

AN
EXPOSITION
OF THE TEN
COMMANDEMENTS
OF GOD:

Wherein the principall and most materiall doctrines are *set downe*;

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THEFIRST COMMANDEMENT

The Negative Part,

It forbids, First, Atheisme or deniall of God: Secondly, all false opinions of God: Thirdly, confidence in creatures.

First, when a man doth say or at least thinke there is no God at all; coming to this kind of Atheisme by two steps:¹

First, by imagining that God seeth not us, or doth not regard us, Psal. 10. 10.11. Zephan. 1.12.

Secondly, by imagining that God is not so sharpe or severe in punishing sinne, as the Scripture set him forth to be. Psal. 50.16.17.18.19.20.21.²

Secondly, when a man hath a false God instead of the true God,³

1. Either by placing and worshipping that which is not God, in the roome of the true God, Act. 19.27.35

2. Or by thinking some other besides the true God to be his chiefest good. Philip.

3.19.Coloss. 3.5. 2.Cor.4.4.

All false opinions of God, as

First, when men joyne others to God, and not to acknowledge him alone, and that three wayes:

First, by professing more then one religion.⁴

Secondly, by praying to others beside the true God. Deut.6.13.Deut.10.20. Mat. 4.10. Jer 2.10.Act.1.24. Exod.22.20.⁵

Thirdly, by magicke or witchcraft; and that either by

1. Being Magicians or witches themselves. Psal.58.5. Deut.18.11.

2. Or by seeking to Magicians or witches, and using their helpe. 2King.1.3.16. Isai.8.9. Levit.20.6.

Secondly, when men do not acknowledge God as he is, and as he hath revealed himselfe in his word, and herein men erre in misconceiving of God, touching his essence, persons of the Godhead, and attributes. Rom.1.21

First, his Essence,⁶

1. In making a multillicite of gods, and thinking there be many gods.

2. In conceiving God to be that which he is not, and thinking him to be like creatures, Act.17.29.

Secondly, his persons of the Godhead:

1. In denying the three persons.⁷

1 Psal. 14.1. 2 King.6.33. 2 King.7.2. Malac.2.17. Malac 3.13.

2 Eccles.8.11.

3 Ephes. 2.12

4 2 King. 17.32 33.41

5 Zephan.1.5. Deut. 22.10.11. 1 King.18.21

6 Psal.96.4.5. Isay.37.19. Jerem. 14.22.1Cor.8.5.

7 Gen.1.26. Mat.3.16.17 Mat.28:19. 2Cor.13.13. 1Joh.5.7.

2. In holding not onely the the distinction of persons, but the *⁸ division also of substance.
3. In holding *⁹ Christ the Sonne of God, not to be very God.
4. In holding *¹⁰ the three persons of the Godhead, to be but three names and titles given to God in Scripture.

Thirdly, his Attributes, especially these five.

1. Knowledge, and the misconceiving of that brings forth *hypocrisie*.¹¹
2. Power, and the misconceiving of that brings forth,
 - 1, *Contempt¹² of God, shewed,
 1. In contemning his threatenings
 - 2, In taking no profite by his punishments.¹³
 2. A proud tempting of God shewed,
 1. In muttering against God.
 2. In seeking experience of his power.
 3. In trying whether he be such a ¹⁴powerfull God of vengeance as the Scriptures set him forth to be.
3. *¹⁵Truth, and the misconceiving of that brings forth,
 1. *¹⁶Incredulity, shewed in doubtfulness and diffidence
 2. *¹⁷Impatience, shewed in not waiting on God in time of triall for the accomplishment of his promise.
4. *¹⁸Justice, and the misconceiving of that brings forth,
 1. Carnall security, Jerem.8.6. Mat.24.38.
 2. Spiritual slothfulness, Rev.3.15.
 3. Rash and inconsiderate zeale. Luke 9.54
5. Mercy, and the misconceiving of that brings forth¹⁹

Desperation. 1King.19.4. Act.16.27. Gen.4.1.3. 2Cor.2.7.

Presumption. 2Sam.4.5.7. Eccles.11.6. Deut.29.19.20. Jud. episit.v4.

Impenitencie, and envying of Gods grace and mercie, in others and to others. Rom.2.4.5

Confidence in creatures. Psal.20.7. Isai.2.22.

 1. As in themselves, whence follows²⁰
 1. Pride or arrogancie. Deut.8.17.18. Dan.4.27. Hab.1.16.
 2. Vaine glorie or carnall boasting. Joh.5.44.Luke 10.20.
 2. In other men. Isai.36.6. Jer.17.5.
 3. In other things, as
 1. *²¹Riches
 2. Strong holds
 3. Honour, authoritie, high places, and the like.

8 Joh.10.30. 1Jon.5.7.

9 Esai.7.14. Esai.9.6. Mat.1.23. Joh.1.1 Rom.9.5.

10 Gen.3.22. Mat.28.19. 1Joh.5.7.

11 Ezech.8.12. Job.22.13.14

12 2Chron.33.10 & cap.36.16. Isai.5.19. Isai.28.15.22. 2Pet.3.3.4

13 2Chron.28.22. Jerem.5.3. Amos 4.6.7.8.9.10.11.12.. Num.14.1.2. Exod.17.7. Psal.78.18.19. Mat.4.6.7.

14 Act.5.9.Malac.5.15.

15 Psal.57.10. Num.13.2.3. 2Pet.3.4.9.

16 Gen.19.14. Psal.116.11. Num.11.21.23. Rom.4.20.

17 Psal.42.5. Heb.10.38. Pro.3.5. 2King.6.33.Isal.28.16. Hab.2.3.4.

18 Gen.18.25. Jerem.51.56. Nahum 1.2.3. 2Thes.1.6.7. Rom.2.6.7.8.

19 Exod.34.6.7. 2Chron.30.9. Isai.57.7. Jam.5.11.

20 Pro.28.26. Mat.26.33.35.Act.12.22.23.

21 Job.31.24. 1Tim.6.17. Psal.62.10. Jerem.49.15. Obad.v.3.4. Psal.146.6.

The affirmative part of the first Commandement.

It requires two things especially.²²

1. That the mind and heart have a due respect to God, acknowledging him to be such a God as he hath revealed himselfe to be in his word and workes.
2. Confidence in God, and that we rest on him alone.

The first is grounded on the true knowledg of God as he hath made himselfe knowne in his word, both in his *Essence, persons, properties and workes*.

Expressed

1. In Faith, whereof there be three sorts:²³
 1. Fundamentall faith, apprehending the essence and being of God
 2. Faith of Miracles, apprehending the power of God.²⁴
 3. Faith of the historie, or historical faith, apprehending the truth of God revealed in his written word.²⁵
2. In hope, which brings forth spirituall fortitude or courage, standing in²⁶
 1. Spirituall securitie. Psal.3.5.6
 2. Constancie in good things.
 3. Patience in time of trouble and adversitie²⁷
3. In love to God, manifested,
 1. In often thinking and speaking of God to his glorie, and desiring his presence.
 2. In loving his word and ordinances.
 3. In loving his children and servants.
 4. In loving his glory, and being zealous for that above all things.²⁸
 5. In doing his will cheerfully.²⁹

Bringing forth effects,

Properly respecting God, namely

1. An holy submission to the majestie of God.³⁰
2. The feare of God, which brings forth
 1. An hatred of sinne, and a carefull avoyding of the offence of God.³¹
 2. A care to approve our selves to God in all things,

Is of two sorts

1. Childlike. Psal.130.4. 1Pet. 1.17. Gen.39.9.
2. Servile. 1.John 4.18. Rom.13.5

These two differing each from other in the *Cause and Object*.

More nearly respecting ourselves.³²

Deniall of ourselves, expressed³³

1. In renouncing utterly our owne reason, will, and affections, as of themselves enemies to

22 Isai.8.13. 1Chrin.28.9. Jerem.9.24. Joh 17.3. Psal.9.10. Hoze.4.16. Coloss.1.10.

23 Psal.73.25. Heb.11.6. Heb.6.1.

24 1Cor.13.2.

25 Jam.2.19.

26 2Chron.20.1 Isai.8.17. Psal.27.14.

27 Psal.37.7. Rom.8.24.25. Joh.1.6.7.8.9. Heb.11.27. 2Sam.16.10. 11.12. Jam.5.11. Deut.6.5. Luke 10.27. Act.17.28. Jam. 1.17. Mal.3.16. Psal.1.19.55. 2Tim.4.8.

28 Psal.27.4. Psal.119.97.131.

29 Psal.16.3. 1Joh.5.21. Exod.32.12.32

30 Joh.14.1, Gen.18.27. Isai.8.13. Heb.12.28.29.

31 Pro.8.13. Job 31.23. Gen.20.11 Rom.3.18. Heb.12.28.

32 1Cor.1.7. 2Cor.3.5

33 Mat.16.24. Luke.9.23. 1.Cor.3.18. Rom.8.7.

God and all goodnesse.

2. In submitting our selves wholly to Gods wisdome and will in all things, though never so contrarie to our wils and desires.³⁴

Humilitie, making men

1. Thinke most basely of themselves, in regard to their owne corruption and sins.

2. Esteeme better of others then of themselves, having the same good gifts that they have; and to respect them accordingly.

3. Content with their particular places and conditions of life, not to presume beyond that abilitie and strength that is given them,

The second is grounded on due acknowledgement of Gods

1. Good providence and mercy.³⁵

Power.

2. Former experience of his power and providence towards ourselves and others:

Bringing forth

A conversation void of covetousnesse and distrustful care.

Invocation or calling on the name of God, standing³⁶

In Petition and thankesgiving.

34 Gen.12.1.4. Gen.22.1.2.9. Heb.11.8. Deut.33.9. Mat.4.10. Luke 5.10. Act 20.24. Gen.32.10. 1Chronic.29.14.15.16. 1.Cor.4.7. 1Cor.1.31. 1Cor. 15.9. 1Tim.1.15. Rom.12.10. 1.Cor.4.6. 1Pet.5.5. Philip.2.23. Phil.4.11.12. 1Cor.12.7.

35 2Chro.20.20. Psal.37.1.2.3.5. Psal.27.1.2.3. 2Tim.1.12. Psal. 33.18.19 Psal. 84.11.12. Psal. 91.

36 Pro.16.3. Mat.6.25. 1Tim.6.6.7.8.9.10. Dan.9.7.18. Psal.50.15. Jam.1.5.

*The Second Commandment.
The Negative part.*

The second Commandment contains,

1. A precept or commandment.
2. A confirmation of the commandment by arguments perswading to the obedience of it.

The precept or commandment forbids all manner of Idolatrie, under which is forbidden,

1. Inward Idolatrie of the heart, which is when men misconceiving God, do worship him according to that misconceit.³⁷
2. Outward Idolatry of the hand, which is when men make an image or similitude, and erect and set it up for religious use. And that is done in two wayes,
 1. By making and erecting an image representing either some fayned god, or that which is not God.
 2. By making and erecting an image of the true God and of *Christ* to worship it.³⁸
 3. Approbation of Idolatrie by pretense, speech, gesture, silence, &c.
 4. All unneecessarie dealing of familiaritie with Idolaters.

2. Contempt of the outward worship of God, which is

1. Inward, when men in their hearts contemne the holy ordinances of God, and the duties and parts of his worship, and think basely of them;³⁹ which brings forth either,
 1. Neglect of them altogether.
 2. Or intermission of the duties of Gods worship⁴⁰
 3. Or an hypocriticall coming unto them, and a formall performance of them.⁴¹
2. Outward, when men openly manifest their contempt of the holy ordinances of God, and the duties and parts of his worship, either by word or deed⁴², and that
 1. Either in part contemning the Preaching of the word, &c.⁴³
 2. Or in wholl, contemning all the holy ordinances of God, and all the holy duties of his worship which is properly called *Profanenesse*.⁴⁴
 3. All humane devises, or superstition in the worship of God, (that is) such things in the worship of God, as are invented by men; and are contrarie unto the rule of Gods word⁴⁵; such men do devise two waies,
 1. By adding something to the essentiall worship of God: and things added are,
 1. Either, things meereley devised by men, having no warrant at all in the word of God.
 2. Or things in themselves indifferent, made necessary parts of Gods essentiall worship.⁴⁶
 2. By detracting something from the worship of God, contrary to Gods word.

And all humane devises are

1. Either such as men take up of themselves upon a bare and naked good intent, thinking that

³⁷ Ezech.14.3.47. Deut.27.15. 1.John.5.25. Exod.23.24. Deut.7.25. Deut.12.3.

³⁸ Deut.4.15.16 Isay 40.18.25. Act. 17.29. Rom.1.23. Hoze.13.2. Deut.7.25.26. 1King.18.19. 1Cor.6.20. Deut.7.2.3. Ezra.9.2.12.14. 2Chron.19.2. Psal.106.35.36. Mal.2.11. 2Cor.6.14.15.16.

³⁹ Ezech.22.8. Mat.22.5. Luke.14.18.19.20. Mal.3.14. Job.2.15. 1.Cor.1.18.21.

⁴⁰ 2.Chron.30.5.

⁴¹ Isai.29.13.

⁴² Num.11.2.6. Acts.17.18.

⁴³ 2.Thess.5.20. 2.Chro.30.10.

⁴⁴ Psal.14.4. Heb.2.16. Compared with Gen.25.34.

⁴⁵ Mark.7.3.4.

⁴⁶ Mar.7.3.4.

thereby they worship God, which is properly called wil worship.⁴⁷

2. Or they are such as have bene devised by others, and received from them, properly called traditions of *Elders*.⁴⁸

The affirmative part of the Second Commandement

It requires that the true God be worshipped with spiritual worship, or after a spiritual manner.⁴⁹ And that

1. Standing in two things

1. In worshipping God in such things as is agreable to his will.

2. In worshipping God in such things and duties agreable to the nature of God, in spirit and truth.

2. Grounded on ttrue and sound knowledge of the expresse will of God, teaching all the parts of his worship, and the manner of the performance of them.⁵⁰

3. Is to be expressed in the exercise and performance of those things that concerne the holy and solemne service of God, (namely) the true and ordinarie meanes of holinesse, and the parts of Gods worship; which are especially

1. Prayer, publike and private, standing in petition, and thanksgiving,⁵¹

2. Ministerie of the word of God. 1Cor.11.23 1Pet.4.11.

3. The Sacraments, 1Cor.10.16.

4. Is expressed in the using of the ordinarie meanes of holinesse, and the parts of Gods worship, after an holy manner.

5. Is helped forward and furthered by such things as do binde, and stirre up men to the performance of holy duties⁵²; which things are

1. Speciall voves

2. Religious fasting

The confirmation of the Commandment by Arguments perswading to the obedience of it, taken

1. Partly from the nature of God, in two Attributes, as that he is

1. Strong (that is) able to punish the disobedient, and to maintaine & defend all such as truly worship him against all that oppose them.⁵³

2. Jealous (that is) loving his Church with exceeding great and superabundant holy love, being exceedingly offended for Idolatrie, and executing his wrath most sharply upon Idolaters.

2. Partly, from the effects of his,

1. Anger⁵⁴, visiting the iniquitie of the fathers upon the children, upon the third generation and upon the fourth of them that hate me, (that is) taking notice of iniquitie, and punishing the iniquitie of the fathers upon their children going on in their sinnes, to the third and fourth generation.

2. Love⁵⁵, shewing mercy unto thousands, to them that love me & keep my commandments, (that is) doing good to many generations of the faithful successively, going on in the steps of their godly parents, and obeying God as they did.

47 1.Sam.13.9.10.13. Coloss.2.v4

48 Ezech.20.18. Mat.15.2. Mar.7.3.

49 Exod.25.9. Deut.12.32. Isa.1.12. Joh.4.23.24. Isai.1.13.14.15. Isai. 66.3.

50 Joh.4.22. Mat.15.9. Mica.6.6.7.8. Ecc.1.4.17.

51 1Sam1.15. Psal.42.4. Isai.37.4. Lam.3.41. 1Cor.2.4. 1Cor..14.24.25. Acts.26.2.5.

52 1Ti.4.8. Rom.14.17.

53 Nahum.1.3. 4.5.6. Apocal. 18.8. Dan.3.17. Dan.6.20.21.22. Rom.8.31. Hoze. 10.19.20. Jerem.2.2.

Jerem.31.2.6.7.Ezech.16.16,16.17.&c.

54 Exod.20.9

55 Exod.20.6.

The third Commandement.
The Negative part.

The third Commandement containes,
First, a precept or commandement.

Secondly, a commination or threatning denounced against the breakers of it.

The precept forbids all manner of *prophanation* and abuse of Gods name, standing in the abuse of his titles, hi attributes, his workes, and his word, and his *ordinances*.

First, his titles are abused, when men take them into their mouthes and use them in their speech unreverently, and without due respect; and that either without an oath, or with an oath.

1. Without an oath, as when men mention any of Gods titles in their common talke rashly, carelesly and unreverently⁵⁶; and that in either

In a foolish admiration upon some sudden accident or strange report, saying Good God, oh Lord, oh Jesus. Philip 2.10.

In idle wishes, and imprecations, as when men wish il to themselves, or to others, and use the name of God in their wishes.⁵⁷

In cursing, as when men say, God curse light on such, &c. Jam. 3.9.10. 2.Sam.16.7.8.

In praising God for evill things, 1.Sam.23.21.

2. With an oath, as when men swear by them in their speech, lightly, *prophanely*, and that either

1. By calling God for a witsnesse of vane and frivolous things, by usuall swearing in their common talke.⁵⁸

2. By calling God for a witsnesse of their furious anger, by passionate swearing.⁵⁹

3. By calling God for a witsnesse of an untruth, by swearing falsly, or forswearing themselves⁶⁰; which is done

1. By swearing that which they know of thinke to be false, and that either directly against their knowledge, or deceitfully.⁶¹

2. By swearing to do that which they meane not to do. Psal.15.4.

3. By swearing to do a thing which they also meane to do, and is lawfull to be done, and yet afterwards do it not⁶²; and this is perjurie except in these two cases,

1. If after the oath taken, God make the thing promised impossible to be done.

2. If the thing that men swear to do, be not simply required to be done, but either the doing of that thing or some other thing proportionable unto it.

The highest degree of perjurie is, when men forswear themselves, in publike before a Magistrate.⁶³

The highest degree of unreverent using of Gods titles, is blaspheming of them, by speaking basely, contumeliously, or reproachfully of any of them.

Secondly, his Attributes are abused, when men thinke or speak of them otherwise then beseemes the perfect purity and holines of them, (namely) by thinking or speaking of any of them rashly and unreverently, or by perverting any of them to a wrongful use. And the Attributes of God, that are most commonly thus abused, are

56 Deut.28.58

57 Gen.16.5.

58 Jerem.23.10. Hoze.4.2. Mat.5.37.

59 1.Sam.14.34. 1.Sam.25.34.

60 Zech.5.4. Levit.19.12.

61 Mat.26.72.

62 2.Chro.36.13. Ezech. 17.13.14.15.

63 Levit.24.11.15.16.

1. His power, which is abused⁶⁴
 1. Either, when men call the greatnesse of it into question.
 2. Or when men speake of it carnally, and carelesly, or contemptuously.
 2. His providence, which is abused, when men being under the hand of God do fret and shew themselves displeased, with the worke of his providence, and that
 3. Either, by mumuring against it directly & in plaine termes. Deut. 1.27.
 2. Or, by speaking grudgingly against the worke of his providence, under other names, as under the name of *Chance* or *Fortune*.
 3. His justice, which is abused, when me either thinke or say, that God approves of sinne or wicked sinners.⁶⁵
 4. His mercy is abused
 1. Either, when me pervert it and misapplie it, presuming upon it to harden their hearts in sinning, Deut,29.19.20.
 2. Or when men speake basely or contemptuously of Gods mercie.
 5. His patience, which is abused, when Gods patience and forbearance for a time to punish them for their sins, men thinke or say that God will neither do good nor evil.⁶⁶
3. His works are abused, when men thinke or speake of any of any of them, or use any of them unreverently and without due respect: and the works of God which are thus abused, are
1. Either, the wonderfull and unsearchable workes of God, within himselfe, (namely) his eternall election and reprobation⁶⁷, which are thought or spoken of unreverently, when men cavill against them, and seek to bring them within the compasse of their shallow reason.
 2. Or, the outward workes of God, which are thought or spoken of, or used unreverently, either when men see not God in his workes; or when they use them not as they ought to be used. And these workes of God that are thus abused, are
 1. Either the workes of creation, the creatures of God which are abused
 1. When men thinke or speake basely of any of them, and debase their goodnesse and discommend them.⁶⁸
 2. When men deride the workmanship of God, in any of them, especially in man or woman, in regard of some naturall defect, deformitie, or infirmitie of body or minde.⁶⁹
 3. When men beholding any of Gods creatures, give not him the due praise and glorie of his wisdome and power appearing in them.⁷⁰
 4. When men pervert any of the creature s of God to a wrong use, either contrarie to, or differing from the good use for which God hath ordained them, as to enchantment, &c.⁷¹
 5. When men swear by them, especially by the body of *Christ*, and the parts and members of his blessed body.⁷²
 2. Or the workes of Gods administration & providence; and those are
 1. Either the workes of his providence that fall out and come to passe in the common course of this life, which are abused when men have such an opinion of those works which hath no ground for it either in the word of God, or in the course of nature; as

64 Exod.5.2. Psal.12.4. 2.King.18.30.34.35. 2.King.7.2.

65 Psal.50.21.Mal.3.13.14. Job.21.14

66 Zephan.1.12. Rom.2.4

67 Rom.9.19.20 Rom.11.33.

68 Num.11.6. Psal.78.18.

69 Gen.21.9. 2.King.2.23.

70 Psal.19.1. Psal.139.14.

71 Gen.1.14. Isai.47.13.

72 Jerem.5.7.

that it is unlukie to pul on the shooes awrie in the morning.⁷³

2. Or the works of Gods mercie, his blessings; which are abused

1. When men receive them unthankfully, and require them unkindly.
2. When men swear by any worke of mercie, as by the death of *Christ*, or by any good gift of God, as by their faith, &c.
3. The workes of Gods justice, which are abused, when men lightly passe over the judgements of God seene in the world.⁷⁴

Fourthly 4. His word and his holy ordinances, which are abused when men thinke or speake of them or any part of them, or use any of them or any part of them, otherwise then beseemes the holinesse of them, and the excellent use of them; they being such as do most clearely and familiarly make God himselfe and all his goodnesse knowne unto us. And this is done either generally, or particularly;

1. Generally⁷⁵

First, when men use them unreverently or scornfully.

Secondly, when men use them fruitlesly, and are not bettered by them in knowledge, faith, &c.

Thirdly, when men make profession of religion, and yet live wickedly.

Fourthly, when men shrinke in case of perill, and deny God the honour of their suffering for his truth.⁷⁶

Fifthly, when men professe the truth of God, or speake of good thing unseasonably, or at times not convenient.

2. Particularly, as

First, the word of God is abused, and that

1. When men take any part of it into their mouthes, and use it in their speech, either unreverently, idly and vainly, or in mockage.⁷⁷

2. When men pervert it, or any part of it to a wrong use.

1. When men use any part of it to curious and needlesse questions.⁷⁸

2. *When men use any part of it to jesting and prophane mirth.

3. *When men use any part of it for the maintenance and defense of any error, heresie, or sinne.

4. When men turne any part of it to charme or sorcery.

Secondly, the Sacraments, which are abused

1. By giving that unto them which belongs not unto them, as

1. When men give to them power to conferre and give grace by the verie worke wrought.⁷⁹

2. When men give to them an absolute necessitie, and hold then absolutely necessarie to salvation. John 3,8.

3. When men give to them adoration, as the Papists do, Mat.4.10

2. By perverting of them and applying them to a wrong use, as namely to such things or to such uses as God hath not appointed them, as *Baptisme* to the consecration of bells, to drive away divels, &c.

Thirdly, Prayer, which is abused

1. When men pray for such things as are not agreeable to the will of God, as for the dead,

73 1.Sam.15.17.18.19. 2.Sam.12.7.8.9.10. Isa.6.1.2.3.4. Mat.21.33.34.

74 John.22.17. Luke 13.1.2.3.

75 2.Chron.36.16. Act.2.13. Psal.5.16.17. 2.Ti.3.7. Heb.5.12. 2.Sam.12.14. Jerem.34.16. Rom.2.24. Tit.1.16

76 Mat.10.33. Joh.12.42. Gal.2.12.13. Mat.7.6. Luke 22.67.

77 1.Pet.4.11. Isai.22.12.13. 2 Pet.3.4.

78 1.Tim.6.4. 1.Tim.1.4. Titus 1.4.

* Mat.5.39.

* Eccles.3.4. 1.Tim.5.8. Exod. 22.25. Deut.23.19. Mark.3.5. Ephes.4.26. Psal.50.18.

79 Rom.4.10.11. Ephes.5.26. 1.Pet.3.21.

Jam.4.3. John 5.14.

2. When men use prayer to unlawfull ends, as sorcery, enchantment, &c.

Hereunto is added the abuse of the Holy lot, which is an ordinance of God appointed for speciall ends, &c. which is abused

1. When men use it unreverently, as in light and trifling matters, or in way of sport.⁸⁰

2. When men pervert it, and use it to wrong ends; as to search their fortune, and what successe they shall have in their affaires, by casting a die.⁸¹

The affirmative part of the third Commandment.

It requireth sober, religious and honorable usage of Gods holy name, and that in all things we give him his due glorie, and that grounded on a true zeale of Gods glorie⁸², and standing,

1. In yeelding due reverence to the name of God.

2. In making a wise and holy confession of the truth of God.

First, yeelding due reverence to the name of God, and that either in speech or action.

In speech, which is, when men having occasion to use the name of God, do wisely make mention of it⁸³, and reverently, and to good use and edification; and that either without an oath, or in the lawfull use of an oath.

Without an oath, which is to be expressed in speaking of his holy titles; which is, when men use them in their speech, onely in serious matters, and with feare and trembling, and to the good of men, and praise of God.

2. Or of his attributes, which is, when men break forth into such a declaratió of Gods power, wisdom, goodness &c⁸⁴. as both themselves and others are, or may be thereby stirred up to magnifie those holy attributes, and more earnestly to praise God for the same.

3. Of his word and the parts of his worship; which is, when men speak of them with such care and reverence as beseems the holinesse and excellency of them, and apply them onely to those good uses for which God hath ordained them.⁸⁵

4. Of his workes, which is, when men speake of them, of what sort or kind soever they be, with reverence and with an approbation of the good and excellencie of them, and do give God the due praise of his wisdom, power, and goodness, appearing in the same.⁸⁶

In the lawfull use of an oath, which is, when men sweare by the name of God, having a lawfull calling thereunto, and do it lawfully.

And men have a lawfull calling to sweare.

1. When the Magistrate upon a just occasion doth require an oath by the order of justice, and doth minister the same lawfully, so as it be not against pietie or charitie.⁸⁷

2. When their own calling, generall or particular, necessarily requires an oath; as (namely)

1. When the taking of an oath, may further Gods glorie and worship, or may serve to prove some doctrine of salvation in whole or in part.⁸⁸

2. When the taking of an oath, serves to maintaine and further a mans owne or others

80 Pro.16.33

81 Pro.18.18. 1.Sam.10.21.

82 1.Cor.10.31. Mat.6.10. Num.25.28. 2.King.19.10.

83 Pro.31.26. Psal.71.15.

84 Psal.40.9.10. Psal.66.16. Psal.107.8.

85 Deut.6.7. Psal.37.30.31. Pro.10.21.

86 Exod.15.1 to 23. Psal.136.wholl. Psal.145.17.20.21

87 Gen.43.3. 1.Sam.24.22.

88 Gal.1.10. 1.Thess.2.5.

salvation, in soule or in body.⁸⁹

3. When taking of an oath serves to further brotherly love, and to confirme lawfull peace and societie betweene party and partie, cuntry and cuntry.⁹⁰

4. When a man by an oath, and not otherwise, may maintaine his own good name, and life, and goods.⁹¹

A calling of God to witnesse for the necessarie confirmation, either of the unknowne truth of their speech touching things of great importance, or the truth of the promise they make to do some thing or things that are of weight likewise, and lawfull, and possible; and a wishing God to punish them, if either they lye, or wittingly and willingly do otherwise then they promise: and it is either

An affirming oath,

Or a promising oath.

An they must looke that they swear,

1. In truth, which implyeth⁹²

1. That the thing they swear unto, be a truth, and that they know it so to be, or at least thinke it so, and be perswaded in conscience that it is a truth.

2. That they swere simply & plainly, without fraud or deceit, nor swearing one thing, & meaning another.

2. In judgement, which is within deliberation and due consideration of the nature and greatnesse of an oath, and of the matter they swear unto, and of the particular circumstances, of time, place, and persons, before whom they swear; and in taking of the oath, that they have a reverent care and feare of Gods Majestie.⁹³

3. In righteousnesse, which implieth,

1. That the thing they swear unto, be just and lawfull.⁹⁴

2. That their calling to swear be just and warrantable.

3. That their swearing be directed to a right end, (namely) to Gods glory, and peace among men. Heb.6.16.

Here added, that an oath taken touching things certaine, lawfull, & possible, bindeth the conscience, though it be taken by creatures or by false gods; and againe, that an oath may be lawfully broken in sixe cases.

Men yeeld due reverence to the name of God in *Action*; which is when the actions of men tend to the glory of God, and whatsoever they do, they do it to that end principally that God may be glorified; &c that either in generall, or particular.⁹⁵

In generall, as (namely) when they live so holily and so behave themselves, as that in their whole conversation they bring glorie to Gods name.⁹⁶

Or in particular, and that

1. When the power and fruite of the word of God, and other meanes of salvation, is expressed in their particular actions as occasion is offered.⁹⁷

2. When men do sanctifie Gods blessings, chastisements, and ordinances, and the workes of their callings, by the word of God, and prayer.⁹⁸

89 2.Cor.1.23. Psal.119.106.

90 Gen.21.23.24. Gen.31.53.

91 Gal.1.20. 2.Cor.1.23.

92 Jerem.4.2.

93 Exod.22.11. Deut.6.13.

94 1.Sam.25.22.

95 1.Cor.10.31. Coloss.3.17.

96 Mat.5.16. 1.Pet.2.12. Revel.2.13.

97 Psal.119.105. Luk.8.15.

98 1.Tim.4.5.

By the word of God, by taking instruction from thence touching the lawfull use of them, and how to use them after an holy manner.⁹⁹

By prayer, (namely)

1. By petition, craving assistance of Gods grace, and his blessing in the lawfull use of his blessings, &c. as particular occasion is offered.¹⁰⁰
2. By thanksgiving, magifying the name of the Lord, and, returning thanks to him for his grace, ayde and blessing vouchsafed in the lawfull use of his blessings, &c. as particular occasion is likewise offered.¹⁰¹

Secondly, in making a wise and holy confession of the truth of God, which is to confesse the whole truth of God and his religion plainly, boldly and religiously, when and wheresoever any just occasion is offered; and that either by word or practice.¹⁰²

1. By word, (namely) by *Christian apologie*, which is, when men are ready to confesse the truth of God and his religion, and do indeed with feare and meeknesse confesse it so often as on just cause they are thereunto required.¹⁰³

1. Either in publike by the Magistrate, or in private by friends, peaceably and without violence.¹⁰⁴

2. Or are thereunto drawne by violence of the enemies and persecutors of the Church of God, and that before malicious enemies, being thereunto called, and seeing Gods glorie endangered, and his truth spoken against.¹⁰⁵

2. By practice, and that

1. By shewing forth the truth of religion by practice, though it be with danger to lose their lives for it.¹⁰⁶

2. By witnessing and sealing the doctrine of faith and truth of religion, by their cheerfull suffering, yea by shedding their bloud without feare or shrinking, being thereunto called; which is knowne

First, by finding that God puts into them the spirit of courage, and gives them resolution to abide and to stand out against the force of all the enemies of the truth.

Secondly, if being in the hands of the Magistrate, and God cutting off all lawful means of escaping, the Magistrate do then inflict on them tortures and torments, and do take away their lives for the truths sake, though unjustly.

Thus much concerning the negative and affirmative parts of the Commandement; now followeth the commination or threatning.

The commination or threatning denounced against the breakers of it.

Including:

1. The greatnesse of the punishment that shall be inflicted on the offenders against the commandement.

99 Psal.119.24.

100Gen.24.12.2.Chron.16.2. Joh.6.11. Act.27.35. Act.21.5.

101Gen.24.27. Deut.8.10. Exod.18.10. 1.Sam.22.

102Isa.44.5. Mat.10.32.33. Mar.8.38.

103Rom.10.10. 1.Pet.3.15.16.

104Psal.22.22. 1.Thess.5.11.

105Mat.10.18.19. Act.5.27.28. Act.26.

106Dan.6.10.11. Gen.12.7.8. Gen.21.33.

2. The inevitableness of it.¹⁰⁷

And containing in effect thus much; that howsoever mans law for the most part takes not hold of offenders against this commandement¹⁰⁸, and they escape punishment amongst men¹⁰⁹; yet God will not acquite them, nor suffer them to escape his just and fearefull judgement, because his exact justice cannot let so hainous a sinne escape unpunished, as is the prophanation of his name; which is most hainous,

1. Because Gods glorie is the last and principall¹¹⁰, and for which all things were ordained, and is most deare to himselfe.
2. Because in prophaning Gods name, men shew most insolent contempt of God.
- 3 Because God appointed in the judiciall law, not onely the blasphemers himselfe to be punished by death, but also every person that should heare blasphemy or a false oath, and not reveale it.¹¹¹

The end of the third commandement.

107Nahum.1.3.6. 1.Sam.2.25.

108Psal.1.5.

109Jerem.23.10. Zach.5.3.4.

110Isai.42.8. Isai.48.11.

111Levit.24.14. Levit.5.1.

The fourth Commandement.
The affirmative part.

The fourth Commandement is partly ceremoniall, and partly moral and perpetuall.

1. It is ceremoniall, and that in respect

1. Of the strict rest which the Jewes were commanded to keepe on the Sabbath, standing in these things:¹¹²

That they might not prepare or dresse that which they should eate.¹¹³

Not kindle a fire.¹¹⁴

Nor take a journey any whither for any matter or businesse of their owne on the Sabbath.

2. Of this, that the Jewes were to keepe the Sabbath as a remembrance of their deliverance out of Egypt.¹¹⁵

3. Of this, that the Jewes were to observe and keepe the seventh day from the creation, and that with sacrifices and ceremonies proper to that day.¹¹⁶

2, It is morall and perpetuall, and that in two respects, as

1. In that it requires a certaine seventh day to be kept as a day of holy rest for the preservation of the Ministry of the word.¹¹⁷

2. In that it freeth from all from bodily labours, and especially servants and cattell.

As it is morall it requireth an holy rest unto God on the seventh day in every week¹¹⁸, called the Sabbath or the Lords day; & to keeping of that holy rest we are to prepare our selves by thinking on the Sabbath day before it come¹¹⁹, and so disposing of our selves and affaires, that we may freely and duly attend on the duties of it when it is come, and by rising early in the morning on the Sabbath, & fitting our selves for the performance of publike duties, by taking account of our harts & lives. And the keeping of that holy rest unto God, standeth in doing the duties of the Sabbath with reverence, as before the Lord of heaven and earth¹²⁰, and with cheerfullnesse and delight, both in publike and in private: and the publike duties are either workes of pietie, or workes of mercy.

Workes of pietie (namely) such spirituall workes as tend to the solemne & publike worship of God; which are,

1. A reverent and attentive hearing of the word of God, purely and faithfully preached or read in the publike assembly.¹²¹

2. A joyning with the Minister and congregation publikely assembled, with assent of minde and fervent affection of heart, in publike prayer and calling on the name of the Lord, and in thanksgiving and singing of Psalmes.¹²²

3. A reverent, and frequent often communicating in the Sacraments, publikely administered by the Ministers of the Church lawfully called.

Workes of mercy, which are these:

Collection is to be made for the poore, and almes is to be given for the reliefe of the poore, whether they be such as dwell among us, or those that be captives and strangers.

112Exod.31.13.

113Exod.16.23.29.

114Exod.35.3. Num.15.32.&c,

115Deut.5.15.

116Deut.5.14. Exod.31.17. Num.28.9.10.

117Isai.58.13.

118Exod.16.23. Exod.35.2.

119Luke.23.54.

120Isai.58.13. Deut.33.3.

121Nehem.8.3.8. Luke 4.16 to 22, Act,13.14.15.16.

122Act. 0.7. Act.2.42. Act.16.13, Psal.92. In titulo.1.Cor.14.15.16. Closs.3.16.

The private duties to be done on the Sabbath, are also either workes of pietie or mercie.

1. Workes of pietie, (namely) such as tend to the further edifying and building up of our selves and others in knowledge, and in grace, & holinesse; and they are
 1. A due serious meditation on the word of God which we have heard in publike, labouring to apply it in every part of it particularly to our selves.¹²³
 2. Examination and holy conference, that we call to mind, and examine things delivered in the publike ministry of the word, and conferre of them with our families and others.¹²⁴
 3. Private prayer, that we privately pray to the Lord and crave blessing on his ordinances we have beene made partakers of, and give him thanks for the good we have received by them.¹²⁵
 4. Private reading of the Scriptures.¹²⁶
 5. Singing of Psalmes to the praise of God, and to the stirring up of spirituall joy and chearefullnesse in our hearts.¹²⁷
 6. Meditation and due consideration of the workes of God, especially his workes of mercie.¹²⁸
2. Workes of mercie, (namely) such duties of love as concerne for either,
 1. The good of the soules of our brethren; as that we within compasse of our callings, and according to the measure of grace and gifts, do instruct, exhort, admonish, reprove and comfort those that be about us, and others, as just occasion if offered.¹²⁹
 2. The good of the bodies of our brethren; as that we visite the sicke, and do them what good we can, releeve the poore and needy, and such as be in prison, or in any other miserie, according to our abilitie.¹³⁰
 3. Or such as concerne the outward peace of our brethren; as that we endeavour to preserve the good name of our brethren, and labour to reconcile such as be at variance and discord among themselves.¹³¹

The Negative part containes a prohibition, and the extent of the prohibition.

A prohibition, which forbids the doing of such things or workes as do any way hinder the keeping of an holy rest unto God on the Sabbath: and those workes are either workes of profite, or workes of pleasure.¹³²

Workes of profit (namely) the common labours of our ordinarie callings fallings and course of life; and those are,

1. Either such as are usuall in the sixe dayes of the weeke.
 2. Or such as are usuall at certaine peciall times in the yeare or moneth.
- Such as are usuall in the sixe dayes of the weeke, which hinder the keeping of an holy rest unto God on the Sabbath three wayes.
1. When upon the Sabbath our minds and hearts are taken up with thoughts and cares about our ordinarie worldly works and businesses, we are thinking of them, plotting and casting how, &c,¹³³
 2. When on the Sabbath, we are talking and speaking of our ordinary worldly workes and

123Psal.119.11.97. Luke 2.51.

124Act.17.11. Mar.4.33.34. Deut.6.7.

125John 17.17, 1.Cor.3.6.7. Jam.1.5. Act.1.6.16.

126Deu.17.9. Joh.5.39. Revel.1.3.

127Isai.58.13. Exod.15.12. Jam.5.13.

128Psal.92.4.5.6.

1291.Pet.4.10. 1.Thess.5.11.14.

130Nehem.8.12. Mar.3.3.4.5. Luke 13.10 to 18. Joh.5.8.9. & 9.14.

131Mat.5.9. 1.Cor.6.5.6.

132Jerem.17.24.

133Isai.58.13. Luke.8.14.

businesses, in making bargaines, reckening with seravnts, with labourers, and workemen, &c.¹³⁴

2. When on the Sabbath we do our ordinarie worldly workes and businesses, in whole or in part, be it never so a little a part of them, as setting forward any of our worldly workes against the day following.¹³⁵

Exception

Yet some workes may be done on the Sabbath, and not hinder the keeping of an holy rest unto God on that day, (namely) these

1. Workes that concerne the practice & performance of the publike duties on the Sabbath, as (namely) such as are necessary to be done in and about the publike worship of God, and the actions of piety belonging to that day¹³⁶, as

1. The Sabbath dayes journey to heare or to Preach the word of God.

2. The sounding of trumpets or bells and such like, for the gathering of the people together at a certaine time.

2. Workes of present necessitie, (namely) such workes as concerne the immediate preservation of the temporall life or livelihood of man or beast¹³⁷, or that serve to the good estate of either of them; and that either in ordinarie cases, or in such as fall out extraordinarily.

And present necessitie is two-fold

1. That which men contract and draw on themselves, as (namely) when men out of a covetous minde take on them more businesse in their calling then they can dispatch in the sixes dayes of the weeke; or for want of wise and well ordering their busines, it being such as if they would, might be done the day before, or the day following; or when through negligence or forgetfulnesse, they bring on themselves some ordinary businesse; in this kinde of necessity men ought not to labour on the Sabbath.

2. That which is layd on them by the immediate hand and providence of God, as (namely) when not through any neglect, oversight or other corruption of their owne, but by the immediat providence of God, some businesse of their ordinary calling is laid on them, which could not be done the day before, neither can be left undone till the day after; in this kind of necessitie men may labour on the Sabbath, these cautions observed,

1. That their labour be with as little hinderance of them from publike holy exercises, as possibly may be.

2. That in labouring, their minds be exercised in holy meditations.

3. That they make not their work a work of gaine, but a work of mercie.¹³⁸

4. That it serve the immediate preservation of life, health, or goods.

3. Workes of Christian libertie, (namely) such workes as did belong to the strict rest which the Jewes were commanded to keepe on the Sabbath¹³⁹, and such as they might not do, and yet we may do now under the new Testament, as the dressing of necessarie food, making of fiers, making of beds; which may be done on the Sabbath, and not hinder the keeping of an holy rest, two rules observed.

1. That they be done without hindering the doers of them at the least ordinarily from the publike holy exercises, as when they are done in the time before, or after, or betweene the publike exercises.

134Isai.58.13. Amos.8.4.5.

135Exod.26.28.29. Exod.31.14. Nehem.13.15.17. Jerem.17.23. Mar.16.1.

136Act.1.22. 2.King.4.23. Mat.12.5.

137Act.20.9.10

1381.King.19.8. 1.King.20.29. Mat.12.7.

139Mar.2.27. Mat.12.1.2.3. Luk.6.5.

2. When the doers of them have their minds exercised with holy and heavenly meditations.¹⁴⁰

Workes of pleasure, which are either lawful in themselves, and such as at other times may be used: or simply in themselves unlawfull at all times

Workes of pleasure lawfull in themselves, and such as at other times may be used, which are,

1. Either set & solemne feasting and banquetting, as at marriages.¹⁴¹
2. Or some kinde of recreations and exercises of the body

Set and solemne feasting and banquetting at marriages, which hinder the keeping of an holy rest on the Sabbath:

When they are used on the Sabbath, & thereby Cookes, and other officers are employed in their ordinarie workes, and are toyled exceedingly; and those that do feast and banquet, are hindered, & have their minds withdrawne from the serious performance of holy duties both publike and private. Some kinde of recreations and exercises of the body, (namely) such moderate movings of the body as be honest, and carrie with them an honest and delightsome exercise of the minde, and serve to the refreshing both of body and minde, as shooting &c.¹⁴² which hinder the keeping of an holy rest on the Sabbath, when they are used on the Sabbath, especially at the time of divine service.

1. Because labour in mans lawfull calling, which is more necessary and profitable, is forbidden on the Sabbath.

Therefore recreation which is for labour, and less necessarie, though lawfull at other times, must then cease, when labour ceaseth.

2. Labour in a mans lawfull calling is forbidden on the Sabbath; because it hinders the keeping of an holy rest to God on the Sabbath: therefore recreation though lawfull at other times, is not to be used on the Sabbath, it being no lesse but rather more an hinderance to the keeping of an holy rest unto God on the Sabbath, then bodily labour.

Workes of pleasure, simply in themselves unlawful at all times, are either,

1. Knowne sinnes, as sufering drunkenensse, whoredome and such like, which hinder the keeping of the holy rest on the Sabbath when they are done on the Sabbath; for then to commit any knowne sin is to keep an holy day to the divell, and not to God.¹⁴³

2. Or such as go under the name of sports and recreations, as (namely) such delights as have a manifest defiling of good manners in the doing or in the beholding, having in them allurement and provocations,

The extent of the prohibition

It is extended to all men and women of yeares and discretion, of what place, calling or condition soever in the world¹⁴⁴; and to all other things that may be set on worke by them¹⁴⁵; especially the charge is layd on such as be superiours and governors, whether in private or in publike, as namely,

1. A maister or governour of a family is bound to cease from doing such things and works as do hinder the keeping of an holy rest to God on the Sabbath, not onely in his owne person, but in all that be under him; he is to looke to all others that be under his charge, yea even to strangers and guests that on the Sabbath be within his libertie and power.

2. A governor in publike, a Magistrate is bound to cease from doing such things and works as do hinder the keeping of an holy rest to God on the Sabbath, nor onely in his owne person, but in all

140 Sam. 23. 15. 16. 17.

141 Isai. 5. 12. Luk. 21. 34. 36.

142 Exod. 22. ?.

143 Isai. 56. 2. Ezech. 23. 38. 39. Rom. 13. 13.

144 Deu. 5. 14.

145 Deu. 22. 4.

that be under his government; he must looke to all others, yea to strangers that be within his libertie and jurisdiction on the Sabbath, that they also cease, &c.

And maisters and Magistrates must restraintsuch as be under them, or strangers being within their libertie on the Sabbath, from workes of profite, and workes of pleasure, by Commandement, admonition, reproof, if these wil serve the turne; if not, by correction and punishment.

3. A child also of yeares and discretion, and a servant is bound on the Sabbath to cease from workes of pleasure altogether, and from workes of profite also altogether¹⁴⁶, both in respect of his owne profite, or the profite of his parents, or governours: unlesse it be in a case of present necessity coming by the immediate hand and providence of God; for then the child or servant may worke, the cautions before named being observed.

Here added, that the Sabbath containes twentie-foure houres as well as any other naturall day. And that the Sabbath begins at midnight on Saturday, and endeth at midnight the next following. Reasons annexed to the fourth Commandment, perswading to the obedience of it, are foure.

1. From the Lords liberall allowance of sixe dayes for our owne workes and businesses¹⁴⁷, that in equitie we are bound to cease from our owne workes on the Sabbath, because the Lord so largely imparteth sixe dayes of the seven to us, and reserveth but one to himselfe.

2. From the Lords owne right, that the seventh day is his day¹⁴⁸, and not ours, and that he hath set it apart to himselfe and to his owne service.

3. From the Lords owne example and practice, the he himselfe on the seventh day rested from his worke of creation.¹⁴⁹

4. From the hope of blessing, that the Lord hath set apart the Sabbath, not only as a day of service to himselfe, but also as a time and meanes of blessing to all that carefully and conscionably observe it.¹⁵⁰

The end of the fourth Commandment.

146Exod.35.2. Ezech.20.20.21.

147Exod.20.9.

148Exod.20.10.

149Exod.20.11.

150Exod.20.11.

The fift Commandment
The affirmative part.

The fift Commandment containes a precept,
Honour thy father and thy mother;

And a confirmation of it, by a promise made to such as yeeld obedience to it, in these words,
That thy dayes may be long in the Land, which the Lord thy God giveth thee.

The precept requires all due respect, and all due cariage of inferiours towards their superiours; and by necessarie consequence, of superiours to also towards their inferiours, and of equalls among themselves; and that either in generall or particular.

First, in generall, as of inferiours, towards their superiors, standing in two things.

1. In yeelding to them reverence.
2. In a care and endeavour to deserve well of them.

In yeelding to them reverence, and that inward and outward:

1. Inward reverence, (namely) a reverent opinion and estimation of them; that they thinke and esteeme of them reverently in regard of Gods ordinance, in setting them over them, and because they beare Gods image.¹⁵¹
2. Outward reverence, (namely) a manifestation of their inward reverence, both by word and deed, both by reverent speeches, and by reverent behaviour; as by rising up before them, by baring the head, by bowing the knee, and such like.¹⁵²

In a care and endeavour to deserve well of them, standing in yeelding two things unto them:

1. *Obedience.*
2. *Thankfulnesse.*
 1. Obedience, which is willing submitting to themselves to their lawfull Commandements, and counsells, and to their admonitions and reproofes, and corrections.¹⁵³
 2. In Thankfulnesse, which is not onely a thankfull acknowledgement of their goodnesse towards them in word; but an indeavour also to requite them by doing good to them¹⁵⁴; againe and that two waies,
 1. By yeelding them their helpe in outward things, if they stand in need of it. Rom.13.6.7. Galat.6.6.
 2. By praying for them.¹⁵⁵

Secondly, of superiours towards their inferiours, standing

1. Either in yeelding that which is due from them, to all that are any way inferiour unto them, in age, place or gifts. And the things that are due from them to such inferiours, are,
 1. To go before them in an holy conversation and good example, shewing forth all gravity according to their place, by their countenances, gestures, wordes and deeds.¹⁵⁶
 2. In meeknesse of spirit, to yeeld to them in good things, respecting them as their brethren.¹⁵⁷
 3. Keeping and maintaining their state and place: to be afraid to wrong or despise the

151Levit.19.3. 1.Sam.10.26. Rom.13.1.2. Ephes.6.5.

1521.Sam.1.15. Levit.19.32. Gen.18.2. Mar.10.7. Exod.18.13. 1.King.2.19.

1531.Pet.2.13.14. Heb.13.17. Pro.15.5.

154Gen.4.7.25. 1.Tim.5.4.17.

1551.Tim.2.1.2.

156Job.29.7.8.Philip.3.17. Tit.2.7. 1.Pet.5.3.

157Deut.17.20. 2.King.5.13.14.

meanest or their inferiours.¹⁵⁸

2. Or in yeelding that which is due from them towards such as are inferiours to them, more especially in respect of place, and are under their power and government; and the things that are due from them to such inferiours are.

1. To rule them in the Lord, and to endeavour that God may be honoured by all that are under their government.¹⁵⁹

2. To seeke their good, the good of their bodies, and the good of their soules, by providing good things for them, by protecting and supporting them; by giving them good instructions, commandements and counsells, by praying for them and blessing them, according to the power they receive from God.¹⁶⁰

3. In wisdom and discretion, to use their authority over them, to the favouring, countenancing, and rewarding the good and such as do well; to the discountenancing and punishing the bad and evill doers, according to their faults and offenses.¹⁶¹

3. Thirdly, of *Equalls* among themselves, standing in a modest preferring each other before themselves, both in opinion and practice.¹⁶²

In particular, according to the relation of certaine persons, either of superioritie or of inferioritie: and that either in private, as in the family; or in publike, as in the *Church* or *Common-wealth*: of these severally.

Private in the family, which is,

1. Either naturall between parents and children.

2. Or by calling and condition, as between the husband and the wife, or between the maister and the servant.

The due respect and due carriage of children towards their parent stands in yeelding to them, 1. *Reverence*. 2. *Obedience*. 3. *Thankfulness*.

Reverence: Inward both in heart and minde, reverencing them by thinking and esteeming reverently of them, by loving them and fearing them, in regard of their autoritie over them, and of Gods image which they beare as they be parents be they never so meane or poore.¹⁶³

Outward, declaring their inward reverence of them, by their outward reverent behaviour towards them, both in their wordes and gestures.

Obedience, (namely) a willing and hearty yeelding, so farre as they are able, to the voice and wil of their parents:

Standing,

1. In a cheerfull yeelding so farre as they are able, to these things which their parents teach or counsel or command, being things honest and lawful, though never so base or painfull.¹⁶⁴

2. In a quiet and patient suffering of that which their parents do inflict and lay on them in word or deed, be it admonition, reproofe, or correction.¹⁶⁵

158Job.31.13. Rom.14.3

159Deut.17.19.1.Sam.2.30. 2.King.23.1.2.3.

160Rom.13.4. Isai.49.23. Num.11.12. Gen.19.18. Gen.9.25.27. Heb.11.20.

161Psal.1.101.6.7. Rom.13.3.4.

162Philip.2.3.

163Levit.19.3. Malac.1.6. Heb.12.9.

164Gen.24.15. Pro.1.8. Ephes.6.1. Coloss.3.20. 1.Sam.2.15.

165Pro.13.1. Pro.15.5. Heb.12.9.

Expressed in two things,

1. In the choice of a fit and lawfull calling, children are to be directed therein at the discretion of their parents.¹⁶⁶
2. In being ordered and disposed of by their parents, in marriage. Deut. 7.3. Jerem.29.6. 1.Cor.7.38. Gen.21.21. Gen.24.3.4. Judg. 14.1.2.

Thankfulness standing,

1. In yeelding a comfort to them by their honest and good carriage.¹⁶⁷
2. In succouring and relieving them in case of want.¹⁶⁸
3. In praying for them. 1.Tim.1.2.
4. In comforting them as they are able in time of their sicknesse, and in committing their bodies to the grave being dead, after an honest and seemly manner.¹⁶⁹

Parents

The due respect and due carriage of parents towards their children, stands in bringing up their children, in a wise disposing of them being brought up.

And touching education, they are to be carefull that their children may live, expressing that care,

1. In yeelding to them (according to their abilitie) such competent food and cloathing, and other necessaries, as be fit for them, & agreeable to their age.
2. As God giveth them abilitie, by diligence in their callings, and a carefull use of all good and lawfull meanes, and a wise ordering of their expences, in providing and laying up some thing for the maintenance of their children in time to come; so as they pinch not themselves in things necessarie, nor neglect the doing of that good they are bound to do, to the *Church, Common-wealth* or poore;¹⁷⁰ and wisely ordering and disposing of things provided for the good of their children, by Disposing them by wil, or other wise as shall be thought fit, in their life time.¹⁷¹

And that children may live wel, expressing that care,

1. In being carefull that their children newly borne may with all convenient speed and in due order be admitted into the true visible *Church* of God by Baptisme, and have fit names given to them.¹⁷²
2. Not onely in teaching them civilitie and good manners, and in trayning them up in learning and humane knowledge, and humane affaires,¹⁷³ but instructing them also in Religion, and endeavouring to sow seeds of godliness in their hearts, so soone as they are able to speake and come to the use of reason and understanding, and endeavouring that as they grow in yeares, so they may grow and increase in knowledge.¹⁷⁴
3. In checking and rebuking them when they do offend and do amisse, & in words reproving them discreetly, if that wil serve the turne; if not, in giving them seasonable, due and moderate correction.¹⁷⁵
4. In praying for their good, and for the blessing of God on their bodies and on their soules.¹⁷⁶

In a wise disposing of them being brought up, standing

1. In the choice of a fit and lawfull calling, and course of life for them.¹⁷⁷

1661.Sam.8.1. Mar.6.3.

167Pro.10.1.&.15.20. Pro.23.15.16.

168Gen.47.12. Rut.2.18.

169Gen.48.1. Gen.25.9. Gen.35.29. Gen.50.12.13.

1701.King.21.3. Pro.19.14 2.Cor.12.14.

171Gen.25.5.6. Isai.38.1. Num.28.7.8.

172Gen.21.3.4. Luk. 1.59.60.61. Luk.2.21.

173Deut.4.10. Deut.6.7.10.21. Deut.11.19.

174Pro.22.6. Ephes.6.4. 2.Tim.3.15.

1751.King.1.6. Pro.13.24. Pro.19.18. Pro.23.13.14. Heb. 12.7.9.

176Gen.28.1 Gen.48.15.16. 1.Chron.29.19. Job.1.5. 2.Sam.12.16.

177Gen.4.2. Gen.46.34. Gen.47.3.

2. Knowing them to be marriageable, and not to have the gift of continencie, in using their best endeavour to provide fit matches for them in time, or at least advising them thereunto by themselves or by their friends, and therein to have a speciall respect to wisdome and pietie.¹⁷⁸

The due respect and due carriage of the wife towards her husband, standeth in yeelding to him *subjection, loyaltie, and faithfull love, helpe and comfort.*

1. *Subjection* (namely) an humble ready and willing yeelding and submitting of her selfe to the government of her husband, standing yeelding to him reverence inward and outward, and obedience.¹⁷⁹

1. Inward reverence (namely) in carryning in her minde a reverent opinion & estimation of him, thinking reverently of him, and carrying in her heart a reverent awe and feare to offend him in any thing, acknowledging him as her head, though he be never so poore or meane in the world.¹⁸⁰

2. Outward reverence, (namely) a manifestation of her inward reverence, by outward meeknesse and lowlinesse, expressed in her speech; giving him reverent titles & terms, and in her countenance, and in all her behaviour towards him.¹⁸¹

Obedience, willingly yeelding her selfe to be commanded, governed and directed by him in all things honest and lawfull, though they be never so crosse and contrary to her own minde, according to her abilitie doing what he gives in charge to be done, and forebearing to do that which he forbids.

2. *Loyaltie, and faithfull love*, (namely) a constant keeping of the marriage covenant made with him, and a constant yeelding to him, all duties of love that concerne her, so long as they live together¹⁸², with a desire to give him all holy contentment, expressing that

1. In her chastity, being chaste and faithful to him both in her mind and body, and keeping her selfe to him onely.¹⁸³

2. In her secrecie, keeping secret his honest intents, sayings and doings, which he would not have discovered; and hiding and covering his faults from all, saving those who may helpe to better him, and to pray to God for his amendment.¹⁸⁴

3. *Helpe and comfort*, and that

1. In respect of his body, according to her ability using her best endeavour to preserve his body in health; and if it be sicke, to tender it and to looke to it, with all carefullnesse and diligence.¹⁸⁵

2. In respect of his outward estate, (as much as concernes her in her place) helping him in the government of the family, and as the Lord makes her able¹⁸⁶; being provident for his estate by exercising her selfe in some some profitable employment, by appointing her maydes their worke and overseeing them therein, and by wise ordering of her children and

178 Gen.21.21. Gen.24.3.4. Gen.28.1.2. Gen.38.6. Jerem.29.6. 1. Cor.7.36. Pro. 31.30, Eccles 7.13.

179 Gen.3.16. Rom.7.2. Ephes.5.22.23.24. Coloss.3.18.

180 Ephes.5.13. 1. Pet.3.2.

181 Gen.18.12. 1. Pet.3.6. 1. Tim.2.6.10.11.12.

182 Pro.2.17. Pro.31.12. Rom.7.2. Tit.2.4.

183 Pro.31.11. Tit.2.5. 1. Tim.3.11.

184 Pro.11.13. Pro.12.4. Pro.31.11.

185 Gen.2.18. 1. Cor.11.9.

186 Gen.27.9, Pro.31.15.23. Eccles.4.9.10.

seravnts, instructing them and admonishing them as occasion is offered.¹⁸⁷

3. In respect to his soule, using her best endeavour to refresh his heart with comfort in time of heavinesse and sorrow, and to feir him up, and to helpe him forward in good duties, & to joyne with him in the performance of them, and to pray for the good of his body and the good of his soule.¹⁸⁸

Husbands dutie

The due respect and due carriage of the husband towards his wife, standeth in a wise and right usage of his power and authoritie over his wife, in tender love to her, and in giving honour to her.

1. In a wise and right usage of his power and authority over his wife, and that, standing

1. In using it so as he maintaine his preheminance & superiority in all things, carrying himselfe as head and governor over his wife.¹⁸⁹

2. In using it not as a tyrant over her after his owne lust and pleasure, but so as may be for her good in all things, and so far as government be void of rigour and bitternesse, Coloss.3.19.¹⁹⁰

In tender love to her, standing in cleaving to her as one with himselfe by the bond of marriage, in true love and affection of his heart, in speciall manner expressing that love and affection to her, in love to her body, and in love to her soule.¹⁹¹

In love to her body, expressing that

1. In contenting himselfe with the love of his owne wife only, and in keeping himselfe to her alone, both in his minde and body¹⁹²; manifesting that,

By being willing to have his abode with her as much as may be, and his calling will suffer him; and living cheerfully with her, letting her have all comfortable familiarity with him.¹⁹³

2. In regarding carefully the good of the body of his wife, as he regards the good of his owne body¹⁹⁴; manifesting that,

By providing as God makes him able, all things needfull and fitting for her maintenance, according to his place and calling, both for the time of his life, and after her death, if he die before her; and ordering all things to the best, and by protecting her as much as he is able from all injuries both at home and abroad.¹⁹⁵

2. In love to her soule, dwelling with her as a man of knowledge, being carefull, and using his best endeavour in wisdom and discretion to do good to her soule¹⁹⁶; manifesting that,

1. In going before her in good example.

2. In using his best endeavour either to plant good things, or to increase them being already implanted in her soule, by teaching and instructing her, by giving her good counsell, by encouraging and comforting her, and by praying for her; and likewise in using his best endeavour to ammend and cure the things that are amisse in her, & to reclaime her when she doth offend in word or deed, the offence being such as lieth in his power to amend, by

1871.Ti.5.14. Pro.31.13 to.29.

188Job.19.17. 2.King.4.9.10. 1.Tim.2.12.

189Gen.3.16. Ephes.5.23. 1.Cor.11.13.

190Pro.2.17. Ephes.5.23. Gen.2.22. 1.Pet.3.7.

191Gen.2.24. Mat.19,5,6. Mr.10.7.8.

192Gen.24.67. Pro.5.19.20. Malac.2.14.15.

1931.Pet.3.7. Gen.29.8.9. Isai.62.5. Pro.5.18.19.

1942.Sam.12.3. Ephes.5.28. Pro.27.27 Gen.30.30. Exod.31.10.

1951.Tim.5.8. Gen.28.16.

1961.Pet.3.7. Ephes.5.25.26.27. 1.Cor.7.16. Pro.2.27.

seasonable and loving admonition or reproofe, as occasion is offered.¹⁹⁷

In giving honour to her, standing,

1. In making account of her as his compani^o & yoake-fellow, & fellow helper, allowing her to helpe him in the government of the family; and leaving her (she being able and faithfull) in some houshold matters, to her owne will to hr owne indgment and discretion; & maitayning her authoritie and honour amongst children, servants, and others in the house.¹⁹⁸
2. In a wise and patient suffering and bearing with her naturall infirmitie, so farre forth as they are displeasing to him.¹⁹⁹
3. In suffering himselfe some times to be admonished and advised by his wife.²⁰⁰

The dutie of servants

The due respect and due carriage of servants towards their maisters, standeth in yeelding to them, *Reverence, subjection, faithfulness, and thankfulness.*

1. *Reverence*, inward and outward

1. Inward reverence, (namely this) in thinking & esteeming reverently of them, and carrying in their hearts a reverent awe and feare of them, discerning Gods Image in them, and that they stand in *Christ* his stead unto them, in regard of their power and authoritie over them as they be their maisters, be they never so poore or meane in the world.²⁰¹
2. Outward reverence (namely) a manifestation of their inward reverence, by their reverent behaviour towards them, both in word and deed; as by giving them reverét titles, by bowing to them, rising up before them, unbaring the head, and such like.²⁰²

2. *Subjection* (namely) an humble, ready, and willing submitting of themselves to the exercise and practice of that authority and power that their maisters have over them, standing in yeelding obedience to the voice and will of their maisters²⁰³; and that standing,

1. In ready and cheerfull yeelding (so farre as they are able) to those things which their maisters teach them, or counsell them, whether they be things that pertaine to their honest and lawfull callings and be their ordinarie workes, or they be duties of pietie and religion: and a ready and cheerful doing as they are able, of things commanded by their maisters, being things fitting & honest & lawful, though they be never so base, and never so laborious and painfull.²⁰⁴
2. In a meek and patient bearing of that checke, rebuke or correction that is layd on them by their maisters, yea though the correction be without just cause, or unreasonable, and more then it ought to be.²⁰⁵

3. *Faithfulness* (namely) a yeelding of sincere and single hearted service to their maisters, and doing their best endeavour in every thing, to answer that trust that their maisters do repose in them²⁰⁶, expressing that,

1. In diligence and painefulnesse, in being diligent in doing that businesse they are set about

1971.Cor.14.35. 1.Sam.1.8. 2.Sam.12.24. Gen.25.2. Gen.30.2. 2.Sam.6.21. Job.2.10

198Gen.2.18.19. Pro.31.27. 1.Tim.5.14,

199Rom.15.1. Gal.6.2. 1.Pet.3.7.

200Gen.21.12. 1.Sam.2.23.

201Malac.1.6. Ephes.6.5.6.7. Coloss.3.22.23.24. 1.Pet.2.18.

2022.King.5.13.25. Pro.28.18. Act.10.7.

203Tit.2.9. 1.Pet.2.18. Ephes.6.5.Coloss.3.22.

204Gen.24.2.3.4.9.10. 2.Sam.7.8. Luke.7.8. Luke.17.7.8.9.

205Gen.16.8.9. 1.Pet.2.18.20. Tit.2.9.

206Coloss.3.22.23. Tit.2.10.

by their maisters, & doing it with the uttermost strength of their minds and bodies, or both, according to the qualitie of the businesse, and that as well in the absence as in the presence of their maisters.²⁰⁷

2. In trustie service, in care of their maisters good and profite and lawfull advantage at all times; being as carefull and thriftie for their maisters and their families, as they would be for themselves, and their owne families.²⁰⁸

3. In secresie and care of their maisters good name, keeping secret their honest intents, sayings and doings, which they would have not have discovered; and as much as may be, hiding and covering their wants and infirmitie, and not blazing them abroad.²⁰⁹

4. Thankfulnesse, (namely) not onely an acknowledgement in word of their maisters care over them for their good, and of the good they receive from them, their maisters being carefull to do them good; but a care and endeavour also in servants (so farre as they are able) to answer that care of their maisters and that good they receive from them, by doing good to them againe; standing

1. In yeelding comfort and in bringing credite to them, by their honest and religious good behaviour and carriage.²¹⁰

2. In praying for their maisters, and for direction and good successe in their businesse.²¹¹

3. In praying God for their good gifts, & for their care they take with them for their good, and for the good successe they find in their workes and businesses.²¹²

Maisters

The due respect and due carriage of maisters towards their servants standeth in two things;

1. In a wise and right usage and exercise of their power and authoritie over their servants.
2. In being helpful unto them for their good.

1. In a wise and right usage and exercise of their power and authority over their servants, standeth

1. In dealing justly with them.

2. In doing that which is equall and conscionable to them, Coloss.4.1

In dealing justly with them, and that,

1. In requiring of them not onely things lawfull and possible, but things also proportionable to their abilitie and strength.²¹³

2. In yeelding to them meate, drinke, and apparel, fitting for them in regard of their service, and in regard of their order and degree, and their qualitie and condition in the family; or competent wages to provide the same, being carefull that they have their meate and drinke, and their whole wages in due season.²¹⁴

3. In yeelding to them just censure and correction for their faults, not censuring or correcting them, without just cause or excessivly, but wisely and discreetly, admonishing, checking and rebuking them when they do amisse, with wordes, if that will serve the turne; if not, giving them seasonable, due and moderate correction.²¹⁵

2. In doing that which is equall and conscionable to them, and that

1. In yeelding to them moderate rest from their labours, and lawfull and seasonable

207Ephes.6.5.6. Col.3.22.23.Gen.31.40.

208Mat.25.19. to 29. Tit.2.10. Gen.31.38.39. Gen.39.6.7.

2092.Sam.16.3. 2.King.6.11. Micah.7.5.6.

210Gen.39.8.9. Psal.101.6.7. Pro.14.35.

2111.Tim.2.1. Gen.24.12.

2121.Tim.2.12. Gen.24.27.

213Levit.25.46. Pro.12.10.

214Deut.24.14.15. Pro.31.15 & 21. Mat.10.10. Levit.19.13. Jam.5.4.

215Pro.19.29. Pro.29.19. Exod.21.20.

recreation, without which they cannot continue with any cheerfulness in their callings; and especially allowing them libertie to sanctifie the Sabbath both in publike and private.²¹⁶

2. In being carefull for their servants when they fall sicke in their service, providing according to their abilitie, things needfull for them in time of their sicknesse.²¹⁷

3. In yeelding to them according to their ability, some further recompense over and above their wages when they depart from them, according to the good and faithfull service they have done them, and according to the time they have bene with them.²¹⁸

2. In being helpful to them for their good, and that in respect of their calling and religion.

1. In respect of their calling, (namely) in seeing them follow the workes of their calling, over-seeing them in their workes, and directing them in the doing of them, nor only so as may be for their owne present good and lawfull benefite, but so also as may be for the good of their servants in time to come; teaching them wherein they are unskilful and need teaching, especially in their trade and mysterie, faithfully opening that to them, and so as they may best and most easily learne it.²¹⁹

2. In respect of religion, and that first in being carefull that their servants keepe an holy rest to God on the Sabbath, endeavoring to fit them for publike exercises, and bringing them to publike assemblies in due time, & looking that there they behave themselves religiously the whole time; and after the publike exercises are ended, taking account of that which they have heard, that they may profite in knowledge and holy obedience.²²⁰

Secondly, in instructing them carefully and diligently in private, in the holy Scriptures and in the grounds of religion, that they may grow in knowledge, and may reape benefite by the publike Ministie of the word; and in praying with them and for them, that the Lord would bestow on them all needfull graces.²²¹

The People or Flocke

The due respect and due carriage of the people or flocke towards their Minister or Pastor, stands in yeelding to hem, *reverence, submission, assistance and thankfulness*.

1. Reverence, (namely) having him in reverent account and estimation, esteeming of him reverently in their hearts, and expressing their reverent estimation of him both in word and deed; and especially in hearing him teach the truth of God with reverence, even as a messenger sent to them of God, and in standing in *Christ* his stead, and as Gods steward and disposer of his secrets to them, be he never so weak or poore.²²²

2. Submission, willingly yeelding themselves to be taught and guided by him, hearing and knowing his voice, and obeying his doctrine truly delivered to them out of the word of God, and following him as the sheepe of *Christ* in his holy doctrine and conversation.²²³

3. Assistance, and that in two wayes.

1. Assisting him by their power, and according to their abilitie, standing for his defense

²¹⁶Exod.23.12. Deut.5.14. Pro.12.10.

²¹⁷Mat.5.6. 1.Sam.30.13.

²¹⁸Deut.15.13.14.

²¹⁹Pro.29.11. Exod.35.34. Pro.31.27.

²²⁰Exod.20.10. Psal. 42.4. Act.10.24.33.

²²¹Gen.18.19. Deut.6.7. Josh.24.15. Jerem.10.25.

²²²1.King.17.18. 2.King.4.16. 1.Cor. 4.1. 2.Cor.5.20. 1.Thess.2.13. Tit.1.7.

²²³Exod.24.3.7. Joh.10.2.3.4.5.27. Heb.13.17.

against the wrongs and injuries that are offered and done to him, by ill disposed persons.²²⁴

2. Assisting him by their prayers, praying for him that the Lord would give him both abilities and liberties to execute and fulfill his ministerial office; and that he would give him strength, courage and power to stand against men and devils, that seek by force and subtilty to discourage him, and either to drive him away, or to hold him backe from the faithful discharge of his dutie,²²⁵

4. Thankfulness not onely acknowledging in word their Ministers care over them, and his paines taken with them for their good, he being well qualified, and being faithful and careful and taking paines with them as he ought for their good; but a care and an endeavour also in the people, so far as they are able, to answer that care and that paines of their Minister & the good they do or may receive from him, by doing good to him againe; that standing

1. In rejoicing in him, and giving thanks to God for him, praising God for his good gifts, and for this faithful care over them, and paines taken with them for their good.²²⁶

2. In yielding him *double honour, that is, both singular love for his workes sake, and also sufficient maintenance both in regard of his person and calling.²²⁷

The Minister of Pastors duties

The due respect and due carriage of the Minister or Pastor towards his people or flocke, stands in watching carefully & faithfully over his people, diligently overseeing them, and carefully endeavouring to do good to their soules, both to gaine & call them to God that are not called, and also to preserve and keepe them in *Christ* that are called²²⁸; expressing that,

1. In using and applying his gifts for the best good of their soules.

2. In going wisely in and out before them, in using and applying his giftes for the best good of their soules; and that

1. By diligent and faithful preaching the pure word of God to them, in season and out of season, for the best good of their soules²²⁹; and that

By opening to his people the will of God revealed in his word, faithfully and truly expounding that to them that they may understand it²³⁰, and delivering unto them sound and wholesome doctrine, and that in plainesse and power, to their capacitie and conscience²³¹: and by making right use and application of it to them, giving every one his portion as need shall require and as just occasion is offered; instructing the ignorant, and endeavouring to build up his people further in knowledge of the truth of God, refuting errors, that either the whole flocke or any of them are tainted withall, or may fall into²³²; exhorting & stirring them up to pietie and all good duties, admonishing them that are unruly, and wisely rebuking and reproving them for their sinnes, and that with meeknesse or sharpnesse as occasion is offered; strengthening the weake, and comforting such as stand in need of comfort, and are justly to be comforted²³³.

2. By a wise and right dispensing of the Sacraments to them, and also by praying for them, & praising God on their behalfe, examining them, how fit they be to partake in the holy things of God, and instructing them, & endeavouring to make them fit to partake in them to

²²⁴Jerem.38.7.8.9. Rom.16.4. 2.Tim.4.16.

²²⁵Rom.15.30.31. Ephes.6.19. Coloss.4.3.4. 2.Thess.3.1.2. Philem.v.22.Heb.13.18.

²²⁶Isai.52.7. Philip.2.29.

* 1.Ti.5.17.

²²⁷Deut.19.12. Gal.4.15. 1.Thess.5.12.13. 1.Cor.9.7to15. Gal.6.6.

²²⁸Ezech.13.17. Ezech.33.7. Job.33.23.24. Act.20.28.31 Heb.13.17. 1.Pet.5.2.

²²⁹Jerem.3.15. 1.Cor.9.16. 2.Tim.4.2.

²³⁰Nehem.8.8. Jerem.23.16.28. Ezech.13.3. 10.10

²³¹1.Cor.2.4. Tit.1.9. 2.Tim.2.15.

²³²Heb.5.12. 2.Tim.2.25. 2.Tim.4.2. Tit.1.9.10.11.13. Act.18.28.

²³³Isai.58.1. Tit.2.1.6.15. Jerem.23.14.17. Ezech.13.10.11.18.22. 1.Cor.14.3.

their comfort, and praying for their spirituall good, and praying God for the spirituall good that is bestowed on them.²³⁴

3. In going wisely in and out before them, that is, going before them in all holy example and being a patterne of holy life to them²³⁵; and that

Both in doing good things, and in the practice of every good worke. And also in suffering.²³⁶

Subjects

The due respect and due carriage of the subjects towards their Magistrates, standeth in yeelding to them *reverence, submission, fidelitie, and thankfulness*.

Reverence both inward and outward.

1. Inward reverence, (namely) thinking and esteeming reverently of them; and carrying in their hearts a reverent awe and feare of them, acknowledging Gods image in them, and that they have their authority from God, and are ordained of God, and are his deputies, and stand in his stead as they be Magistrates.²³⁷

2. Outward reverence, (namely) a declaration of their inward reverence, expressing their outward reverent behaviour towards them, both in word and deed, by giving them titles of honor and reverence due to them, by bowing to them, by standing bare in their presence, by keeping silence in Courts of judgement til they be called to speake.²³⁸

Submission, (namely) and humble ready and willing submitting of themselves to the exercise and practice of that authority and power that their Magistrates have over them²³⁹, standing in yeelding obedience to them; expressing that

1. In yeelding willingly and readily so farre forth as they are able, to those things that their Magistrates do command, keeping and performing according to their ability, the expresse commandment of their Magistrates, in all things honest and lawfull.²⁴⁰

2. In a quiet and patient bearing of the censures and punishments that their Magistrates lay on them for their offenses in breaking their good and wholesome lawes, though it be to the losse of their lives.²⁴¹

3. Fidelity, (namely) a loyall and sound hearted love to them, constantly cleaving to them, and not shrinking from them when they have need of them, nor deceiving them at any time, nor in any thing wherein they ought to be faithfull.²⁴²

Expressing that:

1. In a tender care of their honour and dignitie, endeavouring as much as they are able²⁴³, within compasse of their place and calling, to keepe their Magistrates from doing any thing that may blemish them in their place and office²⁴⁴: as being such as may speake to them, by speaking plainly unto them, yet reverently and dutifully; and by disswading them as much as they may, from that which is amisse, when they see they are about to do any evill, and not flattering and soothing them up in any evill course.

2341Cor.4.1.2. Mat.24.4.5. Pro.27.23. Philip.2.19. 1.Sam.12.23. Philip.1.9. Coloss.1.3.9. 1.Thess.1.2.1.Thess.3.13. 2.Thess.1.3.11.

235Exod.28.30. Philip.4.9. 1.Tim.4.12.

236Mat.5.14.15.16. Tit.2.7. 2.Tim.2.3. 1.Tim.3.4.5.7. 1.Cor.9.19to25.

237Psal.82.1.6. Eccles.10.20. Rom.13.17.

2382.Sam.15.21. Dan.4.16. Act.26.25. Jude epist.v.8. 2.Sam.9.6.8. 1.King.2.23. 2.King.3.14. Act.24.10.

2391.Pet.2.23. Tit.3.1.

240Josh,1.16.17. 1.Sam.16.19.20. 2.Sam.15.14.15 1.King.2.25. 2.King.10.25.

2412.Sam.19.27.28. Pro.24.21.22. Act.25.11. Rom.13.4.

2421.Sam.22.14. 2.Sam.20.2.

2431.Sam.19.2.4.5.

2442.Sam.24.3. Jerem.36.25.

2. In standing as much as they are able for the defense of their life and state, especially in defending to their uttermost power the life of their Prince and supreme Magistrate, though it be to the losse of their owne lives.²⁴⁵

3. In keeping secret their honest intents, sayings and doings, which they would not have discovered; and in discovering of treasons, conspiracies, practices and dangers, intended against their lives and persons, and especially against the life and person of their Prince and supreme Magistrate.²⁴⁶

3. Thankfulness, not onely acknowledging in word, their care over them for their good, and the benefites they enjoy under their wise and good government (their Magistrates being carefull as they ought to be for their good,) but a care and an endeavour also in subjects so farre as they are able, to answer that care and good they do or may receive by their good government, by doing good to them againe.

And that,

1. In yeelding to them outward helpe and support willingly and cheerfully, paying to them subsidies, taxes and other payments necessary for the maintenance of their estate, especially the estate of the Prince, both in time of peace and in time of warre.²⁴⁷

2. In praying for them, especially for their Prince and supreme Magistrate, for his person, state, and happie government.²⁴⁸

3. In praising God for their good gifts, the right use of their authority, and the blessing of God on their publike actions that concerne the common good, the good of their subjects, both in peace and warre.²⁴⁹

Magistrates

The due respect and due carriage of the Magistrate towards his subjects, stands in a wise and right usage of his good gifts, and of his power and authority over his subjects, in using and applying his gifts and authority in that place and office he holdeth in the common-wealth, for the best good of his subjects and of the common wealth; and that,²⁵⁰

By a carefull promoting and advancing of true religion and the pure worship of God, and by discountenancing and defacing of all ungodlinesse, and all false idolatrous worship, according to his place and power: the chiefe Magistrate according to his place and power, and the inferiour Magistrate according to his. As the chiefe magistrate is to do it.²⁵¹

1. In his owne person, (namely) by taking knowledge of true religion himselfe, and by imbracing it and practising it in his owne person.²⁵²

2. In those that be under him: and that,

1. By making and establishing in his kingdome, such good and wholesome lawes and orders, as serve to maintaine and uphold the truth of religion, and to inhibite and to put downe all false religion, and to keep out of his kingdome and dominion all confused mixture of religion, and by seeing those lawes and orders duly executed.²⁵³

2. By providing as much as he may, that his subjects may be taught the truth of religion, and

2452.Sam.15.21. 2.Sam.18.3. 2.Sam.21.17.

2462.King.6.11. 2.Sam.17.15.16. Hest.2.21.22.

247Mat.22.21. Rom.13.6.7.

2481.King.1.39. Jerem.29.7. 1.Tim.2.1.2.

249Psal.21. 1.Tim.2.1.2

250Isai.49.23. Rom.13.4. 2.Tim.2.1.2.

2512.King.18.4. 2.King.13.3.to21. 2.Chron.17.6. 2.Chron.34.31. 1.Tim.2.2.

252Deut.17.18.19. 2.Sma.6.14. 2.Chron.19.3.

2531.Chron.23. 2.Chron.25.1 to9. Judge.17.6.

instructed in the wayes of God, to that end planting and maintaining schooles of good learning and Universities in his dominions; and looking that able and sufficient Pastors be set over the severall Chrches in his kingdome,²⁵⁴

3. By taking order that Pastors & teachers do their dutie in preaching true and sound doctrine, and in other holy administrations; countenancing the good and faithfull, and discountensancing the carelesse and negligent;²⁵⁵ and removing such as be erroneus and scandalous, and deserve to be removed; and by taking order that the people yeeld themselves to be taught and guided by their Pastors, for the good of their soules; and that hereticks, idolaters, and blasphemers, be punished according to their offences.²⁵⁶

The inferior Magistrate is to do it,

1. In his owne person, by taking notice of true religion himselfe, and by embracing it, and practicing it in his owne person according to his place and calling.²⁵⁷

2. As much as he may, in all those that be under his power and authoritie; and that,

1. By a diligent and carefull overseeing of his under officers (he being one that hath officers under him,) and by looking to them that they performe their duty in promoting true religion and the pure worship of God; & in discountenancing the contrarie, so farre as concernes them in their places and offices, encouraging the good and faithful, & discountenancing, reproving and censuring those that be carelesse and negilgent, according to their faults and offences.²⁵⁸

2. By executing duly and impartially those good lawes and orders, that are established for the maintenãce of true religiõ & the pure worship of God, to his uttermost power & so far as concerns him in his place and office, to the countenancing of good causes of religion and religious persons, whether Ministers or others; and to the discountenancing and repressing of bad and wicked causes and persons, as heretickes, idolaters, and such like.²⁵⁹

2. By a carefull providing for the peace and safety, and quietnesse and outward welfare of his subjects, according to his place and power; the chiefe Magistrate according to his place and power, the inferior Magistrate according to his, as the chiefe Magistrate is to do it by using his power.²⁶⁰

1. For the establishing of peace and quietnes amongst his subjects,²⁶¹ and that,

1. By making such good and wholesome lawes in his kingdome, as serve to settle unity and concord, and equitie and justice amongst his subjects, and by seeing those lawes duely executed²⁶², that every one of his subjects may (as much as it is possible) have his right, and that which in equitie and conscience belongs to him; and that none of them be any way, in body, goods or name wronged or oppressed.

2. By a wise and carefull choice of his under governors, both in time of peace and in time of warre, that they be qualified as they ought to be, that they be men of courage, fearing God, dealing truly, and hating covetousnesse.²⁶³

3. By pulling down the wicked & enemies of peace, and by maintaining and defending the quiet, and peacable, and innocent, that seeke him for succour and reliefe.²⁶⁴

2542.King.9.1. 2.King.22.14. Isai.49.23. 2.Chron.19.8.9. 2.Chron.31.2

2552.King.23.4. 2.Chron.29.4.5.1..

2561.King.2.26.27.35. Exod.22.20. Levit.24.6.

257Psal.2.10.11.12. Psal.148.11.

258Nehem.13:10.11. Nehem.13. 17.25.28.

259Isai.22.22.23. Jerem. 38.4.6. Mica. 3.2. rom.13.3.4.

260Rom.13.4. 1.Tim.2.2.

261Isai.10.1.2.

262Psal.122.3.

263Exod.18.21.22. 2.Sam.8.15.16.&c. 2.Chron.19.5.6.7.11.

2641.King.1.52. Pro.16.14.15.Pro.20.26. Rom.13.4.

2. And for the keeping and maintaining of peace and quietnes, and for the preserving of the outward welfare of his subjects; & that,

1. By requiring onely so much outward helpe and support from them as is meete and necessary for the maintenance of his estate, either in time of peace or warre, not oppressing them with exactions and grievances.²⁶⁵

2. By making lawfull leagues of friendship and peace with his neighbour Princes and Governours.²⁶⁶

3. By standing for the liberty of his kingdome and subjects if need be, by force of armes, by fighting for it, either for the defending of it against seditious and rebellious within his kingdome and dominions, or against the common and forreine enemies of it, or for the recovering of it againe being lost.

The inferior Magistrate is to do it,

1. By carefull and diligent overseeing of his under officers (he being such a one that hath officers under him)²⁶⁷ looking to them that performe the duty that concernes them, touching the peace, and safety, and quietnesse, and outward welfare of men where they have to do; that they deale justly, and truly, and equally betweene man and man, and that they wrong no man in any cause or matter which they have to deale withall: encouraging the good and faithfull, and discountenancing, reproving, and censuring such as be carelesse and faulty, according to their offenses.

2. By acquainting himselfe with the good lawes and customes of the land and kingdome where he holds his office, and by being skillfull in all those causes that shall come before him, that he may wisely rule and governe all sorts of men that he hath to deale with withall, and may wisely apply his knowledge to every particular occasion.²⁶⁸

3. By admitting willingly all just complaints, and taking notice of all aggreevances that are brought before him, throughly examining them by all due circumstances, and having so examined them, by putting differences betweene good and bad causes and persons, and deciding those causes so examined, uncorruptly, giving just judgement without partialitie or respect of persons, and without receiving of bribes and gifts, to pervert judgement.²⁶⁹

4. By seeing or taking order, that due and seasonable execution be done on offenders and malefactors, according to the judgement and sentence passed on them. Josh.7.24. Rom.13.4.

3. By a carefull procuring of civill honestie, good manners, and good order amongst his subjects, according to his place & power; the chiefe Magistrate according his place and power, and the inferior Magistrate according to his, as the chiefe Magistrate is to do it²⁷⁰, thus:

By making such good lawes and orders in his kingdome, as serve to maintaine civil honesty, good manners, and good order among his subjects;²⁷¹ and to inhibite and put downe all things that are

2651.Sam.8.11.12.&c. 1.King.12.14.

2661.King.5.4.5.6.

267Nehem.5.1.2.3.4.&c.

268Deut.1.13.15. Num.11.16. Act.24.10.

2692.Sam.15.3.4. Pro.18.17. Levit.19.15. Deut.1.16.17. Deut.16.18.19. Jug.19.30. 1.Sam.8.3. Pro.17.23. Isai.1.23.

Hos.4.18. Josh.7.24. Rom.13.4.

2701.Tim.2.2.

271Rom.12.17. Philip.4.8. Eccles.5.8.

thereunto contrarie, and by seeing those lawes and orders duly executed, looking to it as much as is possible, that his subjects walke orderly, being every one employed according to his abilitie in some honest and lawfull calling; and that al lewd persons and practises, and all occasions of lust and unthirstinesse be removed, as stewes, houses of filthinesse, houses of gaming, and such like.²⁷²

The inferior magistrate is to do it,

By executing duly and impartially, both by himself, and by such as be in office under him, the good lawes and orders made for the maintaining of civill honesty, and for the inhibiting & putting downe of those things that are thereunto contrarie: standing

1. In setting such poore persons as be lustie and strong, to work, and not suffering them to be idle, and to make begging and wandring their trade of life, but punishing them according to law, if they be found roving and wandring: and in seeing that no maintenance or allowance be given to such without punishment, unlesse they wil settle themselves to some honest labour and employment.²⁷³
2. In taking order that such poore persons as are aged or weake, or be blinde or lame, and not able to labour; or such as have strength of body, and use it carefully and conscionably, & yet cannot earne so much as to maintaine themselves and their families, be in some competent sort helped and relieved, that they be not constrained to begge their bread.²⁷⁴
3. In seeing, as much as possibly he may, all lewde practises, and all occasions of filthinesse and unthriftiness be removed, as stewes, houses of filthinesse, house of gaming, &c.²⁷⁵

Persons yonger in yeares

The due respect and due carriage of persons yonger in yeares, towards those that are more ancient in regard of their yeares, standeth in yeelding to them

1. Reverence both in heart, word and deed, esteeming reverently of them in regard of their age, as a print of Gods eternitie, and shewing forth their reverent opinion of them; by giving them titles of reverence due to them in their place, and by giving them the upper hand, by bowing to them, by rising up before them, and the like.²⁷⁶
2. Modest behaviour towards them, not presuming to speake before them in matters of weight, but keeping silence til they have spoke.²⁷⁷

Persons more ancient

The due respect and due carriage of persons more ancient towards those that are yonger in yeares, standeth in yeelding to them,

1. Good advice, counsell and direction as occasion is offered, wisely advising, counselling and directing them in good things.²⁷⁸
2. Good example, giving them good example, and going before them in a wise, sober, grave and holy conversation.²⁷⁹

Those that want gifts

The due respect and due carriage of those that want good gifts, or are inferiour to others in gifts, towards those who have good gifts, standeth in yeelding to them,

2721.King.15.12.

2732.Thess.3.10.11.12. Job.30.5.6.7.8.

274Deut.15.7.8.9.10.11.12. Job.20.13.14.15.16.

275Levit.18.24.25.27.28. Deut.23.17. 1Sam.2.22.

276Levit.19.32. Job.30.1. Isai.3.5. 1.Tim.5.1.2.

277Job.32.4.6.10. 11.17. Tit.3.6. 1.Pet.5.5.

278Job.32.7.9. 1.King.12.6.7.8. Tit.2.4.

279Pro.16.31. Isai.62.20. Tit.2.2.3.

1. An acknowledgement of their good gifts, and a reverent regard of them for the same, according to the measure of their good gifts, and according to the excellencie and kind of them; more reverently respecting those that have good gifts of minde & graces of Gods Spirit, then those that have onely good gifts of body, or outward good gifts, though they are also to be respected in regard of those good gifts.²⁸⁰
2. Imitation of their good gifts, and making a good use of them to themselves, imitating the vertues and graces that are in others, and labouring for them in themselves.²⁸¹

Those that have good gifts

The due respect and due carriage of those that have good gifts of minde or body, or outward good gifts, towards those that want those good gifts, or are inferiour to them in gifts, standeth

In using those good gifts to the glory of God, and to the greatest good of those that want them; not lifting up themselves above their brethren, but bending downe, and applying their gifts for the best use of others.²⁸²

The due respect and due carriage of those that do or may receive benefite from others, towards those that have care, or shew forth their care for their good and benefite, standeth

In a kinde acceptance of the least benefite, and a thankfull acknowledgement of it, and a loving remembrance of them for it, as any occasion is offerred, and in using it to Gods glory, and their owne best good.²⁸³

The due respect and due carriage of those that have care of others, or shew forth their care for the benefite of others, towards those that do or may receive benefite from them, standeth

In taking the best and wisest course that possibly they can, that the benefite they intend or reach out to others, may be most profitiable to them that are or shall be partakers of it.²⁸⁴

The negative part of the fifth Commandment

It forbids,

1. The want or neglect of the due respect and of the due carriage of inferiours towards their superiours, and by consequent, of superiours towards their inferiors, & of equals amongst themselves, and so the omission of any of those duties that are required of inferiours, superiors, or equalls, one towards another, or particular.
2. Whatsoever is contrarie to the due respect and due carriage of inferiours towards their superiours, and of equalls among themselves, and doth diminish or impeach the dignitie that God hath bestowed on others; as
 1. The things contrarie to the due respect and due carriage of inferiours towards their superiours, are
 1. A light and base esteeming, a despising and contemning of superiours, as the *Anabaptists* do in their judgement and opinion, shewing forth that light estimation and that contempt of them, by contemptuous words, gestures, or deeds; as by wishing ill to them, by mocking and scorning of them, by speaking ill of them, and by reviling them, by smiting them, and the

280Gen.41.38.39. Dan.4.6. Mat.3.11. 2.Pet.3.15.

2811.Sam.9.9. Joh.4.19.20. To 27. Philip.4.9.

282Rom.14.7. Rom.15.1. 1.Cor.12.7.

283Gen.40.23. 2.Chron.24.21.22. Act.22.3. Rom.6.2.3.4.

2841.King.2.9. Job.29.16. Act.12.3.

like.²⁸⁵

2. Disobedience to them, stubbornly refusing to yeeld that obendience they owe unto them²⁸⁶; shewing it forth,

1. In resisting their lawfull authoritie, refusing to be governed by them, & in contemning their good counsells, and their just and lawfull commandments.²⁸⁷

2. In resisting them, when they exercise their power over them, in admonishing, in reproving, or in correcting them, then murmuring or rising up against them, or flying from them.²⁸⁸

2. The things contrarie to the due respect and due carriage of superiour towards their inferiour are,

1. A light, vaine, wicked and unseemly carriage of themselves in the sight of their inferiours; when they carry themselves lightly, vainely, and wickedly, and unbeseeing them in respect of their age, place or gifts, before their inferiours; ²⁸⁹ and thereby not onely bring dishonour to God, in whose place and room they stand as they be superiours; but bring also just disgrace and contempt on their owne persons, or on their places of gifts.²⁹⁰

2. The abuse of that authoritie and power that God hath put into their hands over their inferiours, when they pervert that authoritie and power God hath given them for the good of those over whom they are set, to the hurt and wrong of those that be under them,²⁹¹ and that

1. When they exercise it to the favouring, countenancing, and advancing the wicked and unworthy; and to the discountenancing, disgracing, and putting downe and keeping under of the godly and weldeserving.²⁹²

2. When they exercise it either with too much lenitie, or with too much severitie,

1.Sam.2.22.23. Ephes.6.4.9. Coloss.3.21.

3. The contrarie to the due respect and due carriage of equals among themselves, is,

The advancing and preferring of themselves one above another, either in opinion or practise, and so disdainning one another.²⁹³

That inferiours, superiours, or equals, do things contrary to the due respect and due carriage that they owe one to another, proceeds either out of pride and arrogancy, or selfe-love, or carelesnesse to know their duty, or knowing it, to practise it; or curiositie, men busying themselves with the duties of others, and meddling with things not appertaining to them.²⁹⁴

The conformation or promise

It containes,

2. A confirmation of it by a promise made to such as yeeld obendience to it, in these words,

That thy dayes may be long in the land which the Lord they God giveth thee.

The blessing promised is length of dayes, long life, and prosperitie, and whatsoever belongs to a mans welfare and well being in this life.²⁹⁵

²⁸⁵Levit.20.9. Deut.27.16. Gen.9.22. Pro.30.11.17. Jud.epslt.v.8. Exod.22.28. Eccles.10.20.

²⁸⁶Deut.21.18. Rom.1.30.

²⁸⁷Gen.28.8.9. 2.Sam.15.10.11.12. Mat.21.30. Tit.2.15.

²⁸⁸Gen.16.8.9. Deut.21.18. Pro.13.1. Tit.2.9.

²⁸⁹2.Sam.6.20. Zephan.3.4. Rom.2.17.18 to25.

²⁹⁰Tit.2.15.

²⁹¹Pro.28.15. Zephan.3.3. Coloss.3.19. 1.Pet.5.3.

²⁹²1.King.12.31. 2.Chron.13.9. Eccle.10.5 6.7. Mica.3.2. Jerem.5.23. Ezech.13.18.21.

²⁹³Mat.20.24. Mat.23.6.

²⁹⁴Pride. Pro.13.10.Num.12.1.2. Joh.19.10. Selfe-love 2.Ti.,3.2.3.4. Carelesnesse. Zach.11.16. Curiosity. 1.Tim.5.13. 1.Pet.4.15.

²⁹⁵Ephes.6.3. Deut.5.16.

This blessing is promised rather than any other particular blessing, because parents are the instruments and means of this life; therefore it pleaseth the Lord to make this promise, and to give them long life for a blessing, who dutifully, and respectively behave themselves towards their parents.

And long life in this world is a blessing, because our temporarie life is given us, that in it we may use all good means to attaine to life and salvation, and it is the time of repentance, and the time of grace and salvation.²⁹⁶

The land spoken of in this promise, is, in respect of the *Israelities*, the land of *Canaan*, which was given of the Lord for a possession; but in respect of us it is to be understood generally of any place, wheresoever we be in the world, that such as honour their parents they have right of dwelling in that place where they be, from the Lord, whose is the whole earth.²⁹⁷

Things to be gathered from this promise are,

1. That due respect and due carriage of inferiours, superiours, and equals one towards another, is greatly pleasing to God.²⁹⁸
2. That the best course that parents can take, that it may go well with their children, is to instruct and nurture them in godlinesse, and to bring them up in the feare of the Lord; and that they that are carelesse and neglect this dutie, do, as much as in them is, shorten the dayes of their children²⁹⁹,
3. That long life in this world cometh not by nature or good constitution of the body, but of the good pleasure and providence of God, the Lord granting it, and blessing the means to that purpose.³⁰⁰

The end of the fifth Commandment

296Eccless.9.4.5.6.10.Psal.6.5.6.

297Psal.24.1. Ephes.6.3.

298Col.3.10.

2992.Sam.13.14. 28.29. 2.Sam.15.

300Psal.31.15. Eccles.8.8.

The sixth Commandement

The negative part

It forbids every thing that tendeth to the hurt or hinderance of the life of man, either the life of his body, or the life of his soule.

The things hurting or hindering the life of the body of man, are either things of practise, or things of omission.

Things of practise; and those are either inward in the heart, or outward in word or deed.

Things inward in the heart, and those are foure especially:

First, hastie, rash, unadvised, unjust, and sinfull anger, (namely) such as is either hastily conceived, without just and sufficient cause; or the cause being just and weightie,³⁰¹

such as is directed amisse, as either against the person, or against the offense onely as it is an offense to men, as an injurie and wrong, bringing hurt and damage to men, and not as an offense to God; or such as exceedeth either in time or in measure, and becomes hot fierie anger, furious and raging, troubling the minde, and making a man forget dutie to God and men.³⁰²

Secondly, malice or hatred, which is old anger, or continued wrath, and is anger or wrath kept close in the heart, cloaked and covered for a time, with purpose to do hurt, and waiting for opportunity to do mischief.³⁰³

And the highest degree of it is such a malicious affection as is implacable, and can never be appeased, but is fully set at all times, and by all meanes to do mischief.³⁰⁴ And

The worst kinde of it is, when men malice or hate others, either, for the good things they see in them, or for telling them of their faults, though they pretend other causes of their hatred.³⁰⁵

Thirdly, envie, whereby men grieve & repine at the good things that others have, which they would have and cannot, whether they be good things of the minde or body, or outward good things³⁰⁶ and doe hate them for those good things: for envie is a compound of carnall grieffe and hatred, and it comes

Out of pride and abundance of selfe-love.³⁰⁷

And it carries an envious person both to a wishing of evill and hurt to another, and the fall of another; or to a rejoycing in the hurt, and evil, and fall that comes to another.

Fourthly, a desire or revenge, which is, when to satisfie their own corrupt and troubled mindes, for wrong done, or supposed to be done to them, desire to requite evill for evill, and to right themselves by extremitie and by punishment in ful proportion, according to their revengefull minds.³⁰⁸

Outward things in word, and those are five especially:

301Mat.5.22. Eccles.7.11.Num.24.10.

3022.Sam.17.28. Ephes.4.26. Gen.49.6.7. Dan.3.19.

303Gen.45.8. Levit.19.17. 1.Joh.2.9.11. 1.Joh.3.15.

3042.Sam.24.17.18.19.20. 1.Sam.26.21. Psal.120.6.7.

305Rom.1.30. 1.Joh.3.12. Mat.10.22. 1.King.22.8. Joh.7.7.

306Joh.8.4.44. Gen.30.1 Num.11.28.29. Mat.27.18.

307Galat.5.26. 1.Tim.6.4. 1.Cor.13.4. Pro.17.5. Pro.24.17.18.

308Levit.19.19. Luke.9.54.55.

First, bitter and cursed speaking, hard, spitefull, venomous, and provoking termes, brauling, rayling, & reproachfull termes: the worst kind of rayling and reviling, is, when men either rayle and speake evill of religion it selfe, or do raile and revile religious persons, because they are religious and fearing God.³⁰⁹

Secondly, wrangling and contentious speech betweene parties, disagreeing either in matters of religion, or about worldly affaires.³¹⁰

Thirdly, crying and unseemly lifting up of the voice, when men or women, being at variance, in private speeches do, through choler and malice, lift up their voices and speake so loud that they may be heard afarre off.³¹¹

Fourthly, threatning speeches, when as men or women from an inward dislike and rage in their owne private cause, do give out threatning words against others.³¹²

Fifthly, mocking, scoffing and deriding speech, when men or women out of hatred and contempt of others, do either in plaine termes mocke and deride them, or do gird and taunt them, and jest on them by privie and close nips, thereby seeking to disgrace them, and to make themselves and others merrie by grieving of them;³¹³ and the Worst kinde of it is, when men mocke and scoffe, and taunt others for well doing, and for refrayning from evill, for their pietie and religion, and for the vertues and graces that God hath given them.³¹⁴

Outward things in deed, and those are either in countenance, or in some gesture and carriage of the body, & some part of the body; or they be other acts and deeds. Outward things in deed, in countenance and in some gesture and carriage of the body, as (namely) all signes and gestures of the body, that express rash anger, contempt & despite of heart towards another, or others: as lowring, casting downe of the countenance, disdainful, froward and churlish behaviour, nodding or shaking the head in contempt, snuffing, tushing, geering, gurning, slinigng away in a chase.³¹⁵

Other acts and deeds, and those are such as either hurt or hinder a mans own life, or the life of another or others.

Such as hurt and hinder a mans owne life, are either

Present meanes of taking away of a mans owne life, and of selfe murder³¹⁶, (namely) such as do presently bereave a man of his life, as when a man layes violent hands on himselfe by hanging, drowning, cutting his throate, and such like: either

Out of horreur of conscience, and despaire of Gods mercie: or out of feare of worldly punishment or shame.³¹⁷

Or out of monstrous pride, or lingering meanes of the taking away of a mans owne life, and of selfe

309Pro.12.18. Mat.5.22. Rom.3.14. 1.Cor.6.10. Ephes.4.31. Coloss.3.8. 2.King.19.4. Act.14.14. Mat.5.11.

3101.Pet.4.14. Judg.8.1.2.3. Pro.15.1. Philip.2.14.

311Ephes.4.31.

312Psal.94.4. Act.9.1.

3132.King.2.23. Joh.19.2.Act.2.13. 2.Sam.6.20. Ephes.5.4.

314Gen.21.9. Galat.4.29. 2Chron.39.16. Psal.69.11.12. Psal.119.51. Heb.11.36.

315Gen.4.5. Gen.31.2.5. 2.Sam.25.17. Mat.9.24. Mat.27.39.

316Ephes. 5.29.

317Mat.27.4.5. 1.Sam.31.4. 2.Sam.17.23.

murder, (namely) such evil things as fret and weaken the body, and impaire the health of it by degrees: and those are foure especially.

First, intemperance in diet, surfetting and drunkennesse, riot and excesse in eating and drinking.³¹⁸

Secondly, idlenesse and unchastity, & intemperate abusing of the body by whoredome & uncleannesse, whereby men or women bring greivous and foule diseases on their bodies.³¹⁹

Thirdly, a carelesse neglect or wilfull refusing of the good meanes and helpes that serve to preserve the life of the body, as wholesome diet, cloathing, physicke, especially in times of sicknesse.³²⁰

Fourthly, a voluntarie rushing into danger, either certaine or unavoydable, or very likely, without any just calling from God; as when men rush into houses infected with the plague.³²¹

Such things as hurt or hinder the life of another, or others, one or more; and those are either proper onely to publike persons, whether Magistrates or governours in the familie; or common both to publike and private persons. The Things proper onely to publike persons, whether Magistrates or governours in the familie; and those are foure especially:

1. Any wicked and unjust law, statute, ordinance, edict, charge or command, made or given by publike persons and govenours, tyrannously, to entrap or to destroy others.³²²
2. The giving of unjust and wrong judgement, and the awarding of sentence in causes judicall, contrarie to right and equitie, either to the condemning of the innocent, or to the justifying and delivering of the guiltie and evill doer.³²³
3. The inflicting of unjust and undue punishment on others, as by punishing the innocent and such as have not offended, or by exercising tyrannous crueltie and extremity in punishing and correcting them that do offend.³²⁴
By cruel oppressing of others that be under them, by laying too heavie burdens on them, by getting what they can from them for their owne private gaine, by using their labours for little or no wages.³²⁵

The things common both to publike and private persons: and those are either such as tend to the hurt of the body of another or others, and yet for the present take not away the life; or such as do hurt the body, and take away the life of another or others.

Such things as tend to the hurt of the body of another or others, and yet for the present taken not away the life, are five especially:

1. Hard and cruell dealing with others, either by inroaching on them by violent extortion, or by fraud and circumvention in bargaining, or by troubling them with unjust & undue courses in law:³²⁶ and the Worst kind of oppressing and wringing of others, is, when men oppresse and wring impotent,

318Pro.23.29.30. Isai.5.11. Hosea.7.5.

319Pro.20.4. Pro.21.25. Pro.2.18.19. 1.Cor.6.18.

3202.King.20.7. 1.Tim.5.23.

321Mat.4.6.7.

322Exod.1.15.16.22. Dan.3.4.5.6. Dan.6.6.7.8. Mat.2.16.

323Amos.2.6. & 6.12. 1.King.21.11.12.13. Pro.17.15.26. Luk.23.24.25.

3241.Sam.22.17.18.19. Act 12.2. Jam.5.6. Gen.16.6. Levit.25.43. Deut.25.2.3.

325Gen.10.8.9. Jerem.22.13.17. Micah.3.1.2.3. Zephah.3.3. Jam.5.3.

3261.King.25.15.16. Pro.11.26. Isai.5.8. Amos.8.4.5.6. 1.Thes.4.6. 1.Cor.6.8.10. Jam.2.6. Exod.22.21.22.Deut.24.14.17. Jerem.22.3. Zachar.7.10.

feeble, poore persons, strangers, fatherlesse, orphanes or widdowes.

2. The combining with others & conspiring with them, and lying in waite for the killing, or for the mischieving of others.³²⁷

3. The betraying of another or others into the hands of those that unjustly seeke his or their life and overthrow, especially the betraying of the Prince and chief magistrate, or of those to whom men are bound by some neare and speciall bond.³²⁸

4. The procurring and stirring up of such meanes and instruments, as may take away the life of another or others, by counsell, by enticement, by writing, by hiring some to lye in wait to kill them; by stirring them up either for pleasure, or cruelty, to quarrell or fight one with another.³²⁹

5. Unjust violence with the hand in striking, beating, wounding or mayming of another or others; especially in striking, beating, wounding or mayming of parents or superiours.³³⁰

Or such things as do hurt the body and take away the life of another or others: and those are, either

Such acts and deeds as by manifest violence shed the bloud, and take away the life of another or others; as namely such acts and deeds, whereby men do openly and willingly take away the life of another or others, by sword, dagger, knife, rope, or gunne, or any like instrument and meanes whatsoever: and this sinne is more vile and odious when it is committed.

Without regard of place, calling, and condition; as when a man openly and willingly, by sword, dagger, knife, rope, gunne, and such like instrument, sheds the bloud, and takes away the life of his Prince, or other Magistrate over him, of his Pastor, or of his master &c. especially when they are executing their office³³¹; or of an infant that cannot resist him: or when a wife openly and willingly, by sword, dagger, knife, rope, gun, or any like instrument and meanes whatsoever, sheds the blood, and takes away the life of her husband³³²; or the husband by such instruments and meanes doth take away the life of his wife.

Without regard of nature, as when a brother openly and willingly, by sword, or other instruments and meanes whatsoever, sheds the bloud and takes away the life of his brother or sister; the father the life of the childe, and especially the childe the life of the father or mother.³³³

Without regard of number and multitude, as whe it is done on many, by adding murder to murder; though they be strangers.³³⁴

And this sinne is committed, either

With deliberation, as when men do it out of hatred and for desire of revenge, and out of grudge carried in their hearts long before.³³⁵

Or on a sudden, without deliberation, as when they do it being thereunto carried, either by sudden passion of anger, without all former malice, and they do it in their heat, rage and furie; or they do it in time of some vile and sinful distemper, as in time of drunkenesse &c.³³⁶

3272.King.9.14.15. 2.King.22.23.24. Jer.11.19.21.Jer.18.18. Pro,1,11, Act.23.12.13.

328Jud. Epsit.v.9&c.. 1.Sam.18.25. Mat.26.48. Act.7.52. Mat.10.21.Luke.21.16.

3292.Sam.17.1.2.3. 2.Sam.11.14.15. 2.Sam.12.9. 2.Sam.2.14. 25.16.

330Exod.2.3. Exod.21.15. Levit.24.19. Deut.27.29. Mat.26.67. Act.3.2. 2.Cor.11.24.25.

3311.Sam.24.7.14. 1.Sam.26.9.10.11. 1.King.16.7.9. 2.Chron.24.21. 1.Thess.2.15. Mat.2.16.

3321.Pet.3.6.

333Gen.4.8. Judg.9.5. 2.King.3.27. 1.Tim.3.9.

3341.Sam.22.18.19. 2.King.10.7. Act.12.2.3. Gen.34.25. & 49.5.6.7.

335Deut.19.11.12. Gen.4.5.8. 2.Sam.3.27. 2.Sam.20.9.10.

336Gen.4.23. Num.25.16.17.18.24.25.1.Sam.20.30.33. 2.Sam.2.22.23.

Or such acts and deeds, as by some secret and cunning device, do shed the blood, and take away the life of another or others; as namely, such acts and deeds whereby men do willingly, yet under hand, and by meanes not presently discerned, shed the blood, and take away the life of another or others; which is done foure wayes:

1. By poysoning another or others, wittingly and willingly, and by poyson killing them and bereaving them of their lives.³³⁷
2. By witch-craft, and by enchantment and sorcery, as when men either use the helpe of witches, sorcerers and enchanter, and by their helpe do kill another or others. Or when witches, enchanter and sorcerers, do of the owne accord by the helpe of the divell, kill another or others.
3. By some subtil and craftie practice with others, thereby causing them to shed the blood of another or others.³³⁸
4. By conveying something into the body of a woman with child, purposely to destroy it, and thereby destroying the childe, and causing an untimely birth.³³⁹

Things of omission, and those are two especially:
The one inward in the heart, the other outward.

The thing of omission inward in the heart, namely, the want of pity and feeling compassion towards such as are in any knowne misery and distresse of body, and are to be pitied; and men shew themselves most wanting in pity towards such as are in any knowne miserie and distresse of body, and are to be pitied³⁴⁰: when

They insult over them, and make themselves merrie with their miserie, and so adde to their distresse and miserie.³⁴¹

The outward thing of omission, namely, the omitting of the workes of mercy, that ought to be performed to such as are in any knowne distresse of body; when men being able, and having power and means, do omit or refuse to yeeld helpe to them, whom they ought to helpe, being any way distressed in body, &c knowne to them to stand in need of their helpe in respect of the body:³⁴² and that in two wayes,

1. When men do not that good to their distressed bodies that they ought, according to their need, and according to their owne abilitie.³⁴³
2. When they do not turne away that evill and that hurt from their bodies that they ought, being able to turne it away, either by their speech, or by their hands and power any way.

And the want of pitie towards such as are to be pitied, being in any knowne distresse of body, or the omitting of the workes of mercy, that ought to be performed to such as are in any knowne distresse of body, is most vile and odious.³⁴⁴

When men either want pitie, or being able to yeeld helpe, do omit the workes of mercy to such as they are bound unto by some neare and speciall bond of place, calling or condition, or of nature, or

337Psal.69.21. Mat.36.18.Exod.22.18. Revel.9.21.

3381.King.21.19. 2.Sam,12.9. Act.2.23.

339Exod.21.22.

340Rom.1.30. Rom.12.15. Col.3.12. Heb.13.3. 1.John.3.27.

341Psal.69.26. Job.19.21.22. Job.24.9.10.

342Pro.21.13. Isai.58.7. Job.31.16.17 to 21.

343Luke.16.21. Mat.25.41.42.43. Luke.10.30.31.32. Jam.2.15.16. 1.Sam.20:34.&c, 1.King.18.4. Pro.24.11.12.

3441.Sam.30.11.12.13. Job.19.13.14to22. Rom.12.20. Galat.6.10.

grace.

The things hurting or hindering the life of the soule of man, are either,
Things that hurt and hinder the life of a mans owne soule, or the life of the soule of another or others, one or more.

The things that hurt or hinder the life of a mans owne soule, are two especially:

1. His sinne against God, and especially his living and continuing in any knowne sin, wilfully and obstinately.³⁴⁵

2. His carelesse neglecting of wilfull rejecting, of the meanes that God hath ordained to salvation, and for the beginning and continuance of spirituall life in the soule; as the word preached or read, Sacraments, prayer, and such like.³⁴⁶ And this is done three wayes:

2. By not hearing the word preached ordinarily, and by not reading the word of God and other good bookes, and by not using the Sacraments, prayer, and other holy ordinances of God, when men may and ought to use them.³⁴⁷

2. By not yeelding to the word of God truly and faithfully preached to men, and by resisting and withstanding the Spirit of God in the ministry of his messengers sent unto them.³⁴⁸

3. By giving heed to fables and fancies, and not to the truth of the word of God in love to it; and by corrupting, and perverting, the word of God.

The things that hurt or hinder the life of the soule of another or others, one or more, are these; either

Things common to all persons being of yeares and discretion, or proper to superiours, especially to Ministers.

Things common to all persons being of yeares and discretion, are either

Such things by which men hinder an other or others, in the way of spirituall life an salvation:

Or such things by which men cause the fall or damnation of another or others.

Such things by which men hinder an other or others, in the way of spirituall life an salvation are two.

By giving just offence to another or others by word or deed; which is done two wayes³⁴⁹,

1. By leading an open wicked, sinfull and scandalous life, which giveth the greatest offence, and doth the most hurt, when it is either to the just offence of many:³⁵⁰

Or when a man that is of speciall note for place, calling, or for the profession of religion, lives wickedly, and scandalously.³⁵¹

2. By abusing of *Christian libertie*, in things indifferent, as when men use things indifferent, unseasonably, not in fit time and place, and before fit persons.³⁵²

345Pro.6.32. & 8.35. Ezec.18.4.14. Rom.2.5. Tit.3.11.

346Zach.7.11.12. Heb.2.3. Revel.3.1

347Pro.1.24. Pro.28.9. Isai.66.4. Jerem 7.13. Act 13 46. 1.Cor.11.26.

3482.King.17.13.14. Jerem.25.4.5.6.7. Jer.44.16.17. Ezech.33.31. Act.7.31. Act. 18.6. Joh.3.19. 2.Thess.2.10.11.

2.Tim.4.3.4. 2.Pet.3.16.

349Mat.16.23. Mat.18.6.7.

350Exod.34.12. 2.Sam.12.14. Pro.29.12.

3511.Cor.5.2. 1.Sam.2.17. 2.Sam.12.14.

352Mat,17.27. Rom.14.21. 1.Cor.8.9.10. &c. 1.Cor.10.28.29.

3. By daunting and discouraging another or others from a good and holy way, and from going on in the way of true holinesse.³⁵³

Such things by which men cause the fall or damnation of another or others, are foure especially:

1. By provoking another or others any ways to sinne, as by bad counsel, by perswasion, or any other way by word or deed.³⁵⁴
2. By encouraging and heartening another or others in sinne, as by praysing them, or countenancing them when they do evill.
3. By consenting to another or others, and by partaking with another or others any way in sinne and in doing of evill.³⁵⁵
4. By sowing dissentions among men, and by stirring up contentions, brawles, and quarrels, between parties, especially betweene such as by the bond of nature or grace, or any other neare bond, are joynd together; & this is done especially by carrying of tales betweene parties; and by disclosing both the secret intents, and the faults of the one to the other.³⁵⁶

Things proper to superiours and especially to Ministers, are either things of omission, or things of practise.

Things of omission, and those are, Proper to superiours that are not Ministers; or to Minister, not as they are Ministers, but as they are governours in their private families; as namely, such good things omitted as ought to be performed by them to their inferiours for the good of their soules: which is done two wayes especially,

1. When they use not the means by which their inferiours, and such as be any way under their charge, may be taught and instructed in the knowledge of God, and of good things that concerne their salvation.³⁵⁷
2. When they do not hinder their inferiours and such as be under their charge (as much as they may) from falling into sinne; or do not seeke to reclaim them when they have sinned, by due reproofe, or due punishment, according to their power; but rather do winke at their faults, or use too much lenitice in censuring of them.³⁵⁸

Things of practice, and those

Proper to superiours that are not Ministers, or to Ministers, not as they are Ministers, but as they are governours in their private families, are such evil things done by them as do minister matter of infection and poyson to the soules of their inferiors; as when they either teach them error or lewd things, or else go before them in the practise of sinne.³⁵⁹

Things of omission proper to Ministers as they be Ministers, and have the charge of the soules of others, that do hurt or hinder the life of the soule of another or others, are two especially; the one inward in the heart, and the other outward.

The inward thing in the heart, namely, the want of pitie and feeling of compassion towards them, whose soules they have take charge of, in regard of the miseries and the wants of their soules;³⁶⁰

353Pro.12.18. Ezech.13.22.

354Gen.3.4. Joh.8.44. Num.31.16. 2.Sam.16.21. Pro.1.10.to14. Isai.56.12. Mat.27.20. Job.8.20. 2.King.3.14. Jer.22.14.17. Ezech.13.22.

355Psal.50.18. Pro.29.24. Isai.1.23.

356Pro.6.19. Pro.10.12. Levit.19.16. Pro.11.13. Pro.25.9.10. Pro.26.20. Ezech.22.9.

357Gen.18.19. Deut.6.7. Josh.24.15. Ephes.6.4.

358Num.25.4 1.Sam.2.23.24. 1.Sam.3.13. Compared with 1.King.20.42.

359Psal.101.2. Pro.29.12. Pro.11.29. Pro.15.27.

360Mat.9.36. Mat.6.34.

which comes from hence, because they either do not see and take notice, or they wil not see and take notice, as they ought, of the miseries and wants of the soules of their people, though they be told of them and made acquainted with them.³⁶¹

The outward thing, namely the omitting of such good things which ought to be performed by them, to those, whose soules they have taken charge of, for the good of their soules: and this is done two wayes,

1. When through insufficiencie, being Idoll pastors, dumbe dogges, and blinde guides, they do not at all teach, and admonish their people of their sinnes, and danger they are in by reason of their sinnes.³⁶²
2. When though they be able, yet either through sloth or negligence, being present with their people; or by reason of their absence, they being not resident and abiding among their people (as they ought) they do either not preach to their people, and admonish them of their sinnes plainly and faithfully, or they preach to them very seldome.³⁶³

Things of practice proper to Ministers as they be Ministers, and have charge of the souls of others, that do hurt or hinder the life of the soule of another or others, are either things

In their teaching; and they are either flattering teaching, or corrupt teaching.

Or in their manner of living, as namely, such evill things done by them in the sight of their people, as do minister matter of infection to their soules.³⁶⁴

As when Ministers go on in the practise of sinne openly, and do live wickedly and loosely in the face of their people.³⁶⁵

It requires every thing that tendeth to the maintenance & preservation of the life of man, and the welfare and safety of his body and soule.

And the things tending to the maintenance and preservation of the life of the body of man, and safety of his body are; either

Such things as tend to the maintenance an preservation of the life of a mans owne body, and to the welfare and safety of his own body. Or such things as tend to the maintenance and preservation of the life of the body of another, and to the welfare and safety of the body of another or others.

The things that tend to the maintenance and preservation of the life of a mans owne body, and to the welfare and safety of his owne body, are these two thing:

1. The procuring and using of all good and lawfull meanes, within his power, and according to his abilitie, that serve to keep and defend his body from violence, and from danger, and from hurt: those are foure especially:

1. The turning away of unjust violence, offered to his body by or from others, if he be able by his owne power and strength, so farre as his place and calling will suffer him.³⁶⁶
2. The avoyding of the hands of such persons as seeke by violence to hurt his body & to shed his bloud; by flying from them, or by hiding himselefe from them, he being not able to

361Pro.27.23.

362Isai,56.10. Jerem.2.34. Pro.29.18. Mat.5.13. Mat.15.14.

363Ezec.3.17.18. Ezec.33.7.8. Ezech.34.2.3to10. Zach.11.15.16.17. Act.20.26.27.28. Heb.13.17.

364Jerem.6.14. Jerem. 23.17.31.32. Ezech.13.10.16. Rom.16.18. Ephes.4.13. 1.Tim.3.4. Tit.1.10. Mat.15.4.5.6.9.

3651.Sam.2.24. Jerem.23.14. Galat.2.13.

3661.Sam.21.18. Mat.26.51.52. 1.Pet.2.20.

withstand them in regard of their power and greatnesse: if he be not hindered by his private or publike calling.³⁶⁷

1. *The seeking and using of the helpe of others, and especially the Magistrate as Gods lieutenant, to keepe his body from unjust violence.³⁶⁸

4. The avoiding of such things as may hurt his body, as a generall famine, contaigious sicknesse, sword, flouds, fire, and such like; by flying from them and by romoving of his body from one place to another, by shrowding himselfe under some covert, if he be not hindered by his place and calling, and so as it be not to the hinderance and to the hurt of another.³⁶⁹

2. The procuring and using of all good and lawfull meanes according to his abilitie and power, that are helpfull and profitable for the continuance of the health and strength of his body, and for the preventing of sicknesse and weakenesse of his body, and for the recovery of the health and strength of his body when they are impaired; & those means are foure especially.

1. Necessary and wholesome food, cloathing, and lodging, using them seasonably and moderately.³⁷⁰

Honest and lawfull mirth, and rejoycing in an holy manner, and sometimes using the helpe of Musicke, by siging or playing on an instrument of Musicke or by hearing others sing or play; so as it be with moderation, and in due time and season.³⁷¹

3. The helpe of *Physicke* and *Chyrurgerie* as occasion is given, using good and lawful medicines; and not trusting in them, as able to do any good of themselves, but intreating the Lord for a blessing on them.

4. Honest and lawfull exercise, moving and stirring of his body, and that seasonably and in fit time and place, without the just offence of any; and that more of lesse as the state of his body requires. and as his calling will suffer him, as walking running, leaping, and such like.³⁷²

Such things as tend to the maintenance and preservation of the life of the body of another, and to the welfare and saftie of the body of another, are either,

Inward in the heart, or outward things

Things inward in the heart, are foure especially.³⁷³

1. A kinde and loving disposition of the heart, or kinde heartednes towards all, whereby men are women are tractable and easie to be used and to be employed for the good of others whosoever they be, in any thing wherein they may do them good, as occasion is offered, without hurt or wrong to themselves or others.

2. Such a meeke quiet, and calme disposition of the heart, as is neither prone to provoke, nor easily provoked to anger, by injuries or wrongs offered or done. The highest degree whereof is long suffering, which is when men or women, being much or often provoked by injurious words and deedes, do not withstanding quietly passe them over, and put them up, and are still quiet and calme, and not provoked to anger: which meekenesse and longsuffering is to be expressed;³⁷⁴

367Gen.27.42.43. Exod.2.15. 1.King.19.3. Mat.2.13. Mat.12.14.15. Joh.7.1&8.59. Act.14.5.6.

368* 1.King.1.12.13.14.&. Pro.16.15. Rom.13.4.

369Gen.12.10.&26.1 Ruth.1.1. Gen,7.7. Pro.22.3. Luk.21.20.21.

370Gen.28.20. Pro.30.8. Mat.6.11. 1.Tim.5.23. Eccles.10.16.17.

3712.King.3.15. Pro.15.13. Pro.17.22. Nehem.8.10. Eccles.3.4. Philip.4.4.Exod.21.19. 2.King.20.7. Jerem.8.22.
Mat.9.12. 2.Chro.16.12.

372Joh.10.23. 2.Sam.1.18. Gen.27.3.

373Ephes.4.32. Galat.5.22. Coloss.3.12.

374Eccles.7.15. Mat.11.29. Ephes.4.2. Galat.5.23. Coloss.3.12. 1.Pet.3.4. Num.12.3. Pro.14.29.Pro.15.18. 1.Cor.13.4.
Galat.5.22. Coloss.3.13.

First, in a quiet bearing with the infirmities & frailties of others, as their hastinesse, slownesse, rashnesse, and such like: and with the passions and perturbations appearing in their actions, so farre forth as they are troublesome, grievous and displeasing to us.³⁷⁵

Secondly, in a free remission of revenge, neither carrying in our hearts any purpose of revenge for wrongs done to us, or supposed to be done to us; or returning punishment and evill for evill, in way of requitall for them.³⁷⁶

3. An inward fellow-feeling of that which befalls others in respect of their bodies, and that in two wayes:³⁷⁷

First, by rejoycing with others that have just cause of rejoycing, for their outward good and prosperitie seene of heard of.³⁷⁸

Secondly, by mourning and grieving with others that have just cause of heavinesse, mourning, and grieffe, for their outward evill, distresse and adversitie, seene or heard of; and by pitying them, and by being tender hearted to them.³⁷⁹

4. An heart disposed to peace and quitenesse, and a care and desire to maintaine concord and good agreement amongst men, as much as is possible & in our power,³⁸⁰ which is to be expressed in three things especially;

First, in passing by offences so farre as they concerne us in particular, and may be passed over without hurt or wrong to our selves, or to others; and sometimes for quitenesse sake, in parting from our own right.³⁸¹

Secondly, in construing things in the best sence, and taking every thing (if it be possible) in the best part.³⁸²

Thirdly, in meddling with our own matters and businesses, and such things as concerne us in regard of our callings and conditions of life.³⁸³

Outward things are either such as serve to avert and turne away evill, wrong, hurt, or danger from the body of another or others: Or, such as serve for the good, the helpe and comfort of the body of another or others.

Such as serve to avert and turne away evill, wrong, hurt, or danger from the body of another or others, are either, in speech and in word: Or in act and deed.

In speech or in word, as namely, such words and speeches uttered, as are for the defence and helpe of innocent persons that are helplesse, being either under the hands of oppressors, or followed and pursued by oppressors, seeking to hurt and to wrong them either in their bodies or lives,³⁸⁴ and men are to speake for the defence and helpe of such persons three wayes:

First, by speaking for them as they are able, and according to their place and calling, in private to

375Galat.6,2, Ephes.4.2. Coloss.3.13.

376Mat.6.12. Ephes.4.32. Coloss.3.13.

377Rom.12.15. 1.Cor.12.25.26.

378Psal.35.27. Luke.1.58. Philip.1.26.

379Psal.35.13.14. Ephes.4.32. Coloss.3.13. Heb.13.3. 1.Pet.3.8.

380Rom.12.18. Galat.5.22. Coloss.3.15. 1.Thess.4.11

381Pro.17.14. Pro.19.11. Pro.20.3. Jam.3.17. Gen.13.8.9. Mat.17.27.

3822.Sam.10.3. 1.Cor.13.5.

3831.Thess.4.11. 1.Pet.4.15.

384Pro.12.6. Pro.24.11.12.

the face of the oppressor or oppressors, to dissuade him or them from offering or doing wrong unto them in respect of their bodies and lives.³⁸⁵

Secondly, by speaking and pleading for them as they are able, and according to their place and calling, either as witnesses, or as advocates, or as Judges publicly in some open Court, for the freeing of them from the wrong done or offered to be done to them, in respect of their bodies or lives; especially they being poore, fatherlesse, widdowes, or strangers; or being religious, and yet such as either cannot or dare not pleade for themselves.³⁸⁶

Thirdly, by speaking to God for them as they are able, in prayer, by commending their case to the Lord,³⁸⁷ and calling on him in prayer for their succour and reliefe.

In act and deed, as namely, such acts & deeds done, as are for the help & succor of innocent persons, that are helplesse, being either under oppression and wrong, or pursued by oppressors, seeking to hurt or wrong them in their bodies or lives.³⁸⁸ And men are to do things, serving for the helpe and succour of such persons, either

Against known evils and wrongs already done to them, and that as they are able, and according to their place and calling, by using their power and strength for the rescuing and delivering them from under their oppressions and wrongs:³⁸⁹

Or against knowne evils and wrongs that are in doing, or intended to be done to them, and that as they are able, by interposing their power and strength to defend and to save them from those evils and wrongs. And that either,

As a private persons, by using their hands, their purses, and their paines, so farre as they are able to protect and to save them from violence or spoyle, especially when the violence or spoyle intended, is sudden, and the Magistrate is absent, & it is dangerous to stay for his coming; & sometimes so far, as to the hazard of their owne lives, as when it is to the defending and saving of the bodies and lives of such as are speciall instruments of Gods glory, and of common good, either in Church or Commonwealth.³⁹⁰

Or, as Magistrates, by drawing out and using the sword according to their place and power, to protect and to save them from violence or hurt, whether it be in doing, or intended to be done, either by their owne subjects or by foreiners.³⁹¹

Such things as serve for the good, the helpe and comfort of the body of another or others, are either In speech or word, or in act and deed.

Things in speech or word, as namely, such words & such speeches uttered and spoken, as to expresse meeknesse, gentlenesse, kindnesse and love to those to whom they are uttered and spoken.³⁹² And the words and speeches wherein men are to expresse meeknesse, gentlenesse, kindnesse and love, are of three sorts especially:

385Gen.37.21.22. 1.Sam.20.32. Hest.7.3.4.5.6.

386Hest.4.8. Job.29.12.to 18. Jerem.38.7.8.9. Luk.23.13.14 to 22.

387Acts.12.4.5. Rom.15.30.31.2.Thess.3.1.2.

388Exod.2.17.18.19. Judg.2.16. Jud. 3.9.15.31.

389Gen.14.14.15.16. 1.Sam.30.17. Pro.24.11.

390Josh.1.4.6. 1.King.18.4. 2.Sam.21.14.15.16. Rom.16.14. 1.Joh.3.16.

391Exod.18.21. Rom.13.4. Exod.2.11.12. Act.7.24.

392Tit.3.2. 1.Pet.3.16.

1. Their salutations, when they meete with others, they are to salute them being their equals or inferiours, by their names or surnames; & their superiours, by names of honour or office, giving them such titles of reverence, as of right belong to them, wishing them good health, prosperity or good successe, and the like, as occasion is offered.³⁹³

2. Their answers; men are to give to others soft answers, such as may neither kindle nor increase anger in them; and when they are rayled on, they are not to rayle againe, and when they are hardly spoken of, they are either to be silent, or onely to make a just and manifest defence of their own innocencie.³⁹⁴

3. Their admonitions and just reproofes, when men do admonish or justly reprove their brethren for their faults committed of ignorance or of frailtie,

Or in act and deed: and those are either,

In countenance and in some gesture and carriage of the body, as namely, all such lookes and gestures of the body as do expresse meekenesse, gentlenesse, kindnesse, and love to another or others, without dissimulation.³⁹⁵

Or other acts and deeds; and those are of two sorts:

First, such acts and deeds done, as do expresse kindnesse and love to those to whom they are done, and are for the continuance of the health, welfare, comfort and good estate of the body of another, or the bodies of others; as the bestowing of gifts and benefites, and good turnes on others.³⁹⁶

Secondly, such acts and deeds done as to expresse kindnesse and love, and tender affection to those to whom they are done, and are for the relieving of another or others, being in any knowne want or distresse of body. And men are to reach out their helping hands according to their abilitie and means, for the relief of such.³⁹⁷

Sometimes to the entertainment of them to bed, or board, or both, especially they being strangers and harbourlesse, & for the Lords cause, and for a good conscience persecuted.³⁹⁸

And especially to such as they are bound unto, by some neare and speciall bond of place, calling or condition, or of nature or grace.³⁹⁹

The dutie that belongs to the dead body of another, is the buriall of it, in such honest and seemly manner, as is agreable to the nature and credit, as well of those which remaine alive, as of the partie deceased, with moderate mourning.⁴⁰⁰

The things tending to the maintenance and preservation of the life and the soule of man, and to the welfare and saftie of the soule, are either

Such things as tend to the maintenance and preservation of the life of a mans owne soule, and the welfare and saftie of his owne soule; or such things as tend to the maintenance and preservation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others.

393Joh.1.38. & 20.16. Judg.6.12. Ruth.2.4. Luke.1.28. & 10.5. Joh.20. 19.

394Judg.8.2.3. 1.Sam.25.10.11.12.13. Pro.15.1. 2.King.18.36. 1.Sam.1.15. Dan.6.21.22. Joh.8.48.49. 1.Pet.3.9. Gen.13.8. Galat.6.1.

395Gen.31.2.5. Gen.30.10. 1.Sam.25.17. Pro.16.15. Gen.2.3.7.12.

396Gen.14.18.31. 2.Sam.19.28.31. 1.King.10.10.13. Jerem.40.5. Act.20.38.

397Job.31.16.17. to 21. Pro.21.13. Pro.31.20. Isai.58.7. Mat.25.35.36.42.43.

398Job.31.32. Jud.19.20.21. Rom.12.13. Heb.13.2 1.Pet.4.9.

399Job.19.13.14.to22. Levit.25.35. Rom.12.13. Galat.6.10.

400Gen.23.19. Gen.25.9. Gen.50.13. Jerem.22.19. Mat.27.60. Acts8.2. 1.Thes.4.13.

The things which tend to the maintenance and preservation of the life of a mans owne soule, and the welfare and safetie of his owne soule, are two things especially:

First, a carefull avoyding of all such things as tend to the destroying of his owne soule, as all sorts of sinnes, especially knowne sinnes, and the living and continuing in any knowne sinne, willingly and obstinately, and with delight.⁴⁰¹

Secondly, a careful use of the meanes that God that God hath ordained, both for the beginning, for the continuance of grace and of spirituall life in the soule, both in publike and in private; as the word preached or read, the Sacraments, prayer and such like, attending on them diligently, and using them conscionably, with care to profite them, and a carefull walking in the way of life and of salvation, by diligence to finish his own salvation, by adding daily one measure of grace to another, and by making his owne calling and election sure by the frutes of faith.⁴⁰²

The things which tend to the maintenace and preservation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others are such things as serve either for the procuring or helping forward of the spirituall life and salvation of another or others one, or more; as by doing such things as tend to the winning of their soules, & to their edification and building up in grace and goodnesse: and the things that men are to do tending to that purpose, are sixe.⁴⁰³

1. They are as they are able, and according to their place & calling, and as present occasion is offered, to teach and to instruct others to know God and the good wayes of God, and to counsell and to advise them in such things as concerne their sanctification and salvation, especially such as be under their charge, they being such as have the government of others, and are over others in publike or in private, as Ministers or governours in the familie.⁴⁰⁴

2. Secondly, they are as they are able, and according to their place and calling, and as present occasion is offered, to provoke and to excite and stirre up others to holinesse and wel-doing, & to harden and encourage them in wel-doing, especially such as be under their charge, they being such as have the government of others; and that by perswading & exhorting them to good things, and by praying, commending and countenancing them when they do well.⁴⁰⁵

3. Thirdly, they are as they are able, and according to their to their place and calling, and as present occasion is offered, to admonish and to reprove others, when they see of know them to offend, and to do evill and sinne; so as they do it fitly, fitting their reproofe to the qualitie of the person, whom they do reprove, and the nature and qualitie of the offence, for which the person is reprovved, and so as they do it seasonably, and in such a time as their reproofe may do the most good. Jude epist.v, 22,23. 2.Cor..13.2. ⁴⁰⁶

4. They are, as they are able, and according to their place & calling, and as present occasion is offered, to comfort others when they see or know them to stand in neede of comfort, in regard of their troubles and distresses, especially in regard of troubles, afflictions and distresses of their mindes and consciences for sinne; so as they do it wisely, with due consideration of the qualitie of the person afflicted, and so as they do it in such a time as comfort may do the partie afflicted most

401Pro.4.14.15. Pro.5.8.11. Pro.7.25.26.27. Pro.11.19. Rom.2.5. 1.Pet.3.10.11.

402Deut.30.10.20. Rom.10.14.17. 1.Pet.2.2. Pro.2.1.2.3. Pro.4.20.21. Pro.7.1.2.3.4. Pro.8.33. Isai.55.3. Coloss.3.16. 1.Thess.2.13. Pro.16.14. Ephes.2.10. Philip.2.12. 1.Pet.1.5.6 to 12.Psal.92.14. 2.Pet.3.18.

4031.Cor.10.33. Pro.11.30. Dan.12.3. Rom.15.2. Jam.5.19.20.

404Gen.18.18.19. Deut.6.7. Pro.1.10. Pro.31.1. Joh.1.35.36.to45. Acts 20.26.27. Coloss.3.16.

405Pro.27.17. Heb.10.24. 2.Chron.19.29. 1.Chron.20.20.2.Chron.32.7. 1.Thess.5.11. 1.Tim.5.1.2. Heb.3.13. Rom.13.3. 1.Cor.11.2.

406Levit.19.7. Luke 17.3. Coloss.3.16. 1.Thess.5.14. 2.Tim.4.2. Tit.2. Galat.6.1. 1.Ti.5.1.2. 2.Sam.12.1. Tit.1.13. Nehem.5.7. Job.2.10. Pro.29.17.19.

good.⁴⁰⁷

5. They are, as they are able, and according to their place and calling, and as present occasion is offered, to pray for others standing in need of their prayers, for the good of their soules; especially for such as they are bound unto by some neare and speciall bond of nature, place, calling or condition.⁴⁰⁸

6. They are, as they are able, and according to place and calling, and as present occasion is offered, to give good example to others, living in their sight without giving just offence, and walking before them in the practice of good things; especially to such as they are bound unto by some neare and speciall bond of nature, place, calling or condition.⁴⁰⁹

The end of the sixth Commandement

407Gen.50.21. 1.Sam.23.16. 2.Sam.10.2. Job.6.14.15. Isai.40.1.2. Mat.14.27. 1.Thess.4.18. 1.Thess.5.14. Job.16.2. Job.19.21. Isai.50.4.

408Jerem.42.2.3. Gen.43.29. Gen.48.15. 1.Chron.22.12. James 5.15.

409Mat.5.16. 2 Cor.9.2. 1 Pet.2.12. 1 Pet.3.6.

The 7. Commandement

The Negative part

It forbids all manner of uncleannesse, and fleshly defilement, and all things that hurt or hinder chastitie in man or woman; and these things are either Inward or Outward.

Inward, in the heart, as namely, filthie imaginations, and unchaste thoughts, and inward lusts and motions of the heart, to uncleannesse, whereunto the heart doth give consent⁴¹⁰; or purposes and desires of the heart to any act of uncleannesse and fleshly defilement, which are then most vile and most odious, when they are so violent and strong, as that they continually boyle and burn within, and give a man or a woman no rest, but are ever stirring and provoking them to the committing of some filthie act of uncleannesse.

Outward, and those are either things going before the act of uncleannesse and fleshly defilement, or the acts of uncleannesse and fleshly pollution.

Things going before the act of uncleannesse & fleshly defilement, are either further off, as preparatives or provocations to it, or neerer to it, than preparatives and provocations.

Further off, as preparatives and provocations to it; and those are either such things as stirre up filthie lust, and make the body fit for uncleannesse, or such things as helpe forward the fitnessse of the body for uncleannesse. Such things as stir up filthy lust, and make the body fit for uncleannesse, and those are,

Firstly, gluttony, or excesse in eating, and pampering of the bellie with meats.⁴¹¹

Secondly, drunkennesse, oe excesse in drinking.⁴¹²

Thirdly, lustfull dreames, coming from surfetting and drunkennesse, from whence come nocturnall pollutions.⁴¹³

Fourthly, Idlenesse, as when men or women spend their strength, and the time God gives them, wherein they ought to imployed in some honest labours of minde or bodie, in excessive sleeping, and and in slugishnesse, in ease and in doing nothing, but following their sensuall pleasures.⁴¹⁴

Such things as helpe forward the fitnessse of the bodie for uncleannesse, and those are,

1. Any light, vaine, immodest either setting out of the bodie, or carrying of the bodie in divers particulars, as namely, by riotous, lascivious, garish, disguised, and new-fangled attire, long shagge haire, by platting, curling, frizling, or powdering the haire, or by wearing false haire, painting the face, laying out of the naked breasts, stretching out of the neck, tinckling with the feet and such like⁴¹⁵

2. The keeping company with lascivious, wanton, and filthie persons, and the frequenting of lewd houses, houses of filthinesse.⁴¹⁶

3. Immodest, unchaste, ribald and filthiie speaking. *Ephes.4.20 & 5.3,4 Coloss.3.8.*

4. The reading of unchaste and filthie bookes, bookes of love matters, of dalliance and filthinesse, 1 *Cor.15.33. Act.19.19.*

410Matt.5.28. Coloss.3.5.

411Jer.5.8.Eze.16.49. Rom.13.13. Hosea.7.6.

412Gen.19.31.32.33.34.35.Pro.23.30.31.33. Isai.5.11. Rom.13.13. Ephes.5.18.

413Deut.23.10.

4142 Sam.11.1 Eze.16.49. 1 Tim.5.13

415Ezec.16.49.Prov.7.10. 1 Tim. 2.9,10. 1 Pet 3.3. 1 Cor.11.14. 2 King.9.30. Jer.4.30. Isai.3.16,17,18,19, &c.

416Gen.39.10 Psal.50.18. Prov.5.8. & 7.7,8,9,10. Eph.5.5.7.

5. Idle curious looking of men upó women, or of women upon men, *Gen.6.2 & 39.7. & 34.1,2.*
6. Looking upon lascivious, filthie, and unseemly pictures, and the beholding of love-matters, and the light behaviour of men or women, represented and set out, not only by speech, but by gesture, and by conveyances and devices in stage-playes an comedies.⁴¹⁷
7. Immodest and wanton dancing, mixt dancing of men and women together in number and measure artificially, especially after solemne Feasts, and at merrie meetings.⁴¹⁸

These things nearer to it than preparatives & provocations, & those are,

1. The wearing of apparell not fit for the sex, *Deut.22.5. Job 24.15. Gen. 38.15.*
2. Wanton kissing, and embracing, & unchaste touching and dalliance, *Gen.39.12. Prov. 7.13. Deut.25.11,12.*
3. The moving, and entising, and perswading to the very act of uncleannesse and fleshly pollution, *Gen.38.7,10,12. Prov.7.14.to21.*

The acts of uncleannesse and fleshly pollution, which are either with ones selfe or with others.

With ones selfe; and chastitie is hurt or hindered in man or woman with themselves, by effeminate wantonnesse, and by doing as *Onan* did, *Gen.38.9.* when men or women abuse their owne bodies, and by any way or meanes provoke and procure themselves to doe as he did.

With others, with one other alone, or with many others.

With one other alone, which is either by married persons, man and wife betweene theselves, or by such as are not married one to another.

By married persons, man and wife betweene themselves, and that either in respect of their entrance into marriage, or in regard of their after proceeding and use of marriage.

In respect of their entrance into marriage, which is, when they company together and have secret societie one with another, as man and wife; and yet are either such as entred into that state without due consent of their parents, neither having it a the time of their entrance, or having gained it afterwards.

Or they are such as ought not to have married together, being within the degrees of consanguinitie or affinitie forbidden in the word of God, *Levit.18,6.to18. & 20,20,21. Mark.6.18. 1 Cor.5.1.*

In regard of their after proceeding and use of marriage, and that tow waies:

1. When they use the marriage bed intemperately and immodestly, not for procreation, or for yeelding the due benevolence or debt one to another, or for the avoiding of fornication, but meerey for the satisfaction of their unbridled pleasures, *1 Thess. 4.4,5. Hebr.13.4.*
2. When they use the marriage bed unseasonably, and that is done two waies;

First, if they know each other carnally, whilst it is with the woman after the manner of women, *Gen.18.11. Levit.18.19. & 20.18. Ezech.18.6. & 22.10*

Secondly, if they know each other carnally in the time of publike humiliation, in the time of a solemne Fast, taken up and used in regard of some grievous calamitie, either imminent or like to fall on the Church or Common-weale, or alreadie upon it, *2 Sam.11.11. Joel 2. 16. Zach. 12.12. 1*

⁴¹⁷2 Sam.11.2 Job 31.1 2 Pet.2.14. Numb.15.1,2,3.Ezech.23.14,15,16. Eph.5.3,4.

⁴¹⁸Exod.32.6. Job.21.11.12. Mark.6.21.22.

Cor.7.5.

By such as are not married one to another, and that in two waies:

1. When such as are not married one to another, doe commit some act of uncleannesse and fleshly defilement one with another, which is unnaturall, and against nature; and that is done three waies:

1. By Sodomittie, which is uncleannesse and defilement of the bodie, committed betweene them that are of one and the same sex, *Levit.* 18.22. & 20:13. *Rom.* 1.26,27. 1 *Cor.* 6.9. 1 *Tim.* 1.10.

2. By bestialitie, which is uncleannesse and defilement of the bodie, committed by man or woman with a brut beast, *Levit.*, 18.23. and 20.15,16.

3. By uncleannesse and defilement of the bodie, committed by man or woman with the Devill, as Witches doe, by their owne confession, *Gen.* 3.1.

2. When such as are not married to one another, doe commit some act of uncleannesse and defilement of the bodie one with another, which is naturall, and according to the course of nature corrupted; and that is done two waies:

1. By committing the sinne of Incest, which is uncleannesse and defilement of the bodie, committed betweene man and woman that are neare in blood, and of kindred one to another, either by consanguinitie or affinitie, *Gen.* 19.33.to37 & 35.22. & 49.4. & 38.18. 2 *Sam.* 13.14. *Ezech.* 22.11. *Mark.* 6.18. 1 *Cor.* 5.1.

2. By uncleannesse and defilement of the bodie, committed betweene man and woman that are not near blood, nor of kindred one to another, either by consanguinitie or affinitie; and that is done two waies:

1. By fornication, which is uncleannesse and defilement of the bodie, committed betweene man and woman, being both single and unmarried persons, *Gen.* 34.2. 1 *Cor.* 6.9.18. & 10.8. *Heb.* 13.4.

2. By adultery, which is uncleannesse or defilement of the bodie, committed betweene man and woman, being either both of them married persons, or one of them a married person, or at least contracted, *Gen.* 26.10. *Levit.* 18.20.&20.10. 2 *Sam.* 11.4. *Jer.* 5.7.8. 1 *Cor.* 6.9. *Heb.* 13.4. *Deut.* 22.22. And Incest, Fornication, or Adultery is most vile, and most odious, when it is committed by violence and force, which is called Rape, *Gen.* 34.2. *Deut.* 22.25. 2 *Sam.* 13.14.

The acts of uncleannesse and fleshly pollutuon of the body, committed with many others, and that two waies:

1. By uncleannesse and fleshly defilement, committed by man or by woman with many others at large, as when a man commits filthinesse with many women, whatsoever they be; or when a woman doth prostitute her bodie to many men, and commits filthinesse with many men, whatsoever they be, *Levit.* 19.29. *Deut.* 23.17. *Ezech.* 16.28,29. *Hosea* 4 2.

2. By uncleannesse and defilement of the body, committed by man or by woman, with many others, to whom they seeme to be bound by the bond of marriage; as when a man hath more than one wife at one and the same time, and hath carnall copulation with them: or when a woman hath more than one husband, at one and the same time, and hath carnall conjunction with them.⁴¹⁹

The Affirmative part of the seventh Commandment

It requires in generall two things:

1. Chastity both inward and outward, which is cleannesse and puritie both of the soule and of the bodie of man or woman, touching the matter of generation. And inward chastitie, and cleannesse,

⁴¹⁹Gen.4.14. & 2.14. Deut.17.17. Mat.19.5. Lev.18.18. Malac.2.15.

and purity of the soule of man or woman, touching the matter of generation, stands in a freedome by grace from fleshly concupiscence, the heart being by grace free from filthie uncleannesse and unchaste thoughts, and from inward filthie lusts, and from purposes and desires to any act of uncleannesse and fleshly feilement.⁴²⁰

An outward chastitie, and cleannesse, and puritie of the bodie of man or woman touching the matter of generation, stands in not putting in execution the concupiscence of the flesh in any act of uncleannesse and fleshly defilement, in any knid whatsoever, either with themselves or with others, be it with one other or with many others.

2. A carefull using of such things as are helpes to preserve chastitie, and doe tend to the preservation of cleannesse and puritie both inward and outward, both of the soule and of the body of man or woman, touching the matter of generation, and those are seven things:

1. The feare of God especially, a feare of God in respect of his Word and Commandement, that forbids uncleannesse and fleshly defilement both of soule and body, in any kind whatsoever, *Gen. 20.11 & 39.9. Eccles.7 28.*

2. A true delight in the word of God, and in his holy ordinances, *Psal.119.9. Pro.2.10.16. & 5.1,2,3. & 6.20.to24.*

3. Modestie and shamefastnesse which is an holy abhorring of all filthinesse and fleshly defilement, accompanied with a caefull observing of Christian comelinesse, and with a certaine grief and feare, lest any thing uncomely should bee committed, *Ephes.5.3.4.* which is to be expressed,

1. In the speech and in the words of men and women, namely, in decent talke and chaste speches, they using as seemely words as may be chosen, when they are to mention things that may move blushing, and using little and submisse speech, *Gen. 4.1. Psal.51. in the title, Prov.10.19, & 7.11.*

2. In countenance and gesture, and the carriage of the bodie and outward behaviour, men and women so looking and carrying their eies and countenances, as that they neither thereby expresse the filthie lusts of their owne hearts, nor give just occasion to stirre up the concupiscence of heart in others, and in gravitie in their carriage and outward behaviour, *Gen. 24.65. Job 31.1 Prov.6.25. & 7.13. Jer.3.3. Tit.2.3.7.*

3. In apparell, men and women are to cover their bodies with decent and comely apparell, and that decencie and comelinesse in apparel stands in two things⁴²¹: First, in covering the whole bodie with it, some parts excepted, as the hands and face, for necessities sake, *Gen. 3.10.21. Deut.28.48. Ezech.16.7,8.* Secondly, in beng decent and comely for the forme and fashion of it, which is, when it is according to the sexe, and according to the office and calling, order and degree, that men or women have in the societies of men, publike or private, and according to their abilitie, and framed according to the ancient custome of the place and Countrie where they live, and to the example of the gravest, and most godly, and sober minded men and women of their owne place, order, degree and age, *Deut.22.5. Matth.11.8. Zephan. 1.8. 1 Cor.11.16. Philip.4.8. 1 Pet.3.5.*

4. Temperance and sobriety, which is a moderate and sober use of such things as belong to the bodie, agreeable to time, place, and persons, which is to be exercised and expressed,⁴²²

1. In diet, men and women using meats and drinkes, so farre forth as they may serve to refresh nature, and to make them fit for the service of God and man, and

420Matt.5.28. & 15.19. 1 Cor.7.34. Coloss.3.5.

4211 Tim.2.9,10. 1 Pet.3.3,4.

422Gal.5.23. 1 Tim.3.2. Tit.1.8 & 2.12. 2 Pet.1.6.

sometimes in convenient abstinence, abstaining from the necessarie and ordinarie food of their bodies, for a time, as need doth require, and as their strength may beare, without abolishing and destroying nature.

2. In sleepe, men and women taking so much sleepe as may make them better able to doe all the good duties that concerne them towards God and men; sometimes refraining from sleep, and watching as need requires, and as they are able, so as it be not to the destruction of nature. ⁴²³

3. In lawfull pleasures and honest delights, men and women using them only so farre forth as they be no provocations to fleshly lust, nor hinderances to them in good duties towards God or man, *Rom.13.14. 1 Cor.7.29,30. Gal.5.13.*

5. In diligence and painfullnesse in good duties: men and women are ever to be doing some good thing, ⁴²⁴ either in their generall callings, as they be Christians, or in their particular callings. And the best good thing wherein they are to be diligent and painfull, is prayer to God, that he would purifie and purge their hearts from filthie lusts, *2 Cor.12.7,8.*

6. In the single estate, having not the gift of continencie, taking the benefit of holy mariage, when other meanes availe not, *1 Cor.7.2. 9.36. 1 Tim.4.3.*

7. In the state of mariage, the husbands affecting of his wife, and the wifes affecting of her husband, as they ought to affect one the other, and also the doing of that one to the other that ought to be done, for the preserving of pure love, and of sound and heartie affection betweene them, and for the keeping of themselves faithfull and constant one to the other: and they affect one the other as they ought, when they love one another with a fervent and pure love, expressing that in delighting in the love one of another continually, and cherishing one the other as they are able. ⁴²⁵ And they doe that one to the other that ought to be done, for the preserving of pure love and of sound and heartie affection betweene them, and for the keeping of themselves faithfull and constant one to the other three waies:

1. By their quiet and comfortable dwelling together in one place, with no longer absence of either from other, than shall be either on necessary occasion, or with mutuall consent, *Deut. 24.5. Prov.7.20. 1 Cor.7.10.12.13. 1 Pet.3.7.*

2. By so carrying themselves one to the other, as that they give no just occasion, either by word, deed or gesture, to suspect one the other of lightnesse or unfaithfulnesse, but so as they may have good cause to repose trust and confidence each in the other, whether present or absent, *Prov.31.11.*

3. By yeelding due benevolence one to the other, in the right and lawfull use of the mariage bed, using it temperately and seasonably, and with prayer to God for a blessing upon it, *1 Cor.7.3,4,5. Heb.13.4. Gen.25.21. 1 Sam.26.27. 1 Tim.4.5.*

423Pro.20.13. 2 Cor.6.6. & 11.22.

4242 Sam.11.2,3,4. Ezech. 16.49. 1 Tim.5.13.

425Ephe.5.25,29. Col.3.19. Tit.2.4. Prov.5.18,19. Gen.24.67.

The Table of the eighth Commandment

The Negative part.

It forbids in generall everything whatsoever, that tends to the hurt or hinderance of the wealth and outward good estate of man: and those things are either inward in the heart, or outward things.

1. Inward things in the heart, as inward longings and lustings of the heart after another mans wealth, the heart giving consent unto them. Or covetous desires in the hearts of men or women of that wealth which is none of theirs, though they never seeke to get it wrongfully. *Josh.7.21. Mica.2.2. 2 Pet.2.14. 1 Joh. 2.16.*

Those longings, and lustings, and covetous desires are most vile, and most odious, when they are insatiable, and vex and disquiet the heart with carking cares, and are so violent and strong, as they set a man or a woman forward to get another mans wealth against conscience, sense and reason, and sometimes against the light of nature, 1 *King.21.4. 19,20, Matth.26.14,15,16. Eccles.4.8. 1 Tim.6.9,10.*

2. Outward things, and those are either

Such as tend to the hurt or hinderance of a man or womans own wealth and outward good estate:
Or such as tend to the hurt or hinderance of a man or of a womans owne wealth, and outward good estate:

Or such as tend to the hurt or hinderance of the wealth and outward good estate of another, or others, one or more.

Such things as tend to the hurt or hinderance of a man or of a womans owne wealth, and outward good estate, are either

Such things as doe waste and consume a man or womans owne wealth and outward good estate, are three things especially:

1. Idlenesse, sloth, and negligence, *Prov.6.6 to 12. & 12.11. & 13.4. Prov 20.4.13. & 18.9. & 24.30,31,32,33,34. 2 Thess.3.10,11,12.*

2. Unthriftinesse and carelesnesse, either in ordering or spending a man or womans goods, *Job.6.12. Prov. 2.17. & 23.21. Luke 15.13,14,15,16.*

3. Rash, heedlesse, and unadvised suretiship, *Prov.6.1,2,3. & 11.15. & 17.18. & 20.16. Prov.22.26,27.*

Or such things as doe defraud a man or a woman of the right and comfortable use of their wealth, as namely, a base, covetous, needie, and an evill eye or niggardly sparing, when there is just and necessarie cause of spending, *Eccles. 2.26. Eccles.4 8. Eccles.6.1,2.*

Such things as tend to the hurt or hinderance of the wealth and outward good estate of another, or others, one or more.

And those are such things as tend to the hurt or hinderance of the wealth and outward good estate, Either of the Church,
Or Common-wealth,
Or some particular person or persons, one or more.

Those things which tend to the hurt or hinderance of the outward good estate of the Church, are two

things:

First, Sacriledge, or Church-robberie.⁴²⁶

Second, Symonie

Sacriledge or Church-robbery is committed in two waies:

First, by diminishing or by with-drawing and taking to ones selfe in whole or in part, hose things that either by the commandement of God, or by the free and voluntarie gift of man, or by the law of man are appointed and set apart for religious uses, as for the maintaining of the Minister of the Word, or of Universities and Schooles of good learning, or for the maintenance & releefe of the poore, as Hospitals, Almes-houses and such like,⁴²⁷ or doe any way belong to the worship and service of God, as the place appointed for publike worship and service of God, the Church commonly so called, or the Communion table, Cups, Bookes, and such like.

Secondly, by imploying things appointed and set apart for religious uses, to other ends and purposes, and by abusing them, especially by such as have the benefit and use of them.⁴²⁸

Simonie, or buying and selling of Church-offices or places to exercise those offices in, and consequently, buying and selling of the mysteries and Sacraments of the Church, and of spirituall things for private gaine, which is properly Simonie

Those things which tend to the hurt or hinderance to the Common-wealth, are three:

1. The robbing of the publike treasurie, and direct taking away from the common stock, and from the goods that belong either to the Crowne, or to the whole Kingdome, or to some Citie or corporation.⁴²⁹

2. The defrauding of such gifts as are given for publike uses, and are to be imployed for the common good, as for the maintaining of common high-waies and such like.⁴³⁰

3. The doing of such things as bring damage and detriment to the Common-wealth, and do procure and cause a dearth and scarcitie of such outward good things as are of necessary use in a Land and Countrie, in a Citie, Towne, or Village, which is done in three waies:

1. By hording us and withhholding selling of corne, and of other necessarie commodities which men or women have of their owne, when they may spare them, and others have need of them, in hope to raise the price of them.⁴³¹

2. By getting up all a commoditie into ones hand, either to carry out of the Land, or to sell it as men lift themselves, even the very refuse, as by engrossing commodities, forestalling markets, and such like.⁴³²

3. By uncharitable enclosure, as by dispeopling houses and townes, and by inclosing common fields to mmens owne private benefit and gaine.⁴³³

Those things that hurt or hinder the wealth and outward good estate of some particular person, or persons, one or more, are things done either in matter of contract betweene person and person, or persons one or more, or out of the matter of contract.

Things that are done in matter of contract, betweene person and person, or persons one or more are

426Rom. 2.22.

427Josh.7.21.Pro.20.25. Malac.3.8,9,10.

428Jer.23.1,2. Ezech.34.2,3,8. Phi.2.21. Judg.9.4. Dan.5.2,3. Mat.21.12,13.

4292 Kig.12.18. Neh.13.7.12.13.

430John 12 .6

431Prov.11.26. James 5.1,2,3.

432Mica 3.3. Amos 8.4,5,6,7,8.

433Isay.3.14. Isay.5.8.

either in buying and selling, and exchanging; Or in borrowing and lending; Or in hiring and letting; Or in pawning, and taking things to pawne.

Things that are done in buying and exchanging, are either by the buyer or by the seller, or by the buyer and the seller

Things which are done by the buyer, are three.

1. The extenuating of the goodnesse of the things which the buyer cheapneth contrary to his owne knowledge either by himselfe or by another.⁴³⁴
2. The taking advantage of the sellers either simplicities or present necessities, to buy his commodities, for lesse than it is worth.⁴³⁵
3. The making of bad payment of the price agreed on betweene him and the seller.⁴³⁶

The things which are done by the seller are five:

1. The praising, commending, and extolling the things he has to sell and is about to sell above the knowne goodnesse, and worth of them.⁴³⁷
2. The taking advantage of the buyers either simplicities, or present necessities to sell his commodity for more than it is worth.⁴³⁸
3. The selling and delivering of that which hee knowes to be bad ware, for good ware, at the price of good: which is done in two wayes; first, by selling and delivering that which he knowes to be bad in the matter and substance of it, for good, and in the stead of good, and at the price of good. Secondly, by selling and delivering that which hee knowes is bad an faultie in the qualitie of it, for good, and in the stead of good, at the price of good.⁴³⁹
4. The deceiving of the buyer, in the number, weight, or measure of the things sold unto him, by number, weight, or measure, and yet taking the full price agreed on betweene them.⁴⁴⁰
5. The raising of the just price of things, and the racking of the prices of the things he hath to sell, to the oppression of the poore.⁴⁴¹

The things that are done by the buyer, and by the seller, are the buying and selling of things either unprofitable and hurtfull, as Cards, Dice, and such like: or things that tend meerely to maintaine pride and vanitie, as painting and complexions, and such like.

Those things that are done to the hurt or hinderance of another, or others, one or more, in borrowinng and lending, are either done by the borrower, or by the lender.

Those things which are done by the borrower are two:

1. By not returning or not restoring the thing borrowed to the lender, as it ought to be returned or restored, which is done three waies.
 1. By not returning or not restoring the thing borrowed, to the lender at all.⁴⁴²
 2. By not returning or not restoring the thing borrowed, to the lender in due time, and at the time appointed, for the returning and restoring of it; but keeping it over and above that time,

434Pro.20.14. Isay 5.20

435Gen.23.9,13. Lev.25.14,15,16.

436Gen.23.16. Jer.32.8,9,10. Gen.43.12.

437Psal.15.2. Isai.5.20.

438Lev.24.14,15,16. Amos 8.5. Gen,23,15,

439Isai.8.33. Amos 8.5. Luke 19.8. Rom.1.29. 1 Thess.4.6.

440Lev.19.35.36. Deu.25.13,14,15.Ezech.45.10. Pro.11.1. & 20.10. Mica.6.10,11.

441Pro.11.10. Lev.25.14,15,16. 1 Thess.4.6. Isay.55.12. Act.19.24.

4422.King.6.5. Psal.37.21. Prov.3.27. Rom.13.8.

without the consent of the lender.⁴⁴³

3. By not returning or not restoring againe to the lender the thing borrowed, which is spent in the use of it, both as much, and every way as good as was lent in the same kinde; or by not returning, or not restoring the thing borrowed, which is not spent in the use of it, whether it be a living thing, as a servant, an horse, or a Cow, and such like; or a thing without life, both as much, and every way as good as it was lent.⁴⁴⁴

2. The borrowing of any thing, especially money, either

To ill ends and purposes, as either to maintain himselfe in pride, in riot, and such like: or that by the thing borrowed, the borrower may hurt or wrong another, or others, one or more, in his or their wealth and outward good estate.

Or after an unlawfull manner, (namely) on usurie, (that is) so as the borrower covenanteth with the lender, to returne to him not only the thing lent, in the full number, weight, measure, and quantitie, but something over and above, only in liew and recompense of the lending of it.

Those things that are done by the lender are three:

1. The lending to such persons as the lender knowes doe borrow to ill ends and purposes, as to maintaine themselves in pride, riot, or such like, or in any sinfull course, or to hurt, wrong, vex or trouble another, or others, one or more.

2. The lending after an unlawful manner, namely, on usury (that is) so as the lender will have the borrower to covenant with him to returne to him, not onely the thing lent in the full number, weight, measure, and the full summe and quantitie of it, but also an overplus and something over and above, only in liew and recompence of his lending of it.

3. The requiring of the thing lent in such manner as it ought not to be required, which is done in two waies:

First, when the lender doth require the thing lent too greedily, as either before the time appointed for the returning of it, having no extraordinary need of it, but only out of his covetous minde, or at an unseasonable time, as on the Sabbath, or the like.

Secondly, when the lender requires the thing lent with rigour, and with extreme hard dealing, using crueltie towards the borrower, though he doe humble himselfe to him, as by casting him into prison, or the like.

Things in hiring or letting, are either done by the hirer or by the letter.

Things done by the hirer are two:

1. The not returning of the thing hired, as it ought to be returned, which is done when the hirer either returns not the thing that he hired at all, or not at the time appointed for the returne of it, but wittingly and purposely keeps it over and above that time, without the consent of the letter, or not in the state that he received it, but either hurt or spoiled through his owne default, without making due satisfaction for that hurt or spoile.

2. The not paying of the hire agreed on betweene him and the letter, for the thing hired, as it ought to be paid, whether it be a thing to be used, as house, shop, chamber, land, or the like, or a mans labour, but either withholding it, or changing it, or not paying of it in due time.

Things done by the letter, are three:

1. The letting of a thing to hire at an unreasonable rate, which is done either directly, as when it is let for more than can be raised and made of the use of it in the judgement of any that knowes it, and

4432 King.4.1. Prov.3.28.

444Exo.22.14.

is able to judge of it; or indirectly and under a colour, as when it is let for an indifferent rate, in respect of the use of the thing it selfe, yet so far as the letter will not stand to the hazard of it, but makes the hirer covenant with him absolutely, to make the thing hired good to him at all times without any allowance, in respect of any casualtie that shall come, though the thing hired being subject to many casualties, doe perish without his default.

2. The letting of a thing to hire of worse quality than is pretended; as when the letter lets it to the hirer for his use, which hee knowes will not serve his turne,

3. The withholding from the hirer the use of the thing he hath let to him to hire, either in whole or in part.

Things that are done to the hurt or hinderance of another, or others, one or more, in pawning and in taking things to pawne, are things that are done by the pawner, or by the partie who takes things to pawne.

Things done by the pawner are three.

1. The pawning of such things as ought not to be laid to pawne, as ones life, his owne wearing cloths, which are for present use, and such like.

2. The pawning of things to ill ends and purposes, as for the effecting of some wicked purpose, or the like.

3. The not fetching home of his pawne at the time appointed, for the redeeming of it, by doing that which ought to be done for the redemption of it being able to redeeme it, but letting it still lie in the hands of the partie to whom it is pawned to his losse or hinderance.

Things done by the partie who takes things to pawne are three.

1. Taking of a thing to pawne that ought not to bee taken, as namely, things that are of necessarie and present use for the maintenance and preservation of the life of man.

2. The using of the thing pawned, and taking profit and benefit of the use of it within the compasse of the time set and appointed for the redemption of it.

3. The not returning and not restoring the pawne at the time appointed for the returne of it, as it ought to be returned.

Things that are done out of the matter of contract, to the hurt or hinderance of another, or others, one or more, are two:

First, the unjust taking away of that wealth, or any part of it, that belongs to another, or others, one or more.

Secondly, the conspiring with those who unjustly take away that wealth, or any part of it, that belongs to another, or others, one or more.

The unjust taking away of that wealth, or any part of it, that belongs to another, or others, one or more, is done in three waies:

1. By open violence and force, which is exercised two waies: First, by laying violent and strong hands on that wealth which belongs to another, or others, one or more, or any part of it, whether by sea or by land, and taking it to ones selfe as a prey. Secondly, by making havoke and spoil of the wealth, which belongs to another, or others, one or more, or any part of it. meerely of evill will, and of envie, or of a meere delight in doing mischief, without any profit or benefit to the spoiler.

2. By secret and privie stealth, which is practiced in three waies:

First, by pilfering, conveying, and secret carrying away that wealth which belongs to

another, or other, one or more, or any part of it.

Secondly, by secret and unjust wasting and consuming, and drawing from that wealth which belongs to another, or others, one or more, or any part of it, being such as one may come unto without suspicion.

Thirdly, by secret encroaching upon another mans wealth or possessions, which is most vile, when it is upon the wealth or possession of the fatherlesse or helplesse.

3. By fraud and deceit, which is used either in respect of persons or things.

In respect of the persons that belong to another, or others, one or more, as by alluring, and by entising away by word or deed, as by perswasion, or gifts, any person or persons that belong to another, or others, one or more,

In respect of things that belong to another, or others, one or more, and that is dne seven waies.

1. By perverting of the Law, or corrupting judgement in cases touching lands or goods, which is most vile, when it is done under colour of equitie, conscience, and Religion.

2. By using and practising unlawfull Arts and courses to get that wealth, or any part of it, that belongs to another, or others, one or more, as jugling, charming, and such like.

3. By false dealing in matters of trust, touching lands or goods.

4. By concealing things strayed or found, and keeping them, and withholding them from the right owner, being knowne.

5. By pretending povertie and want without just cause, and by taking almes, when men or women have no need, whereby they doe defraud the poore, and take that which belongs to such as are truly poore.

6. By gaming for mney and gaine, especially at unlawful games.

7. By using devices and subtilties of wit, to get that wealth, or any part of it, that belongs to another, or others, one or more, as lying, using another mans name, he not knowing of it; pretending skill to doe another good by Physick, Chirurgerie, or such like, when there is no skill; or any manner of cosenage, commonly called, cony-catching, cheating, or such like.

The conspiring with those who unjustly take away that wealth, or any part of it, that belongs to another, or others, one or more, which is done foure waies:

1. By counselling, perswading, or commanding, or by hiring, or any way plotting with another, or others, one or more, to take away that wealth, or any part of it, that belongs to another, or others, one or more, by any unjust way or meanes.

2. By being present with others, when they doe unjustly take away that wealth which belongs to another, or others, one or more, and consenting to them by silence, and not reproving them.

3. By receiving and harbouring of those, who have unjustly taken away that wealth, or any part of it, that belongs to another, or others, one or more, and hiding and concealing them, and pleading for them, and by receiving, and hiding, and concealing the things they have unjustly taken away.

4. By favouring & by upholding those who unjustly take away that wealth, or any part of it, that belongs to another, or others, one or more, either by impunitie (having power to punish) or by feeding and cloathing of lustie and stout rogues and beggars.⁴⁴⁵

The Affirmative part of the eight Commandement.

It requires in general every thing whatsoever that tends to the helpe or furtherance of the wealth and outward good estate of man, and those things are either inward in the heart, or outward things,

445Isay.1.23. Rom.1.31.

Things inward in the heart, are two:

First, a stayednesse in the minde, and a setled purpose in the heart of man or woman, to seeke riches and outward good things, onely so far as they may in the use of lawfull meanes, and may look for the blessing of God on their endeavours, and so far as the Lord shall be pleased to offer them matter, and to give them just occasion so to doe, and no further.

Secondly, a contentednesse of minde, with that part and portion of wealth, and of outward good things, whether it be little or much, which God hath allotted: the ground of which contentednesse of minde, is a resting by faith on the promise of God, and a depending on his providence without distrustfull care.

Outward good things, are either such things as tend to the helpe or furtherance of a man or womans owne wealth, and outward good estate;

Or such things as tend to the helpe or furtherance of the wealth and outward good estate of another, or others, one or more.

Such things as tend to the helpe or furtherance of a man of womans owne wealth and outward good estate, are either concerning the getting of wealth, the keeping of wealth, or the using of wealth.

Things that concerne the getting of wealth, are two:

First, an honest and lawfull particular calling, wherein every one being or yeares, is to walk and to be employed.

Secondly, Diligence, and painfulnessse, and faithfull labour in that honest particular calling, wherein a man or woman is set.

Things that concerne the keeping of wealth, are two:

Firstly, frugality or thriftinesse, and a care to save that wealth which God hath given.

Secondly, peaceablenessse, and a care to keepe and hold that wealth which God hath given, with peace, avoiding law and contention, as much as is possible.

Things that concerne the using of wealth, are two:

First, a wise, convenient, and seasonable dispensing of the wealth which God hath given to any, to the honest maintenance of themselves and their families, if they have any.

Secondly, a moderation of spending that wealth which God hath given to any person, man or woman, ordering and limiting their expenses to the proportion of their meanes.

Such things as tend to the helpe or furtherance of the wealth and outward good estate of another, or others, one or more, are foure.

1. Just dealing with another, or others, one or more, in respect of wealth and outward good things.
2. Yeelding helpe to another, or others, in outward good things, standing in need of helpe that way.
3. Procuruing the wealth of another, or others, one or more.
4. In restoring things unjustly gotten or taken away from another, or others, one or more.

Just dealing with another, or others, one or more, in respect of wealth and outward good things, standeth in foure things:

First, in a willing yeelding of that which is due, to every one bearing office in the Church, or in the Common-wealth, as Tribute, Custome, Tithes, Tenths, & such like.

Secondly, in using truth, simplicitie, and plainnesse both in word and deed, in bargaining, in buying and selling, in hiring and letting.

Thirdly, in keeping of all just and lawfull covenants in matter of contract betweene person and

person, or persons, one or more, as in buying, in selling, in borrowing, in lending, in hiring, in letting, in pawning, and in taking things to pawne.

Fourthly, in readie yeelding of that which is due, to any person or persons, one or more, by way of requitall

In yeelding helpe to another or others, one or more, in outward things, standing in need of helpe that way, standeth in two things:

1. In a readie and willing giving.
2. In freely lending.

In a readie and willing giving to another, or others, one or more, and communicating to their necessities in outward things, both to such as are absolutely poore, whether in common want, or extreme want, and also those, who for the present, by reason of some sudden accident, doe want and stand in need of releefe, though otherwise of good meanes: and this communicating to the necessities of others in outward things, must be with respect,

1. To state the condition of the parties that stand in need of releefe; relieving those who are in great need, before those whose wants are but common and ordinarie; and those that are in extreme necessitie, though enemies, before friends and acquaintances, not in like want; and amongst such as are in extreme necessitie, those who are the first cast upon us by the providence of God.
2. To the persons that are to be releevd, the want and necessities of the persons being alike: first, relieving those, to whom we are bound by the bond of bloud, kindred, or alliance, and then others; and amongst others, first, those that are nearer to us in habitation, and then those that are further off; and amongst those that are either nearer or further off, such especially as are of the houshold of faith; and releefe must be given liberally according to our abilitie, and to the necessities of the receiver, as neare as we can.

In free lending to another, or others, one or more, as occasion is offered; and if the partie to whom something is lent, be decayed in his or her outward estate, by the immediate hand of God, or be brought to extreme povertie in free forgiving the debt.

The procuring the wealth of another, or others, one or more, standing in three things:

First, in a wise and discreet undertaking and becoming suretie for another, or others, one or more.

Secondly, in dealing faithfully with the goods of another, or others, one or more, being trusted with them.

Thirdly, in averting and turning away harmes from the goods of another, or others, one or more, as occasion is offered.

The restoring of things unjustly gotten or taken away from another, or others, one or more, standeth

In making recompence and satisfaction for things unjustly gotten, or taken away from another, or others, one or more, which is done by returning to them either the same things every way as good as they were when they first had them, with an overplus answerable to the dammage they have sustained by the want of them; or else things of the same kinde, every way as good as they were, both for the quantitie, and for the worth and value of them, with so much over and above, as they have sustained losse or hinderance by the want of them, for the time they have wanted them.

The end of the eighth Commandement.

The 9. Commandment

The Negative part.

It forbids in generall whatsoever is contrary to the truth, and tends to the hurt or hinderance of the good name of man or woman; and those things are,

Either such things as are contrarie to the truth, and tend to the hurt or hinderance of a man or womans good name:

Or such things as are contrarie to the truth, and tend to the hurt or hinderance of the good name of another, or others, one or more.

Such things as are contrarie to the truth, and tend to the hurt or hinderance of a man or womans owne good name, are either things inward in the heart, or expressed and uttered by the tongue.

Things inward in the heart, are two things especially.

First, selfe conceitednesse, and over-weening of their owne excellencie, when a man or a woman doe thinke themselves either to be that which they are not, or are too highly conceited of the good things they have.

Secondly, too base and too meane a conceit, and under-weening of the good things that be in themselves; when a man or woman doe think that either they have not that grace, and those good things, or not that measure of grace, and of good things that indeed they have.

Things expressed and uttered by the tongue, are three things especially:

1. Vain glorious boasting and bragging, which is most vile and odious, when it is a boasting and bragging of wickednesse and sinne.
2. The lessening and extenuating of their faults.
3. The unjust accusing of themselves, as by speech, either denying, or extenuating and lessening the graces and gifts God hath bestowed on them.

Such things as are contrary to the truth, and tend to the hurt or hinderance of the good neame of another, or others, one or more, are,

Either things inward in the heart, or expressed and uttered by the tongue.

Things inward in the heart, are foure things especially.

1. Light and wrongfull suspicion, and evill surmising and causelesse misdeeming of another, or others, one or more, which comes either from their weaknesse of judgement, or from their owne guiltinesse of sinne, or from some evil affection of envie, hatred or the like.
2. Rash, uncharitable, and unjust judging and condemning of another, or others, one or more, which is done in two waies: Either in respect of their persons, as when they thine otherwise of their persons, than they ought to doe, in regard of some slips, infirmities, evill reports; or in regard of some crosses, or some strange accident that befalls them: Or in regard of their words or deeds, as when they thinke and judge otherwise of their words or deeds, than they ought to doe, as when they thinke and judge ill of their good speeches or actions, or do take their speeches or actions that are indifferent in the worst part, or doe thinke and judge the things that are spoken or done amisse by them, worse than they are.
3. Inward contemning and thinking basely of another, or others, one or more, and disdainning of them for worldly respects.
4. Admiring of others, and magnifying of them in the inward conceit of the heart above their worth, which is most vile and odious, when it is for their errors and sinnes.

Things expressed and uttered by the tongue, are either things expressed and uttered to another, or others, one or more, or things expressed and uttered of another, or others, one or more.

Things expressed and uttered by the tongue to another, or others, one or more, are either things uttered vainly or falsly.

Things uttered vainly, are either things uttered without reason, and out of season, when a man or a woman are pratlers, and too full of words, and do keep nothing secret, but tell whatsoever they know, and doe needlessly publish the secrets and infirmities of others, to their discredit.

The things uttered falsly are two especially:

1. Lying, when a man or woman doe willingly and wittingly speake that which they know is false, with a minde and purpose to deceive, which is most odious, when it is either to cloake and smooth over a sinne already committed, or to make way for sinne and the doing of some evill, or when it is to intrap another, or others, one or more, and to draw them into some error or sinne, or into some danger.
2. Such speech as setteth either praise or dispraise where it should not, and a man or a woman doe praise others to their faces unjustly, by flattering of them, as when they doe to their faces praise, commend, and extoll either their persons, or their gifts, or their actions, above that which they know or thinke, either to get favour with them, or some way or other for their owne advantage, which is most odious, when it is with hatred and malice in the heart, and that flattering is most hurtful and dangerous, which is used in things that concerne the state of the soule.⁴⁴⁶ And they doe dispraise others to their faces unjustly, when in their speech uttered to others, they dow contrarie to their knowledge, and out of envie, dispraise their persons, or good gifts, or good actions, with a purpose either to disgrace or to discourage them.

Things expressed and uttered of another, or others, one or more, are either on the part of the speaker, or on the part of the hearer.

Things expressed and uttered on the part of the speaker, which are speeches uttered of others, either in private or publike:

In private, and those are either,

In the presence of the partie or parties, one or more, of whom they are spoken, and those are speeches falsly charging some ill on another, or others, one or more, to their faces, either contrary to knowledge, or on some light suspicion.

Or behind their backes, and out of their presence, and those are tale-bearing, back-biting and slandering speeches, and malicious defamations; and men doe carrie tales, back-bite and slander, and maliciously defame others, two waies:

1. By wispering ill of them, by rounding in the eare, or eares of such as will heare them.
2. By speaking ill of them more openly. And the wispering or speaking ill more openly of others behinde their backes, is most vile and odious; when the report of ill that is either wispered, or spoken more openly, is false, or when it is coloured over with faire pretences.

In publike, and those are either,

In the absence of the partie, or parties, one or more, of whom they are spoken, which are speeches either falsly charging some ill on others behinde their backes, and that either against knowledge, or on some light suspicion, or truly charging some ill on them behinde their backes out of malice, or

446Isai.5.20. Job 16.20. Job 27.5,6.

some by-respect, by way of publike information, without any calling thereunto.

Or in the presence of the partie, or prties, one or more, of whom they are spoken; and those are speeches uttered in open place of justice and judgement, falsly charging some ill on others in their prsence:

Either by

The Judge or Judges, one or more, in giving false sentence and unjust judgement against others, being before them to bee examined and tried, touching some matter of crime.

Or by Advocates, Pleaders and Patrons of causes; as speeches uttered by them in their false and unjust pleading against others, being in some open court to be examined and tried touching some matter of crime.

Or by Jurors, as speeches uttered by them, in giving up a false and unjust verdict against others, being in some open court to be examined touching some matter of crime.

Or by accusers, as speeches uttered by them, whereby they doe unjustly and wrongfully accuse others, being in some open court to be examined or tried touching some matter of crime.

Or by witnesses, as speeches uttered by them, whereby they doe unjustly testifie against others, being in some open court to be examined and tried touching some matter of crime, which is done three waies:

1. By affirming something as witnesses against others, which they know is directly and maliciously false.
2. By denying or concealing of something knowne to themselves to be true, and which they ought to speake.
3. By affirming something against others, as witnesses, craftily or deceitfully

Things uttered and expressed of another, or others, one or more, on the part of the hearer, which are speeches heard and willingly received, and entertained by the hearer, or hearers, one or more, being contrary to the truth, and tend to the hurt or hinderance of the good name of others, of whom they are spoken, and this is done two waies:

1. By beleiving and easily giving credit to flying tales and ill reports that are made of others, not knowing the thing, or things reported to be true, and thereupon judging amisse of them, or hating them, or contemning them.
2. By hearing of ill reports that are made of others, not knowing the thing or things reported to be true, yet suspecting them to bee false, with patience and silence, and shewing no dislike to them at all, either by countenance, or speech, or turning away the body, or such like.

And both these are most odious, when the report of the ill is against such as are truly religious, and they are most pernicious, when the report is beleaved, or heard, or received with patience, by Magistrates, and such as be in authoritie.

The Affirmative part of the ninth Commandement

It requireth in generall whatsoever is agreeable to the truth, and tends to the helpe or furtherance of the good name of man or woman, and those things are,

Either such things as are agreeable to the truth, and tend to the helpe or furtherance of a man or a

womans owne good name:

Or such things as are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more.

Those things that are agreeable to the truth, and tend to the helpe or furtherance of a man or womans owne good name, are

Either things inward in the heart: Or things expressed and uttered by the tongue

Things inward in the heart, are two things especially.

1. A right judgement and estimation of themselves, and of their owne gifts, neither over-weening, or under-weening of them.
2. A love of their owne good name, and a care of their credit, expressing that by all good endeavour to get a good name, and being gotten, keepe it; and if at any time it be through sinne impaired or lost, to recover it.

And a man or a woman must endeavour to get a good name, and having gotten it, to keepe it, by living religiously, embracing the truth of religion in love to it, and practising in an holy life sincerely, and with-out dissimulation, keeping a narrow watch against evert sinne, and with an honest and upright heart, seeking Gods glory in everything.

And a man or woman is to recover a good name, it being impaired or lost through sinne, by true repentance and unfained conversion and turning to God, & by breaking off that sin, and by testifying the same before men by ammdement of life.

Things expressed and uttered by the tongue are three things especially.

1. A speaking sparingly, and avoyding vaine babbling in ordinary communication.
2. A wise and discreet speaking when they have occasion to mention either their vertues and good things, or their faults & evill things to men. And their wise and discreet speaking having occasion to mention their vertues and good things to men, standeth in speaking of them with modestie, so as their speech incline rather to the defect than to the excesse, and so as they rather extenuate them than boast of them.

And their wise and discreet speaking, having occasion to mention their faults and evill things to men, standeth in speaking of their knowne faults and corruptions to men, the uttermost they can against themselves, yet so as they give no suspicion of pride or hypocrisie, and so as they doe not disgrace themselves too much, as they make themselves able to doe lesse good then otherwise they might, in speaking of their secret faults and corruptions to men onely, when it is fit and meet for them so to doe, and that is onely in two cases.

1. In the case of secret offence and wrong done to others.
2. In case of trouble of minde and conscience, so as it bee to such as are able and willing to comfort and counsell them, and also faithfull.
3. A speaking in defence of their owe good name when need requireth, so as they doe it modestly and willingly.

Such things as are agreeable to the truth, and tend to the helpe and furtherance of another or others, one or moe, are either things inward in the heart, or things expressed and uttered by the tongue.

Things inward in the heart are three especially.

1. A charitable opinion and estimation of others, and a thinking the best of things said or done by

them, and a taking of them in good part, so farre as truth and reason give leave.

2. A true love, and a hearty wel-wishing to the good name of another or others, one or more, which may be knowne by two things.

1. By rejoycing for their credit and good estimation, they knowing them on good grounds, to be in good credit, and in good estimation.

2. By grieving when they know they deserve discredit and disgrace, and doe heare a true report of some ill spoken or done by them, whereby they are justly blemished, and their reputation justly diminished.

3. A stayednesse of judgement, touching ill reports that are made of others, not knowing the thing or things reported to be true

Things expressed and uttered by the tongue, are either things expressed and uttered to another or others, one or more;

Or of another or others, one or more.

Things expressed and uttered to another or others, one or more, are two things especially:

1. A speaking of the truth from the heart simply and plainely, and as it ought to bee spoke, with good affection, and with a loving heart, with an intent and desire to doe good in the speaking of it, and seasonably, a man or a woman having a calling to speak it.

2. A wise and discreet speaking to others for their good, as just occasion is offered, which stands in two things:

1. In giving them whatsoever advice and counsell in matters of doubt, and in directing them in the way of God, and exhorting and stirring them up to walke therein in love and wisdom.

2. In giving them sound and sesonable admonition, and just reproofe for their knowne faults and offences in love and wisdom.

Things expressed and uttered of another or others, one or more are:

Either on the part of the speaker,

Or on the part of the hearer.

Things expressed and uttered of another or others, one or more, on the part of the speaker, are:

Either in private

Or in publike

Things expressed and uttered of another or others in private, are two things especially:

1. A free acknowledging of the good gifts of God in others, and of the good things said or done by them, and a speaking of them to their praise and commendation, so as it be in fit time and place, as rather in their absence than in their presence, and in a right manner, and with moderation, giving them onely due praise and commendation, and so as they doe not thereby approve of the least of their sinnes.

2. A speaking in defence of the good name of others, when they are in our hearing, and to our knowledge traduced and slandered, and ill reported of unjustly, especially behinde their backs.

Things expressed and uttered of another or others, one or more, in publike, are:

Either such as is sit as Judges in some open place:

Or by such as are Advocates, or Jurors.

By such as sit as Judges in some open place of justice and judgement, and those are two things

especially.

1. The absolving and acquitting of such as come before them, and after due examination and triall, touching some matter of crime laid against them, are found guiltlesse, and the pronouncing of them innocent, and free from the crimes falsly objected against them.
2. A due encouragement of such as are before them and on some just occasion are made knowne to them to be honest and good, and to deserve well, and a giving of them due praise and commendation for their well doing.

Or by such as are lawfully called to speake in some open place of justice and judgement, as Advocates, or as Jurors, or as Witnesses, which are speeches uttered by them in defence of the good name of others, and for the clearing of their innocencie when they are in their hearing, and to their knowledge openly wronged and falsly accused of some crime.

Things that are uttered and expressed by another, or others, on the part of the hearer, are two especially:

First, a readie receiving of the good report that is made of another or others, one or more, so farre as truth and reason will give leave.

Secondly, in shewing dislike of whisperers and tale-bearers, either by countenance, or by speech, or by gesture, and such like: especially by Magistrates and such as be in any place of authoritie and superioritie.

The end of the ninth Commandement

The 10. Commandement

The Negative part.

It forbids in generall two things:

1. The pronensse and inclination of our corrupt nature to evill, whereby a man or a woman is naturally prone to thinke, will, or affect any thing that is forbidden in the Law of God, and contrarie to the true love of God or man: and this pronensse and inclination to evill, in every man and woman descended from *Adam* by naturall generation.
2. The effects and fruits of the pronensse and inclination of our corrupt nature to evill, which are inward in the soule, and those effects are two especially:
 1. Evill and inordinate concupiscence, every motion, even the first motion, coming from the rebellion of nature, whereby wee are stirred up to evil, and doe with delight thinke any thing contrarie to the true love of God or man, though wee never give consent of will to commit that evill.
 2. A suffering our selves to be infected with those motions, that Satan or evill men doe put into our minds, contrarie to the true love of God or man, by yeelding to them, and delighting in them, and having our hearts tickled with delight in them.

The Affirmative part of the tenth Commandement

It requires two things in generall:

1. Originall puritie in all the powers and faculties of the soule, and an holy disposition and inclination of the soule, whereby a man or woman is at all times disposed to thinke, will, and affect that which the law of God requires, and is agreeable to the true and perfect love of God and men.
2. The inward effects and fruits of originall puritie in the soule, and of an holy disposition and inclination of the soule of man, and those effects are two:
 1. Good and holy motions of the minde and will, whereby wee are stirred up to good things, and doe with delight thinke and will that which is agreeable to the true love God and man.
 2. A suppressing of evil thoughts, and motions to evill, whether comming from the flesh within, or from Satan and evill men without, and a keeping them from taking any place in our minds, by the least assent to them, or the least delight in them.

Πάντα ἅρα δια.

FINIS

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