh of the feast which *Matthew*, called also *Levi*, made in his house to Christ, hee saith, that *Levi* made a great feast to Christ, *Luc. 5. 27, 28.* but when himselfe speaketh of it, *Mat. 9. 10.* he saith onely, that he came home and ate bread in *Levies* house ; to teach us, that another mans mouth should praise us, and not our owne, *Prov. 27. 2.*

The Saints are very sparing to bragge of themselves.

They speake for the most part in the person of another.

But *Moses* writeth of himselfe, that he was very meeke above all the men which were upon the face of the earth, *Num.* 12.3.

This verse seemeth to have beene added by *Ioshua*, or by *Esdraas*, rather than set downe by *Moses* himselfe, for there are many things insert by the men of God in *Moses* writings, which were not insert by *Moses* himselfe. As *Lachis* which is called *Dan*, *Gen.* 14. 14. although it got not this name untill *Ioshua* divided the land amongst the tribes, *Iosh.* 19. 27. So *Num.* 21. 14, 15. 27. these three verses which fell out in the dayes of *Ioshua* are set downe in *Moses* history, albeit not by *Moses* himselfe.

So when *Salomon* gave to *Hiram* so many cities, *Hiram* called them in the *Phanician* tongue the land of *Chabbul*, *1 King.* 9. 13. this was the first imposition of the name, and yet it is so called in the dayes of *Ioshua*, *Chap.* 19. 27. this *Esdraas* did, or some other holy man; long after *Ioshua* was dead. So this verse might be inserted after *Moses* death: So the whole last chapter of *Deuteronomie* was added after *Moses* death.

The conclusion of this is: *What hast thou that thou hast not received? and if thou hast received, why boastest thou as if thou hadest not received them,* *1 Cor.* 4.7.

Object.

Answ.

Many places of anticipation in the Scripture,

Conclusion.

CHAP. VI.

Of Hyperbolik speeches in excesse or defect.

Commandement. IX.

1 King. 20. 10 Then Benhadad sent unto him and said, the gods doe so to me and more also, if the dust of Samaria shall be handfuls for all the people that shall follow me.

What an hyperbole is.

Hyperbolies are such kinde of speeches, when the speech exceedeth the thing it selfe; *Fabius* saith, *conceditur enim amplius dicere quam in re est, quia dici quantum est, non potest, meliusque ultra, quam citra stat ratio*, it is lawfull to speak more of a thing than is in it, when so much cannot be expressed as is in it, and it is better to speake more of it then lesse.

Hyperboliecke speeches not to be admitted rashly in the Scriptures,

We are not rashly to admit these kinde of speeches in the Scripture; for as excesse in manners is a fault, so excesse in speech.

In what sense the Scriptures admit an hyperbole.

Examples of hyperboliecke speeches in scripture in excesse.

When the Scriptures make a comparison of things which have some resemblance, the comparison is not made of things equall; but of things that have some similitude. Example, *Gen. 13. 16. I will make thy seed as the dust of the earth*; this is not an hyperboliecke speech, but a comparison of two things; of that which more easily can be numbred, with that which more hardly can be numbred: God saith not, *that he will make his seed as many as the dust of the earth, or the starres of heaven*; but he saith, *That men shall be no more able to number them, than they were able to number the dust of the earth or the starres of the heaven*; for he saith, *If a man can number the dust of the earth, then shall thy seed be numbred. So Jer. 15. 8. Their widomes are increased to me above the sand of the sea.*

In

In their sense and feeling they thought them more than the sands of the seas.

Another example, *I destroyed the Amorites before them, whose height was like the height of the Cedars; and he was strong as the oaks.* Amos 2.9. the comparison here is not made of things equall, but of things that have some similitude, *The Amorites were tall as the Cedar, and strong like the oake;* yet there is no equalitie here. So *Judg. 20. 17.* *There were seven hundred chosen men of Benjamin left-handed, every one could sling stones at an haire breadth and not misse.* Here is a comparison betwixt two small things; with that which the men of Benjamin did aime at, and a haire.

So *Iob. 21. 25.* saith, *There are also many other things which Iesus did, the which if they should be written every one, I suppose that even the world it selfe could not containe the bookes that should be written.* The Evangelist here compareth the lesse with the more, the writing of Christs workes, with his many workes; so saith Christ himselfe, *If these should hold their peace, the stones would immediatly cry out,* Luke 19.40. This is not an hyperbolicke speech, but he compareth here the lesse impossible with the more, to shew the impossibilitie that the Disciples should hold their peace; for rather than the Disciples shall hold their peace, the very stones shall speake; as if one should say, it were as impossible for the King of *Spain* to overcome the *Turke*; as for an Elephant to goe through the eye of a needle; so it is as impossible to write all Christs miracles, as it is for the world to containe them, if they were written; and *Iohn* addeth, *I suppose,* to qualifie and modifie this speech, that it might not seeme to be an hyperbolicke speech.

There are speeches in defect which seeme to be hyperbolicke speeches and yet are not. Example, *Psal. 22. 6.* *I am a worme and not a man,* this is spoken of Christ,

X x x x 4

which

Examples of hyperbolicke speeches in defect.

When wicked men
speake of themselves
then it is a hyperbole.

God himselfe uttering
the selfe-same speech
that the wicked doe, it
is not an hyperbole.

The Scripture bring not
in apologues, but ones
by set downe the man
that used them,

A man cannot exceed
in expressing his sinne.

which being taken as the word soundeth, is false; but this is onely a comparison betwixt the worme, the vilest creeping thing, and Christ in the estimation of wicked men; they thought him like a worme or lesse than a worme.

When the Scripture bringeth in wicked men speaking of themselves, then wee are to grant hyperbolies, *Deut. 1. 28.* *The cities are great, and walled up to the heaven,* this was an hyperbolick lie in the spies, and was uttered to discourage the Iewes from going to *Canaan*; but the selfe-same speech uttered by God himselfe, *Deut. 9. 1.* is not an hyperbole, but a comparison betwixt the lesse and the greater. So *Num. 13. 33.* *Wee were in our owne sight as Grasshoppers,* and so were we in their sight; and so *Gen. 11. 3.* *Let us build a tower, whose top may reach to heaven,* and *1 King. 20. 10.* *The dust of Samaria shall not suffice for handfuls to the people which follow me.* All these were hyperbolick speeches, because they were uttered by wicked men: but when *David* saith, *Psal. 107. 26.* *that the waves of the sea mount up to heaven,* it is not an hyperbolick speech, but a comparison betwixt the lesse and the more, as those things which goe very high, seeme to goe to the heaven; so that the waves of the sea went very high.

When the Scripture setteth downe apologues, it bringeth not in the *apologue*, but saith onely *Iotham* said; *The trees of the field went out to choose a King. Iudg. 9. 9.* So the Scriptures shew *2 King. 14.* how *Ehoash* the King of *Israel* sent to *Amaziah* King of *Judah* saying; *The thistle that was in Lebanon, sent to the cedar that was in Lebanon, &c.* the Scriptures bring not in the *apologue* as *Aesope* doth, because they have some shew of untruth, but they tell onely what the men said who uttered them.

A man speaking of his owne sinnes, hee cannot exceed in expressing them; when *Manasseth* said, that his
sinnes

sinnes were more then the sand of the sea; this was not an hyperbolick speech. So when Paul said, *Of all sinners I am the chiefe.* 1 Tim. 1. 15. this is an exaggeration of their sinnes in their owne sense and feeling, they counted themselves the greatest sinners.

The conclusion of this is: Wee must shunne bragging and ostentative words, for then wee may fall into hyperbolicke speeches, which have some shew of lies.

Conclusion.

CHAP. VI.

Against railing and backbiting.

Commandement IX.

1 Cor. 5. 11. *If any man that is called a brother, be a railer, with such one eate not.*

Psalms. 101. 5. *Who se privily slandereth his neighbour, him will I cut off.*

WEE speake evill of our neighbour either in his presence or behinde his backe. In his presence, this is called *καταγλώσσειν*; behind his backe, this is called *ἀγλώσσειν*: The Latines call the first *contumelia*, and the second *detractio*; and this contumely in the presence of one, is either *σκόμμα* or *λοιδορία*.

Σκόμμα is a short quipe or taunt which wee give to one, as Gen. 37. 19. *Behold this dreamer commeth.* So Micols mocke to David, 2 Sam. 6. 20. and such was the mocke of Tobiah the *Ammanite* to the Jewes, Nehem. 4. 3.

When a man doth backbite his neighbour.

καταγλώσσειν
ἀγλώσσειν

σκόμμα
λοιδορία
What *σκόμμα* is properly.

λοιδορία

Ἠὐδία καὶ Ἠὐδοσία.

Ἠὐδοσία is when one railleth in a mans face with many and bitter speeches, such was the railing of *Rabsache* against the Iewes, *2 King. 9. 14.* and the railing of *Shimei* against *David*, *2 Sam. 16. 7.* and the railing of the heathen against the Christians, calling them murtherers, incestuous, enemies to the state, worshippers of an asse, *ἀνδραποδῆγες*, eaters of men, worshippers of *Bacchus*, and *Ceres*, because they used bread and wine in the Sacrament; and as *Tertullian* saith of them, *Oedipodios incestus & Thyestinas canas nobis obiciebant*, they object to us the incest of *Oedipus* and the supper of *Thyestes*.

Thyestes fratri epularum des filios proposuit.

A difference betwixt *contumelia* and *convitium*.

When a man railleth in his neighbours face, it is either *Contumelia*, or *Convitium*: *Contumelia*, is properly when they object a sinne to him, as adultery, theft: *Convitium* is, when they object to him any infirmitie of his body, as blindnesse, deafenesse, and such. When *Shimei* called *David* a bloody man, and a man of *Belial*, this was a contumely, *2 Sam. 16. 7.* and when the children said to *Elisha*, *Come up thou bald pate, goe up thou bald head*, this was *convitium*, *2 King. 2. 23.*

What remedies we should use against railing.

Remedies against this railing are; first, *to rejoyce*, *Mat. 5. 11.* *When men revile you and persecute you, and shall say all manner of evill against you for my sake, rejoyce and be exceeding glad.*

Secondly, *To blesse*, *Mat. 5.* *Blesse them that curse you.*

Thirdly, *to hold our peace*, and not to answer againe, but to spread our injuries before the Lord, as *Hezekiah* did when *Rabsache* railed against him, *2 King. 19. 14.* and *David*, when his enemies spake mischievous things of him, he saith, *I, as a deafe man heard not, and I was as a dumbe man that opened not his mouth*; *Psal. 38. 15.*

Lastly, *to answer modestly*, as *Hanna* did to *Eli*; *I am not drunke but a woman of a sorrowfull spirit*: So that of *Paul* to *Festus*, *I am not mad, most noble Festus, but speake the words of truth and sobriety*, *Act. 26. 25.* *A soft answer pacifieth*

pacifieth wrath, *Prov. 15. 1.* And a soft tongue breaketh the bone, *Prov. 15. 15.* Wee see how *Gideon* pacified the wrath of the *Ephramites*, with a calme and soft answer, *Judg. 8. 2.* They were angry when hee went up against the *Madianites*, but this soft answer pacified their wrath: *Better is the gleanings of Ephraim than the vintage of Abiezzer*, your gleanings in killing of the two kings *Oreb* and *Zeb* are more worth then our vintage in killing so many of the *Madianites*.

Prov. 26. 4. 5. Answer not a foole according to his folly, lest thou be also like unto him. Answer a foole according to his folly lest he bewise in his owne conceit: here *Salomon* sheweth us, when wee should answer to these railing speeches, and when not; when it tendeth not to the good of the railer, nor to the profit of the innocent who is reproached, then it is good to hold his peace. So *Hezekiah* held his peace, when *Rabsache* railed, *2 King. 19.* So *Iesus Christ* held his peace, when *Pilate* accused him, *Ioh. 19. 9.* But when the answer is profitable to the railer or foole, then we are to answer him; therefore he saith, Answer a foole according to his folly, lest hee be wise in his owne conceit: if the truth be impaired by our silence, or the enemy be imboldened to insult the more, then wee are bound to answer. *Christ* when he was beaten said, *Why smitest thou mee? Ioh. 18. 23.* and so did *Paul*, *Act. 23. 3.* *Et hac est pars tutela*, this is a part of our defence.

Let such railers as these remember, that *with such measure as they mete, it shall be measured to them againe*, *Mat. 7. 2.* if they speake evill of others, others will speake evill of them againe; if thou say to one, *Tolle festucam è medio dentium tuorum*, thou shalt heare it said to thee againe, *Tolle trabem ex oculis tuis*. And if thou say to thy neighbour *argentum tuum factum est scoria*; thou shalt heare againe that which thou wouldst not heare; *Vinum tuum mixtum est aquis*, *Esay. 7. 22.* and he who striketh with the

When a foole is to be answered and when not.

Talmud.

A man calumniates his
neighbour abſe & either
ſecretly or openly.

אִשׁוּרִים.
אִשְׁרָאֵלִים.

Iterare verbum quid.

רוּכְלִים

Loqui lingua tertia quid
apud Hebraeos.

רוּכְלִים רוּכְלִים duo & pi.

os.

the sword shall die by the sword, so hee that striketh with the tongue shall be scourged with the tongue.

We ſpeake evill of our neighbour behinde his backe, either ſecretly or openly: hee that ſpeakes ſecretly is called *ἰσχυρῆς*, a whiſperer; and the open ſpeaker is called *κατάλαλος*; the open backbiter ſtudieth moſt to hinder friendſhip or to diſſolve it, therefore hee is called *incendiarius* or *ardelio*, and he puffeth at his enemies, *Pſal.* 10.5. as if hee ſhould blow a coale of fire amongſt them, even as *Absolon* ſet *loabs* barlie field on fire, *2 Sam.* 14.30. *Prov.* 17.9. *Qui iterat verbum diſjungit principem*; that is, he who carrieth tales to and fro, ſeparateth the prince from them that love him; and theſe are called *Rokelim*, *Levit.* 19. 16. *Thou ſhalt not goe about with tales to vent them*, as the pedler goeth about with his wares to ſell; *David* ſaith, *Adders payſon is under their lips*, *Pſal.* 140.5. The venome of the ſpitting adder is under their tongues; as the ſerpent ſpitteth the venome a farre off, ſo doe they their malice behinde ones backe.

Theſe back-biters and traducers of other mens good name in the Chaldie tongue are ſaid, *Loqui lingua tertia*, *Eccclus.* 28. 16. *Lingua tertia commovit multos*: the back-biter is ſaid, *loqui lingua tertia*, to ſpeake with three tongues; becauſe like a ſerpent he ſtingeth three at once; as the ſerpent carrieth three ſtings in her tongue, ſo hee killeth three at once, firſt, himſelfe; ſecondly, him to whom hee makes the evil report; and thirdly, him of whom he makes the evil report. As *Doeg* killed himſelfe, the *Prieſts*, and *Saul*; and the backiter is called *dophi*. *Pſal.* 50. 20. which the *Rabbines* interpret *do, duo, & pi, os*, becauſe he ſpeaketh with a double tongue, *Prov.* 28. 6. he is called *perverſus duarum viarum*, perverſe in his wayes, ſuch as thoſe ſet their mouth againſt the heavens; *And their tongue walketh through the earth*, *Pſal.* 73. 9. that is, they ſpare no man, but ſpeake evill of him.

The

The onely cure contrary to this, is, to delate and give up such scandalous persons, this is no back-biting, 1 Cor. I. II. For it had beene declared of you my brethren, of them who are of the house of Cloe, that there are contentions amongst you. So Gen. 37. 2. And Ioseph brought unto his father the evill report of his brethren. But here we must make a difference betwixt those two phrases *Iabhe dibbath*, and *motzi dibbath*: *Detulit rumorem*, & *protulit rumorem*: *Detulit rumorem*, he onely relateth that which he knoweth or heareth, but *Protulit rumorem*, who bringeth it out of his owne corrupt heart, Pro. 10. 18. He that bringeth forth a slander is a foole.

How shall men behave themselves, when those reports come to their eares?

If a bad man report evill of a good man, wee should not beleve it. If a good man report evill of a bad man wee are to beleve it: if a good man report evill of a good man, then we are to suspend our judgement; but if an evill man speake evill of a bad man, then we are to suspect it.

The remedies against those detractions are; first, to make good use of those backbitings, and to remember, that they are like the horse leaches which are ordained, to suck out the bad bloud out of a man, but not the good; studie thou to make good use of their backbiting. The first age contented themselves onely, to defend themselves from wild beasts, but the ensuirg age went further, even to make benefite of their flesh and skin. So when we are railed upon by our enemies, we should make our benefite of their railings, and as men when they are besieged of their enemies, they are the more circumspect: so should the children of God be more circumspect when the enemies are about to marke their haltings, and thus the children of God shall make use as well of their foes as of their friends.

יבא ריבה

Detulit rumorem.

מוצי ריבה

Protulit rumorem.

Quest.

Answ.

When to give credit to evill reports.

Remedies against detractions.

The

The second remedie against the backbitings, and railing, is to looke up to the Lord, as *David* did when *Shimei* railed against him, 2 *Sam.* 16. 10. the Lord hath said unto him *curse David*. When the Israelites were stung with the fiery serpents in the wilderness, they looked up to the brazen serpent, and then they were healed: when the children of God finde themselves stung with the fiery tongues of the wicked, then let them looke up to *Iesus Christ*, who was exalted upon the crosse, and that shall cure them.

Conclusion.

The conclusion of this is: All our members should be the weapons of righteousness, *Rom.* 6. 13. therefore our tongues are not our owne; neither must we use them to the hurt of our neighbour.

CHAP. VIII.

Against mocking.

Commandement IX.

Prov. 17. 5. Hee that mocketh the poore reproveth his maker.

ἀλλοτερονονμαίντες, *Per-*
mutantes nomina.

הַקּוֹרֵי לְמִפְרֵעַ
הַקּוֹרֵי הַנְּפִתִיהַ

THe changing of a mans name, is a speciall sort of mocking, and bearing false testimony. Thus *Esau* called *Iacob*, *jagnakobh*, as though he had bene the supplanter of him, *Gen.* 27. 36. So when the law was translated into Greeke by the *Seventy*, the Iewes changed their names, and called them *hakkore lemiphrangh*, *legentes a sinistra*, that read from the left hand to the right, and *hakkore hagiphthit*, *legentes Ægyptiacè*, reading after the maner of the *Egyptians*: so the *Arrians* changed the name of *Athanasius*, and called him *Sathanasius*. So the Greeke Church

Church mocked the Latine Church and called them *Azymites*; and the Latines mocked the Greeke Church, and called them, *farmentarios*. So the heathen mocked the Jewes calling them *Verpi*, *Recutiti*, *appella*, and *Sabatarij*.

It is lawfull to play upon the names of profane and wicked men. So *Abigail* played upon the name of *Nabal*, For as his name is, so he is; *Nabal is his name, and folly is with him*, 1 *Sam.* 25. 25.

Another example, the mount of Olives is called *mons hammishab*, the hill of Olives, but the holy Ghost playeth upon the name, and calleth it *mons corruptionis*, the hill of corruption, in detestation of the Idolatrie which was set up there, 2 *King.* 23. 13.

A third example, *Ier.* 29, 24. the holy Ghost giveth a sharpe quip to *SHEMAIA* the *Nehelamite* alluding to his fathers name, and to his false deluding with his dreames. And we see an excellent quip, *Psa.* 7. 1. When *David* called *Saul*, the sonne of *Cush* the *Benjamite*, for *Kish* the *Benjamite*, because *Saul* was like the Moore that could not change his colour. So the Jewes in the time of *Hadrian* the Emperour called an impostor, before he had deceived them, *bar Ehokebath*, *filius stella*; but after that he had deceived them, they called him *bar hhoferbhab*, *filius mendacij*, the sonne of a lie. So they plaied upon the name *Iezabel*, *Zebbel*, *stercus est*. So the Church played upon the name *Epiphanes*, and called him *Epimanes*, or mad man. So *Sardinapalus*, because he was effeminate they played upon his name, and called him *Sardan* *quæ s.* So *Tiberius Claudius Nero*, they called him *Biberius Calilius Mero*, because he delighted to drink strong wine and not waters.

Mocks, are divided according to the object; first, to mock man is a great sin, secondly, to mock their parents a greater sin; but thirdly, to mocke God is the greatest, of all.

First,

נבֵל
נבֵל

הַמְשַׁחָה a

מִשָּׁה unxit.

הַמְשַׁחָה a

שַׁחַת corruptit.

הַנְּחַלְמִי a

נָתַם The father of

the Kenites of whom he descended, 1. Chr.

4. 19. or from הַלֵּם

Somniare.

כּוֹשׁ *Æthiops.*

כִּישׁ *Pater Saulis.*

בַּר הַקֹּבֶה

בַּר הַוֹסֵבָה

וְכֵל אִיזְכָּר a

stercus.

Φιλιππος, est id quo Vi-

ri sumas.

Names are given to men according to the object, first in any quality of the body.

Ἰσχυρίων ἢ ἐνέργ. δι-
στίκτων καὶ αἰτίας.

Secondly for any defect
of the body.

Thirdly for his estate.

Fourthly for his coun-
try.

First, to mocke a man for any infirmity in his body, that is a sinne: so they mocked *Elias*, and said, *Come up thou bald pate*; but to give names from the qualitie of the person, are not nicknames or mocks; so hee was called *gnesabb*, *Gen. 22. 22.* because hee came forth perfect like a man with haire upon him, and *Shegnir hirsutus*, and *Edom*, because he loved red pottage.

To give a man a name from some part of his bodie or some accident of his body for distinctions sake, is not mocking: as *Pharaoh Neco*, *Ier. 26.* as ye would say, *Pharaoh* with the goutish feete; he was so called to put a distinction betwixt him and others, who were called *Pharaoh*, and to distinguish him from *Abrahams Pharaoh*, called *Tentis*; from *Iosephs Pharaoh*, called *Rean*; and *Moses Pharaoh*, called *Talm*, and from *Pharaoh Hophra*, *Ier. 44.*

So to give a name from some part of his body for distinctions sake, is not mockery. Thus *Iudas* is called *Thaddeus*, as ye would say, the man with the dugges: So *Lebbeus*, *Corculum*, or little heart. So *Simon* is called *Niger*, for distinction sake, *Act. 13. 1.* So *James* the lesse, *Marc. 15. 40.* So *Darius* is called *μακροχέρη*, with the long hand. So *Anastasius* the Emperour is called *διωπος*, a *duplici papillo oculi*. So *Edward* longshanks.

Thirdly, it is not lawfull to mocke a man for his estate or condition; For he that mocketh the poore, reproveth his maker, *Prov. 17. 5.*

Fourthly, wee should not mocke a man for his country; Can any good thing come out of Navaret, *Ioh. 1. 46.* So *Iulian* in contempt called Christ a *Galilean*, *Ezek. 36. 15.* Thou shalt not beare the reproach of the people any more; they objected to the Iewes sterilitie and famine, because it was usuall amongst them, as in the time of *Abraham*, *Iacob*, *Elimelech*, and in the time of *Ioram*; when the wo- man fled to the *Philistims* for famine, *2 King. 8.*

Fiftly

Fiftly, to mocke a man for his religion. *Pfal.* 137. *Let us heare your Hebrew songs.* So *1 Chron.* 30. they mocked those who kept the Passeover. So when Christ was praying upon the crosse; they mocked him and said, hee calleth upon *Elias.* *Matt.* 27. Such was *Ismaels* mocking of *Isaac.* *Gen.* 21. 9. *Metzabhek* exposing him to be mocked, not onely mocking him himselfe, but making others to mocke him also; which the Apostle calleth *persecution.* *Galat.* 4. 29. such were the mockers of *David.* *Pfal.* 69. 12. *They that sate in the gate spake against me; and I was the song of the drunkards.* So when they mocked the very gifts of the Holy Ghost, as when the Disciples spake with strange tongues, they said, *They were drunke with new wine.* *Act.* 2.

It is lawfull to jest at idolaters and their idolatrie, as *Elias* jested at the Priests of *Baal*; the heathen called their god *Baal ragnus*, or *Baal Βεϋτευς*, the God of thunder, but God in dirision calleth him *Baal-Peor*, or *Baal-πορϋευς*, the *Ekronites* called *Baal-zebub*, the God of flies, (there were no flies seene in the temple of *Ierusalem*) but God in dirision calleth him *Baal-zebub*, *Zeus καπεϋς*, the God of dung.

Some of the heathen have mocked their Idols, knowing them to be no gods; *Dionysius* comming home one night very cold; & having nothing wherewith to warme him, he pulled down *Hercules* Image, and threw it into the fire & said, *This shall bee thy thirteenth labour O Hercules.* A Protestant comming into a Popish Church, the Papists did shew to him the image of Christ, and *Franciscus* upon the one hand, and *Dominicus* upon the other: he said, that *he knew well that that was the Image of Christ, but hee knew never that those were the two theeves which were crucified with him, the one at his right hand, and the other at his left*: So *Erasmus* may jest at the long eares of the Popish saints, although *Bellarmino* snuffe at it.

Fiftly for religion.

מִצְחָק

It is lawfull to jest at idolaters.

The idolaters jest at their owne Gods.

Basil tripart. hist. lib.
6. cap. 6.

It is lawfull to reply sometimes by way of jest to a profane and bitter foole; *Answer a foole according to his foolishnesse, Prov. 26. 5.* When *Iulian the Apostate* asked, *what was the Carpenters sonne doing,* (meaning Christ whom he called a Carpenters sonne) the Christians replied, *he is making a coffin for thee,* and so it fell out soone afterward, that hee was killed in the warres. *Basil* saith to a profane fellow cooke to *Valens the Emperour,* when hee was pratling of Religion; *Tuum est de pulpamentis cogitare, sed non divina dogmata decoquere.*

Secondly, to mocke the parents is a great sinne. *Prov. 30. 17.* *The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valley shall picke it out, and the young Eagles shall eat it.* So *Ham* mocked his father *Noah.* *Gen. 9. 22.*

Thirdly, to mocke the Lord is the greatest sinne of all; then they set their mouth against the heavens. *psal. 73. 9.* *Thou art a Samaritan and hast a diuell.* So to mocke him in his judgements, *Esay 28. 22.* *Now therefore be ye not mockers, lest your bonds be made strong.* So *Luck. 16. 14.* and the Pharisees also who were covetous heard all things, and they derided him. So to mocke him in his fatherly correction; *He that mocketh the poore reproveth his maker. Prov. 17. 5.*

Diverse sorts of unlawfull jests.

תפלה *insultum.*

There are sundry sorts of jests which are unlawfull; first, jests that have no profit, such are called *Taphel, unsavoury. Collos. 4. 6.* *Let your speeches be powdered with salt.* *Iob 15. 2.* *Should a wise man utter vaine knowledge, and fill his belly with the east winde: the belly here is put for the stomacke, and the stomacke is put for the heart; for even as the stomacke digesteth meates, so doth the heart thingstransmitted to it from the sense and phantasie, and by the wind here, is understood that which is unprofitable or good for nothing. Hos. 8. 7. 1cr. 5. 17.*

When

When a mans heart is filled with this *wind*, then his jests are unfavory. *The spouses lips are like Lillies dropping downe sweete smelling myrrhe. Cant. 5. 13.*

The second sort of unlawfull jests is in mirth, and it is called unchaste mirth, *εὐτροπία*, such mirth as is betwixt the whore and the harlot: the Holy Ghost when he speaketh of any uncleane thing, either naturall or morrall, he expresseth it in cleane and comly termes; and as we put honour upon the members of dishonour. So doth the holy ghost cover these uncleane things with comely termes: the Iewes say *Perashtin cebogen, explicavi illud sicut decet*, I have expressed that as it becommeth: and the Greekes call this *σημιον λήγος*.

The third sort of jests are biting and virulent jests, as when they mocked Christ, they said hee calleth upon *Elias*, when he said, *Eli, Eli, my God, my God. Mat. 27.* So that virulent mocke of the boyes to *Elisha*, *2 King. 2.* *Ascend ye bald-pate*, that is, as the whirle-winde tooke away your master *Elias*, so it may make you mount up, and take you away that ye be never seene againe. The trees which grow in new *Ierusalem*, *Revelat. 22. 2.* *bring forth fruit monethly, and their leaves serve to heale the sores of men*: The tongues of the children of God should bee like to the tree of life, to heale the sores of men, and not to gall and wound them: Thou that woundest them with thy bitter scoffes and mockes wilt never be able to edifie them; can a fountaine bring forth sweet water and sowre?

The fourth degree of this mockery is, when they make a proverbe of the children of God; as *Psal. 69. 11.* *I became a proverbe to them.* So *Ezek. 15. 44.* *Behold every one that useth proverbs shall use this proverbe against thee saying, as is the mother, so is the daughter.* Sometimes againe this phrase is taken in a good part. *Num. 21. 27.* Wherefore they that speake in proverbe say,

Yyyy 2

Come

פִּרְשְׁתִּי כְהֵנִי

See Rom. 7.

To take up a parable sometimes taken in a good sense and sometimes in a bad for mocking.

Come unto Heshbon, let the citie of Sihon be built and prepared. So it is taken for the greatest punishment, Deut. 28. 37. And thou shalt become an astonishment, a proverbe and a by-word among all the nations whether the Lord thy God shall lead thee.

Meckers in gesture
are here condemned.

Movere caput, & mo-
vere tibi caput ut diffe-
rant.

מי ינור לך

Quis movebit tibi ca-
put?

נור ונוע
Deridentis sunt.

So mockes in gesture are here condemned, as *Lagnag*, *subsanare*, the mocke which is made both with the mouth and with the nose; which the Apostle calleth *μωτισιζειν*, to sliere with the nose; Gal. 5. 7. So the nodding of the head, Psal. 22. 7. They shake the head. Marke a difference betwixt these phrascs, *movere caput*, & *movere tibi caput*: *movere caput est deridentis*; *movere tibi caput cum habet dativum rei vel persona expressum, significat condolere*: as Nahum. 3. 7. *Quis movebit tibi, scil. caput. Who will bemoane thee*, because when we have pittie upon one, wee move the head. Sometimes to move the head is a signe of astonishment: 1cr. 18. 16. Every one that passeth thereby shall bee astonished, and wagge his head. So to shut out the tongue: Esay. 57. 4. *Against whom doe yee sport your selves? against whom make yee a wide mouth, and draw out the tongue?* So to shut out the lippe: Psal. 22. 7. *They shoote out the lippe*. So Prov. 16. 30. *Moving his lippes, hee bringeth evill things to passe*. So the putting out of the finger; Esay. 58. 9. *If thou take away from the midst of thee, the yoake and putting forth of the finger and speaking vanity*; They shoote out their middle finger, the rest of their fingers being folded; and therefore it is called *digitus infamis*.

So to make a man *Letopheth*; that is to houte him out with drummes and tabrets; the Greekes called *αγλισμα*, *cum manuum plausu risus excitatur*, when they laugh clapping their hands. Lament, 2. 15. *All that passe by clap their hands*.

Conclusion.

The conclusion of this is, Psal. 1. 1. *Blessed is the man that walketh not in the councell of the ungodly, nor standeth in the*

the way of sinners; nor sitteth in the seate of the scornfull.
 It isa great sin to walke in the councell of the ungodly,
 a greater sinne to stand in the way of sinners, but the grea-
 test sinne of all is, to sit in the seate of the scornfull:
 to sit here, is deliberately and advisedly to sit as Iudge,
 and to mocke.

C H A P. IX.

Against Flattery.

Commandement. IX.

1. *Thes.* 2. 5. *For neither at any time used we flattering words, as yee know.*

THe sinne of flattery is a bearing of false witnesse against our neighbour, smoothing him up, and making him beleeve that hee hath such things in him which are not in him. 1. *Tim.* 3. 8. The Apostle calleth these *bilin-gues*, when they speake one thing and thinke another; and the Hebrewes say that *cor & lingua sunt dua lances unius statera*, the heart and the tongue are the two scales of one ballance; the tongue is as it were another heart; and therefore hee that speaketh that which hee thinketh not, he speaketh with a heart, and a heart; of all sorts of monsters; these are the greatest. There have beene men found who have had two heads; but never one found having two hearts. *He that rebuketh a man, afterwards shall finde more favour, then he that flattereth with the tongue.* *Prov.* 28. 23. *Targum* paraphraseth it, *pradividente linguam suam*, then hee that divideth his tongue. *Salomon* compareth the faire speeches of a flatterer to a potshard

Flaterie is a bearing of falsewitnesse against our neighbour.

Two sorts of flatterers.

לְעֵנֵי מַעֲוֹן *sannio-*
nes placent e vel cibi.

אֶכֶל קִרְצָא

Flatterers are either
grosse or cunning.

Cunning flatterers of
two sorts.

of clay laid over with silver, *Pro. 26. 23.* Clay & silver are not sutable; so neither are faire words and evill deedes.

There are two sorts of flatterers; first, the baser flatterer, and then the cunning flatterers; the base flatterer is he who flattereth onely for his belly. *Psalme 35. 16.* *Sanniones placent a*, hypocriticall mockers in the feasts; for as *R. Salomon* witnesseth, they who delighted in flattery, used to give their flatterers cakes baked with honey to make them the more to flatter them, & to make them speake evill of others: therefore *Gnug* which signifieth a Pastie, it signifieth likewise a flatterer and a backbiter; hence *Daniel* uses this phrase, *comedere accusaciones. Dan. 3. 8.* because when their masters threw a pastie to them, then they traduced others, and therefore the devill in the Syriack tongue is called *Akal kartza comedens accusaciones* eating his accusacions. *Mat. 4.* and the Greekes called these *ἐγγλωτταίσις*, *Those flatter the poore for bread. Iob 22.*

Those flatterers againe are either grosse or palpable flatterers, or more smooth and cunning.

The grosse flatterer, such were the flatterers of *Herod*, who cryed, *Act. 12.* *The voyce of God and not of man*; such were these, *Esay. 32.* who called darkenesse light, and light darkenesse: such were the flatterers of *Dionisius*, when he did spit, they licked up his spittle and said, it was sweeter than *Nectar* and *Ambrosia*.

There are other sorts of flatterers who are more cunning, *David* compareth the words of such flatterers to butter and oyle. *Psal. 55. 21.* When the Iewes invited any to a feast, they did two things to them; first, they powred oyntment upon their heads, and then kissed them, ye see that *Mary Magdalen* powred oyntment upon Christ and kissed his feete. *Luc. 7. 38.*

Those cunning flatterers are of two sorts, first, *χρησολογοί*, and secondly, *εὐλογοί Rom. 16. 18.*

χρησολογοί, are those who promised great things, but per-

performe nothing indeed: such was the offer of the devill to Christ, if he would fall downe and worship him he would give him all the world: And such was the flatterie of *Rabsache* to the Iewes, if they would yeeld to *Sennacherib*, they should have such and such commodities.

Ευλόγοι, are those who give faire speeches; but their chiefe end is onely to deceive: such was the flatterie which the *Pythonic* used to *Paul* and *Barnabas*, *Those are the servants of the living God.* *Act.* 16. 17.

This flatterie is hardly discerned from friendship, as hypocrisie is hardly discerned from religion: and as hypocrisie is the ape of wisdom, so is flatterie the ape of friendship; and as some graines grow up with the wheat, and are hardly separated from the wheat, being of the same bignesse and quantitie with the wheat, they are hardly separated from it; so a flatterer is hardly discerned from a true friend.

A flatterer differeth from a true friend: first, the flatterer hath the persons of men in admiration because of advantage: *Iude. vers.* 16. 2. *Pet.* 2. 3. but a true friend seeketh not theirs but them; the flatterer through covetousnesse with fained words maketh merchandize of men, but a true friend never sel eth his friend.

A true friend neither followeth men in all, nor prayeth them in all, but onely in the best things: good men conversing with wicked men, may sometimes drinke in some of their customes, as they who looke upon sore eyes, their eyes become sore. So *Ioseph* learned to sweare by the life of *Pharaoh*: but the flatterer because he cannot follow the vertues of those whom he flattereth, he studieth to follow them in their vices; these are fitly compared to bad painters when they goe about to paint a beautifull face in which there is some blemish, they can cunningly expresse the blemish, but they cannot paint the beautifull face.

Flatterie hardly known
from true friendship.

Differ. 1.
The difference betwixt
a flatterer and a friend.

Differ. 2.

Differ. 3.

There is a double facultie in the minde of man; the brutish facultie, and the resonable; a friend helpeth alwaies the reasonable facultie, but the flatterer the brutish facultie; and as there is some meat which nourisheth a man and feedeth him, and there is other meat which puffeth up the flesh onely, and breedeth unwholesome humours: so the true friend standeth for the reasonable facultie to edifie it, but a flatterer serveth the brutish facultie and puffeth up the man.

Differ. 4.

A true friend will not spare to reprove him whom he loveth, but a flatterer dares not reprove a mans vices. Sometimes he findeth fault with some trifle in him, that he may flatter him the more in his predominant sinne; as that he hath not regard to his health, and that his haire is not well combed or such; but hee never reproveth him if he be an Atheist, a drunkard, or a swearer; hee is like unto a Physitian who having a patient troubled with the stone, he will paire his nayles or cut his haire; but he will never touch his fore.

The cunning flatterer differeth much from the grosse flatterer.

The cunning flatterer differeth much from the grosse flatterer; the cunning flatterer marketh the predominant sin of him whom he flattereth, but the base flatterer flattereth him in every thing. Secondly, the cunning flatterer differeth much from the grosse flatterer: the cunning flatterer is like the subtile idolater, the subtile idolater changeth the names of things; so doth the subtile flatterer, he calleth his Idoll his Image, so doth the subtile flatterer, if the man be prodigall whom he flattereth, he calleth him liberall; and if he be covetous, hee calleth him a good husband. The subtile flatterer hath *Esaus* hands and his voyce, but the base flatterers hath onely his hands but not his voice.

Remedies against flatterie.

Now to free us from this vile flattery, it is fit that we praise men rather when they are dead, than when they are alive. *Eccles. 4. 2. Wherefore I praise the dead which*

are

are already dead, more then the living which are yet alive. So David praised Saul and Jonathan after they were dead. So the widdowes shew the coats and garments which Dorcas made while shee was with them, *Act. 9. 39.* Secondly, rather to praise them behinde their backs, then in their faces, so the Iewes commended the Centurion to Christ behinde his backe, *Luc. 7. 4.*

Of all sorts of flatterers the preacher is most dangerous when hee flattereth and humoreth the people in their sinnes, *Malac. 2. 9.* *suscipistis personas in lege*, that is, for gaine and for feare yee spared the rich and great men, and then ye caused men to stumble at the law, and yee corrupted the covenant of *Levi*; this sinne *Ezekiel* called dawbing with untempered mortar, *Ezek. 13. 15.* and *Gregory* expresseth the comparison this waies, when a dawber or plaisterer commeth to an old ruinous house, he maketh the indwellers beleewe that it is sound worke, and that they may dwell safely in it: so those dawbers promise salvation and security to the wicked, and then distruction and ruine commeth suddenly upon them; the Apostle calleth this *κεμιλέειν*, to mixe water and wine together, as the Vintner for gaine mixed water and wine; so the false teacher take the acrimonie from the word, when they reprove not because of gaine. So *Esa. 1.* the city is become a harlot, as the harlot for delight abuseth her body, but not to beget children; so the avaritious pastors delight not to beget children to the Lord, but they doe all for gaine, that they may make themselves great men. So *Ezek. 13. 18.* *Woe be to the women that sew pillows to all arme-holes, and make kerchiefes upon the head of every stature to hunt soules: Will ye hunt the soules of my people, and will ye save the soules alive that come unto you?* the women who gave themselves out for Prophetesses did use to hang Phylacteries and *περιδματα*, about the necks of the people, perswading them, that would:

Suscipere personas in lege quid.
Of all flatterers a flattering preacher is worst.

would save them from all inconveniences, and they said, that then they might sleepe securely, as if a pillow were under their head, then they did hunt and catch the simple soules, and made a prey of them, and so they polluted the name of the Lord for a handfull of barley, and pieces of bread, *Nam Orgyrorum merces erat fragmen panis hordeacei*, for the wages of *Bacchus* Priests was a little peece of barly bread: they would sell the people for the basest things which the very priests of *Bacchus* were content with.

Conclusion.

The conclusion of this is, *Prov. 27. 21. As the fynyng pot for silver, and the furnace for gold: so is a man to his praise: that is, as the fining pot taketh away the drosse from the silver, and the furnace purifieth the gold; so a wise man taketh away the drosse of flattery from his speeches, and purgeth them from all corruption: then they are like a Vessell for the fynyng, Prov. 25. 4.*

CHAP. X.

Of Rebukes.

Commandement IX.

Levit. 19. 17. Thou shalt rebuke thy brother, and not suffer sinne to lie upon him.

The affirmative part of this Commandement.

AS the Commandement forbiddeth us to hurt our neighbour with our tongues: so it commandeth us to rebuke him, and not to suffer sinne to lie upon him.

In rebukes consider these things: first, who must rebuke: secondly, what sinnes are to bee rebuked publike-ly: thirdly, who are to rebuke: fourthly, the manne-

of rebuke: firstly, the time; & lastly, the end and successe.

First, who must rebuke it is a duty which is laid upon every christian: *Increpando increpabis eum*, *Levit. 19. 17.* *Admonish one another*, *1. Thess. 3. 15.* If our enemies beaſt goe aſtray, we are bound to bring it home againe, *Exod. 22.* much more our neighbour.

This duty eſpecially concerneth preachers, it is a part of their miniſtery to rebuke and comfort: and amongſt Christs Diſciples, there was one who was *the ſon of thunder*, *Mark. 3.* And looke through all the old Teſtament, & yee ſhall ſee that the moſt of their propheſies were rebukes, and threatnings: and the Iewes called *Deuteronomie* [*Sepher tocabboth*] the booke of objurgations, & that ſection which beginneth. *Deut. 28. 14.* they call it [*Paraſhath tocabboth*] *Seccio objurgationum*, the ſection of objurgation.

The neceſſity of this duty is ſuch, that he will require the blood of the people at the hands of their Paſtor if he reprove not: The Lord is *vindex ſanguinis*, the revenger of our blood, and hee will require the blood of their ſoules eſpecially from them. The ſhepherd was bound to make good that which was ſtolen, as *Iacob* did to *Laban*, *Gen. 31. 39.* So is the Preacher if it periſh through his default; it is a neceſſary duty then of the paſtor to reprove that he may reclame his people from ſin, and ſave them.

The Preacher when hee reproveth a ſinne in others, he muſt take heede he bee free from that ſinne himſelfe, *Matt. 7. 5.* *Take out the beame of thine owne eye, before thou take out the mote out of thy neighbours eye.* *Rom. 2. 21.* *Thou therefore that teachest a other, teachest not thou thy ſelfe?* A preacher when he reproveth ſinne in others, he cannot bee without ſinne altogether, as was the angell who did flie in the miſt of the heaven, when hee reproveth *Babylon*, *Revelat. 14. 17.* neither can hee ſtand in the Sunne as the angel did, when hee denounced judgement

To rebuke belongs to every Christian.

To rebuke belongeth eſpecially to preachers.

ספר תוכחות

Liber obiurgationum.

פרשת תוכחות

Seccio obiurgationum.

A preacher muſt labour to be free of that ſinne which he reproveth in others.

ment against the Princes of the earth, yet he must strive to be free of those grosse sins which he reproveth in others.

Secondly, what sinnes especially are to bee reprov'd ?

There are sundry sorts of sinne, *Vitium saculi*, *vitium gentis*, *vitium persona*, the sinne of the age, the sinne of the nation, and the sinne of the person.

What sinnes a preacher must reprove.

That which is *vitium saculi*, the preacher may deplore it rather then reprove it, *Polygamie* was a sinne which was generally practis'd through the world, and yet the Prophets spake little thing against it.

Secondly, *Vitium gentis*, when a nation is generally given to such a sinne, as *Egypt* is called *Rahab*, *pride*, *Psalme. 87. 4.* So an *Arabian* is called a theefe, *Jerem. 2. a Canaanite* a cousener, *Ezek. 17. 4. Zach. 14. 21.* *forcery* and *witchcraft* was the sinne of the *Chaldeans*, *Esay, 2. Thou art full of the manners of the east*; that is, of the forceries of the *Chaldeans*.

How a preacher is to rebuke a nation.

When a Preacher reproveth the sinne of a nation, first he may reprove them from the contrary: *Righteousnesse exalteth a people, but sinne is the reproach of a nation, Prov. 14. 34.* See how famous nations are made by the Gospel, *Capernaum* was lift up to the heavens by the preaching of the Gospel, but sinne did cast them downe to hell, *Matt. 11. 23. Esay, 19. 18. In that day shall five citties speake the language of Canaan, and one of them shall bee called the citty of sunne*: What is that to speake the language of *Canaan*? that is, sincerely they shall worship the Lord, and one of them shall bee the city of the Sunne; that is, *Alexandria*, it was famous because the Sunne of righteousness did shine upon it; so people when they want the Gospel, they sit but in the shadow of death, *Esay 9. 1.*

Secondly, he may reprove the nationall faults comparing them with other countries, *Hath any nation changed their gods, yet ye have changed me. Ier. 2. 11. Ezek. 57.*

Bu

But what if a Preacher cannot point particularly at the sinne of the land, and bring it out in the owne colours of it?

Quest.

Then he may say after this manner, of old the foure Monarchies were represented by foure beasts; the first by a *lion*, the second by a *bear*, and the third by a *goat bucke*, and the last by a terrible and *fearefull beast* that had no name: so I cannot in particular describe the sinne of this nation for the finnes of it make vp such a monster, that it hath no name.

Ans.

Thirdly, there is *Vitium personæ*, the personall finnes of men, and here regard is had to the persons who are to be reprov'd, *Iude. vers. 22.* calleth this *putting of difference*, there is some stiffer graine, and some weaker graine, and therefore the husband man for the one, hath the wheele, and for the other he hath the staffe, to beat out the fitches, *Esay. 28. 27.* so the preachers should have sundry sorts of reproofes for sundry sorts of sinners.

Sinners are either infirme or weake sinners, craftie obstinate sinners, or malicious sinners.

The first sort of sinners who are to bee reprov'd are weake and infirme sinners, the Apostle willett us when wee deale with such, *To restore them with mildnesse. Galat. 6.* *καταπραΐνει*, it is a speech taken from bone setters, who set the bones after dislocation very warily; when a man taketh a mote out of a mans eye, hee taketh it out very warily, lest hee put out the eye also, and when wee pull downe old houses which joyne with Churches, wee pull them downe warily, lest wee pull downe some of Gods house with them: so take heede that thou pull not out some grace of God with the sinne in the child of God, preserve Gods worke, and destroy the divells, and before that thou reprove such a one, it is necessary that thou insinuate thy selfe, that thou dost love

Diverse sorts of sinners are to be exprov'd diversely:
How weake sinners are to be reprov'd.

love him, and commend him in something, before thou reprove him, and as the smith heateth the iron first, and then beateth it: so after thou hast softened thy infirme brother, thou mayst the more freely rebuke him. And as a good physitian had rather cure his patient with good diet and sleepe, then with cutting and searing; so shouldest thou with gentle admonitions cure thy weake and infirme brother.

How crafty sinners are to be reprov'd.

יְלִי אֲנִי לֵי אֲשָׁם
וְאֲשָׁם אֲנִי לֵי אֲשָׁם

μετεγραμματα σου εις εμαυτον
ουκ η απολλω
Permutare nomen.

How obstinate sinners are to be reprov'd.

The second sort of sinners who are to be reprov'd, are crafty sinners, *Prov. 14. 9. Fooles make a mocke of sinnes, [Evilim jalitz asham,] stultorum quisque deridet reatum:* that is, with faire speeches they cover their sinne, but here the Preacher should follow the example of the Lord, *Who is froward with the froward, Psal. 18. 22.* So should hee be craftie with the craftie, and discover these figge leaves, wherewith he goeth about to hide his sinne; we have an example of this *1. Cor. 5. 6. Paul* by a figure transferred the faults of other men upon himselfe and *Apollo*, and would not expressely nominate them, that they might the more easily take up their owne faults, for we discern other mens faults better then our owne, and then, *per reflexam cognitionem*, we looke backe to our owne sinnes.

The third sort of sinners are the obstinate sinners: In reprovng such to move them to repentance, it is fit to bring a long induction of the Iudgements of God which lighted upon other sinners round about them, for as an arrow the farther it bee drawn the deeper it pierceth, so the farther that the threatning be enlarged the more it woundeth; wee have a notable example of this *Amos. 1.* before the Lord would threaten *Israel*, For three transgressions and for foure; first hee threatned *Damascus* upon the north, *vers. 3.* secondly, he threatned *Gaza* upon the south, *vers. 6.* thirdly, he threatned *Tyrus* upon the north-west, *vers. 9.* fourthly, he threatned

Edom

Edom upon the south, *vers.* 11. fifthly, he threatned *Ammon* upon the east, *vers.* 13. sixthly, he threatned *Moab* upon the south east: seventhly, he threatned *Juda*. *Cap.* 2. 4. and came neerer to them; and last of all hee threatned *Israel*, so that by fetching a compasse about them, they might the more easily bee brought to confesse their sinne.

Secondly, it is fit to exaggerate the sinne of obstinate sinners, to goe from their least sinnes to their greatest, as *Amos* doth to *Israel*, *For three transgressions*, the Lord would have pardoned these nations whom hee threatned, but when it commeth to the *fourth* then he will not spare them.

First he beginneth with *Damascus*, *ver.* 3. they had many sinnes, but their *fourth* and great sin was this, that they threshed *Gilead* with threshing instruments of yron, here they breake the law of nations; when they had taken *Gilead* captive, to thresh them with instruments of yron, even as the husbandman thresheth his corne, their punishment is set downe, *vers.* 4. 5. answerable to their sinne.

Secondly, he cometh to *Gaza*; the sin of *Gaza* was greater then the sinne of *Damascus* their *fourth* sinne was this they carried away the whole captivity to deliver them to *Edom*: they were not content to destroy the cities of *Juda* and *Israel*, but as many of the *Israelites* as they tooke captive they sold them to the *Idumeans* who were a fierce nation, their punishment is set downe *vers.* 7. 8.

Thirdly, he commeth to *Tyrus*, their sinne was greater then the sinne of *Gaza*, their *fourth* sinne was this, they delivered up the whole captivitie to *Edom*, and remembered not the brotherly covenant: *Salomon* and *Hiram* made a covenant together which they brake, there was no covenant betwixt *Gaza*, and the *Israelites*, and therefore the sinne of *Tyrus* was greater then the sinne of

Gaza

The sinnes of obstinate sinners in reproofe are to be exaggerated from the least to the greatest.

What was *Damascus* fourth sinne.

What was *Gaza's* fourth sinne.

What was *Tyrus* fourth sinne.

Gaza: they also sold the children of *Juda* and the children of *Ierusalem* unto the *Gretians*, *Ioel*. 3. 6. their punishment is set downe, *vers*. 10. answerable to their sinne.

What was *Edoms*
fourth sinne.

Fourthly, hee commeth to *Edom*; their sinne was greater then the sinne of *Tyrus*: his fourth sinne was this, *he did pursue his brother with the sword, and did cast off all pittie, and his anger did last perpetually, and kept his wrath for ever*: this sinne of *Edom* was greater then *Tyrus* sinne, there was but onely a covenant of friendship betwixt *Tyrus* and *Juda*, but *Edom* was his naturall brother, (for he was *Jacobs* brother) and for him to cast off the bowels of compassion, and to corrupt his affections was a most unnaturall sinne: and moreover to keepe perpetuall hatred, what a detestable sinne was this? his punishment is set downe, *vers*. 12. answerable to his sinne.

What was *Ammons*
fourth sinne.

Fiftly, he commeth to *Ammon*, their sinne was greater then the sin of *Edom*, their fourth sinne was this, *they ript up the women with child of Gilead, that they might enlarge their borders*: their hatred was against *Gilead*, not for any wrong which *Gilead* had done to them, but onely for to satisfie their covetous heart, if they would not have spared the men, yet they should have spared the women, and if they would not spare the women they should have spared the yong infants, the Lord forbiddeth to kill the dam sitting upon the young ones, how much more will hee have the children spared who are in the mothers belly: so that this sinne was greater then the sinne of *Edom*, therefore his judgement is set downe, *verse* 14.

What was *Moabs* fourth
sinne.

Sixtly, hee commeth to *Moab*, his sinne was greater than the sinne of *Ammon*, his fourth sinne was this, *hee burnt the bones of the King of Edoms sonne into lime*; hee tooke the kings sonne whom hee had taken captive, and should have spared, hee tooke the kings eldest sonne

sonne who should have succeeded to the crowne, hee did not onely kill him and then burne him, to give him the buriall of a King, but hee burnt him to lime, and as the Jewes say, *incrustavit parietes*, he sparged the walls with his lime; what could hee have done more with a dogge; here his cruelty exceeded the cruelty of *Ammon*, his punishment is set downe *Chap. 2. verse 2.* answerable to his sinne.

Seaventhly, he commeth to *Juda*; his sinne was greater than the sinne of *Moab*, their fourth sinne was this, *they despised the Law of the Lord, they had not kept his commandements, and their lies caused them to erre, after which their fathers have walked;* they sinned not onely against men, as *Moab* and *Ammon* did, but they sinned against the mighty God, casting off his covenant, and suffering themselves to be deceived by idols; and here by the way, wee may see what a great sinne idolatrie is, the greatest cruelty committed against man is not like it, and the breach of any naturall or civill covenant is not like the breach of the covenant with God: their punishment set downe, *Chap. 2. vers. 5. I will send a fire upon Iuda, and it shall devoure the palaces of Ierusalem,* that is, *Nebuchadnezzar* shall burne the cities of *Ierusalem*, and carry them captive to *Babylon*.

Lastly, he commeth to *Israel*, that is, to the *Israelites* that were in Christs time; for this is a prophetic of their cruelty, and their sinne was greatest of all; their fourth sinne was this, *They sold the righteous one for silver,* that is, *Iesus Christ* for thirty peeces of silver. By this gradation wee may see, that this is the greatest sinne, and that it is meant of the selling of *Christ*, this is a greater sinne to crucifie the Lord of glory, than to commit idolatry; and for this their fourth sinne, the Lord rooted them out, that they were no more a people.

After this the Prophet beginneth at the greater sinnes

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and

What was *Juda's* fourth sinne.

Looke how the sinnes and punishments jumpe together.

What was the fourth sinne of *Israel*.

and descendeth to the lesser, for after that they had sold *the righteous one*, and crucified him; then *they oppressed the people, selling them for old shooes, they pant over the heads of the poore, and cast them downe into the dust.*

Here a Preacher must admonish his hearers to beware of the fourth sinne, for if they adde that fourth transgression to the former three: then the Lord will not turne away his punishment from them.

When the plaine and open rebuke may doe more evill than good to the Church; it is more fit to give the rebuke covertly than plainely; wee have an example of this; when the Apostle speaketh of the comming of the Antichrist, *2 Thes. 4.* he saith, that the *Antichrist shall not be revealed till he that withholdeth be taken out of the way*; he would not say expressly, untill the Roman Emperor be taken out of the way, for then hee would have drawne upon the Church at that time the wrath of the Roman Emperor. So *Ier. 25.* When the Prophet had threatned all the Kings that they should drinke the cup of Gods wrath; the King of *Egypt*; the King of *Moab*, and the King of *Arabia*, and the *Medes*; then he cometh to the King of *Sheshak*, that hee shall drinke after them; he saith not expressly that the King of *Babel* shall drinke of this cup, for that open and plaine rebuke would have done more harme to the Iewes at that time than good, for now they were to be led captive to *Babylon* to live there; therefore he would not say expressly that this King should drinke the cup of Gods wrath, but yet closely he insinuateth this, when hee nameth him here *Sheshak*; where he alludeth to the drunkenfeast which the *Babylonian* Kings kept, called *Sheshak*; here wee must take heede that wee follow not the Iewish cu iositie, who by their *Ethbbash*, or *alphabetum in-versum* finde out *Sheshak* in *Babel*, taking the last letter for the first, and the penult for the second; and contrary-

trary-wise the first for the last, and the second for the penult; as may be seene here.

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ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
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Fiftly, the time of reproofe; every time is not a fit time to reprove. When *Nabal* was drunke *Abigail* spake nothing to him, *Willyec catch the wilde asse but in her month.* *Ier. 2.* When she is bigge with foale, then it is a fit time to catch her; so wilde sinners when they are loaden with afflictions, then it is time to catch them; although they have snuffed up the winde like the wilde asse before, *Prov. 25. 11. Words fitly spoken are like apples of gold in pictures of silver.* First, words are like apples; an apple if ye pull it before it be ripe, then it is sowre; and if it hang too long then it rotteth; so a word spoken out of season, is either bitter or unfavory; and as gold put in a case of cut-worke of silver appeareth the more glorious, so are words kept till due time and fit occasion; and when a word is spoken in season it is *verbum datum* [*Gnal aphnan*] *super rotis suis*, upon the wheeles of it.

The last thing to be considered here is the end of reproofe, if thou reclaim thy brother then thou savest both thine owne soule and his; if thou reclaim him not, yet thou savest thine owne soule, but if thou reprove him not, then thou doest hazard thine owne soule and likewise his soule; in the first thou givest a good account of good sheepe, in the second thou givest a good account of bad sheepe, but in the third thou givest a bad account of bad sheepe.

Oftentimes the successe is not answerable to his
Z z z z 2
paines

The time of reproofe.

על-אפניו

The end wherefore reproofes are given.

paines, for they continue still in their finnes after he hath reproved them, *Prov. 29. 9. If a wise man will contend with a foole, whether he rage or he laugh, there is no rest,* that is, whatsoever way he dealeth with the foolish and wicked man, he is never a whit the better; if hee speake mildely to him, then he laughes and scorneth; if he rebuke him then he rageth, this is that which Christ himselfe saith, *Mat. 11. 17.* when he piped to the Iewes they would not dance, and when they mourned to them they would not lament; and the Iewes illustrate it by these examples, I was angry with *Ahaz*, and gave him into the hand of the King of *Damascus*, and he sacrificed to their gods, *2 Chron. 28. 23.* I played againe with *Amaziah*, and gave the King of *Edom* into his hands; but what better was he, for when he had taken the King of *Edom* and his gods, yet he fell to worship them, *2 Chron. 25. 14.* So neither when I piped to them or when I lamented, was I the better.

Conclusion.

The conclusion of this is, *Levit. 19. 17. In rebuking thou shalt rebuke;* in the originall it signifieth to convict with arguments, as to reason with him, *Iob 13. 3. To convince him, Iob 32. 12. To reprove him, Esay 11. 4.* opposite to this is, when men hold their peace and rebuke not, as *David* said neither good nor bad to *Adonijah*, so to flatter them in their finnes, *Prov. 28. 23. Thou shalt not suffer sinne [Gnalan] upon him, or thou shalt not beare sinne for him, Levit. 22. 9. Num. 18. 32. or Gnalan, is for his sake, Psal. 49. For thy sake are wee killed all the day. If thou rebuke not thy neighbour thou shalt beare his sinne, if thou rebuke him, Thou seekest to save his soule from death, Iam. 5. 20.*

CHAP.

CHAP. IX.

How a man should rule his tongue, in speaking
of himselfe or his neighbour.

Commandement IX.

*Psal. 39. 1. I said I will take heed to my wayes that I
sinne not with my tongue.*

FOR the observing of this commandement; First, we
must know both how to speake of our selves, and of
others; Secondly, when to hold our peace, and not to
discover other mens secrets.

Concerning the first, it is a good rule which the
Schoole-men set downe concerning the judging of
our neighbour, and it is this; *Vt bonaeius certa, meliora;*
certa mala, minora; dubia bona, certa; dubia mala, nulla
judicemus; we should thinke these good things which are
certaine to be better, these evill which are certaine to be
lesse; these good things which are doubtfull, to be cer-
taine; and these evill which are doubtfull, we should
thinke nothing of them.

This rule may be cleared after this manner in these
foure; First, there is God; Secondly, the child of God;
Thirdly, the devill; and lastly, the wicked: And looke
how these foure behave themselves concerning the of-
fences of the children of God, and then see how the
child of God behaveth himselfe about his owne offen-
ces, and this will cleare this rule.

First, for God; those good things which he seeth in
his children, hee never extenuateth them but inlargeth
them. Example, *Iob 1. 8. Hast thou not considered my
servant Iob, how that there is not the like of him in all the
earth, a perfect and an upright man, one that feareth God,
and escheweth evill;* but when he commeth to speake of
heir finnes after they were pardoned; see how sparingly

*Certa bona meliora esti-
mat Deus.*

Certa mala minora.

he speaketh of them. Example, *David was a man according to Gods owne heart, and turned not a side from any thing that he commanded him all his dayes, save onely in the matter of Vrijah the Hittite, 1 King. 15. 5.* hee speaketh neither here directly of his adultery nor of this murther.

Certa bona majora facit

Then come to the child of God, when he speaketh of other mens vertues he enlargeth them. Example, *Luc. 7.* the elders of the Jewes that came to Christ; see how they lay out the vertues of the *Centurion, He is worthy for whom thou shouldst do this, for he loveth our nation and hath built us a Synagogue*; but when the child of God looketh upon other mens sinnes, hee either passeth them by or speaketh but sparingly of them, *2 Sam. 1. 23.* *David* passed by the faults that were in *Saul*, and praised his vertues, but this is especially to be observed when they are dead.

Certa mala minora facit

Bona dubia in melius.

Thirdly, if the good that is in his neighbour be doubtfull then he interpreteth it to the best sense; when Christ said to *Iudas, that which thou doest doe quickly*; the Disciples expounded this to the best sense, thinking that hee had bidden him buy something for the feast.

Dubia mala nulla admittit.

Lastly, those evils which seeme doubtfull, he turneth them to nothing, *Prov. 25. 23.* *As the North winde driveth away the clouds, so doth an angry countenance a backbiting tongue.*

Certa bona minora facit diabolus.

Now let us see how the devill behaveth himselfe in these things, when hee speaketh of the good which is in the children of God, he doth extenuate it; *Doth Iob serve thee for nothing, hast thou not made an hedge about him; and about his house, and about all that he hath on every side, Iob 1. 9* as if he should say, *Iob* is but a mercenary, and serveth thee for himselfe, and for those things which thou givest him.

Certa mala majora facit.

But when he speaketh of their sinnes, see how this accuser doth exaggerate their faults; we see the example

of this in *Ioshua* the high-priest, *Zach.* 3. 1. hee objected to the Lord, how *Ioshua* stood before him in soiled and torne garments, as if he should say, Is this a good high-priest to serve thee? but the Lord said unto him, *inrepat te Iehova*, hee is but *titio*, or a firebrand newly drawne out of the fire, and therefore no marvell that hee is not better dressed.

Certa dubia facit.

Thirdly, he maketh things which are certaine to be doubtfull; the Lord said, *That day that thou eatest of the forbidden tree, thou shalt certainly die*: but the devill turneth this in a doubtfull speech, *non moriendum orieri*, it may be ye die, and it may be ye die not.

Vera facit falsa.

Lastly, he maketh things that are true to be false, when the Lord commanded the young Prophet that he should not eat bread at *Bethel*, yet the devill falsified this commission in the mouth of the old Prophet, and said, that he had a warrant that he might eat bread at *Bethel*.

Bona sua majora facit impius.

Fourthly, let us see how the wicked behave themselves here; they are full of their owne praises, the Pharisee said, *I fast twice in the weeke, and I give my tithes*: but when he speaketh of his owne sinnes, he extenuateth them and maketh them nothing; *I am not an extortioner*, &c. *Luc.* 18. *Judas* said, *Is it I master?* *Ioh.* 13. and the whore wiped her mouth and said, *she did it not*, *Prov.* 30.

Mala sua minora facit.

Againe see how they behave themselves towards the children of God; when the Pharisee saw the Publican standing a farre off, casting downe his eyes, knocking on his breast; yet how uncharitably doth he judge of him?

Certa bona dubia facit.

Lastly, come to the child of God; and see how hee judgeth of himselfe; when the child of God speaketh of his owne goodnesse, he extenuateth it, *1 Cor.* 15. *I am the least of all the Apostles, and as one borne out of time*. So *Prov.* 30. 2. *Surely I am more brutish than any man, and the knowledge of man is not in me*; *Paul* saith of himselfe *I was a blasphemer, and persecuted the Church*; and so *Gideon*

Bona sua minora facit.

said, *My familie is [attenuate or] poore in Manasseh, and I am the least of my fathers house, Iudg. 6. 15.*

The second thing is to put a bridle to the tongue and not to disclose the secrets of others; to moderate our speeches, and to speake little, *Eccles. 5. 1. Psal. 141. 3. Keepe the doore of my lippes. Qui divaricat labia sua, Prov. 16. 30.* A metaphor from a whore, a man should not have a whorish mouth, the tongue should be restrained with a bit or bridle; a man should not be a man of lippes, that is, of much talke, *vir labiorum, Iob 11. 2.* or *σπερμιλος* Θ ; a foolish speaker; but most of all he must put a bridle to his tongue, and keepe it from *αδουρολαστια*, that *his tongue walke not through the earth*, as *David saith, Psal. 70. 9. the mouthes of such must be stopped, επισεμαζεν, Tit. 1. 11. and put to silence; 1 Pet. 2. 15.*

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Secondly, the tongue is to be bridled that it disclose not other mens secrets which should not be revealed *Prov. 11. 3.* The Iewes used to write upon the back of the letters, *nun, cheth, shin*, which signified *niddai, hherem*, and *shammatha*, which were the three sorts of excommunication amongst them; and thereby they signifie that hee who opened letters or revealed secrets concredited to him, deserveth these three sorts of excommunication. When *Alexander* the great was reading a letter, *Ephestion* lookt upon the letter, but *Alexander* tooke his signet and set upon his lips, teaching him that he should keepe it as secret as if it were a sealed letter. If the fault be criminall which thou knowest of another, thou art bound to reveale it; if it be judicially enquired, thou art bound to reveale it; if the fact be intended and not acted concerning the State, thou art bound to disclose it.

Conclusion.

The conclusion of this is: *The tongue is an unruly evill, Iam. 3. 8.* and therefore had need to be well lookt unto; *For death and life are in the power of the tongue, Prov. 18. 21.*



Commandement. X.

CHAP. I.

Against Concupiscence.

Exod. 20. 17. Thou shalt not covet thy neighbours house, &c.



He sinne which *Adam* committed in eating of the forbidden fruit is called *originale originans*, and the punishment of this sinne is called *originale originatum*, which is that corrupt habit which staineth and defileth all the actions of men; and in the first sinne, *natura Corruptit personam*; and in the second, *persona corrumpit naturam*; that is, *Adams* actual transgression corrupted his person, and he eating of the forbidden fruit, all mankind fell in him.

There are three sorts of *habits*, *naturall*, *infused*, and *acquired habits*, *naturall habites*, as *originall sinne*; *Infused habits* as *faith hope and charity*; *acquired habites*, by frequent actions either good or bad.

The first sinne which commeth from this *originall sinne*, is *desiderium informatum vagum & non determinatum*, a wandering and a light thought before it come to consent; there is *vitiositas*, *vitiosus motus*, and *vitiosa affectio*.

Originale { *originans.*
originatum.

Habitus { *naturalis*
infusus
acquistus.

affectio. Vitiostitas is the corrupt habit which is originall sinne, it is in the will but not properly from the will. Then there is *vitiosus motus*, the first motions which proceede from this corrupt habite, and they are partly with the will, and partly against the will; and thirdly, there is *vitiosa affectio*, the concupiscence and lust which is with full consent, and that is altogether from the will.

The Church of Rome maketh three sorts of desires in soule, first, *Primo-primi motus*, then *Secundo-primi*, and thirdly, *Secundi motus*.

They say that those *Primo-primi motus* are neither mortall nor veniall, because they arise before the consideration of reason, and the will cannot repress them because they proceed from our naturall disposition. The naturall appetite in man is threefold, *First*, *ὀρέξις*, which draweth foode to it, and this is common to the plants, beasts, and man. Secondly, *ἔμδουσία*, in the sensitive faculty common to man and beast; thirdly, *μεγαλειότης*, which is joynd with reason, these three sorts of appetites considered Physically are not forbidden in this Commandement, but consider them morrally as they have a relation to the Law of God, they may be sinne either in the manner, object, or end: in the manner, when a man thirsteth for things naturall excessively, *Esay 5. 11. Woe be to them that are strong to carry drinke*. So when it is set upon a wrong object, it is not said, thou shalt not covet a wife, but thou shalt not covet thy neighbours wife. Thirdly, when we covet a thing to a wrong end, *Iam. 4. 3. Ye aske that ye may consume it upon your lusts*. In this Commandement the wrong object is properly condemned, but if wee exceed in the measure; then it is a breach of some other Commandement. So if it be desired for a wrong end, and the concupiscence come with full consent, then it is not within the lists of this Commandement.

Motus { *primo-primi*
 secundo-primi
 secundi.

A threefold appetite in man.

The wrong object condemned this in command.

Now that wee may take up, that these *primo primi, motus* are sinne, marke the degrees which James setteth downe, *Cap. 1. 14.* First there is *abstraction*, the second is *escation*, the third is *conception*, the fourth is *consent* or action, or the full consent of the mind; and last is the *perfection* of it, *when it bringeth forth death.*

The first degree is *abstraction* when the minde receiveth a thought cast into it about the committing of evill; by these meanes it suffereth it selfe to be drawne away: the second is *inescation*, when the minde receiveth a worse thought for the committing of sinne, as when the fishes delight themselves to play with the baite, *Iob* compareth this to *a little poyson which a man keepeth under his tongue, Cap. 20. 17.* hee keepeth it for a little while, and then spitteth it out againe; the third is *conception*, when there is a will to commit the evill, the *full consent* is oftentimes put for the action, as *Exod. 12. 48,* and *when a stranger shall sojourn with thee, and will keepe the passeover;* that is, hath a desire to keepe the passeover. So *Gen. 37. 21. and Ruben heard it, and he delivered him out of their hands,* that is, he would have delivered him; the fourth degree is the action it selfe; and the last is the *perfection*, and this is the habite of sinne.

The will put for the action.

This *abstraction* which is the first degree, is condemned in this Commandement, and so *inescation* which is the second degree, but the third degree when there is a will and a purpose to commit this sinne, and the action it selfe and the habite, all these are without the listes of this Commandement.

What degre of sinne is condemned in this command.

These degrees and proceedings in sinne may be cleared by this example. *David* beholding *Bathshabe*, hee had but a confused love to her, this was *abstraction*: secondly, there commeth *suggestio prava* or *inescatio*, what if I could get such a woman. Thirdly, it commeth to *conception*, it were good to have this woman. Fourthly,

to the action, but it never proceeded to the habit; all these degrees were sinne in *David* before it came to the full consent. The Church of Rome granteth that the full consent is mortall sinne. Secondly, that the delight is a veniall sinne, because it is but *semiplena delibratio*, but they deny *motum suggestionis* to be a sinne.

If concupiscence it selfe were not a sinne, it would never tempt a man to sinne, for nothing bringeth out sinne formally, but sinne: *Iames* in the place cited distinguisheth diverse sorts of sinne, there are some sinnes consummated and finished, and these bring forth death, but it followeth not that other sinnes bring not forth death, *hee that calleth his brother foole is worthy of Gehenna*, but it will not follow, that hee that calleth his brother *Raca*, is not worthy of *Gehenna* simply, but onely that hee is not worthy of *Gehenna* in that same degree. So concupiscence consummated bringeth forth death, therefore concupiscence not consummated bringeth not forth death, this will not follow, but onely this, it bringeth not forth that same sort of death which concupiscence consummated bringeth forth.

Object.

They say that concupiscence is sinne onely, because it draweth men to sinne.

Ans^w.

The divers exceptions
of sinne.

This word *sinne* is diversly taken in the Scriptures. First, for the transgression of the Law it selfe. Secondly, for the guilt of sinne, *Gen. 4. 7.* Sinne lyeth before the doore, that is, the guilt or punishment; sometimes for the occasion of sinne, as *Deut. 19. 20.* *I burnt your sinne in the fire*, that is, the golden calfe which was the occasion of your sinne. So *Rom. 7. 7.* The Law is sinne, that is, it stirreth up men to sinne through their corruption. Fourthly, it is taken for the Sacrifice for sinne, as *Hos. 2. 4.* *they eat the sinnes of the people*, that is, the sacrifice for sinne, but here concupiscence is taken properly for sinne.

Some-

Sometimes *concupiscence* is put for our corrupt desires, concupiscence bringeth forth death, that is, the concupiscence of our appetite bringeth forth actual sinnes, and sometimes *concupiscence* is put for the effect of sinne brought forth in the act by our corrupt desires, *per metonymiam effecti*; as *Rom. 7. 7. Sinne wrought in me all manner of concupiscence*, here it is put for the effect of sin brought forth by our corrupt desires, but howsoever it be taken, it is still sinne.

The Church of Rome holdeth that these first cogitations in the heart of man are not sinne; and they read these words, *Gen. 8. 21. I will not curse the ground anymore for mans sake, because the heart of man is prone to evill even from his Youthhead. Phygius* the Papist reasoneth out of this place, perversly translating it this wayes, that for which God spareth a man is not sinne, but God spareth a man for the thoughts of his heart, therefore they are not sinne in themselves, for that which is sinne in it selfe, provoke the Lord more to anger still.

But this reason ariseth out of a false translation, for the word *Ci*. should be translated *quomvis*, although the cogitations of his heart be evill. So it is taken, *Gen. 47. 15. Why should we dye in thy presence, although the money saileth*. As though the Lord should say, although the cogitations of his heart be evill, and I might be justly angry with him, both for his originall and actual sins, and destroy him, as I did in the deluge, yet in my mercy, I will not doe this to him. Againe, they translate *Rangh* badly here, *prona in malum*, whereas it should be translated, altogether evill, and so they translate *Min nagnora* badly, *ab adolescentia*, for the child is called *Nagnar*, as soone as he stirreth in his mothers belly. And lastly they say, *omne figmentum cogitationis est intentum tantum ad malum*, and so they passe by all the degrees, how the Lord exaggerateth this sin that is in the heart of man. For it is more

Concupiscence how
Some times taken.

The Church of Rome
holdeth concupiscence
not to be sinne.

ד' *quomvis*.

רע

מן נערה

נער

Cornelius a Lapid in
Gen. 8.

ק"ג
Object.

Answer.

What part of iane is
taken away in a regenes
rate man.

to be evill than to encline to evill, and *figmentum cogitationis cordis*, is more, than *cogitationes cordis*, *jotzer lebb* signifieth *completas cogitationes cordis*, & *incompletas*: the vulgar Latine taketh it onely for the actuall imagination of the heart, as if there were some good in the heart it selfe; and they make two shops, as it were, in the heart of an unregenerate man, one of *concupiscence*, and another of *vertue*, it is in mans choise, saith he, either to worke in the one, or in the other, and to chuse the good if he please, being assisted by God; as though there were some power in him to concurre with God; but this word *rak* taketh away all this.

They reason this wayes, where there is no condemnation or matter of condemnation, there is no sinne, but in those who are justified, there is no matter of condemnation, therefore there is no sinne in them.

These who are justified, there is nothing in them worthy of condemnation, by grace; but the sinne it selfe is worthy of condemnation: and as in an unregenerate man, the fact may passe and the guilt remaine, *Iosh. 10.* *We are under the sinnes of Baal-peor unto this day*, here the fact was past, and the guilt remained; So the guilt is taken away from a regenerate person, and yet the concupiscence remaineth. There is *materiale* and *formale in peccato*; the formall part, which is the obligation to the punishment, is taken away, although the materiall part may remaine, *Ier. 50. 20.* *In those dayes, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Iuda, and they shall not be found: for I will pardon them whom I reserve.* And *Rom. 8. 1.* *There is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.* A land-marke removed out of the land, the materiall part remaineth still, to wit, the stone, but not the formall part which is a relation to be such a marke;

marke; when a Magistrate giveth over his place, *formale respectivum deest hic*, that is, men respect him not as hee is a Magistrate no more, but yet he is a man still; so the *avouia*, or *concupiscence* which remaineth in the children of God after Baptisme, is sinne in it selfe, but this relation, the guilt which is the obligation to the punishment is taken away, *manet vitium, sed tollitur judicium, cessat reus sed restat avouia*.

Againe there is an *actuall guilt*, and a *potentiall guilt* in sinne; the *actuall guilt* is taken away from the sinnes of those who are justified; but the *potentiall guilt* is still in them; there were serpents in the Wildernesse which stung the Israelites, *Num. 21.* and there was a viper on *Pauls* hand which hurt him not, *Act. 28.5.* The sinnes of the wicked are like the Serpents in the Wildernesse which stung the Israelites to death, but the sinnes of the children of God are like to the viper upon *Pauls* hand, although it had a sting in it, yet it was restrained by the power of God that it could not hurt him; so the guilt of the sinnes in the children of God have no power to sting them, but in heaven there shall be neither *politicall* nor *actuall guilt* to hurt them, as there is no sting in the brazen Serpent at all.

Reatus } Actualis,
 } potentialis.

That the second first motions are mortall,

Secondly, they say that *secundo primi motus* are veniall, because men resist them, and fight against them, they are more worthy of praise than of punishment; and they adde that sinne is said to be veniall three manner of wayes, first, *veniale ex causa*, *secundo ex forma*; *tertio, veniale ex eventu*.

Veniale ex } causa
 } forma
 } eventu.
No sinne veniall in respect of the cause.

Veniale ex causa, as when a man doth a thing of ignorance, here they say his ignorance maketh his sinne veniall, but this is false, for there was a sacrifice under the Law for sinnes of ignorance, to teach us that ignorance must be purged by the blood of Christ as well as other sinnes.

Secondly,

Sinne is onely veniall
from the event.

Secondly, they make these motions which are with strife, to be *veniale ex forma*, but every sinne is the transgression of the Law, whether they be great sinnes or lesser, that sinne which made *Paul* to cry out, *O wretched man that I am, who shall deliver me from this body of death*, was this a veniall sinne of it selfe. Wee acknowledge then, sinnes onely to be veniall, *ab eventu*, that is, through the merits of Christ, which purgeth all sort of sinne, from *Adams* originall sin, to the habite of sinne, and to the idle and flying motion, to the sinne with reluctation, to the full consent and act.

Object.

They say, as the Physitian is not angry with him who is thirstie, but with him who drinketh contrary to his commandement, so God is not angry for concupiscence, but if the man contrary to his commandement, give the will and consent to the sinne, then he breaketh the commandement, and God is angry with him.

Ans^w.

The comparison is altogether faulty here, for God findeth fault with those first motions which arise in the heart with a certaine delight; and although they arise in the heart before the consent of the will, yet they are not altogether against the will, for otherwise the heart would not take delight in them. The Physitian is not angry with his sicke patient because he is thirsty, because the sick man hath no delight in his thirst, as the man doth in his very first thoughts.

Object.

But they say, *actiones sunt suppositorum*, sinne is committed by the person in whom it is, *Rom. 7, Not I, but the sinne that dwelleth in me.*

Ans^w.

Part representeth a
double person.

Paul representeth a double person, first, the unregenerate, when he saith, *I allow not that which I doe*; than of the regenerate, *I serve the Law of God in my minde*, the actions of the regenerate part, are not the actions of the unregenerate part, yet they are both actions of the whole person. Example, if a Gardiner should in-

graft

graft in the stocke of a tree, some grafts of the Apple tree, and some of the Crab tree, none can say that the graft of the Apple tree beareth Crabs, or that the graft of the Crab tree beareth Apples: so we cannot say, the regenerate part bringeth forth sinne, or the unregenerate part bringeth forth good, and yet wee say *Paul* bringeth forth both.

It is a question which much exerciseth our Divines, what it is which is condemned in this last Commandement, whether it be the first motions of the heart, before they come to consent, and in the rest of the Commandements, whether it be the full consent.

Others hold that they are distinguished thus: the habituall finnes are condemned in the former Commandments, and the concupiscence condemned in this Commandement, are not onely the first motions of the heart before they come to full consent; but also when concupiscence bursteth forth into act, although they bee not consummate finnes and habituall. Now that those finnes are condemned in this last Commandement which are not habituall, but actuall onely; they goe about to prove it out of *Marke* 10. 19. *thou knowest the Commandements, doe not commit adultery, doe not kill, doe not sweare, doe not beare false witnesse, defraud not, honour thy father and mother.* In this enumeration of the Commandements, they say, that, *to steale*, and *to defraud* here, are two diverse Commandements, *to steale*, belongs to the eight Commandement, and *to defraud* to the tenth; and this *defraud* they make to bee the act manifested, but not the habituall act, which is condemned in the former Commandement, but of this we have neede to enquire more.

How shall wee know when concupiscence is condemned in the last Commandement, and when it is forbidden in other Commandements.

(Aaaa)

When

Whether concupiscence before it come to consent, or after it come to act, is condemned in this commandement.

Quest.

How we may know what concupiscence is within the last command, and what is condemned in other commands.

Laſta } *Ethica.*
 } *Theologica*

A difference betwixt the will of *Medea* and *Pauls* will.

When we resist the temptation, and fight against it, then it is within the lists of the last Commandement, the Temptation sometimes *aggreditur, sed non ingreditur*, it pursueth and interpreteth, but it getteth no entrie, as when the devill tempted Christ, here the temptation because it tooke no hold upon Christ, it was not a breach of any of the Commandements, and here it was in him true, *scire malum non est malum*, to know evill was no evill. Secondly, *ingreditur sed non progreditur*, it getteth entrie, but it getteth no progresse; when the devill layeth the temptation before the regenerate, although he oftentimes resist the temptation, yet it taketh some hold upon him, but grace suppresseth it againe, & this is within the last Commandement, & it hath some inclination to consent

Every sort of strife about sinne is not within this Commandement, there is *Lucta Ethica*, and *Lucta Theologica*; this *Lucta Ethica*, such as was in *Medea*, is not forbidden in this last commandement: for the conflict was betwixt her minde and her affection, and not betwixt sinne and grace in the same affection. Shee may bee compared to that case which the Prophet, *Hos. 7. 8.* speaketh of, which was raw on the one side, and back't on the other side; but the child of God is like to the Cake somewhat bak't on both sides, and somewhat raw on both sides, the will of *Medea* is only Satans, although there was some light in her understanding, but the understanding and the will of *Paul* are partly regenerate, and partly unregenerate; the understanding of *Medea*, was like a glasse representing to the will what it should doe, but the will was unwilling to follow it; a sin is perfected more by the perversnesse of the will then by the darkenesse of understanding, an unregenerate man is compared to the *wild Asse which snuffeth up the wind. Jer. 2. 24.* that is, who followeth the swinge of his affections altogether, therefore wee see though a man by a generall sort of knowledge confesse that

that God should be loved above all things; yet in his particular judgement and practise hee thinketh it a hard thing to follow Gods will, rather than his owne, and from this sort of knowledge there followeth an imperfect sort of will which the, *Schoolemen* call rather *velleitas* than *voluntas*; but from the latter sort of understanding, there followeth a full consent which is properly called the will: by the generall sort of judgement, the unregenerate man judgeth that hee should rather love God than his base lusts, but when hee cometh to his particular practise, he had rather offend God than want his base lust. When the eyes of *Balaam* were opened, there were some glimpses of light in his understanding which made this *velleitas* in him, but not *voluntas*.

Where there is a sharpe conflict betwixt the flesh and the spirit, that is within his Commandement, as when two opposite things meete together, cold salt Peter, and hote *Brimstone* make a great noise; so when grace and sinne meete together in the child of God, they make a great stirre, and make him to cry out, *O miser ego*, hence commeth these words of warre, *To pull downe holds*, 2. *Cor.* 10. 4. *to buffet* ὁπλισθήσεται, 1 *Cor.* 9. 27. but where there is a little glimpse in the understanding, and faint desires in the will, *they are like the crackling of thornes under a pot*, *Eccles.* 7. 5.

The faint desires of the will of the unregenerate are soone quenched againe, they are but, *Lucida intervalla furiosis*, and they see worse after the glimpse is gone than before, as those who see with a flash of lightning, see worse then they did before.

Againe we may discern when concupiscence is within the lists of this last Commandement, and when not, thus, he that willet the end, and willet not the meanes, this conflict is not within the lists of this Commandement.

(A a a a 2)

ment

A great difference betwixt a mans generall knowledge of God, and his particular judgement.

The conflict betwixt the flesh and the spirit, is like salt peter and brimstone.

How to know when concupiscence is within this command.

ment, as *Prov. 13. 4. piger vult & non vult*, hee willeth the end, but hee willeth not the meanes tending to the end, *Hos. 10. Ephraim delighted in threshing, but not in plowing*; here *Ephraim* would have commodity of Religion, but he will not take the paines to mortifie his sinnes, here he willeth, and hee willeth not when men wish heaven, but wish not the meanes, which lead to it, this conflict is not within the lists of this Cōmandement; for in the conflict of the Child of God, hee willeth both the end and the meanes, but he is defective in them both.

Grace is the Prince in the soule, the will in the Child of God may sometimes be drawne away from the King, and flie to the enemy, as *David* fled to *Achis* for feare, yet when hee went abroad to fight hee killed the *Philistines* in the South-country, and hee carried still a loyall heart to the King: so when the Child of God is taken Captive, yet he hath ever a loyall heart to his King: but the wicked are rebels against their King, take armes against him, draw away his subjects from him, as *Ieroboam* did to *Rechoboam*.

The Philosopher compareth the two faculties of the minde to the two sides of man, to the right side, and to the left side, when a man moveth the one slowly, hee inclineth more to the other; so saith hee, those who use reason and follow her, they are more hardly carried after their appetites, and they who follow their appetites, follow reason the lesse; and hee calleth reason the right side, which is the strongest, and the appetite the left side; this may bee said fitly, of the Christian soule, grace the right side, and sinne the left side, if sin prevaile, then the left side draweth the right, but if grace prevaile, then the right side draweth the left.

There hath bene a great question disputed of old, concerning the body and the soule, whether the soule did more harme to the body, or the body to the soule.

Theophras-

Grace is like a Prince to the soule, and the soule like a rebell.

Ethi. I. cap. ult.
The faculties of the soule like the two sides of man in moving.

Theophrastus said that the soule was bound to pay a great hire to the body, because it lodged such an unruly guest in it, but the other said that the body should pay so much to the soule, because it was defective and performed not its duty to the soule, but if the spirit should intend action against the flesh, as the soule did against the body, what great complaint might be given in against the flesh? for sometimes the flesh bringeth the spirit so low that the spirit scarcely stirreth in a man; as in that *incestuous Corinthian*, there was the flesh and the spirit in that great fall, *Let him be delivered to Satan to the destruction of the flesh, that the spirit may be safe*, 1. Cor. 5. 5. Here there was the flesh and the spirit in him, but the spirit was at a low ebbe; a tyrannous master did never so tread upon his slave, as the flesh doth upon the spirit. Secondly, when the spirit beginneth to creepe out of the fetters, and to serve God, how unwilling is the flesh, *Cant. 5. 2. My heart waketh, but I am a sleepe*. So, *the spirit is ready, but the flesh is weake*, Mat. 26. 42. Thirdly, when the spirit is in the best estate, yet the flesh hangeth on still, *Heb. 12. And, these who are washed have neede that their secte bee washed*, Ioh. 13. 10.

The comforts which the childe of God hath in this combat, are these, first, hee hath the commandement of God to goe on in the combat. In other combats men are not certaine of the event, and therefore, *hee should not boast who putteth on the harnessse, but he that layeth it aside*, 2. King. 20. but in this combat, no sooner put we the spirituall armour upon us, but we may be perswaded of the victroy. *Iacob* had three mighty wrestlings; first, hee wrestled with *Esau* in his mothers belly. Secondly, when hee pleaded with him for the blessing. And thirdly, when hee strove with the Angel. In the first conflict hee perceived not what it meant; in the second conflict hee got a great assurance of the victory;

(A a a 3)

but

Whether the soule receive more haime from the body, or the body from the soule.

What comforts the children of God have in their spirituall combat, first in the assurance of victory.

but in the third conflict hee got a full assurance of the victory, *if thou hast prevailed with God, much more shalt thou with men, Gen. 32. 28.* So in the conflict betwixt the flesh and the spirit, the childe of God at the first scarcely perceiveth this conflict, then the flesh beginneth to stirre more against the spirit, and then the child of God getteth some more certainty of the victory; at last he getteth a full assurance as *Israel* did, and hee shall prevaile as a prince of God.

2 In our second the holy spirit.

Againe, in this conflict betwixt the flesh and the spirit, we have a good Second, *the spirit helpeth our infirmities, Rom. 8. 26.* Grace is very weake in the children of God, it is like smoaking Flaxe, or a bruised reede, but here is our comfort, that wee have a strong helper, and there are more with us than against us, *2 King. 6. 16.*

3 In our Iudge Iesus Christ.

Thirdly, we have a favourable Iudge in this combat, when *Moses* saw an Egyptian and an Israelite striving together, he killed the Egyptian, but saved the Israelite; So the Lord in the conflict, hee favoereth the regenerate part, and will kill the flesh, the unregenerate.

4 In our reward.

Fourthly, we have a rich reward, *I have fought a good fight, and hence is laid up for mee a crowne of glory, which the Lord the righteous Iudge shall give mee at that day, 2. Tim. 4. 8.*

Conclusion.

The conclusion of this, when the children of God feele this conflict betwixt the flesh and the spirit, they thinke it very grievous, and they say with *Rebecka*, that it had been better for them that they had never conceived; but let them imitate *Rebecka* in this, that had recourse to the Lord by prayer, and shee got this answer, *The elder shall serve the younger*, so shalt thou get this answer, the old man, sin, which molesteth and troubleth thee, shall serve the new man grace. If violence had beene offered to a Maide that was betrothed under the law, if shee held her peace and cry'd not, then shee was to dye the death

death, but if she cryed out, then she was not to dye; *Deut.* 22. 23. So when these violent temptations are offered to the soule, if we hold our peace and harbour them, then we are the children of death, but if wee cry out for violence offered to the soule, as *Paul* did, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from this body of death,* then we are not to dye.

CHAP. II.

That the tenth Commandement is but one, and should not be divided in two.

Commandement X.

Exod. 20. 17. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his, &c.*

THe Lord expressly saith, that there are tenne Commandements, *Exod.* 34. 20. but the Church of Rome, because the second Commandement toucheth them somewhat neere to the quicke, there they would shuffle in the second Commandement with the first, and make them all one, & to make up the number of ten, they divide this last Commandement in two parts, and they make the ninth commandement to forbid *the coveting of our neighbours wife,* and the tenth to forbid *the coveting of our neighbours house and goods.*

But if these were two commandements, wee should not know in what order they should stand, for *Exod.* 20. it is said, *Thou shalt not covet thy neighbours house:* but *Deut.* 5. 20. *Thou shalt not covet thy neighbours wife,* is put first, which was in the last place before.

Secondly, the Apostle, *Rom.* 7. calleth it *εντολη*, in the singu-

The Church of Rome numbred up the commandements falsely.

The last commandement cannot be divided into two.

singular number, and not *in* *two* commands in the plurall number; *O*leaster upon *Exod. 20.* refuseth this division of theirs, and plainly sheweth that the last Commandement is but one, *desiderium uxoris non constituit unum preceptum, & desiderium Asini aliud preceptum, sed ambo unum preceptum faciunt.* The coveting of thy neighbours wife, doth not make one commandement, and the coveting of the asse another commandement, but they both make up but one commandement.

Object.

Sicut se habet actus ad actum, sic concupiscentia ad concupiscentiam, but the act of adultery and the act of concupiscentia are diverse, therefore the concupiscentia should be diverse.

Answ.

There is not a twofold concupiscentia, but divers acts of one concupiscentia.

There is a difference betwixt the conception of sinne and the birth & perfection of it; when it is brought forth and branched out, then it appeareth what kind of sinne it is; it being in the seede it cannot be so distinguished, and if every particular act of *coveting* doth make a diverse Commandement, then the number of them should be more then ten.

Obje.

Put the Hebrew Text, *Exod. 20.* and *Deut. 5.* includeth these which wee make the first & second Commandement in one, by the Letter *Q* so *Deut. 5.* that which we make but one Commandement, the Hebrews make it two, *thou shalt not covet thy neighbours Wife, Q. thou shalt not covet thy neighbours house, to be the tenth.*

Answ.

How the Hebrewes signify the commands to cohere and to be distinguished.

The Scriptures are distinguished by *Q* called *Semucha*, noting continued sentences; and by *D*. which signifieth *Petucha*, the beginning of a new, but of a lesse section; and these *Semuchoth* are set downe in the Commandes to signify that there is a cohesion amongst them, for there is a greater cohesion betwixt the first and second Commandement then betwixt the second and the third, and therefore *Semucha* is added to them.

Deuteronomie to be interpreted by *Exodus.*

Again, although the Last Commandement be distinguished

guished by *Semucha*, *Deut.* 5: yet *Exod.* 10. it is set downe without any *Samuch*, and wee must interpret rather *Deuteronomy* by *Exodus*, than *Exodus*, by *Deuteronomy*. For *Exodus* is the first setting downe of the Law, and *Deuteronomy* is but the repetition of the Law, and we are to observe that the Commandements are otherwaies pointed then any of the rest of the Scriptures. The Commandements are pointed and distinguished two waies. First, in respect of the sentences, and next in respect of the verses. In respect of the sentences they are but lightly distinguished, because they joyne and couple the Commandements together which have greatest affinity, but in respect of the verses, they are fully distinguished.

The Hebrewes have foure sorts of distinctions. First, they have *Hypostigma*, or *semi-incisum*, this is their meanest sort of distinction, and this they use in a continued speech, this distinction they call *Tiphha*, which is lesse then our *Comma*, their second distinction which is *incisum*, distinguisheth somewhat more then *semi incisum*, and they call it *Rebhian*, it answereth to our *Comma*, and they have two of these, *Rebhian*, and *Zakephkaton*, the third is the more perfect distinction, distinguishing the whole member of a verse, and yet continued: and this they call *Atnabh*, answering to our Colon, the fourth distinction is the shutting up of a verse fully; and this they call *Silluk* answering to our *punctum*; example, the seventh Commandment is distinguished from the eighth, both light'y, and fully, it is fully distinguished by this point *Silluk* (1) from the eight Commandement, and it is lightly distinguished from it by the point *Atnabh* (^) So the eighth is both fully & lightly distinguished from the ninth; and so the first and second Commandement, which the Church of Rome would make but one, are distinguished both fully and lightly as the rest are, they

(A a a a) are

The points of distinction among the Hebrewes.

טפחה

רביע

אתנח
סלוק

לא תנאח

What way the commands are distinguished one from another.

How they are distinguished lightly, and fully.

are *lightly* distinguished, to teach us that they must be joyned together in our obedience, therefore they are set downe with a conjunction copulative, *thou shalt not kill, and thou shalt not commit adultery*; and they are *fully* distinguished, to note that they are diverse Commandements: but these two *thou shalt not covet thy neighbours wife, thou shalt not covet thy neighbours house*, which they would make two Commandements onely *lightly* distinguished by the point *Atnabb* (^) and are not fully distinguished as the rest are, to teach us that they are but one commandement; and here wee must not regard the distinction so much which is marked by \square , as the pointing it selfe.

Conclusion.

The conclusion of this is, as no man may conjoyne that which God hath separated. So no man may separate that which God hath conjoyned; God hath distinguished the first and the second Commandement, therefore they should not conjoyne them; he hath conjoyned the tenth Commandement, therefore they should not separate nor divide it.

F I N I S.

Additions.

Pag. 73. L. 24.

The conscience bindeth more than the Law of the superiour, *Let every soule bee subject to the higher power, Rom. 13. 1.* the supreme power hath a Commandement above inferiour powers, and this Commandement bindeth all men both in soule and body, and *James* giveth the reason, because *There is one lawgiver who is able to save & destroy, Jam. 4. 12.* and *Christ* saith, feare not them which kill the body, but are not able to kill the soule; but rather feare him which is able to destroy both soule and body in hell. *Matth. 10. 28.* it is onely contempt of the Magistrates Law which defileth the conscience, *primario* it is this, because hee disobeyeth Gods Law which commandeth obedience to the Magistrate, but the Commandement of the Magistrate, *non influit primario & per se in conscientiam.* The Commandement of an inferior Magistrate, obligeth as well as the Commandements of the superior Magistrate, but the conscience is the immediate Deputy alwaies under God for the inter-nall obedience, but here we must put a difference, &c.

Pag. 77. L. 17.

In the age before *Christ*, the Doctors of the Iewes tooke titles to themselves to bee called *Rab*, *Rabbi*, and *Rabban*; and they say *Rabbi* was lesse than *Rabban*, for they called few of the Doctors *Rabban*; *Rabbi* was their common Title, but *Rabban* was their highest Title.

But why doth *Christ* forbid to call any man Master.

This Title is not condemned simply by *Christ*, but this kind of *Rabbi*, or Master-ship, so to bee called Master, as the Schollers to have their faith pinned upon their sleeve, and their faith to rest simple upon them, whereas the Lord will have our faith immediatly depend upon

(Bbbb 2) him

Quest.
Answ.

him, and if an Angell from heaven should preach another Gospel let him be accursed, *Galath. 1. 8.*

Pag. 182. l. 8.

The Innocent blood when it was shed, was not expiated by the blood of him who killed, but he who casually killed, the blood which he shed did not bring on guilt properly, but rather a ceremoniall pollution, because it defiled the Land; and therefore it was purged by the death of the High Priest.

Pag. 174. L. 33.

Polygamy in a large sense is called adultery, and so incest is called fornication, *1. Cor. 5. 1. it is reported commonly that there is fornication among you*, the fathers make it a middle sin betwixt adultery and fornication; having a respect to their knowledge and the times wherein they lived; but respecting the first institution it was adultery.

Pag. 182.

The bill of divorcē was permitted to be given by *Moses*, to obviate their unjust divorces; but for adultery there was death, for suspicion of adultery there was the bitter water.

Pag. 313.

To praise men in that which they are most defective, is vile flattery, *Paul* was farre from this, when hee said to the *Corinthians*, *what shall I say to you; shall I praise you in this; I praise you not, 1. Cor. 11. 22.* So to humour them in their ambition, such was *Tertullus* to *Felix*, *Act. 24. 2. Seeing that very worthy deeds are done unto this Nation by thy providence, we accept it alwaies, and in all places, most noble Felix, with all thankfullnesse.* Such flatterers are like a false Glasse which makes things to seeme more than they are.

F I N I S.

December the 21st 1757

In the Beginning of the
Reign of King George 2 King
of England their being sword

